

THE TRUE
LATTER DAY SAINTS' HERALD,

A SEMI-MONTHLY MAGAZINE,

PUBLISHED BY THE REORGANIZED CHURCH

— OF —

JESUS CHRIST OF LATTER DAY SAINTS.

"I WILL SEEK THAT WHICH WAS LOST, AND BRING AGAIN THAT WHICH WAS DRIVEN AWAY."—*Jehovah.*

"I SAY THEN, HATH GOD CAST AWAY HIS PEOPLE? GOD FORBID."—*Paul.*

"ZION SHALL BE REDEEMED, ALTHOUGH SHE IS CHASTENED FOR A LITTLE SEASON."—*Jesus.*

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LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 1.

THE FATE OF POPERY FORETOLD.

BY ELDER S. F. WALKER.

"Italy.—The Pope at a public audience, on Sunday, said the misfortunes of the church dated back to 1848."

This is one of the latest items of news from Rome. I quote it in proof that the Book of Mormon is a work of divine inspiration; for in it are the following words:

"When the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil; then at that day the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made with his people who are of the house of Israel."

In this prophecy, the Latter Day Work and the pouring out of wrath upon the Catholic church are coupled together as cotemporaneous. The work of preparation began with the establishment of the true church in 1830. We have seen that the Pope dates the time of the beginning of trouble but eighteen years later.

My case is made out, but may be made plainer by references to history.

Mazzini.—The Pope might have given an earlier date to the beginning of the trouble of which he speaks. The forces that became cognizable at a later period were silently operating as early as 1830. A secret revolutionary society called "The Carbonari" had before that time been formed; and in 1831, Mazzini organized the "Society of

Whole No. 265.

Young Italy," a very powerful and effective association. It helped to prepare the way for events that seemed unreal as romance. Mazzini was a John the Baptist to Cavour, Garibaldi, Victor Emanuel, and other heroes and made their great careers more possible. He labored with tongue and pen among the masses indefatigably; and was ever busy with some plot against the oppressors of his countrymen. He was unscrupulous of the means he employed, resulting either from desperation at the wrongs he witnessed, or from an enthusiasm that made him oblivious of all considerations but the end in view. It may be that Jesuit principles had had enough influence over him in youth to pervert his conscience. To them, crime for the sake of their cause has no significance.

He was one of the Triumvirs who ruled Rome during the exile of the Pope in 1849. He published a book on the "Duties of Man" that has had great influence and has been much read by his countrymen. He was identified with all the reformatory movements of Europe for forty years, and was recognized as a man of rare genius and of great nobility of character.

His dream was, Italy, united and free—not as a federated monarchy, but as a republic; and therefore he died unreconciled. His life was one of privation, suffering and exile. The race that can produce such a man can also attain the ideal for which he labored. His hope was a prophecy of

what shall be. He saw the spirit of his countrymen crushed out by tyrannical princes, and their ever subservient tools—the priests. The mother of ancient heroes and the pride of the ancient world was now but the home of a race of slaves as poor and ignorant as heathen. He knew of the ancient glory and could not but feel the present shame; and the causes were apparent to his enlightened gaze. Was there ever a theme more inspiring to arouse the energies of a patriotic soul. No wonder that he made Italy—regenerated—his ideal; and mourned in exile, as a lover, waiting the time when her unmanacled hands could be extended to welcome his return. More Mazzinis must arise till the ancient glory ceases to disturb the vision by the dazzling splendor that contrast with darkness gives it.

Victor Emmanuel.—This prince succeeded to the throne of Piedmont, Sardinia and Savoy, in 1849. His father had granted a constitution to his subjects that contained very liberal provisions, and had headed the Italian movement for freedom in 1848, and had been defeated by the Austrians at Novara—barely maintaining independence. But, notwithstanding the perilous situation of Piedmont, the cause of freedom progressed, and, in the beginning of the reign of Emmanuel, laws were passed suppressing ecclesiastical tribunals, and abolishing special privileges that had been granted to priests. The church made all possible opposition to these reforms, and among other acts denied the last sacrament to a cabinet minister—Santa Rosa—who had favored them. The action of the church aroused a spirit of defiance, and to check-mate the papal designs, Cavour was called to the place made vacant by the death of Rosa.

Cavour.—It is noticeable that the mother of Cavour was a Swiss Protestant. Switzerland has been the home of free thought for many centuries.

The rocky barriers of the Alps have preserved it from the assault of tyrants that surrounded it on all sides. Mountain air is said to be favorable to freedom, and the love of freedom can be transmitted from mother to son. Cavour's father was an Italian, and he was born a subject of the land he redeemed. His dream came to him in early youth—to become premier of Piedmont, and to reform and unite the divided and degraded Italian states, and restore the ancient grandeur of the classic realm.

The French revolution of 1848 was a revolt against all forms of tyranny. It did much to educate the people of Europe for the reforms that have followed. Cavour was in full sympathy with its aims, and so declared himself, but was opposed to the extreme measures used. The failure of that revolution not only fired his zeal, but confirmed him in opposition to mob violence and premature action. He was eminently practical, knowing that liberty achieved was a barren victory till the people were prepared for it, he had spent most of his life in educating the people; content with slow progress, and intent upon making each step secure, and being prepared for opportunity when it came.

It was the aggressive policy of the church that caused the elevation of Cavour, and no other man was so well fitted for the strife against it, and it was made thus to defeat its own ends; and we shall see that this fatality has attended its attempts at aggrandizement ever since. Cavour was known to his enemies, and his elevation increased the rancor of the church. It hurled anathemas and offered indulgences; threatened purgatory and excommunication. Liberty was overthrown in France and a reaction had occurred in Italy, and all the petty monarchs were hostile to Piedmont; and Austria was awaiting a pretext for an onslaught. The resources of the government were

crippled, and Cavour was compelled to incur denunciation by increasing the taxes. It seemed impossible that this little state of 4,000,000 inhabitants, so distracted and so beleaguered, could carry the ark of freedom safely through the storm and flood. The king was distressed by his estrangement from the Pope and feared to disobey the injunction of a dying mother, and the decision of the great issues was left to Cavour. His genius was sufficient for the emergency. The movement he determined upon was strange and bold. It was to send fifteen thousand soldiers to the Crimean war. He thus gained the friendship of England and France, a secret promise of protection against Austria, and a position for his country in the councils of Europe. In the council of Paris he pleaded the cause of Italy in such eloquent terms as to gain the sympathy of all the liberal powers. His influence over Napoleon was said to be like magic, and by promising the cession of Nice and Savoy to France, he procured the alliance of that country in the expected contest with Austria. Austria invaded Piedmont in 1859. The results were the splendid victories of Magenta and Salferino, and the cession of Lombardy to Piedmont. Tuscany, Parma, and Modena, deposed their sovereigns and united with Piedmont.

Garibaldi.—While Cavour was carrying on his great measures of state policy, Garibaldi was achieving equal victories on the field of battle. He had defended Italy and the Roman republic against Austria in 1848, and against France in 1849; had been twice banished, and after his second exile, reappeared in the war against Austria in 1859. In 1860 he landed on the island of Sicily with one thousand followers, opposed twenty-five thousand troops of the Bourbon king of Naples, and overthrew him. Cavour had secretly aided him, and Naples was added to Emmanuel's government.

In the war between Prussia and Austria, Italy took part in favor of the former and Venetia was gained.

Last of all, the states of the church gravitated to his standard, and Emmanuel reigned from the Alps to the sea, over twenty-seven millions hopeful and enthusiastic subjects.

The Italians had been so long oppressed by Austria and the priests, that they had lost their spirit; their bodies were dwarfed, and their intellects blighted. Many reforms have been introduced, but still the last census shows that seventeen millions out of twenty-four millions did not know the letters of the alphabet. In the states of the church the standard of education in the colleges was lower than in any other civilized country. The policy of the Pope, whether intentional or not, was to obliterate learning.

Prim.—The late revolution in Spain was similar to that of Italy. The people, guided by liberal and enlightened men, rose against the Jesuits, and a thoroughly Jesuitical queen. It was Popery against progress, with a polluted queen representing one party, and Prim, and Serrano, and Castellor representing liberty, law and enlightenment.

The ostensible cause of the war between Prussia and Austria in 1866, was, that Prussia wanted to annex Schleswig and Holstein, and Austria wished to prevent the annexation; but a reason may be found in the fact that the toes of Daniel's image were part iron and part clay: "They shall not cleave one to another, even as iron is not mixed with clay." The Book of Mormon speaks of "nations that belonged to the mother of abominations." The chief of these are the nations of southern Europe, France and a part of Germany. They have been, through the influence of priests, entirely subject to the will of the Pope in all things. He was regarded as the vicegerent of Christ and

the rightful sovereign of the whole earth; and to advance his interests has been the secret spring of the many dire conflicts in Europe. Prussia was a growing Protestant power, and supposed to be inimical to these interests. Austria—a more populous country—bound to the Pope by a concordant, engaged in war with Prussia, and in seven days was defeated, humbled and rendered almost powerless.

This war was expected to aid the Pope; but, on the contrary, proved one of the severest reverses he ever sustained. Protestantism became by it the predominating power in Europe. The scale, after centuries of strife, turned at last in favor of Protestantism. Popery lost the prestige of power, which was as great a loss to it as the loss of power, for among the ignorant masses prestige is more than principle. Still worse for the Pope, Austria, as if still holding the Pope responsible for her calamities, ruptured the concordant. Beust—a Protestant—was made premier, and he has introduced important measures of reform, and Austria is joining the march of the nations.

Bismark has the credit of having made Prussia a first class power. He is a conservative, and believes in the divine right of King William. To this fact he owes his prominence. William was in strife with his people, clamoring for reform, and called Bismark to his side for defence. On this score we cannot take him into full fellowship, but he is Protestant and that covers delinquencies. Protestantism tends to republicanism, and Protestant kings have been the bulwarks that stayed the overflowing scourge of Popery. In claiming that the results of Bismark's political measures are good, it is not necessary to assume that his motives were always righteous. It is quite possible that the jealousies common to all peoples promoted the strife—and God makes the wrath of man to praise him. It is quite evident that the good

work begun by Luther and Melancton has been carried on by Prussian diplomacy and Prussian arms; and situated as Prussia is, amid hostile papal powers, Bismark and Moltke are men that her destiny has required and her necessities formed.

According to the accepted interpretation of St. John's prophecy, the kingdoms of which I have been writing had at one time been the horns that "gave their power and strength to the beast;" but a time had come when either they had no strength to give it, or else, in the expressive language of the Apocalypse, "they hated the whore." The Pope had one friend left. In his extremity he looked to Napoleon III. That there was an alliance between them cannot be affirmed, but from the fact that French troops had restored Rome to the Pope in 1849, and occupied afterwards for his safety, makes it probable that the Pope rendered compensation. The time had been when he could advance or cast down kings at his will, and he still retained immense influence. Millions of men, by the net-work of the priesthood, were influenced in their acts and opinions by him. Napoleon was cold, ambitious and unscrupulous, and used his means for his own interests. His "Napoleonic Ideas" and his "Life of Cæsar" are evidences that his dream was empire.

The American war was hailed with gladness by Napoleon; and, doubtless, by his friend and protege, the Pope. The Southern States called for aid upon England and other countries, France included, as the prophecy in the "Pearl of Great Price" said they would. England refused to join France in an open conflict with the United States, therefore, Napoleon devised another scheme, and they joined in a crusade against Mexico. The campaign was finally carried on by Napoleon alone. He held out hopes to the clerical party, and by their treasonable co-operation, succeeded in a partial

conquest of the country. This made the contest, like all those we have just considered, an attempt of the horns to give power to the beast. To consolidate the Catholic interest he flattered the other great ally of the Pope by choosing a Hapsburg to rule for him. This puppet in the play showed the spirit of the masters he served by issuing an order that all who continued to adhere to their former president should be shot. If an alliance with the Southern States could have been formed, and the North overcome, Napoleon might have carried out his "Ideas," and the Pope retrieved his lost grandeur. Commensurate with the greatness of the scheme was the disaster and disgrace that it resulted in.

It was the first defeat Napoleon had sustained, and the loss of prestige was the worst part of the defeat. It was like the retreat from Moscow to his great uncle—the beginning of the end. His enemies at home took courage when they found he was not infallible nor invincible. His policy had ever been to compensate the French people for loss of liberty by gratifying their passion for military glory, and their restlessness hurried him into the war with Prussia. If he had not quailed before the American demand to abdicate Mexico, he need not have gone to war with Prussia. A prediction in the "Pearl of Great Price" is thus verified. The defeat in Mexico was as disastrous to the Pope as to Napoleon. The liberal party became permanently predominant, and Popery has now the odium of being linked with foreign bayonets. The church property has been confiscated and the special privileges of the clergy revoked; and, strangest of all, Protestantism is spreading. Manuel Aguas, formerly a Dominican friar, is leader of a reform in the city of Mexico. Priests are being converted and convents used as chapels. There are sixty Protestant congregations in the whole country.

The war between France and Prussia was most unfortunate for the Pope and his last ally. While the news from Metz, Sedan and Paris was thrilling along the wire-nerve of the world, we were reminded continually of the words, "The wrath of God is on the mother of harlots."

And is the strife ended? No. On the day that France declared war against Prussia—July 1st, 1870—occurred another event—the Pope was declared infallible by the Ecumenical Council. That day will be monumental in the annals of time. I do not know what other purpose could have been entertained, than by this decision to unite the whole Catholic world in defence of the Pope against the revolutionists of Europe. It was expected to have smothered the volcanoes of dissatisfaction and doubt; but it has, instead, let loose the winds of Aeolus, and a storm is rising that is likely to engulf the dismantled hulk.

The opposition to the dogma of infallibility is gaining ground in the Catholic church, and comes now mainly from the colleges of Germany; proving that the claims of the Pope are served and supported by ignorance. The tendency of the age is against him.

Those who oppose the doctrine of infallibility are also in sympathy with the liberal movements of Europe, and those of them who live in Germany look to the Prussian government for protection. All who favor the Pope's infallibility hate Prussia, and it seems probable that there will be a combination formed against her for one more grand struggle for the supremacy. Bismark is reported to have declared his opposition to their schemes, saying among other things, that the Catholic party are an army on a war footing for fighting the Prussian Monarchy. He has requested the bishops to revoke their sentences of excommunication against Old Catholic—the name chosen by those who oppose the doctrine of

infallibility. That the Old Catholic movement will be an important one might be inferred by the character of the men engaged in it, but more clearly by these words of the Book of Mormon:

“The sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.”

This prediction is also verified by all the disasters the Pope and his adherents have met with since 1830. They have brought them on themselves.

We have seen the Pope abandoned by one after another of his supporters. Napoleon, when he could not gain his ends by the Pope's aid, withdrew his troops from Rome and left the Pope to his fate. Austria ruptured the concordant from similar reasons. Spain's scarlet lady fell from wrath, and her successor is a son of Victor Emmanuel and cannot be relied upon for aid. The nations of the earth witnessed the entry of the Italian troops into Rome without a dissenting voice. St. John said, “These shall hate the whore and shall make her desolate.” Germany, France, Spain, Italy, were once horns that gave “their power and strength to the beast.”

The actors in the scenes sketched were wise men, but not one of them had a conception of the part he was enacting, or the true meaning of the events. The results have been unexpected and startling. There is but one explanation. The Lord was the disposing power in each contest.

“True and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his saints at her hand.”

I rejoice that my theme has not been a history of burnings and slaughter for opinion's sake. Time has brought its revenges. The heart thrills at the roll call of the great actors in these scenes. Mazzini, Emmanuel, Garibaldi, Beust, Bismark, Prim and Serrano. The prophecy first quoted presaged their coming, and the rolling orb has brought

has brought their bright names up from the night, one after another, like stars along the Zodiac. Is it not strange that they were not known till after the time was predicted when their work was to be done. The nations are ceaseless in their praise of their statesmanship; but what shall be said of the statesmanship that prefigured their careers, and declared the results of their acts before they began to operate?

At the time when the Book of Mormon was published, Joseph Smith was a young man, working on the farms in the back woods of New York. Of course it was impossible for him to have leisure to qualify himself by study for treating on questions of state policy in Europe. To suppose this would be to attribute to him genius without a parallel. He made no such pretense. He simply claimed to have been called of God to translate what others had written many centuries before.

PRAYER.

BY W. W. BLAIR.

There are three prominent reasons why prayers may not be answered of God.

First, because those who offer prayer are not righteous in heart, and in deeds.

Second, because they are not patient and persevering in their efforts.

Third, they “ask amiss,”—they ask for those things which divine wisdom knows is not for their good.

It is not unfrequent that person's sins,—open or secret,—is the hindering cause.

The Lord will not hear the wilfully, or negligently, wicked, as the following passages clearly prove:

“He that turneth away his ear from the hearing of the law, even his prayer shall be abomination.”—Prov. 28 : 9.

“If I regard iniquity in my heart, the Lord will not hear me.”—Ps. 66 : 18.

"But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."—Isa. 59 : 2.

"Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts."

Purity of desire, purity of life, with righteousness of purpose and intention, are indispensibly necessary at the time of offering prayers.

We must persevere in prayer, and patiently wait for answers. Daniel prayed, and waited for "three full weeks," ere the special answer to his prayers were given him. Dan. 10 : 2, 3. Job, in his great affliction, prayed, and continued instant in prayer, and in God's good time deliverance came, and with it many precious blessings.

Jesus, the Lord of glory, teaches clearly the necessity for continued, trustful prayer.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith."—Luke 18 : 1-6.

Paul says to the saints, exhorting them:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of thy gospel."—Eph. 6 : 18, 19.

Jacob said to the angel at Peniel, Gen. 32 : 26, "I will not let thee go, except thou bless me." And shall not we patiently wrestle in the prayer of faith for the blessings of God? Jacob prevailed, and obtained power with God and men; and so may we if we faint not nor weary in well-doing.

Through want of understanding, or the direct guidance of God's Spirit, we may ask for those things that are not for our good, as God, who knoweth all things, sees it; and so, by a wise and loving Providence, we receive not that which we ask for. We may think that certain things, spiritual or temporal, such as spiritual gifts and powers; or worldly honors, or riches, or pleasures, or associations in life, etc., would be for our real welfare, yet God, who foreseeth all, may know that it would be for our hurt to obtain them. God's love may be equally manifest in withholding, as in answering prayer.

James, writing to a certain class, says:

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4 : 3.

The motives of this class were impure; their purposes were not wise and godly; therefore it was wisdom in God, and loving kindness, to not answer.

From these considerations we see the need of being careful and watchful as to what we pray for.

We should understand our real and proper wants, so far as we can, and see that our desires are pure and fervent, and then be particular to ask in accordance therewith.

When we live in righteousness, we will enjoy the free Spirit of God, and it will teach us how to pray.

"And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John 5 : 14, 15.

Here the grounds upon which we may ask and receive are clearly set forth, also the precious fact that we may know whether our prayers will be answered.

In the Doctrine and Covenants, it is said, "He that asketh in the Spirit, asketh according to the will of God, wherefore it is done even as he asketh."—46 : 8.

Again: "If ye are purified and cleansed from all sin, ye shall ask whatsoever ye will of Jesus, and it shall be done; but know this, it shall be given to you *what* you shall ask."—50: 6.

This last quotation refers to the elders, yet it serves to show that the saints *may*, and *should* live so near to God that they can always know *what* to ask for. This matter should be carefully considered.

Prayer is indispensable. Without it no one can enjoy the Spirit of God. Without it no one can claim the favor and guidance of God.

Prayer is a blessed *privilege*, and should so be considered by the saints.

Prayer is a *duty*, and should be performed with readiness of mind, with faithfulness, and with sincerity and holy reverence. No act of life should be performed upon which we cannot humbly and sincerely ask the blessing of God; and the saints should ask the divine favor, always, and in every case, upon their righteous efforts, their possessions, and upon all for whom, and for which, prayers should be offered.

Prayer is far more than a mere form of words; it is the desire of the heart, the yearning of the soul, "unuttered or expressed."

"Vain repetitions" should be carefully avoided; especially the frequent use of the names of Deity.

Prayer may be offered in any manner, or posture, which the attendant circumstances may determine; as standing, kneeling, bowing, sitting, lying, etc.

Prayer should always be offered in the name of Jesus Christ.

It should be offered in public, when occasion demands; and secret prayer should be observed faithfully.

The ancient worthies prayed with regularity, at least three times a day.

The Psalmist says, Ps. 55: 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice."

Daniel "kneeled upon his knees

three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6: 10.

Christ went up into the mountain and was all night engaged in prayer. When his crucifixion drew near, he went into the garden of Gethsemane and prayed three several times.

"Prayer was made without ceasing of the church unto God" for Peter, and he was delivered by an angel of God from the Jewish prison; when going to the house of Mary the mother of John, he found "many were gathered together praying for him. In the prison at Phillippi, "at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."

Through prayer the Holy Spirit is given, and through the Spirit we obtain *knowledge* of the things of God. It is "the prayer of faith" that procures the Holy Spirit. "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive."—Matt. 21: 22.

"But without *faith* it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

"But let him ask in *faith*, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1: 6, 7.

"And the prayer of *faith* shall save the sick."—5: 15.

And to conclude:

"What I say unto one I say unto all; pray always, lest that wicked one have power in you, and remove you out of your place."—D. & C. 90: 8.

"All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith."—100: 7.

What further need be said to encourage the saints to sincere, fervent, humble, faithful, watchful prayer? May the Lord help them to fully overcome.

MINISTERIAL QUALIFICATIONS.

CONSTANCY—CHAPTER IV.

IN WHICH IT IS SHOWN THAT ELDERS MAY COMMIT NO CRIME, AND YET FORFEIT GOD'S GRACE AND THEIR OWN SALVATION BY SINS OF OMISSION.

"He is a slothful servant that waiteth to be commanded in all things."—D. & C. 58: 6.

It is not sufficient that an elder abstains from violating known commandments. He is engaged to work in the Lord's vineyard, and he cannot be a cipher; he either does good or harm. If he work faithfully, he will do good; if he work not faithfully, he will do much harm by his pernicious example; for others will excuse themselves by pointing to him.

Again, a loafer is so great a nuisance that many employers find it necessary to place this sign, "No loafing allowed here," in their offices and workshops. For it is not only the bad example which a lazy man sets, but he is in the way. In one sense he is like a child, the greater the hurry one is in the more likely the child is to be in his path. But the loafer has a greater misfortune than this, he is not unfrequently a gossip; and as a rule, the less one does the more he boasts.

A loafer must talk, and a great talker will have listeners, even if he have to stop others from work to gratify his morbid appetite for admiration and applause.

But this is not the worst feature of the case. If one have a field of grain to reap, and another agree with him to do the work for a given sum, the owner then turns his attention to other parts of his estate. By and by a report reaches his ears that the harvest in a certain part of his dominion is wasting and no attempt is being made to save it. The Lord of the estate then says: "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."—Gen. 18: 21.

He goes, and to his mortification, he finds, instead of the grain being reaped and garnered, it is wasted beyond redemption. The one engaged to have the grain gathered did not feel much like work, and so went not near the field. Of course he is not entitled to wages. But is that all? The time of harvest is past, and precious grain is lost, and cannot be recovered. The covenant breaker may say, "I did not make the grain to ripen; I did not shed it all over the ground; I never touched it." Would his excuse be valid, or would he be liable for damages? He certainly would be to blame, and so is every one that receives the priesthood and labors not according to his strength to secure a rich harvest of souls to swell the blood-bought throng around Immanuel's shining throne.

It may be said of an indolent priesthood, "These are wells without water, clouds that are carried with a tempest; to whom the mists of darkness is reserved forever." "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Peter 2: 17, 21.

For, if God spared not angels, nor the inhabitants of the plain; neither received the excuses of the unwilling prophet Jonah, how shall he spare us if we are luke warm in so holy a cause?

Let us remember the voice of God to the church at Laodicea, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3: 16.

The case is so plain that I think but little more need to be said. The harvest is fully ripe; the priesthood are the engaged reapers; men's lives are passing away, and their bodies, like autumn leaves, fast falling to mother earth. As wheat is either garnered or wasted, so are souls either converted or lost. Is the idle elder to blame? Does he send them to hell? Is it his

fault that his neighbor, Mr. A., died without a hope in Christ?

My dear fellow yokemen, let us reflect, and pray, and strive that the dread words of the Judge of all the earth, addressed to the Jews, "That upon you may come all the righteous blood," (Mat. 23 : 35), be not applicable to any of us.

Again, every elder either preaches for good or bad. "Actions speak louder than words" is an old saying, and as true as it is old. Just as men believe what they see in preference to that which they hear, so do our daily walk and conversation make a deeper impression on the minds of our neighbors than do our stated sermons.

There is one class, (I trust it is small), that want to keep the law, but no more. That is they want to do just as little as possible and not come under condemnation; and, I blush to write it, but it is true; some study the sacred records as rogues read the constitution and laws of their country, in search of loop-holes—passages of dubious meaning—that they may evade their duty and exhibit their smartness. They search the divine word for excuses instead of light. Do such wrest the word of God to their own condemnation?

There are deacons who do absolutely nothing; because the plain words "A deacon shall open the meeting house for worship; a deacon shall attend to the door of the Lord's house, and shall accommodate strangers with seats," &c., &c., are not to be found in sacred writ.

There are teachers equally slothful; because it is not written, "A teacher shall visit the saints at their houses, praying with and exhorting them every week." Do such come under the head of "eye-servants?" Are they co-laborers with Jesus and joint heirs of the kingdom, recognizing Christ as our "elder brother?"

Can a man serve a friend, love a

benefactor, or revere a parent too much? God is all of these to us. Can we do too much for him? Can we love Christ more than with the love wherewith he has loved us?

Can we do more for our own souls or for the souls of our neighbors than Jesus has done for us?

Can our lips utter too much praise to him who died for us? The poet who wrote, "O, for a thousand tongues to sing my great Redeemer's praise," was of a far different opinion.

When we are afraid of doing too much for God, may we not suspect that we are aliens and not sons. The slave serves through fear of punishment; the hireling through hope of recompense; but the son, through duty, love and affection. Yet, even a faithful slave is better than an undutiful son.

Let a man ask himself to which of these classes he belongs, or if to either of them. For all of these work, but of him that labors not at all, we are in doubt whether he be not an alien, or, perhaps, an enemy.

It is useless to say we love God while we are indifferent about the souls of our fellow creatures. As a tree is known by its fruits, so are we judged by our works.

"By this shall all men know that ye are my disciples, because ye love one another."—John 13 : 34.

Here is the test of our loyalty. If we love with that love wherewith Christ has loved us, we will never cease, nor slacken our exertions to bring souls to God; until the Savior himself shall say, "It is enough," and the Holy Ghost within us shall inspire our dying lips, with the holy St. Paul to say:

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4 : 7, 8.

I suppose I ought to apologize for

the length of my address to the elders. I will try to do so briefly.

Vain glory is the besetting sin of old soldiers; and many elders are apt to feel too secure of heaven, and spend more time in telling of what *they have done*, than they do in telling what *Christ has done for them*. This vain glorying and sense of security is just what Satan wants every child of God to feel.

When a man boasts of his own works, he implies that he has done *more than his duty*; that he is what he is by his own merit and not through grace.

When a soldier feels secure, he slackens his diligence, and is the more easily surprised. It is against camping on this most deceptive ground that the apostle warns us, when he says, "He that thinketh he standeth, let him take heed lest he fall."—1 Cor. 10 : 12.

An old writer has said that vain glorying is the first sin that a minister yields to, and the last that he will resist; and if one has done great things, and has been the recipient of many graces; the greater the need for diligence in guarding against the enemy to frustrate his designs; for the greater the soldier, and the more anxious is the enemy to pick him off. An able and experienced soldier is sometimes worth more than ten thousand recruits. Had Hector not been slain, Troy might have been standing to-day.

The richer the cargo, the more danger of pirates; and as pirates attack richly laden vessels, so Satan attacks old ministers, the recipients of many graces, as they near the haven of rest, that he may carry them off as trophies to his realms of darkness.

Because I have sailed this sea of troubles for twenty, thirty or forty years without being wrecked, and am now so very near to the "peaceful harbor;" it will not do for me to neglect the helm, to let the sails flap, to be careless of rocks, shoals and breakers. For many a ship has performed a long

voyage in safety, and then been wrecked in sight of home.

Many a soldier has braved the dangers of war and come home to die. These are some of my reasons, and if it shall please Almighty God to sanctify them to the good of one soul, I shall feel myself a thousand times paid for writing them. X. A.

ANTIQUARIAN RESEARCHES.—No. 6.

BY ELDER H. A. STEBBINS.

Again, upon the subject of religious ideas, conceptions of the Deity, the future state, and the like, Brownell writes, on page 31 of "Indian Races," that the inhabitants of America, before the Europeans instructed them,

"Generally believed in the existence of a Supreme Being, embodying a principal of universal benevolence, and that to him their gratitude was due for all natural benefits. On the other hand also they stood in fear of a Spirit of Evil. A general idea that the good would be rewarded and the bad punished, was entertained."

Brownell says, on page 63, that, at the time of the Conquest, the national character, religion, and customs of the Mexicans presented stranger anomalies than was ever witnessed among other nations, because

"They entertained abstract ideas of right and wrong, with systems of ethics and social properties, which, for truth and purity, compared favorably with the most enlightened doctrines of civilized nations, while at the same time the custom of human sacrifice was carried to a scarcely credible extent."

It is thus apparent that by tradition, in theory, abstractly from practice, they were acquainted with the high moral code and religious teachings of their forefathers; but that they had become so degraded in all things that the natural, human passions, wherein revenge or a perverted worship led them, prevailed until practical morality—the rule of right—was the exception, and then

only exercised in the interests of self, the family, or the tribe, as selfishness or revenge might lead, regardless of the lives, well-being, or rights of others.

Of the Auracuanians, who once existed in Southern South America, Mr. Brownell says on page 655:

“Their religious belief appears to have borne a strong resemblance to that of many North American tribes. The idea of a Supreme Being; of good and evil spirits; of a future state of rewards and punishments; of the *immortality of the soul*, were universal. A vast number of superstitious signs and omens, singularly like those of ancient Eastern nations, were drawn from natural phenomena. The tradition of a deluge, so universally spread throughout the world, was current among them; and in many other respects analogies could be traced, between their beliefs and observances, and those of the old world: The ceremonies and fanciful conceptions connected sepulture of the dead, are not unlike many of those recorded of the ancients.”

The origin of these ideas, so similar to those of “ancient Eastern nations,” is accounted for, and interpreted alike, by the traditions existing among the various remnants of people north and south; by the similarity of structural design between each other, and between theirs and eastern works; by inscriptions on walls, buildings, stones, and plates of metal found; and last but not least, by that which explains and harmonizes them all; that which as the key unlocks the mysteries of former generations; makes plain and apparent that which wise men unaided by it have conjectured and guessed at; and that which substantiates and makes into a whole web the weavings of scientific researchers so that it cannot be gainsayed—even the Book of Mormon, the interpreter of the original American antiquities and wonderful remains.

In connection with the ideas of a future state Mr. Brownell remarks the general view of the aboriginal American races, that

“Far away in the warm south-west is a pleasant land in which the hunter, after death, shall pursue his favorite employ-

ment in the midst of abundance—a stranger forever to want and fear.”

According to the Book of Mormon the original inhabitants came from Palestine, from the south-west, across the Pacific, and so in tradition of it, and their anticipated return, they would speak of it as in the south-west.

Again on page 558, in writing about the inhabitants of the West Indies at the time of Columbus, he says:

“They had also an idea of a future state of happiness for the good, in which all earthly pleasures should be enjoyed in unalloyed perfection.”

Thus from the various parts of the continent come various beliefs and traditions, yet all are very nearly alike, if not in detail at least in general character of thought and similarity of idea.

The Seneca Indian (before referred to) in his lecture, as heard by me, expressed his firm conviction, based upon certain similarities between the Indian dialects and the Hebrew language, and upon very ancient traditions, legendary lore, relics, etc., that his tribe, and the Indian tribes in general, were descendants of the Hebrews, and as he expressed it, “children of the east;” and that their traditions say that after death they will return to a land from whence their forefathers came, just over which the spirit land is.

To the lookers for a heaven, which is not in any wise to be material in its nature, no doubt their views look very gross and materialistic, yet from a scriptural stand-point, they have only exaggerated the actual facts, ultimately to be, as promised by Jehovah to their fathers, unto which, the apostle says, all the tribes of Israel look for fulfillment; because His promise was that they should dwell in their own land in due time, and that to bring it to pass their graves should be opened, and the covenant sons and daughters of Abraham should be brought forth to inherit material land with the flocks, herds, and fruits thereof in their abundance, and they should be satisfied with the

fulness of the actual oil and wine of the redeemed and restored earth; and a full and entire satisfaction should be given them in the material blessings, (insomuch that that the years of loss are promised to be made up), for all their years of sorrow, privation and suffering.

Evidently the traditions of this were carried among the various scattered and wandering parties, emigrants and outcasts of Israel during the centuries of their civilization and subsequent degradation; and so they would not give up, even in their fallen state, the promise of an inheritance in the land lying just under where the Lord spoke to the fathers from the heavens, or from what their tradition calls "the spirit land."

The following scriptures are in point to show what enjoyments, blessings and material comforts the Lord gave them a right to anticipate receiving when they should return to the "east,"—to their father-land,—from their sojourn in the "west," where these scriptures show that some of the seed of Israel should dwell before the time of their universal gathering and restoration.

Isa. 43: 5-6.—"I will bring thy seed from the east and gather thee from the west; I will bring my sons from far and my daughters from the ends of the earth."

Jer. 30: 3.—"For, lo, the days come saith the Lord, that * * * I will cause them, [Israel and Judah], to return to the land that I gave to their fathers, and they shall possess it."

His purpose is expressed in plainness, and it is the same in spirit as that which the rude and untutored savage expects, in his traditions, dreams and anticipations, of a genial clime, peace, plenty and abundance.

Jer. 32: 40-43.—"And I will make an everlasting covenant with them, to do them good. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and my whole soul. For thus saith the Lord, so will I bring upon them *all the good* that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate, without men or beast."

Jer. 33: 10-13.—"Thus saith the Lord; Again there shall be heard in this place which ye say shall be desolate, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, the voice of joy, the voice of gladness, the voice of the bridegroom and the voice of the bride; and in all the cities thereof shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord."

Ezek. 34: 27-29.—"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land. And they shall no more be consumed with hunger in the land."

Ezek. 36: 8, 9, 11, 28, 30, 35.—"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. * * And ye shall be tilled and sown. * * And I will multiply upon you man and beast; and they shall increase and bring fruit, and I will settle you after your old estates. * * And ye shall dwell in the land that I gave to your fathers. * * And I will multiply the fruit of the tree, and the increase of the field. * * And they shall say, This land that was desolate is become like the garden of Eden."

Ezek. 38:12.—"The people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

Amos 9:13-15.—"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. * * They shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. * * And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord."

The Cherokee lecturer said, that tradition told them, that in the far land, from whence their fathers came, there lived a wise and good king, who dwelt in a golden palace; and to him hard questions were put, but he never failed to give answer wisely.

The splendor of Solomon's day and his wisdom, may have been the foundation of this, the richness of whose city,

houses, and the Lord's house, are recorded in chapters 6, 7 and 10 of 1st Kings.

Their traditions also said that it was the will of God that their forefathers should journey to a far country, to a strange land, and so they came, their leader being a man of large stature, or about eight and a half feet high. He saw the Great Spirit face to face, talked with him, and was guided upon their journey. A guide of some sort went before them, while with them they had a box containing precious stones, which none were permitted to touch, excepting those appointed to have charge of them.

As this man was certainly unacquainted with our belief, the relation of this is, to say the least, a singular coincident with the following from Mosiah 1 : 3, and 12 : 3.

"And also the ball, or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord."

"And, now, he translated them by means of those two stones, which were fastened into two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages."

Ojibway legend said that their fathers had knowledge of what, evidently, was Egypt, of its pyramids and manner of constructing buildings.

The lecturer said that he might name one hundred and fifty Indian words which very closely resembled the Hebrew, the Seneca language being specially notable for such words.

A tradition, which had come down through many generations, told of the birth of a celestial being, who, though born of the Great Spirit, the Master of Life, had an earthly mother. The tradition still farther stated that from this land this celestial being went to a country north, but that when a white race should discover this land and this personage return, then the earth would burst into flame.

- This man was certainly incapable of manufacturing and putting together

this; for as a Methodist exhorter, and one entirely ignorant of us, he could not have had a knowledge of the Bible and Book of Mormon which was requisite in order to tell so much truth as his story contained.

Evidently the tradition which he gave was a combination, caused by time, of that knowledge once had by the Lamanites, of the birth of Christ; of his visit to the Nephites on this land; of his departure from them to visit the Ten Tribes in the North; of their return when the fullness of time comes, and of the Second Coming of Christ when "the elements shall be filled with fervent heat."

The Savior spoke to them at the time of that visit as the ones to whom he had referred, as recorded by John 10 : 16, as follows:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Nephi 7 : 2-3.—"Ye are they of whom I have said, Other sheep have I which are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one Shepherd. Behold ye have both heard my voice and seen me, and ye are my sheep. And verily, verily, I say unto you, that I have other sheep which are not on this land, they who have not as yet heard my voice. But I have received a commandment from the Father that I shall go unto them, and that they shall hear my voice."

This shows plainly that a portion of the house of Israel must have been in other places or folds than the one at Jerusalem, or his declaration there was void of meaning, for he declared that he was not sent but unto the "lost sheep of the house of Israel," and thus he shows the necessity of ministering to others of that seed, in order that a gathering and a union may be ultimately attained. Thus they looked upon themselves, like this Indian, as of Hebrew origin, of the covenant people of God, and therefore anticipated by promise, and now, by tradition, or by the whisperings of the Spirit, a restoration to

the land of their fathers, as the Lord promised should be after their being smitten by another race who should come to dwell on and claim their land.

Nephi 5 : 4.—“They shall be scattered, and smitten, and hated, nevertheless, the Lord will be merciful unto them, that when they shall come to a knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.”

The Seneca also said, that tradition taught them that heavenly visitants came down upon the mountains and talked with their forefathers, giving them directions, and teaching them what was for their good.

As the Book of Mormon is the history of a people, who, in their best estate, worshipped God, therefore it contains many accounts of successive communications with Him, both by the revelation of His Holy Spirit and by the ministration of angels, these being methods used in every age, generation and country, when God has a people who worship him in truth.

Alma 6 : 5.—“While Alma was thus weighed down with sorrow, behold an angel of the Lord appeared to him, saying, Blessed art thou Alma, therefore lift up thy head and rejoice, for thou hast been faithful in keeping the commandments of God.”

Alma 10 : 3.—“And the voice of the Lord by the mouth of angels doth declare it to all nations, for behold, angels are declaring it to many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming.”

The following account of curious ceremonies among the Mandan tribe in commemoration of the flood, so widely known in their traditions, is taken from George Catlin's “Letters and Notes on the Customs of North American Indians.”

“The grand four days' ceremony had, for one of its objects, that of a festival of thanksgiving for the escape of their ancestors from the flood! of which they had a distinct tradition, strikingly conformable to scriptural history. The period for the ceremony was that in which the leaves of the willow on the river bank were first fully opened, for, according to their tradition,

‘the twig that *the bird brought home* was a willow bough and had full grown leaves upon it,’ and the bird to which they allude is the mourning or turtle-dove, which they took great pains to point out to me as a ‘medicine bird.’ The first performance bore reference to the deluge, in commemoration of which a sort of curb stood in the centre of the village, symbolical of the ‘big canoe’ in which the human race was preserved.”

On the morning of the great celebration Mr. Catlin and his white companions were awakened by the noise of a great tumult, in which the whole town shared and seemed to be in a state of excitement, which was caused by the appearance of a single figure approaching the village.

“This person soon entered within the town. He was painted with white clay and carried a large pipe in his hand. He was saluted by the principal men of the tribe as ‘Nu-mo-muck-a-nah, the first or only man’,—in fact none other than Noah himself—who had come to open the great lodge reserved exclusively for the annual religious rites.”

Having superintended the preparations, arrangements, and adornments about the lodge, “Nu-mo-muck-a-nah made the rounds of the village, repeating before every lodge the tale of the great deluge, and telling how he alone had been saved in his ark, and left by the retiring waters upon the summit of a western mountain. At every hut he was presented with some sharp cutting instrument, (such as was supposed to have been used in the construction of the ark), to be thrown into the river as a sacrifice to the waters.”

They are my best friends who think the worst of me.

Not that I do not dread death, for I am not the Apostle Paul, but his commentator only, but I trust that the Lord will deliver me from fear.

Doctrines are of use only as they are practised. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., January 1, 1873.

HAIL THE NEW YEAR!

WITH feelings of profound thankfulness to God do we begin the New Year.

The year past has been a very active year. Shall the present one be less so?

The notable departures from this earthly life, so far as the church has been affected thereby, are Bro. Wm. Marks, Sen., Brn. Geo. Bellamy, J. B. Brown, Austin Cowles, N. H. Ditterline, Duty Griffith, Edward Johnson, John Norton, and Alva Smith, all good men. The most of these brethren were old-time saints, faithful and true. All of them were of very excellent service to the church where they lived. As the New Year comes in we wonder how many that begin it will be left at its close to battle for the right.

Let us hope that the reaper will be satiated, and will let the sickle rest this year.

We take up the burden of another year at its beginning with anxious solicitude for the faithful administration of all the affairs entrusted to us, and for the faithful co-operation of all engaged with us in the work of the last days.

It has been our endeavor to keep the columns of the HERALD free from the influence of narrow policy, or sectarian prejudice.

We may not have pleased everybody—indeed we have reason to know that

we have displeased some—nor have we tried very hard to please some; especially those more ready to point out defects than to offer a remedy therefore when pointed out.

We have been ably assisted during the past year by the literary efforts of the elders, brothers, and sisters, who have written for the HERALD and HOPE. For those labors we feel very grateful; and hereby extend the thanks of the Board of Publication to the writers; and in their behalf request a continuation of their contributions.

We suggest to the writers for the HOPE the idea of selecting the men of God, and the heroes of the Book of Mormon, and the scenes of historic interest related in that book, to form the subjects of tales for the HOPE. These would not only be as interesting as the scenes and men of the Bible, but would be a means of instructing the children in the things of the kingdom contained in that book.

We suggest, also, that the many incidents connected with the preaching of the word, by which the faith of individuals is rendered stronger, could be interwoven with proper teaching on the subjects illustrated, and thus be made a fruitful method of conveying instruction.

During the incoming year we hope to see very much done towards settling long continued disputes, on points of doctrine and customs. There is good reason to hope that much hitherto regarded as difficulties will take place as accomplished, or overcome.

We wish to bid the saints, God speed, in all that is good, noble and glorious. Observe the rules of moral conduct

prescribed in the Ten Commandments, and practice the teachings of the higher law as revealed in Christ, and there is abundant reason to believe that you will be happy here and be saved hereafter.

Immorality must find no place nor sanction in the church. Whatever tends to demoralize, to render domestic or social discipline lax or careless, must be cast out from among us.

Principles of purity and steadfast integrity only will abide; if we lack these, let us cultivate them. Error, falsehood, vice, and immorality must one day stand face to face with truth justice.

He that doeth wickedly will surely be punished, he that doeth righteously will surely be rewarded in peace.

Let this year be a year of joyous labor, that the triumph may speedily come.

On the 9th of December, just past, we left the sanctum, and the cares of copy and proof, for a short tour in Hancock and McDonough counties, to speak a word in behalf of the doctrine of the church.

In company of Bro. J. C. Clapp, of Oregon and California fame as a preacher of the "One Faith," we went to Lacrosse on the T. W. & W. Railway.

Arriving at the "Shakerag" Schoolhouse a little after seven P.M. we found Br. Joseph R. Lambert, of the Rock Creek branch, addressing a packed house. Waiting till he closed we made our way to the stand, and spoke for a few moments, indicating what course we proposed to take during the meetings

we should hold there in the neighborhood.

The next morning Bro. Clapp, finding that we had good help in Br. Lambert, left for St. Louis and Kentucky.

Bro. Lambert and myself held two meetings in the Cottage School-house, on Wednesday and Thursday evenings, when we went on to Colchester; Bro. Lambert remained and spoke on Friday and Saturday evenings, as he informed us by letter, received since our return home.

Proceeding to Colchester, McDonough County, by wagon through the kindness of a cousin, Don C. Salisbury, we found that uncle Arthur Millikin had asked for and received permission to use the Christian Church, a large and comfortable building, in which a small band of Christians, under the charge of Elder Stevens, hold their stated meetings.

We spoke here on Friday, Saturday, and Sunday evenings, to as kind and attentive listeners as it has been our fortune lately to meet.

The surviving sisters of the martyrs, Catharine, Sophronia, and Lucy, with a number of their children attended the meetings, and we have no doubt good was done.

We were invited by Elder Stevens, should we return there, to speak in their house again.

Bro. Joseph R. Lambert is an able young minister, fully alive to the work, and of a careful and studious habit. We were much pleased with his company and his assistance.

On Monday we returned to the neighborhood of Fountain Green, Hancock County, and spoke there in the

Hickory Grove and the Eagle School-houses, in the latter on Tuesday evening, and in the former on Monday night. We had excellent liberty in these appointments except Monday night, when for some reason we labored very hard.

The best of attention was paid to the word, and an excellent spirit prevailed.

The position of the church on the question of polygamy was asked for at the Cottage, and Eagle School-houses, and at Colchester, which we gave as briefly and decisively as we could.

We are under promise to return there as soon as opportunity serves us.

ANY of the brethren living in the prairie lands, wanting cedar posts for fencing and other uses, will confer a favor on Bro. Matthias Lampert, and other brethren living at Binghamton, Outagamie County, Wis., by writing to him about prices, roads, freight on railways.

If large quantities are wanted it may be to the advantage of both to purchase of Br. Lampert. Write him at Binghamton.

If you know any Rail Road contractors likely to want posts send their names to Bro. Lampert.

Correspondence.

PLUM HOLLOW, Iowa,
Dec. 15, 1872.

Br. Joseph:

May favor, mercy and peace attend you, with all the loved saints wherever their lots are cast.

I am not accustomed to writing much for publication, so you will bear with me in my weakness.

Twelve months has passed since I became one in your midst.

Many of the saints residing in Fremont and Pottawattamie counties, Iowa, became acquainted with me while I was a minister among the Disciples. They would often come out to hear me preach. Many are aware also that I held a Two Days' discussion with Br. R. W. Briggs.

Strange as it does appear to some, I have cast my lot with the so-called deluded Mormons; not however, until it was plainly manifested to me that they were the people of God.

Some thought it strange that a man of my ability, (as they expressed it), should do such a thing; others said that I was crazy, and appeared to sympathize with me on that account; others said concerning me, "He is seeking a higher position, hence he joined the Mormons;" and some would even predict concerning my future, even those who did not believe in prophets would make predictions; some expressed a kind of holy horror at my being baptized again, and would not suffer their eyes to behold such a degrading and humiliating act; but after all this I find it in my heart to forgive all men their trespasses, with the assurance that "God, for Christ's sake," will forgive mine.

I can say this much in relation to my former brethren; (styled the Disciples of Christ); they are generally honest and intelligent; they practice many virtues and hold forth many noble truths; they are liberal minded, and have done much in the way of breaking down sectarian bigotry and fanaticism; at the same time they come far short of filling the measure designed for saints to fill, both in teaching and practice.

This last proposition, should it come under their notice, will be very exceptional with them, and they will want to know, Why?

They have some amongst them who have not yet learned to distinguish between men and principles; such will conclude that they are as good as the Mormons,

and forget for the time their own weaknesses, and magnify the faults of some fallen man or woman who had tried to be a Latter Day Saint, and failed

Some twenty years ago, I became acquainted with the doctrine of the Latter Day Saints, by reading the Voice of Warning, and was much pleased with it, and felt a desire to embrace it; but as soon as my friends discovered that I was interested in the matter, they began to relate many disgusting tales concerning the Mormons, and caused me to cease my investigations. I felt sorry that the people who preached such good doctrine, should be such wicked persons, according to reports, but I thought it must certainly be a delusion, because it was everywhere spoken against. So I contented myself to remain in the Christian Church for a period of over twenty years. I had great confidence in my religious position, and was zealous in the advocacy of the tenets held by the Disciples; until about the year A.D. 1860, when a division arose in the Christian Church, touching the civil war between the states. Some were for war, and some against it; some said Christians should fight, and others said they should not; hence we had two kinds of Christians, viz, War Christians and Peace Christians.

Both parties would appeal to the Bible, and claim that the Bible decided in their favor. Now I am one of that kind of individuals who think, that if two persons differ on any matter of importance, one or the other must certainly be wrong; both may be wrong, but it is certain that they cannot both be right. In consequence of the before mentioned difference of sentiment, feelings of bitter rancor obtained amongst the Disciples generally; so much so, that they looked upon each other as enemies, and in many instances refused to fellowship each other; so for the time being we had two bonds of union and communion.

This state of things did not suit me, and I began to look for a remedy.

I believed both parties were honest, and come to the conclusion that if they had the Spirit to guide them into all truth, they would be one in feeling and sentiment.

If you have room for this, and wish to publish it, you are at liberty to do so. I would like to say much more, but my sheet is full. More anon.

JAMES V. ROBERTS.

NEBRASKA CITY, Neb.,

Dec. 11, 1872.

President Joseph Smith:

Reading with joy and satisfaction the reports of the spread of the gospel, and being one of those who wish to bear part in the

"Proclaiming to every land,

The works of an Almighty hand."

add a few lines, in stating that last Sabbath, 8th inst., I was privileged in baptizing four into the fold and family of the kingdom, and they are such that we may justly feel thankful to God for, as the Spirit manifests that they will be useful in carrying the gospel to others. There is a lively inquiry after the plan of salvation, and the calls are ten times more than it is possible for me to fill, still I do the best I can under my present circumstances; but earnestly hope for the time when I will be out all the time.

Our branch here have better meetings and more interest is being taken, and the Lord hath remembered us by his Holy Spirit again, to the comfort and joy of many that have been cast down. Yours,

R. M. ELVIN.

Dec. 10, 1872.

Dear friends and brethren, throughout this broad land, did you hear the call of Br. David, as given in the *Herald*? So did I, and I want to respond; and as we cannot give a neck-tie party, I propose that we give him a surprise. And as silver and gold we have none, yet we have some nice little pictures which we know are no sham, since they are backed up by our good Uncle Sam. So here is the way we will

do it. Christmas is near by, we will take advantage and send it by old Santa Claus. So now, Br. David, hang up your stockings and wait. Now this will we do, our right hand shall do it, our left hand shall not know it, but we will toss up the stuff where it will be sure to come down like flakes of snow in the right place. Send to Br. I. L. Rogers, Sandwich, Illinois.

WISCONSIN FREEHOLDER.

ROCKLAND, Knox Co., Me.,

December 20, 1872.

Br. Joseph:

I suppose some of the readers of the *Herald* are wondering how Br. Holland is getting along with the Advents. The Lord is beginning to do a work among them, and I feel that he is blessing what I have advanced in his most glorious cause.

MICHAEL HOLLAND, JR.

GRAND MANAN, Me.,

Nov. 26th, 1872.

Br. Joseph:

As you are interested in whatever pertains to the "Latter Day Work," I will give a brief account of my last visit to the western part of our district. Owing to the unfavorable state of the weather, we did not embark until the 9th, the day appointed for our conference, and having to contend with a head wind, did not reach Jonesport until 4 P.M. the next day; consequently, had not the pleasure of being at conference; but was pleased to learn that many of the brethren and friends met according to appointment, and that the conference was a complete success. On Monday evening I preached in Jonesport. On Tuesday I preached a funeral sermon in same place; and on Wednesday morning in company with Brn. J. C. Foss, Joshua Walker and D. W. Lakeman, started for Addison, where I preached Wednesday and Thursday evenings to an interesting people.

On Friday evening I preached at Indian River; congregation large, and apparently very much interested. On Saturday, re-

turned to Jonesport. Sunday morning, met the brethren and friends in testimony meeting in the Union House, where, we trust, good seed was sown, from which I hope to see some of the fruit. In the afternoon and evening I preached in the same house to large and interesting congregations. On Monday morning, took leave of brethren and kind friends, to proceed towards our Island home. Our passage home was a pleasant one; and we shall remember, with pleasure, the kindness of Captain Merrit, as well as the staunch little sharp shooter, "Abby A. Snow," that returned us safely to our home again.

In summing up, we consider this the most pleasant, and so far as the spread of truth is concerned, the most profitable visit we have ever made.

Truth is on the increase; and while some honest hearted ones are obeying, others are investigating, evidently with the intention of doing so. Yours in love of the truth,

JOSEPH LAKEMAN.

REESE CREEK, Montana,

Nov. 30, 1872.

Br. Joseph.

Br. James W. Gillen is laboring now among us. He is a good man. He is the kind of men to be out here. I think that a great deal of good can be done. The people seem anxious to hear the gospel preached. They say one to another, "Let us go and hear the new Mormon preacher;" and they listen with good attention. Praying for the welfare of Zion, I remain your sister in the everlasting covenant.

ELIZABETH BRADSHAW.

LAWRENCE, Branch Co., Mich.,

Nov. 11, 1872.

Br. Joseph:

The work is moving on slowly in this section of country. The good seed has been sown in several places by worthy men, such as Brn. E. C. Briggs, W. H. Kelley, E. L. Kelley, H. C. Smith, H. S. Dille, T. W. Smith and your brother

David. May God bless such men in their labors of love. My prayer is, that the seed sown may take root and bring forth fruit to the honor and glory of God's dear Son. Amen. Yours in gospel bonds.

M. McHARNES.

SAGETOWN, Henderson Co., Ills.,

Dec. 9, 1872.

Br. Joseph :

I desire to come before the church by way of confession; desiring the sympathy and prayers of the saints. I have been made to pass through a fiery ordeal, and I have been made to believe that I was going to be a mighty boulder instead of a grain of sand by the sea shore; but I feel that this has all come upon me through over anxiety to preach the gospel, and not rightly realizing the first principles of the oracles of God. I feel that the blessed Shepherd has been very merciful to me.

I wish to state to the church that I have delivered several lectures since I embraced the faith, and it was through my over anxiety for the rolling forth of the kingdom that I did it; but a due consideration of "How can they preach except they be sent," and that according to the law, makes me confess my former ignorance, and ask all my brethren to forgive me. I ask the prayers of all in my behalf.

I am willing to make any sacrifice that will permit me to have communion with the Spirit, and permit me to become a child of God. Hoping to meet with the redeemed where Satan will be driven far away. I remain yours in Christ,

J. L. RUST.

LACROSSE, Hancock Co., Ill.,

December 15, 1872.

Br. Joseph Smith :

I have preached twice since you left for Colchester, Friday and Saturday evenings; once upon the Resurrection and Eternal Judgment; and once upon the Apostasy and promise of Restoration.

The attention was good and the attend-

ance large. I thank God for the liberty of his Spirit enjoyed while presenting the Word.

To-morrow morning I return home. Yours for life, in the good cause.

JOSEPH R. LAMBERT.

Conferences.

Fremont District.

Fremont District Conference convened at Gaylord's school-house, November 9th, 1872. Wm. Redfield, president; Wm. Leeka, clerk.

Minutes of last conference read and approved.

Officials present: 3 high priests, 10 elders, 1 priest, 3 teachers, 1 deacon.

Branch Reports.—Plum Creek, 67 members. J. Leeka, president.

Mill Creek, 18 members. J. W. Calkins, president.

Fremont, 85 members. J. R. Badham, president.

Glenwood, 31 members, 7 added by letter, 1 by vote since last report. E. F. Hyde, president.

Elm Creek, 14 members; 1 child blessed. S. Thomas, president.

Hamburg, Nephi, and Farm Creek not reported.

Report of Elders.—S. S. Wilcox reported by letter; had held meetings regularly at Locust Grove and Mill Creek, and felt that he had been blessed with the Spirit.

J. R. Badham reported by letter; had filled all the appointments assigned him at last conference; had preached seventeen times to attentive congregations, and felt that his labors would be blessed.

R. W. Briggs reported by letter; had preached in several places, but on account of sickness, was unable to fill all appointments assigned him.

Wm. Redfield had preached in several places with good effect; found some old-time saints who expressed a desire to unite with the Reorganized Church at the earliest opportunity. In many localities he found the people anxious to hear preaching by the Latter Day Saints.

E. C. Brand had preached in several places.

T. Nutt had preached in different places, and had baptized one.

G. Kemp, W. Baldwin, R. Elvin, E. B. Gaylord, E. F. Hyde, James Calkins and J. Leeka, reported.

On motion, the elders were all released from their former missions and requested to labor under the direction of the president of the district.

The committee appointed at last conference to consider the subject of erecting a church building for public worship, reported unfavorable for the present; and by vote of the conference the committee was continued and requested to report again at the next conference.

Resolved that we, the Fremont district in conference assembled, do hereby tender our approval of the resolution of the General Conference pertaining to the uniting of the Southern Nebraska district with the Fremont district, and are willing to receive them by the consent of their district in conference, when they shall convene.

Resolved that President Wm. Redfield be authorized to go and confer with the Southern Nebraska conference, in regard to the annexation of the Southern Nebraska district to the Fremont district.

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

Resolved that we sustain the officers of the district.

Preaching on Sunday, A.M., by R. C. Elvin; P.M., by R. W. Briggs, to large and attentive congregations. The evenings were devoted to prayer meetings which were well attended.

Conference adjourned to meet at Glenwood, Iowa, the second Saturday in February, 1873, at 11 A.M.

Nodaway District.

The Conference of the Nodaway District was held in the Freedom school-house, on the 16th and 17th of November, 1872. Wm. Powell, president; James Thomas, clerk.

Prayer was offered by the president. The hymn, "We thank thee, O God, for a prophet," was sung. Council minutes read and approved.

Elders Reported.—C. Andreason had confirmed one, Ole Madison had baptized one, W. Powell, A. Jacobson, C. Christian, M. L. Winters, James Thomas.

Branch Reports.—Platte branch: 1 removed, and 1 baptized.

Afternoon Session.—Resolved that James Thomas be sustained in the ministry in this district as his circumstances may permit.

That W. Powell labor as much as he can.

Morning Session.—Preaching by Elder Wm. Woodhead, followed by Jas. Thomas and the president.

Afternoon Session.—R. C. Moore, Jacob Needelson and Peters, reported. R. C. Moore reported the Guilford branch in good standing so far as he knew.

The Allenville branch was not reported. Preaching by Br. R. C. Moore. The spiritual authorities were sustained.

Adjourned to meet at the same place, on the third Saturday and Sunday in February, 1873.

Massachusetts District.

Conference convened at Boston, June 29th and 30th, 1872, and organized by appointing Br. E. N. Webster, president; W. B. Fiske, clerk.

Seventeen elders present, 7 reported by letter, and 4 priests and 1 deacon.

Cyriel E. Brown and Wm. Pond were appointed a committee to examine branch reports.

The following preamble and resolution was passed:

Inasmuch as this conference at its last session brought into consideration the rulings of Elder Josiah Ells, in relation to the case of Br. Wm. Cottam;

Resolved that we now rescind the vote passed upon the resolution presented in relation to the case, and hereby acknowledge that the procedure was unlawful, and therefore unprofitable, as it did not come within the jurisdiction of this conference.

Resolved that this conference consider the North Dartmouth branch legally authorized.

Br. John Smith moved, and it was voted, that Br. Cottam's ordination as an elder be enquired into. Adjourned.

Friday morning, Br. Cottam's ordination was discussed, and the following resolution was passed:

That this conference consider the manner of Br. Wm. Cottam's admission to the North Dartmouth branch legal, and this conference recommend that the Fall River branch record Br. Wm. Cottam as removed from the North Dartmouth branch at that date. Two voted in the negative.

Br. Robert Farnsworth was granted a mission to Bristol, R. I. All elders not holding missions were to labor under the jurisdiction of the president of the district. All other missions continued.

Elder's licenses were granted to Brn. George Smith, Edgar Woodward, Wm. Cottam, and Jesse W. Nichols.

Resolved that we consider the reconfirming of Br. Thomas K. Verge to the office of elder as null and void, according to par. 16, sec. 17, Book of D. & C.

Voted that Brn. W. B. Fiske and C. N. Brown be a committee to make out a statistical report of number of members, amount of money received, expended, etc., and report at next conference.

Voted that next conference be held at at Dennisport, Massachusetts, on the 14th and 15th of December, 1872.

Voted that we sustain Br. Joseph Smith as prophet, seer and revelator, the several quorums, Br. Ells as president of Eastern Mission, Br. Webster as district president, W. B. Fiske as district clerk, and Br. Mark H. Forscutt by our prayers and means. Adjourned.

At 2 P.M., met for prayer and testimony. Though the weather was very warm and oppressive, yet the brethren and sisters were much strengthened and blessed by the manifestation of the Holy Ghost, and the peace of God brooded over us in sweetest joy while we partook of the emblems of Christ's broken body and shed blood.

Preaching in the evening.

Voted to send \$5 to aid foreign missions.

[The five dollars above referred to was received on the 11th of November, 1872.]

Southern Nebraska District.

The above District Conference was held in the Ervin school-house, Cass Co., Neb., Nov. 24th and 25th, 1872. Br. Wm. Redfield, presiding; and Brn. Milton Ervin and R. M. Elvin, secretaries.

Preaching in the morning by R. M. Elvin; subject, "Eternal Life."

Preaching in the afternoon by Br. Wm. Redfield; subject, "The Kingdom and Spiritual Gifts."

Evening session was a fellowship meeting, the gifts were manifested to the joy of the saints present.

Morning Session.—Remarks by the president, exhorting to a unity of action, having in view the good of the district.

Branch Reports.—Nebraska City: 1 removed by certificate, 46 present numerical strength.

Liberty branch, no change since last report.

Nemaha, Union, and Camp Creek branches, not reported.

Elders' Reports.—Elders R. C. and R. M. Elvin; Priest John Everett, Sen., and Teacher Nicholas Trook, reported.

The decision of the committee appointed

by the Semi-Annual Conference to hear the case of John Mathers, Sarah Mathers, and David Mathers, was read and accepted and ordered spread on the record.

Resolved that the Nebraska City branch is hereby requested to issue certificates of removal to those persons who were illegally disfellowshipped, and who were restored by this conference.

The motion of the Semi-Annual Conference, uniting this district with the Fremont district, and also the resolutions of the Fremont district relative to the same, were read and approved. And with but little debate, the following resolutions were unanimously adopted:

Resolved that we, the Southern Nebraska district, in conference assembled, do hereby accept the invitation of the Fremont District to be annexed to their district, and hereby relinquish our district organization.

Resolved that the secretaries of this conference turn over the books belonging to the late Southern Nebraska district to the officers of the Fremont district, at their conference to be held at Glenwood, Mills Co., Iowa, February 9th, 1873.

Resolved that notice is hereby given to all the branches comprising the late Southern Nebraska district, that they report to the Fremont district conference to meet at Glenwood, Mills Co., Iowa, Feb. 9, 1873.

Resolved that we uphold and sustain President Joseph Smith and all the authorities of the church in righteousness.

Resolved that this meeting request all the officers of the late Southern Nebraska district to labor for the spread of truth, and report at the Fremont conference.

Resolved that we adjourn *sine die*.

North West Missouri District.

The above conference was held in the Turney branch, Clinton Co., Mo., Nov. 22, 23, and 24, 1872. Elder J. D. Cravin was called to preside, and Elder A. J. Blodgett, Sen., clerk; Wm. T. Bozarth, assistant. Elder R. Hoyer and E. C. Blodgett acted as deacons for the conference.

It was resolved that the president and secretary of this district issue new licenses to all the officials in the same, that are in good standing.

On motion, it was resolved that the district officers visit all the branches in this district as much as possible and get a full report of the members belonging to said branches, so that a correct district record

can be kept in the future. The clerks of branches should report all changes to the quarterly conference.

That this conference request of all officials baptizing or confirming in this district, to give, in all cases, certificates of baptism and confirmation, and keep a record of all children blessed by them.

Prayer and testimony was held in the evening, and the saints enjoyed themselves in bearing testimony of the work.

Starfield branch, increase by baptism 1, decrease by removal 2, present strength 25.

Turney: baptized two, received by certificate of removal 7; total increase since last report, 9; decrease by removal 1; present strength 33.

Far West: baptized 4, received on certificate of removal 10, and one admitted on former baptism; increase 15, present strength 52.

Union Mills: 1 baptized since last report; total 15.

No report from DeKalb, Bevier, Wacanda, Hannibal and Coon Creek branches.

Report of Elders.—Wm. T. Bozarth preached twenty-three times, opened five new places for preaching, baptized and confirmed two.

James W. Johnson preached three times. R. Hoyer, Wm. Summerfield, J. P. Dillen, E. E. Binstead, F. M. Bevins baptized 2, confirmed 1, preached twice.

John W. Sykes preached twelve times, opened four new places, had applied all of his time to the ministry.

B. G. Watson baptized 2, confirmed 1, blessed 1 child.

A. J. Blodgett baptized 2, confirmed 1.

T. J. Franklin had labored in the branch, ordained 1 elder, and blessed 1 child.

D. A. Frampton reported by letter.

Associating of elders: Wm. T. Bozarth and John W. Sykes, J. S. Lee and E. C. Blodgett, James W. Johnson and J. P. Dillen, Wm. Summerfield and S. M. Bevins, R. Frost and R. Hoyer, Joseph Belcher and Wm. Kinyon, L. Booker and R. L. Ware, Wm. Woodhead and George W. Nuttall, Wm. Litz to be under the direction of the president.

Resolved that all officials labor all they can in the ministry, and report at next conference.

Resolved that the membership of D. A. Frampton, of Independence, be reported to the district in which he resides.

On motion of A. J. Blodgett, Sen., it was resolved that this conference request all the presidents of branches in this district to raise all the means they can for the

purpose of building a meeting house in Utah, according to the request of the Semi-Annual Conference.

On motion of James W. Johnson, that this conference request the presidents of branches to take up donations from their members; and said means to be put into the hands of the bishop's agent for the benefit of the poor, &c.

On motion of Wm. Summerfield, that this conference endorse the appointment of elder A. J. Blodgett, Sen., as the bishop's agent for this district, by the Semi-Annual Conference.

Resolved that the officers of this district and also all the spiritual authorities of the church be sustained in righteousness.

There were seventeen officers present.

The word was preached by Elders J. P. Dillen, J. D. Cravin, T. J. Franklin, Wm. Summerfield, on Sunday.

Sacrament, prayer and testimony meeting was held in the evening. All felt well. A good spirit prevailed throughout the entire conference; no jarring or contention throughout the conference deliberations.

Treasurer's report—A. J. Blodgett, Sen., treasurer:

Received from branches,	-	-	\$12.20
Paid F. M. Bevins,	-	\$2.15	
“ F. M. Bevins to Sr. Parks,	2.30		
“ for contingent expenses,	1.95		
“ to Sr. Parks,	1.00		
“ Sr. P. for keeping Knight,	4.00		
“ the poor,	-	50	
Total,	-	-	\$11.90

Balance, - - - - - \$00.30

Minutes read and accepted.

Conference adjourned to meet at the Far West branch, the last Friday and Saturday in February, 1873, at 10 A.M.

Southern California District.

Minutes of a conference of the Southern District of California, held on the 7th and 8th of Dec., 1872, at the church of the San Bernardino branch.

Conference convened at half past 11 A.M., Br. S. M. St. John called the house to order, and stated that the district president being absent, it would be necessary to elect a presiding officer.

On motion, Br. F. M. Van Leuven was chosen to preside, and Br. J. E. Miller to act as secretary.

The choir sung the 900th Hymn; prayer by Br. M. McKinzie.

There were ten officials present.

The elders were called on to report their labors. F. M. Van Leuven had labored as a branch officer in San Barnardino for the last six months.

Brn. S. M. St. John, Murdoch McKenzie and John Garner reported their labors.

San Barnardino branch reported a numerical strength of 214, 2 removed by letter, 2 received, 1 died, 2 cut off since last reported.

A Sunday School was in active operation.

Benediction by F. M. Van Leuven.

Br. Van Leuven delivered an interesting discourse on the Fulfillment of Prophecy, to a large and attentive congregation. After he closed his remarks, the following resolutions were passed:

Resolved that we sustain Br. John Brush as our district president.

That we sustain all the church authorities in righteousness. On motion, the conference adjourned to meet on the first Saturday and Sunday in March, 1873.

South Eastern Illinois District.

The above conference was held in the Deer Creek branch, Nov. 30th and Dec. 1st, 1872. G. H. Hilliard, president; A. N. Caudle, secretary.

Minutes of preceding conference read, and after correction, adopted.

Branch Reports.—Elm River: 10 members.

Little Wabash: 16 members. Some little difficulty existing in branch. Henry Walker recommended for renewal of license.

Deer Creek: 23 members.

Resolved that all reports of branches not objected to, stand approved.

Elders Reported.—I. A. Morris, B. F. Kerr, B. H. Ballowe, T. P. Green, Henry Walker, G. Hilliard has baptized two, N. A. Morris, J. B. Prettyman and B. S. Jones.

Minutes of council meeting read and adopted.

Resolved that B. S. Jones be recognized as district treasurer, and that he be requested to give a receipt to the secretary for all moneys on hand.

Resolved that we sustain A. N. Caudle as secretary of district, and that all books pertaining to said office be turned over to him.

Evening Session.—James B. Prettyman reported verbally from Millshoals branch as last reported, with the exception of three being removed by letter.

Resolved that the word "renewed" be struck out of resolution pertaining to renewal of license, and the word "extend" be substituted.

The following elders received missions: Henry Walker, A. N. Caudle, B. Ballowe, J. B. Prettyman, J. B. Jones, N. A. Morris.

Resolved that when all difficulties are settled, T. P. Green be given a mission to Greendale and other places throughout the district.

Preaching by N. A. Morris and B. Ballowe.

Morning Session.—Resolved that Br. G. H. Hilliard be sustained as Book Agent.

Resolved that when this conference adjourns, it does so to meet at Dry Fork, March 1st, at 10 o'clock.

Resolved that we sustain G. H. Hilliard as president of district, and that we endorse his official acts up to this time.

Resolved that I. A. Morris, B. Ballowe and Henry Walker act as a committee to investigate the legality of the charges preferred against T. P. Green.

Preaching by A. N. Caudle and G. H. Hilliard. Adjourned until 6 p.m.

Evening Session.—Committee reported the following: Seeing that Father Green failed to appear with any rebutting evidences, according to the testimony given, we consider the charges legal. All difficulties having been settled, the parties engaged shook hands in friendship before the people.

The sacrament was administered, three children were blessed, and a good feeling was manifested among all the people.

Eighteen officers were present.

Southern Indiana District.

The above conference was held at the Eden branch, Dec. 7th, 1872. Harbert Scott, president; J. S. Constance, clerk.

Minutes of last conference were read and approved.

Officials present: 3 elders, 1 priest, 1 teacher.

No branches reported.

Elders James G. Scott and Harbert Scott reported having labored some in Jefferson county, Indiana.

A letter was read by James G. Scott, from a gentleman in that county, stating that he had procured a house for preaching, and was desirous of an elder visiting them.

As there are only four elders in the district, and the calls for preaching urgent; it was resolved that we create a district

fund for the purpose of sustaining an elder, or elders, that they may travel and preach in the district.

Br. Monroe Scott was chosen as treasurer of the district.

Br. John A. Scott was appointed to labor in Crawford and adjoining counties; and Br. James G. Scott to labor in Jefferson county, as their circumstances permit.

Resolved that we sustain the spiritual authorities of the church, in righteousness, with more fervency and zeal.

Resolved that the clerks of the respective branches be requested to report their branches at the next conference.

Adjourned to meet at Low Gap branch, Crawford Co., on Saturday, March 1st, 1873, at 10 A.M.

Miscellaneous.

MARRIED.

At the residence of the bride's Grandfather, Br. Moses A. Meeder; in Santa Cruz, Cal., December 2nd, 1872, by Elder George Adams, Br. LOUIS F. KINSEY, of Humboldt Bay, Cal., to sister SARAH JANE HART, of Santa Cruz.

Louis, may Jane be the day star of thy life
Of purest gentlest ray; whose light
Reflects the gospel bright, throughout the livelong
day;

A priceless gem, whose beams are smiles,
To cheer thy noble heart; to stand with thee
On Zion's hill, and never, never part. G. A.

In the Saints' Meeting House, in North Dartmouth, Mass., August 4th, 1872, by Elder J. W. Nichols, Br. DEXTER F. COOMBS to Sr. MARGARET ROSTROM, both of Fall River, Mass.

DIED.

In Berrien County, Mich., Nov. 17th 1872, of lung fever Sr. MARTHA L. ROCKEY, wife of Bro. Caleb Rockey.

Sr. Rockey united with the church about two years since, and has lived a Christian to the hope of Eternal Life.

At Little Sioux, Iowa, November 27th, 1872, of consumption, after a long and painful illness, SARAH A. CONDIT, aged 26 years and 9 months; only daughter of David M. and Hannah Gamet, and wife of Parker S. Condit.

She was an exemplary member of the church, and felt the consoling power of her religious belief in the darkest hours of her suffering; and as the certainty and nearness of death became apparent to her, she could not repress her exultant feelings, but gave the strongest evidence to her sorrowing friends of the peace and joy she felt at her departure. A.T.O.

[For the Herald.]

The Creation.

From the throne of the Highest the mandate came
The word of Omnipotent God; [forth,
And the elements fashioned his footstool, the earth,
And the heavens, his holy abode.
And His Spirit moved over the fathomless flood
Of waters that fretted in darkness around;
Until, at his bidding, their turbulent mood
Was hushed to a calm, and obedient stood
Where he fixed their perpetual bound.

By the word of Omnipotence, valley and hill,
Were clothed with the grass and the flower;
And the fruit-tree expanded its blooms by the rill,
And the nourishing herb in the bower;
And the sun of the morning—the fountain of light—
Threw his cherishing rays through afar.
And the region of darkness—the season of night—
The sister of chaos grew beautiful and bright
By the beams of the moon and the star.

By the word of Omnipotence, nature brought forth
The fish, and the beast, and the bird;
And they played in the waters, and browsed on the
And the air by their carol was stirred. [earth,
And man, in the image and likeness of God,
His person majestic and tall;
And though like a worm, he was formed of the clod,
Yet the favorite of heaven, he consciously trod
As Lord and possessor of all.

From the work of Creation, which rose by His word,
When finished the heavens and the earth,
On the seventh day rested th' Omnipotent Lord,
As he looked on each beautiful birth;—
On the firmament stretched from the east to the west,
On the far-flowing sea, the fast teeming land;
And he saw they were good—and the Sabbath was
blest,
The Sabbath! the sanctified season of rest—
To the creatures that came from His hand.

ELDER W. A. B. THOMPSON.

Thinking is very far from knowing the truth.

God keeps him who takes what care he can of himself.

Leave a dog and a great talker in the middle of the street.

It may do little to follow good advice, if you follow it at too great a distance.

Smoke, raining into the house, and a talking wife, makes a man run out of doors.

A man too busy to take care of his health, is like a mechanic too busy to take care of his tools.

He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.

Selections.

Father Hyacinthe's Marriage.

The marriage of Father Hyacinthe is a circumstance of more than ordinary import. The enforced celibacy of the Roman Catholic priesthood has always been a scandal to Protestants. Regarding, like Pere Hyacinthe, the rite of marriage as the sign of "one of those laws of moral order which a man cannot resist without deeply troubling his own life and without going against the will of God," they look upon the system which Father Hyacinthe condemns in words and has broken through in act as fruitful of much evil, and disastrous to all that renders life true, cheerful, and pure. No one can deny the self-sacrifice of many lives lived within the pale of the Roman Catholic law; neither can the unprejudiced reader of history overlook, or the student of his species fail to mark, the gross abuses which flow from what is an unnecessary and flagrant violation of a great natural law. The mere fact of a man eminent in the Church, remarkable for eloquence and directness of speech, as conscientious as earnest, and as much devoted to his creed as he is conscious of errors,—we say the mere fact of a man like this throwing aside a usage which he had learnt from youth to count sacred, and bursting the bonds of a system which trammelled the better feelings of his nature and dishonored God, is one of those circumstances which form the basis of revolutions, and gave the signal for the overthrow of creeds. Pere Hyacinthe does not lift up his voice against celibacy in all cases. He believes it is "a holy and splendid exception," but he regards natural laws as above human laws, and is convinced that the law of marriage is imposed upon him. Pere Hyacinthe—or M. Charles Loyson as one would prefer to call him on an occasion like this—has already proved himself superior to the miserable pretensions which the Pope has recently set up. Long ago he had outgrown many of the superstitions of the Romish Church. Before he rebelled against the enforced iniquity of celibacy, he had entered his protest, and enforced it by giving up his living, against the dogma which declares a fellow-creature infallible. Before he had resolved to marry he had pointed out to France the evils of her social life caused by looseness of the marriage relationship. With unsparing vehemence he had exposed

the rottenness of society, and with kindly eloquence had directed his countrymen to seek regeneration and a purer life through the medium of the family and the sanctity of home. Men and women hung upon his lips while he dwelt upon the rampant social sins of the queen of cities, or with earnest pleading sought to infuse a purer ideal of life into the gilded deceptions of Parisian vice. This is the man, then, who has sealed his precepts by practice, and in the face of the world has defied one of the primary laws of his Church—a deed which must bring down upon his head the fearful penalties reserved for the Papal heretic.

That a man should have to apologise to the world for marrying is one of those satires upon civilisation which modern prejudices too often produce. The very fact that M. Charles Loyson should have deemed it necessary to put himself right with his fellow-men because he had taken unto himself a wife, is in itself remarkable. The discussion and other results which must inevitably follow in Romish circles must reveal a still deeper depth of prejudice and wasted enthusiasm in endeavoring to run counter to the deepest instincts of humanity. A law which prohibits a man from the legal rights of marriage is in itself a conspiracy against the well-being of the individual and the true prosperity of the State. "Similar convictions," says Father Hyacinthe, "exist in most enlightened minds, among those especially who possess the light of experience, and who know the state of the clergy and the practical conditions of human life; and if such convictions are not expressed freely it is the fault of the iron yoke which weighs upon the bishops, as well as upon the priests, no less than the culpable connivance of public opinion." Here in one sentence is delicately expressed what must be the conviction of every really healthy mind. It is the old story of ministers of religion being tied down to observe arbitrary rules against the light of experience and the dictates of common sense. The "iron yoke" which weighs upon them prevents them from speaking out. It would, of course, be a mad thing for churches to profess what they do not enforce, but what they enforce should be simpler—the kernel without the husk, the spirit without that network of details, or that heaping up of burdens too heavy to be borne which is practised in too many of both Roman Catholic and Protestant Churches. Now and then a voice like Father Hyacinthe's is heard above the dreary drivel, protesting against the fetters of an effete or a ruinous creed, and

helping on the freedom of the human race. "What is really guilty and shameful is to drag, without conviction, and too often without morality, the chain of obligations by which one has ceased to be bound, except by reason of the prejudices of the world, and by a calculation of personal interests." Some people profess to laugh at this Catholic Father's apology for marrying. It is, as we have said, a matter for ridicule that such a thing should be possible in the nineteenth century; but the questions touched and the principles advocated should make it a trumpet-blast to all who value liberty and truth.

Perhaps no passage of the whole letter is more worthy of notice than the writer's delicate but sufficiently plain references to the state of France. France, no less than the Church he says, needs the example which he gives, and anyone who marks with the slightest attention the indications of the state of morals among our neighbors will corroborate what he boldly asserts. Although the storm which may arise at the unusual course which he has deemed it proper to pursue, may make present results seem nil, he has faith that the fruits of his example will be reaped in the future. Speaking of France, he says, "I tore aside without mercy the veil of its presumptuous and deceptive prosperity, and laid bare the two sores which waste it, and which mutually envenom one another—marriage without love, and love without marriage—that is to say, marriage and love without Christianity." Who can tell to what extent this miserable condition of social life in France produced the weakness which hastened its decay and caused the country to go down before the German! The family must be the source of strength in all states which are healthy at the core. With a strong pure home life, the spirit of patriotism grows. The love of home radiates till it merges into love of country; the love of home is patriotism in itself. Home not hallowed by those associations which experience testifies can alone make home worthy of the name is never a centre whence strength or high-mindedness can go forth to influence the councils or command the armies of States. As the family is, so must the nation be; the one is the type of the other. Pere Hyacinthe discerns clearly where the canker lies. If the instructors of a people be not living in harmony with natural law, and if they be showing forth the life which in a large number of cases must follow such violation, the people themselves must partake of the evil. If France is to be regenerated

through the family, let the priesthood, whose influence is so paramount, show the example. Two things are clear to this devoted follower of the Roman Catholic faith. The Roman Catholic priesthood of France require to be released from the burden of enforced celibacy, and France herself has to seek a fairer future through the elevating influence of a pure family life. Such evidence regarding the priesthood is particularly valuable, and must be trustworthy. Of course, to those who have studied the consequences of the law which the Father condemns, the fact is nothing new, and the recent revelations regarding conjugal relationships in France certainly warrant the inference which M. Loyson suggests. His letter is at once a call and a warning to the Church of Rome—a call to relax a law which is a stigma upon morality, and a warning that there are forces within her not to be trifled with or despised. It is a call upon France to seek strength and happiness in a region from which both have been successfully banished. The letter has a political, an ecclesiastical, and a human interest, and its purport should be reiterated wherever the iniquities it exposes prevail.

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"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man."—Prov. 3: 3. "The lip of truth shall be established forever: but a lying tongue is but for a moment."—Prov. 12: 19. "Buy the truth and sell it not."—Prov. 22: 23. "Lie not against the truth."—James 3: 11. "Speak ye every man truth to his neighbor; execute the judgment of truth."—Zech. 8: 16. "Lying lips are an abomination to the Lord; but they that deal truly are his delight."—Prov. 12: 23. "Nothing is beautiful but the truth," is a maxim of the French. Truth is a rich inheritance of more worth than silver or gold. Truth will grow where error will die.

REDEMPTION OF ZION.—A large building, [church], women inside, [branches], some without children, [purity], some with children, [false doctrines], outside much confusion and violence. A personage appears at the door of the building beckoning to those who have no children, saying, "come," those having children he leaves behind.—*Dream.*

Beware of pretending to such a degree of purity as to cease regarding thyself a sinner.

Sextons.

The number of people qualified to be door-keepers in the house of the Lord is not overwhelming. There may be two or three in a community; sometimes not more than one, and often less.

The good sexton is a *tidy housekeeper*. He has a womanly horror of dirt; he is aware of corners in every pew, and his broom never cuts across them. There are odd niches behind the pulpit too, where rubbish is prone to gather. If the eyes of worshipers could sometimes penetrate the polished mahogany or the carved walnut of a pulpit front, they would be painfully reminded of the whitened sepulchre and its contents. Crumpled notices, dust-rags, half-burnt matches, church-manuals, broken-backed hymn-books, and unwashed spittoon with marks of bad luck all around it, a dirty tumbler, and a pitcher without a handle—these are some of the bones of the dead which stare the minister in the face, and give him inspiration during the intervals of the service. Then, too, whatever may be said in favor of sparrows and swallows, it is not the tidy sexton who suffers the spider to weave a web for himself under the altars of God.

The good sexton is a *polite* man. When you come a stranger within his gates, he meets you more than half way. He puts himself in your place with a smile and bow that makes the very vestibule seem like home. It is a positive pleasure to visit some churches, to enjoy the welcome of the sexton. We have in mind a church not so blessed in its doorkeeper. We never felt quite at home there till out of his hands. He meets us with a scowl, seems inwardly annoyed at our coming, and finally beckons us off with an air that seems to say: "If you must trouble us, sit there!" Then are we glad, because we have got by Cerberus.

The good sexton is a *thoughtful* man. He never lays the Bible on the desk the wrong end up. We know a minister who has to reverse his Bible and hymn-book every Sunday morning. The sexton dusts the books standing below the desk, and replaces them correctly from his own stand-point, but not from the minister's. The thoughtful sexton keeps an eye on the pulpit, and responds to the slightest sign for an interview. The thoughtful sexton does not wear heavy or musical boots. He aims, too, to manipulate the windows or ventilators *before* sermon; and when he must come between the preacher and listener, he times the interruption so as to make it the least possible annoyance to

both. He does not scale a window-seat nor balance along a pew-back in the midst of an illustration or appeal from the desk; he does not come forward with a pair of seps and a lighted candle to kindle the pulpit-lamps during the last words of the sermon; the preacher would rather be blind than to see at such a cost.

The good sexton is a *patient* man. He never gets mad with the most unreasonable people in the world; he stands complaints with the placidity of an angel; he opens windows for a fur-clad lady, and shuts them again for a bald-headed man with equal composure; he sympathises with people who want fresh air without a draught, and gently remonstrates with strangers who come early and insist on taking the best seats in the house; he beams patiently upon the retiring congregation, one of whom cheers him with the remark that "the house was like a barn," and another, "the house was like an oven," he hears all degrees of temperature from sixty to eighty prescribed, demanded, and denounced, yet his own blood flows calm and cool; he is patient, too, with his committee. Furnaces need repairing and even replacing occasionally; leaks call for attention; but if he is a good sexton he makes his nineteenth application to the committee with the same deference as the first, and feels, when it is granted, that he has received a personal favor that he never deserved. In a word—and what more can be said?—the good sexton is as patient as his minister; for he has the same multitude to please, and the same variety of complaints to reduce to their lowest terms.

Finally, the good sexton is a *pious* man. He loves the house because he loves the Lord, and this makes him ever jealous for its honor, its order, and its fitness. Happy is the Lord's doorkeeper who, with all the drudgeries of his office, and with its often unworthy pay, finds his duty thus glorified by his love; and happy are the church and pastor who call such a man "our sexton."

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"Truth is the image of our God above, that shines reflected in his sea of love. All hail, blessed truth! Thou daughter of the skies, Reign thou on earth, and bid earth's son's arise. Bid Virtue lead, and Justice hold the scale, for thou art mighty, and wilt soon prevail."

Lord who shall abide in thy tabernacle?
* * * He that speaketh the truth.
Ps. 55 : 23. Thy word is truth. John
17 : 17.

An Unknown Race of Giants.

Cayuga, Aug. 21.—On Wednesday last the Rev. Nathaniel Wardell, Messrs. Orin Wardell (of Toronto), and Daniel Fridenburg were digging on the farm of the latter gentleman, which is on the banks of the Grand River, in the township of Cayuga. When they had got to five or six feet below the surface, a strange sight met them. Piled in layers, one upon top of the other, some 200 skeletons of human beings nearly perfect—around the necks of each one being a string of beads. There were also deposited in this pit a number of axes and skimmers made of stone. In the jaws of several of the skeletons were large stone pipes, one of which Mr. O. Wardell took with him to Toronto a day or two after.

These skeletons are those of men of gigantic stature, some of them measuring nine feet, very few of them being less than seven feet. Some of the thigh bones were found to be at least half a foot longer than those at present known, and one of the skulls, being examined, completely covered the head of an ordinary person. These skeletons are supposed to belong to a race of people anterior to the Indians. Some three years ago the bones of a mastodon were found imbedded in the earth about six miles from this spot. The pit and its ghastly occupants are now open to the view of any who may wish to make a visit there.

There is not the slightest doubt that the remains of a lost city are on this farm. At various times within the past years the remains of mud houses with their chimneys had been found: and there are dozens of pits of a similar kind to that just unearthed, though much smaller, in the place which has been discovered before, though the fact has not been made public hitherto. The remains of a blacksmith's shop, containing two tons of charcoal and various implements, were turned up a few months ago. The farm, which consists of a hundred and fifty acres, has been cultivated for nearly a century, and was covered with a thick growth of pine, so that it must have been ages ago that the remains were deposited there. The skulls of the skeletons are of an enormous size and of all manner of shapes, about half as large again as are now to be seen. The teeth in most of them are still in an almost perfect state of preservation, though they soon fall out when exposed to the air. It is supposed there is gold and silver in large quantities to be found in the premises, as mineral rods have invariably, when tested, pointed to a certain spot, and a few yards from where

the last batch of skeletons was found directly under the apple tree.

Some large shells, supposed to have been used for holding water, which were also found in the pit, were almost petrified. There is no doubt that were a scheme of exploration carried on thoroughly the result would be highly interesting. A good deal of excitement exists in the neighborhood, and many visitors call at the farm daily. The skulls and bones are fast disappearing, being taken away by curiosity hunters. It is the intention of Mr. Fridenburg to cover the pit up soon. The pit is ghastly in the extreme. The farm is skirted on the north by the Grand River. The pit is close to the banks, but the marks are there to show where the gold or silver treasure is supposed to be under.

From the appearance of the skulls it would seem that their possessors died a violent death, as many of them were broken and dented. The axes are shaped like tomahawks, small, but keen, instruments. The beads are all of stone, and of all sizes and shapes. The pipes are not unlike in shape the cutty pipe, and several of them are engraved with dogs' heads. They have not lost their virtue for smoking. Some people profess to believe that the locality of Fridenburg farm was formerly an Indian burial place, but the enormous stature of the skeletons and the fact that pine trees of centuries' growth covered the spot go far to disprove this idea.

False principles, like the iceberg, are without foundation; however spacious, brilliant, and fascinating their appearance, they have no solidity. Like it, too, they are ever changing; like it, they are cold and cheerless to the soul. Like the iceberg, also, false principles will melt away before the burning sun of truth. It will not do to trust in them. Who would make a dwelling house of the transitory iceberg? True principles, like their author, are without variableness or shadow of turning, for, "Firm as a rock, God's truth must stand, when rolling years shall cease to move." Always the same. Like the rock of ages, true principles live, when time shall be no more. As are true principles, so are all who trust in them, for "The righteous shall be had in everlasting remembrance."

NOT DRUNK.—When a penny bank was established at Putney, and the deposits added up at the end of the first year, a brewer, who was on the committee, made the remark, "Well, that represents thirty thousand pints of beer not drunk."

Golden Grains.

Vain glory is a flower which never comes to fruit.

Thou, Lord Jesus, thou art my righteousness, and I, I am thy sin.

I would rather obey than work miracles, even if they were in my power.

He who undertakes anything without a divine call seeks his own glory.

I would run into Christ's arms, if he had a drawn sword in his hand.—*Luther.*

Duty and to-day are ours; results and futurity belong to God.—*H. Greeley.*

"We must be Latter Day Saints, else we will become Latter Day devils."—*Deuel.*

The desire of self-justification is the source of all the pangs that are felt by man's heart.

This world and the next resemble the east and the west; you cannot draw near to one without turning your back to the other.

Solomon instructed to be not overmuch righteous, and not overmuch wise, evidently meaning to avoid self-righteousness, and not be wise in our own conceit.

As it is generally best to strike a nail on the head till it is driven plum home, so should we prove every assertion when it is made before we make another.

Our conscience is bound down by the Word of God; we can suffer all things, but we dare not everstep the Word of God. The Word of God must reign above all things, and remain the judge of all men.

There is nothing more beautiful than water. Look at it when you will, in any of its thousand forms, dripping from the moss, or springing and leaping in the thunder of the cataract, it always has the same wonderful, surpassing beauty.

When Cicero was asked his opinion concerning the immortality of the soul, he replied: "For many reasons I persuade myself that the soul is immortal, and if in this I err, I err, with pleasure; nor will I desire to change an opinion which yields so much delight."

One engaging in the Latter Day Work is like unto one stepping into a skiff and pushing afloat on a stream of water; if he takes hold of the oars and goes to work he can make up the stream. But if he should stop rowing he drifts downward, for there is no stand still place in the work of God, and "He that endureth to the end shall be saved."

A lady talked the whole evening to a deaf and dumb man, and told a friend he was the most agreeable man she had ever met. She has since found it out, but has not changed her opinion.

TRUE GENIUS.—Alexander Hamilton once said: "Men give me some credit for genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

Every duty brings its peculiar delight, every denial its appropriate compensation, every thought its recompense, every love its elysium, every cross its crown; pay goes with performances as effect with cause. Meanness overreaches itself; vice vitiates whoever indulges in it; the wicked wrong their own souls; virtue exalts; charity transfigures, and holiness is the essence of angelhood. God does not require us to live on credit. He pays us what we earn as we earn it, good or evil, heaven or hell, according to our choice.—*Charles Milday.*

Every body loves to be respected, but an individual to be loved and respected must be *known*. He only can be *known* who speaks the truth from his heart, and acts the truth in his life. We may guess at others, but as we do not know we cannot respect them, for like pirates they oftentimes sail under false colors. Truth is glorious wherever found. Jesus, who is "the truth," is the one altogether lovely, and the fairest among ten thousand. Truth is the glory of youth, and the diadem of the aged. Truth is essential to happiness, both in this world and also in the next. For what man is he that desireth life and would see good days, let him refrain his tongue from evil, and his lips from speaking guile. It is related of Cyrus, that, when asked what was the first thing he learned, he replied "*To tell the truth.*" In the days of Daniel, (as the tradition says), the wise men were ordered by the king to declare what was the strongest thing on earth. Each man brought in his answer; one said *wine* was the strongest, another mentioned *woman*; Daniel declared that truth was the most powerful, which answer pleased the king, and the palm of victory was decreed to Daniel.

"Seize, then, on truth where'er 'tis found,
Among your friends, among your foes;
On Christian or on heathen ground,
The plant 's divine where'er it grows."

Hands

Neatness is the first consideration which makes a hand attractive. No matter how long, bony, or large jointed or unshapely, if it is clean, and the finger nails properly cared for, a hand can never look disgusting.

A soft, warm, pliable hand has great power and fascination. There is character in a large hand, many times far greater than in a tiny one. A hand corresponding in size to the rest of the body is much finer than the little fat, dimpled hands so many are proud of who possess, and others envy the possession.

It is equally as nonsensical to squeeze the hands into gloves a size too small, as to pinch the feet in tight boots.

A very small nose is considered insignificant, while a large one is said to indicate nobility of character. Why not the same with hands and feet.

If with changes of time the idea should obtain that small noses only were fine, while large ones were something to hide, and of which to be ashamed, would not the vanity of humanity attempt to reduce the proportion of that member by lacing or inserting in a close net? It would be equally as sensible as stopping the circulation of the blood in other portions of the body.

A white, flexible hand is desirable, but not at the sacrifice of duty.

Many a hard, rough hand has done enough good in the world to look beautiful in the eyes of the appreciative. Girls who shrink all the housework, making drudges of their mother rather than soil their dainty white hands, need not expect to be loved by those who know it. The callous places and other signs of labor would be far more to their credit.

The best hand in the world is an honest hand, be it hard or soft, white or brown, smooth or rough, angular or shapely; an honest palm that takes the hand of a friend with a warm, hearty grasp, as if there was nothing in the heart to conceal, only warmth and kindness toward all. This is the best and most beautiful hand in the world.

Many men carry their conscience like a drawn sword, cutting this way and that in the world, but sheathe it and keep it very soft and quiet when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

They that plough iniquity, and sow wickedness, reap the same.

THE RABBIS.—A party of Jewish Rabbis, eighteen in number, have arrived in this country from Palestine, on a missionary tour through the world, collecting funds for the rebuilding of the great Jewish temple, at Jerusalem. They are attired in their native costumes, the full oriental dress of the Jewish Rabbi, and will present a spectacle novel and interesting to the people.

Thirst teaches all animals to drink; but drunkenness belongs only to man.

Your only treasures are those you carry in your heart.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon*.

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No. 2.

REVELATIONS OF ST. JOHN, CHAPTER 12.

BY SOPHUS HOLSTEEN.

Among the prophecies contained in the Bible, the Revelations of St. John are particularly recommended to our prayerful study.

John says in his preface:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep [in mind] those things, which are written therein, for the time is at hand."—*Rev.* 1: 3.

And Jesus Christ says:

"Behold I come quickly: blessed is he that keepeth [in his mind] the sayings of the prophecy of this book."—*Rev.* 22: 7.

In order that we may partake of these blessings; which are here promised to him who reads or hears, and keeps treasured up in his mind these prophecies, it is certainly necessary, that we should rightly understand them.

It is not my purpose to give a full explanation of the Apocalypse. Nor am I presumptive enough, that I mean to teach older and wiser heads than mine; for it is only about two years ago that I began to read the Bible at all, and but a few months over a year that I did the first works required by the gospel of our Lord. But for the sake of honest and unprejudiced investigation, and for no other purpose, I am ever ready to meet, what I believe to be error, with arguments, in a friendly way, until I see the truth of what I believed to be error.

Whole No. 266.

Now, as several of my brethren have touched upon the twelfth chapter of John's Revelations, in articles published in our *Herald* during the last eighteen months, and as these brethren differ in understanding the said chapter, and as my understanding of the same differs from the ideas held forth by any of them, I feel constrained to make the following remarks; after first entreating the kind reader to bear with my language, should the same be imperfect and not adequate to convey a clear idea; as my excuse, I will state that the German is my mother-tongue, and I did not reach the shores of this country until after I was seventeen years of age.

I think I see two reasons why the chapter under consideration is not rightly understood; namely:

First, the reckoning of time used in the Revelations of St. John is misconstrued, and

Second, it is supposed that the events, foretold by the visions and prophecies of our chapter, have transpired, while they are actually yet in the future.

All writers on this subject, whose productions I have become acquainted with, tell us, that in the twelfth chapter of Revelations, when the Lord makes St. John say "days," he means, years; and when he speaks of a "time," he means a period equal to three hundred and sixty years, so that "a time, times and half a time," three and one-half times means twelve hundred and sixty years.

Is it not the very safeguard of the Latter Day Saint to accept the divine word literally, and only deviate from this rule, when obliged to do so because of the evident impossibility of practical application of the same, or when the direct spiritual interpretation is given by him who dictates the word? By this rule works every true elder in Israel, when he lifts up his voice to combat error by bringing the truth as it was in Christ Jesus. Let us then be consistent and adhere to this rule now. We have no reason for the dangerous practice of construing and spiritualizing here, contrary to the above rule, unless we, like the defenders of sectarian principles, wish to uphold some preconceived idea.

Is there anything between the two lids of the Bible, which goes to show, that in the twelfth chapter of John's Revelation, the word "day" means year, and "time" means three hundred and sixty years? I fail to find it, and fail to see that others who have tried hard for it, have found it; but will attempt to show from the word of the same God, who spoke through John in his twelfth chapter, that when he speaks of "days" to the children of men, he intends to convey the same meaning which men attach to the word; and when he uses the word "time" in the sense it is used in our chapter, it means a period of three hundred and sixty days or one year, as according to the established custom of dividing time, when John wrote, thirty days made one month, and twelve months or three hundred and sixty days made one year. The words "year" and "time" were synonymous.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sack cloth."—Rev. 11 : 3.

These two witnesses, we learn in the Concordance and Reference Guide to the Book of Doctrine and Covenants, on page twenty-three,

"Are two prophets, that are to be raised

up in the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered, and have built the city of Jerusalem in the land of their fathers."

Here speaks the same Jesus Christ who is the same yesterday, to-day and forever, through the same prophet, to the same people as in the twelfth chapter, and how would it do to assert that he means "years" when he says, "days;" and that these two men should prophesy for the term of twelve hundred and sixty years after the Jews have rebuilt Jerusalem? How much more consistent is the literal word of the Lord! who says twelve hundred and sixty days, three and one-half years.

"And when they [the two prophets] shall have finished their testimony, [at the end of twelve hundred and sixty days], the beast which ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."—Rev. 11 : 7, 8, 9.

Here is a proof that the Lord gives the direct interpretation, where any of his words are not to be literally, but spiritually understood. He speaks of a city as Sodom and Egypt, qualifies this language by saying that the city is spiritually called thus, and leaves us perfectly certain, that the city he means is the one where our Lord was literally crucified, Jerusalem. If we were to understand that the dead bodies of the two prophets were to lie unburied in the street of Jerusalem for three years and a half, God would certainly have given us some intimation that the days were to be spiritually understood. This not being the case here, nor in the twelfth chapter, both reason and honesty prompt me to believe that the Lord means just what he says.

In the same chapter we are told that Satan shall be bound a thousand years, and Christ with his saints shall reign one thousand years, and when the thousand years are expired, Satan shall be loosed out of his prison. What are we to do here? If a "day" means a "year" then a "year" must mean a "day." Would not Satan like this? Or shall we compute the days into years and look for a millennial reign of three hundred and sixty thousand years.

Evidences that when the Lord uses the word "day" in prophecy, he means a day, might be multiplied, but I think enough has been written to satisfy the reader, that the only safe plan as to the days spoken of in the Apocalypse, is to accept its meaning literally, and that we are liable to fall into fables and absurdities, if we undertake to give the word of God a private interpretation.

Now I will adduce two instances of Bible proof that the word "time" as used in our chapter, to express a measured period, denotes a space of three hundred and sixty days, and is synonymous with the word "year."

Of the chapter under consideration, the sixth verse tells us, that the woman clothed with the sun, to whose history our chapter is devoted, should be fed in the wilderness for twelve hundred and sixty days; of the same chapter, the fourteenth verse, speaking of the same woman, says that she shall be nourished, (synonymous with fed), in the wilderness three and one-half times; a time, one time; times, plural, two times, and half a time. Here should be no contradiction, hence twelve hundred and sixty days must be equal to three and one half times, which makes three hundred and sixty days, one year, equal to one time.

This instance I will take from the fourth chapter of Daniel, which reads alike in King James' edition and the Inspired Translation of the Bible. The same reckoning of time, namely, by "times" is used there, and reason

will carry me out if I assert, that it is there used to denote a period of time equal to one year or three hundred and sixty days. Let us see.

"And they shall drive thee from men, and thy dwelling shall be with the beast of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou knowest that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven till his hairs were grown like eagle's feathers, and his nails like bird's claws."—Dan. 4: 32, 33.

Here Daniel was mouth-piece for the same Lord as John the Revelator was when he prophesied, and the word of this Lord changes not.

Read the whole chapter from which I have quoted, and no reasonable man will maintain that "time" means to denote a period of three hundred and sixty years. Daniel's words would then tell us that King Nebuchadnezzar should be in the condition above described for two thousand five hundred and twenty years. Nebuchadnezzar was king of Babylon the year six hundred before Christ; and if three and one half times are twelve hundred and sixty years, then seven times must be twenty-five hundred and sixty years, and Nebuchadnezzar would be living in the above described condition now, and not come to his senses again until sometime after the year nineteen hundred after Christ. No; it could not mean so long a time. What can it mean? A week? Nebuchadnezzar's hairs would not grow as long as eagle's feathers during seven weeks. Could it mean a month? His nails would hardly get as long as bird's claws during seven months, but call it seven years and all things are consistent and reasonable.

While we now consider the second position I have taken, namely, that the prophecies contained in the twelfth chapter of St. John's Revelations have

not yet been fulfilled, I would beg the reader not to lose sight of verses eighteen and nineteen, of chapter twenty-two, where we are earnestly cautioned not to add to, nor take from the words of the prophecies contained in this book, the book of St. John's Revelation. We are therefore not allowed to look upon a single word of this our chapter as without its significance and importance, for that would be taking from the words of John's prophecies; and if we insist that any of these prophecies have been fulfilled, we should be able to show that they have been completely fulfilled in all their points and conditions, and not seek to accommodate them to certain events, wherein we think that we see most of the points fulfilled, but utterly fail, by torturing prophecy and history ever so much, to find the fulfillment of other plainly stated points of the same prophecy. For instance: If we should claim that the going of the woman into the wilderness, which is spoken of in our chapter, has taken place at any time, we should be able to show, how she was with child, travailing in birth and pained to be delivered; how she brought forth a man-child; how it could be said that two wings of a great eagle were given to her, that she might fly into the wilderness. We must also show, that the place in the wilderness where she went, was especially prepared for her by God; and after showing this, we must also show that the woman was, or is being fed or nourished there; and if all this could be shown, and we would fail to find that when the woman was on her journey into the wilderness, the earth opened and swallowed a flood of water which was sent after the woman by the dragon, we would then make a signal failure of proving that that event had taken place, which was foretold by John's vision of the woman going into the wilderness; and should we be incautious enough to point to an event, or a time when the woman came out of the

wilderness, we would most assuredly run the risk of adding to John's prophecy; for he leaves the woman in the wilderness and says nothing, which would even lead us to think that she will come out of it.

"But," says one, "John limits the stay of the woman in the wilderness to twelve hundred and sixty days, or three and a half times." This is an error. John says nothing about how long she shall remain there; but declares that she will be fed or nourished there twelve hundred and sixty days, or three and one-half times, and how do you know but after that, she may be in a condition to feed or nourish herself? "But," says another, "It seems likely that if the woman goes into the wilderness she will come out of it again." This is arriving at a conclusion too hastily. How do you know but that she will turn this wilderness into a fruitful field, where every man sitteth under his own vine and fig-tree.

After John had received the messages to be sent to the seven churches in Asia, and before he saw and heard of the things contained in our chapter, he says:

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."—Rev. 4: 1.

John received these revelations on the isle of Patmos, ninety-six years after Christ; consequently, as he who had a voice like a trumpet, told John, ninety-six years after Christ, that he would show him things "*which must be hereafter*;" the things which were shown to John at that time must have been yet future in the year ninety-six after Christ. We must therefore look for the events foretold by the visions contained in the twelfth chapter after the year A.D. 96.

Let us now look upon our chapter and remember, not to spiritualize or construe, except the literal application

is impossible, and then be very careful, weighing every word, for there are none too many.

The first object presented is, "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

That this beautifully fitting picture is chosen to represent the church of Christ in its purity, adorned with her twelve apostles, no one of my brethren will dispute.

It may not be amiss here to answer the question, What is the church of Christ? that we may be better prepared to make the applications of what is said concerning the same. The church of Christ is an ecclesiastically organized number of men and women, who keep the commandments of God and have the testimony of Jesus Christ; or, as the Book of Mormon says, "The church of Christ, which are the saints of God."—1 Nephi chap. 3. These may be congregated together, or may be scattered more or less among other people, but they are real, bodily men and women; and should it be told us, that the church of Christ is going into the State of Missouri, we would at once clearly understand, that the people who keep the commandments of God and have the testimony of Jesus Christ, the saints of God, are going there.

If we are told that the church of Christ is to bring forth a man-child, who is to rule the nations with a rod of iron, it seems to me just as plain language as though you would tell me that the church of England brought forth a man, who is considered the founder of Methodism, and in other words, means that from among those people, which constitute the church of Christ, (the saints), one man, (not a woman), shall rise up, who shall rule the nations with a rod of iron, and to the declaration, that he, the man-child "shall be caught up to God and his throne," I cannot see that any explanation might be given, which will make it more easily understood.

If we are further told that the church of Christ is to fly into the wilderness on two wings of a great eagle, we cannot be out of the way when we say, that this is calculated to make us understand, that the saints will go into the wilderness with a power of motion against which opposition is useless.

It says further, that waters as a flood are to be sent after the church, that the flood might carry her away, but the earth helped the church and opened her mouth and swallowed up the flood. To him who has made himself familiar with the Apocalypse, the true meaning of this language is not hidden, and may in other words be expressed as follows: An overwhelming army is to be sent after the saints, when on their way into the wilderness, for the purpose of carrying them away, but the earth opened, and the pursuing host fell into this opening and was swallowed up, and thus the saints were helped out of the danger of being carried away.

We also read that the saints, (the church), go to a place in the wilderness, which God had designed and prepared for them, and that they shall be fed or nourished there for a certain length of time, which teaches us not only, that this going into the wilderness is in accordance with, and not against the will of God, but a part of his plan; and that in some way God had his hand upon the place whereunto they do go, for it says particularly that God is to prepare the place for them.

We have also a right to the conclusion, that after the church of Christ is thus located in the wilderness, the people constituting the church continue to be the church of Christ and in favor with God, For they being brought into this place in the wilderness so suddenly, it seems, are not able to procure a subsistence, and the Lord in his great mercy on Zion, has them fed and nourished there by his special commands, until they are able to pro-

vide for their temporal wants themselves.

Any prophecy concerning the church of Christ can only be fulfilled during the actual existence of the same. We find the church existing immediately after Christ, at the very furthest, not over five hundred years, which would make it about four hundred and four years after John wrote, and again we meet it newly established in eighteen hundred and thirty, about forty-two years ago.

TO BE CONTINUED.

[THE following article was written by Bro. Kelley, in answer to some misrepresenting statements, published in the *Detroit (Mich.) Tribune*, of the date referred to; and as he has presented the matter in an excellent light, and frank, manly manner, we insert it, commending it to the readers of the *HERALD* as a fair answer to the oft repeated "Spaulding Story."]—ED.

THE MORMON CHURCH.

Editor Detroit Tribune: In your weekly issue of February 1, 1872, there appeared an article headed, **THE MORMON CHURCH,** written by J. F. D., of East Saginaw, which contains many misrepresentations, concerning the rise of what is known as "Mormonism;" which, through your courtesy and the columns of your paper, I hope to correct; believing that truth should stand in the front, and error take the back ground; while justice should be done to all. For certainly it is not even politic, much less religious, to unjustly malign the character of any.

Mr. J. F. D. writes, "I thought a few facts relating to the early history of the Church of Latter Day Saints might be interesting to your readers. The paragraph referred to, states that Mr.

Spaulding, at his leisure, and simply for amusement, wrote the fictitious narrative, which, after having been shown to a 'Mr. Redon,' was ultimately altered and changed into the book of faith, under which teaching, the Mormon Church was founded."

Mr. J. F. D. says, "The writer of this was present, and attended the celebrated discussion on Mormonism, in the city of New York, 1836 or 7, between Origin Bachelor and Parley P. Pratt. * * * Mr. Bachelor proved the following points."

1. "That a Mr. Solomon Spaulding, an unsuccessful merchant, but a man of refinement and literary abilities, *with a view of retrieving his losses in trade*, conceived the idea of writing a historical novel, and entitled the same the 'Aborigines of America, or the Lost Manuscript Found.'"

In this statement, Mr. Spaulding is represented as writing a *novel*, for the purpose of retrieving his losses in trade; while the writer of the previous article which appeared in the *Tribune*, from which Mr. J. F. D. quotes, says, "Mr. Spaulding wrote 'at his leisure, and simply for amusement.'" These two writers disagree in their affirmations, and to an unbiased mind, one, or both, stands upon the record as false.

Mr. J. F. D. further says, "It was also shown that Mr. Spaulding had taken much interest in reading and investigating the discoveries made by Stephens and others in Central America, and that the remains of ancient cities there discovered led him to select the subject of the ancient inhabitants of America as the foundation of his novel."

In this, Mr. J. F. D. affirms, that at the celebrated discussion held in New York City, 1836 or 7, he being witness. "It was shown that Mr. Spaulding from *reading the discoveries made by Mr. Stephens and others in Central America,*" was led to select the subject of his novel.

Referring to the history of Mr. Spaulding, by his wife, we learn that Mr.

Spaulding deceased in Amity, Washington County, Pennsylvania, A. D. 1816. Mr. Stephens' discoveries of ancient cities in Central America were not published until 1841, twenty-five years after the death of Solomon Spaulding. Indeed Mr. Stephens was not sent out to make his discoveries until 1839. See first volume of his discoveries in Central America, chapter 1, page 9, "Being intrusted by the President with a special confidential mission to Central America, on Wednesday, the 3rd of October, 1839, I embarked on board the British brig *Mary Ann*, Hampton, master, for the Bay of Honduras." Yet Mr. J. F. D. says "It was shown in the discussion of 1836 or 7, at New York, that it was the reading of Mr. Stephens' works which led Mr. Spaulding to select the subject of his novel;" when up to the time of the said discussion, Mr. Stephens had not embarked to the land where he made his discoveries.

This shows the value of Mr. J. F. D.'s statement of "facts," as to what took place at the discussion between P. P. Pratt and O. Bachelor in New York.

The Book of Mormon was published in 1829, and the earliest history published in English, revealing the ancient cities of Central America, was published by Josiah Priest, in 1833; seventeen years after the death of S. Spaulding, and four years after the publication of the Book of Mormon. So neither of these works could have furnished the subject matter for the writing of a novel, or anything else, by Mr. Spaulding, as claimed by J. F. D., in 1836 or 7.

2. Mr. J. F. D. states,

"The fact was established *beyond a doubt*, in the minds of all rational hearers, that Mr. Spaulding being poor, and unable to publish his novel when finished, applied to one Sidney Rigdon, (afterwards a prominent elder in the church), who was a friend of Spaulding's, and a printer in Pennsylvania, to assist him in the publication of his work. Rigdon examined the manuscript and consented, having discovered in it great literary merit, and an interesting

theme calculated to make the copyright in which he was to share, very valuable."

In the "History of Mormonism," published by E. D. Howe, of Painsville, Ohio, page 282, we find the certificate of one Mr. Henry Lake, saying, "Spaulding left here (Conneaut) in 1812 for Pittsburgh." On page 287, Mrs. Matilda Davidson, formerly the wife of S. Spaulding, says, "They resided in Pittsburgh about two years;" that is, 1813 and 1814. They then moved to Amity, Pennsylvania, where Mr. Spaulding deceased in 1816. Mr. Spaulding's manuscripts then fell into the hands of his wife, as she positively states in a letter which was published in the *Boston Recorder*, 1839, and copied in the *New Era*.

From these testimonies it is shown that Mr. Spaulding resided in Pittsburgh only about two years. He then moved to Amity, Pa., where he died in 1816, when his writings fell into the hands of his wife, now Matilda Davidson. By this two years only are given for Sidney Rigdon to transcribe his manuscript, while Mr. Spaulding was at Pittsburgh; and that, too, when Mr. Rigdon was in the twentieth year of his age, for he was born in 1793, even if it could be proven that he was a printer, which cannot be done.

I quote from the family record of Mr. Rigdon, as kept by his father. "He (Mr. R.) was born on his father's farm, Piney Fork of Peter's Creek, St. Clair town, Alleghany County, Pennsylvania, February 19th, 1793, where he lived till the winter of 1818 and 19, and followed farming, and received a common English education. In the fall of 1817 he professed religion, and joined the Regular Baptist Church of that place; and in the winter of 1818 and 19, went to Beaver County, Pennsylvania, where he studied divinity with a Baptist preacher by the name of Clark, and was licensed to preach by the Conocoqueensing Church. From there he went to Warren, Ohio, and was *ordained a Regular Baptist preacher*, and returned to

Pittsburgh in the winter of 1821 and 1822, and took the care of the First Regular Baptist Church * * * till the winter of 1827 and 28, when he (Sidney Rigdon) moved somewhere in the Western Reserve, in Ohio, and there continued to preach till the Latter Day Saints came to that part of the country, and he joined them, and continues to be an elder in that church, (Latter Day Saints, called Mormons)" This history is signed by seven witnesses, the most of them Baptists, and was published to the world in 1843.

From this is shown by the most reliable testimony, that while Mr. Spaulding was a resident in Pittsburgh in 1813 and 14, Mr. Rigdon was residing with his father, about twelve miles from Pittsburgh, and was laboring on his farm, and attending school; and was not, as claimed, a printer in Pittsburgh, and that he never resided in Pittsburgh until 1821, after he was ordained a Baptist preacher.

3. "Just at this period," says Mr. J. F. D., "Spaulding died, and Rigdon, who was the friend of Joseph Smith the jugler, and a 'Micawber' who was waiting for something to turn up," showed it to Smith. Smith being an unscrupulous genius, having read the manuscript, declared it to be the greatest production of the age, and immediately communicated to Rigdon the idea of converting Spaulding's novel into a Bible or book of faith for a new church. * * * Rigdon consented, and immediately the two commenced the preparation of the stone plates."

In this statement Joseph Smith is made the *real instigator* in projecting a scheme for founding a new church, who was at this time, when Spaulding died, but eleven years of age, for he was born in 1805. Notwithstanding his youth, rumor says, he was able to convince Sidney Rigdon, (?) the printer, that the copied manuscript of Spaulding was the *greatest production of the age*. Was both "a jugler," and was "waiting for something to turn up." What wonder-

ful capacity this boy, but eleven years old, must have had! To be able to select the "greatest production of the age," and set on foot a religious society, in its great outlines, opposed to the whole religious world. How far-seeing! The greatest miracle in the whole thing is, that men will believe it. Less credulity than this will believe in the ministration of angels.

The facts are these: Sidney Rigdon was never a printer, and never so much as saw Mr. Spaulding, much less his manuscript; neither did Joseph Smith and Sidney Rigdon ever see each other until after the Book of Mormon was published to the world. For S. Rigdon lived in the western part of Pennsylvania, and Joseph Smith in northern New York—hundreds of miles apart—in those days of hard travel—and at the time of Spaulding's death they were both at home working on the farms of their respective fathers.

4. "That on a certain day appointed, as in his vision directed, Smith, accompanied by certain witnesses, proceeded to Mt. Moriah and disinterred the plates; but according to *his story*, just as he was about to raise them from the ground, *Satan* appeared and *violently hurled Smith from the spot*. * * * That he had been directed to a *neighboring brook*, where he would find an *all-seeing stone*, through which, if he looked, the mysterious characters upon the plates would appear as plain and as easily understood as the letters of the alphabet."

"This curious stone having been discovered by Smith, he declared that the book was to be revealed to him by chapters, and that Sidney Rigdon had been designated as his scribe. Smith then * * * retired for stated periods and when he had committed the first chapter of Spaulding's novel (which had been altered to suit his purpose) to memory, he looked through the stone in the presence of witnesses, and interpreted the first chapter, while Rigdon wrote the same down. * * * These

facts, by much labor and investigation, Mr. Bachelor established."

Now it is a notorious fact, that Smith never claimed that "witnesses" accompanied him when he procured the plates; but that he went alone. Yet J. F. D. says Smith claimed he was thus "directed;" the falsity of which may be seen from Mr. Smith's published account of the manner of the discovery of the Book of Mormon, as given in his history by himself.

"But according to his story, just as he was about to raise them from the ground, Satan appeared and violently hurled Smith from the spot." This is also false. Mr. Smith has never made such a statement, neither can it be found in any of his writings. Yet, Mr. J. F. D., the relator of *facts*, says, "this is his [Smith's] story." "That he had been directed to a neighboring brook where he would find an all-seeing stone." This is another glaring misrepresentation of J. F. D's, for Mr. Smith never claimed any such thing. The instrument which aided in the translation of the Book of Mormon, called by him "Urim and Thummim," was found in the box with the gold (not "stone,") plates, and this has ever been his testimony.

Instead of witnesses being present when he commenced translating the record, there were none present at all, save the one aiding in writing, which at one time was his wife, Emma; at another, Martin Harris, and lastly, Oliver Cowdery; and not S. Rigdon, as stated by J. F. D.

This man of "facts" again says, "Smith retired for stated periods, and committed portions of the book, and then appeared, looked through the stone, and revealed it to the scribes, and this process continued until the book was complete."

The Book of Mormon contains nearly as much reading matter as the Old Testament, and the idea that a man could commit to memory such a volume, and appear in disguise and

communicate it to others, is of itself sufficiently marvelous to give the lie to the whole thing. But the beauty of this is still more apparent, when it is made known that the only person to hear this was the scribe; (which J. F. D. says was Rigdon), the man who read the story years before.

Mr. Bachelor referred to the fact, that Prof. Anthon, of Columbia college, to whom the Mormon plates were submitted for an opinion as to the characters thereon, had declared the same to be of Greek, Hebrew, Persian, and other characters engraved upside down, and so interwoven with each other as to mean nothing, and to convey no intelligible thought, evidently having been so arranged and engraved for the purpose of deception and confusion. Instead of this statement of Professor Anthon, making against the production of Mr. Smith, it rather testifies in his favor. Where did Smith learn the Greek, Hebrew and Persian languages, so as to write them upside down and intermingle them for the purpose of deception?

Is there an American youth, or youths, anywhere, that can set to work and write Hebrew, Greek and Persian characters upside down, or downside up, without a long course of preparation? It would take years of studious labor, with an extensive knowledge of things, to qualify one for such a task; much less to attribute it to Joseph Smith, called, indolent, idle and ignorant. But to the extreme matter: "And with much learning he showed that the twelve tribes, in passing from Scotland to America were said to have glass in the windows of their ships, before glass was discovered or used; and that hundreds of names and expressions in the Mormon Bible were *purely modern and unknown to the ancients.*"

The Book of Mormon does not claim to give a history of the twelve tribes of Israel, as you affirm it does in your article; hence it is no crime to say you have *wilfully perverted* it; but

it is a history of a *branch* of the tribe of Joseph, and a people who came to the land of America soon after the destruction of the tower of Babel. Neither does it claim that they emigrated from the "western coast of Scotland to the northwestern coast of America." But that they left Jerusalem in a south easterly direction, and afterwards went east, to the shore of India, from which they embarked and ultimately landed upon the coast of Central or South America.

It is not stated in the Book of Mormon that they had glass in the windows of their vessels. And if the statement was made, it would be no argument against the book at all, for recent discoveries reveal that glass was manufactured in Egypt at the time of the building of the pyramids. That modern names and expressions appear in the book, is true; for it is a translation into the English language, and of necessity there must be English words used to express ideas in the English language.

"But great was his influence over the primitive church, and ingenious as was the novel upon which it was founded, it could not have been kept together without the institution of polygamy." It is a historical fact that the church, which Mr. Smith was an instrument in founding, *did stand* for fourteen years during his lifetime, without the institution of polygamy in it. And if fourteen years, why not longer. Joseph Smith *never received* any revelation authorizing polygamy. Such a thought is not expressed in any of his writings.

The Book of Mormon says, page 116, "Hearken unto the word of the Lord, for there shall not any man among you have, save it be *one* wife; and concubines he shall have *none*." In the Book of Covenants which contain revelations to Smith, the reading is, "A man shall cleave unto his *wife* and *none else*." It was the apostate, Brigham Young, with his adherents, that

introduced polygamy, the first publication of which was made in 1852, eight years after Mr. Smith's death. In order to have his followers receive his doctrine, he told them that Joseph Smith received a revelation authorizing it before his death, which was given to him, (B. Y.), who had secretly preserved it until 1852, when it was published to the world. Neither has B. Young ever been able to bring evidence to the effect, that J. Smith ever had anything to do with his polygamy, either as *authorizing* or *sanctioning* it.

To show how utterly bare-faced is the assertion, "That Mrs. Spaulding could repeat chapters of the Book of Mormon," I submit a letter of a correspondent of the *Quincy (Ill.) Whig*, a bitter anti-mormon journal, which was published May, 1839. The writer says, "I saw Mrs. Davidson, (wife of Solomon Spaulding), and her daughter, Mrs. McKinstry; and also Dr. Ely, and spent several hours with them; during which time I asked them the following questions, viz :

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon?

A. I did not.

Q. Did you sign your name to it?

A. I did not; neither did I ever see the letter till I saw it in the *Boston Recorder*; the letter was never brought to me to sign.

Q. What agency had you in having this letter sent to Mr. Storrs?

A. D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these wrote the letter.

Q. Is what is written in the letter true?

A. In the main it is.

Q. Have you read the Book of Mormon?

A. I have read some in it.

Q. Does Mr. Spaulding's manuscript and the Book of Mormon agree?

A. I think some of the names are alike.

Q. Does the manuscript describe an idolatrous or a religious people?

A. An idolatrous people.

Q. Where is the manuscript?

A. Dr. P. Hulbert came here and took it, and said he would get it printed and let me have one-half of the profits.

Q. Has Dr. P. H. got the manuscript printed?

A. I received a letter stating that it did not read as they expected, and they should not print it.

Q. How large is Mr. Spaulding's manuscript?

A. About one-third as large as the Book of Mormon.

Q. To Mrs. McKinstry. How old were you when your father wrote the manuscript?

A. About five years of age?

Q. Did you ever read the manuscript?

A. When I was about twelve years old I used to read it for diversion.

Q. Did the manuscript describe a religious or idolatrous people.

A. An idolatrous people.

Q. Does the manuscript and the Book of Mormon agree?

A. I think some of the names agree.

Q. Are you certain some of the names agree?

A. I am not.

WM. H. KELLEY,

Elder of the Church of J. C. of L. D. S.
COLDWATER, Mich., July 11, 1872.

THE COVENANT THAT GOD MADE WITH ABRAHAM YET IN THE FUTURE.

BY ELDER ISAAC F. SCOTT.

NUMBER III.

We will now try and ascertain from the scriptures of truth when this great everlasting covenant will be fulfilled to Abraham and his seed, and how it will be fulfilled, and the course that God has marked out that he will pursue, in order to fulfill his promises to his ancient saints, who died in faith not hav-

ing received a fulfillment of them, but having seen them afar off.

In order to fulfill this covenant, the Lord must give to Abraham all the land of Canaan, from the river of Egypt to the great river Euphrates; he must be put in actual possession of all the land embraced in the covenant; he must be raised from the dead, (if not raised at the resurrection of Christ, which we believe was the case with all the righteous that died prior to the resurrection of Christ), and be blessed with the literal fulfillment of the glorious promise, "To thee will I give it, and to thy seed;" and in order that his seed may also enjoy the promised blessings, they also must be waked by the trump of God, and bone must come to his bone and sinews and flesh come upon them and skin cover them, and the breath of life come into them, and they be gathered from the uttermost parts under heaven and brought to inherit the land with their father Abraham. Nothing short of a full and complete restoration and gathering of all the posterity of Abraham to the land of Canaan can literally fulfill the covenant. And as all the prophecies and promises in the past have had a real literal fulfillment, may we not reasonably expect that the Lord will pursue the same course in the fulfillment of those promises, covenants, and prophecies which are yet unfulfilled and must be brought about in the future. We think a careful examination of the scriptures will result in establishing the fact, that the greater part of the prophecies reach into the future; and not a word spoken by inspiration can fail of a literal, perfect fulfillment.

To answer the first proposition in the present article, we say that the covenant made with Abraham, as recorded in Genesis 17 : 7, 8, will be fulfilled in the latter days, and will be brought about by God's first calling and commissioning men to preach the gospel of the kingdom of God; and that this will be done immediately before the

end of the world, or the closing up of the earth's six thousand years' probation; for Christ says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," or as it reads in the Inspired Translation, "shall again be preached."—Mat. 24: 14; and it will be brought by an angel of God; for John the revelator, speaking of the same event, says:

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."—Rev. 14: 7.

During this hour of his judgment, the gospel will be preached in all the world for a witness unto all nations that the end is at hand; and that those who hear the warning voice and obey the gospel, may be "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. And at this same time, the words of Isaiah will be fulfilled, which saith,

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—Isa. 11: 11.

"And he shall set up an ensign for the nations, [any signal to assemble or gather the people, to give notice], and shall assemble the outcasts of Israel, [the ten tribes], and gather together the dispersed of Judah from the four corners of the earth."

The dispersed of Judah, here spoken of, are evidently those that acknowledged Rehoboam, Solomon's son, to be their king at the time that the children of Abraham separated, referred to in a former article, and are that portion of the twelve tribes of Israel that are found scattered throughout the nations of the earth. And the remnant spoken

of in the above quotation that have been left from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, &c., are evidently the posterity of Abraham; for they have been in captivity and bondage in all these countries and provinces named, and from a "mighty nation," "a holy nation," "a peculiar people;" by war, famine, pestilence, and the sore afflictions visited upon them, they have become a mere remnant, a wreck of former greatness, in direct fulfillment of the words of the Lord spoken by Moses.

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed; even great plagues, and of long continuance, and sore sicknesses, and of long continuance. * * * And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. * * * And the Lord shall scatter thee among all people, from the one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee: * * * and thou shalt have none assurance of thy life."—Deut. 28: 58-66.

When we read these terrible denunciations of the Lord against the transgressions of the children of Israel, and then read the history of their fulfillment in the generations that are past, our heart sickens, and we feel to mourn for the wickedness of the seed of Abraham. Oh how blind we have been to our brightest interests, our greatest good.

"The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."—Isa. 1: 3.

Now as we have briefly alluded to some of the declarations of scripture

concerning the overthrow and dispersion of the children of Israel; and as these are facts known and admitted by all professed christians, we will leave this subject for the present, and turn to the consideration of the prophecies and promises concerning the restoration of all the remnants of Israel to the especial favor of God, and to the land of Canaan that the Lord promised to give to Abraham and his seed for an *everlasting possession*. And as we have quoted from the words of the Lord given to Moses for authority concerning their destruction as a nation, and their dispersion from one end of the earth to the other; so likewise we will quote from his prophecies concerning their restoration and deliverance when the years of their tribulation have come to a final end; when the Lord sets his hand again the second time to recover the remnants of his covenant people, and gather them home to prepare them for the glorious appearing of King Messiah, who will come and reign over the united house of Israel in righteousness forevermore; giving to Abraham and his seed all the land of Canaan, from the river of Egypt to the great river Euphrates; then, and not till then, will the promises made to Abraham, Isaac, and Jacob be fulfilled.

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to *all* that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. For the Lord will *again rejoice over thee* for good, as he rejoiced over thy fathers.”—Deut. 30: 1-9.

The reader will observe that this prophecy of Moses will not take effect, or be fulfilled until all the blessings and curses that he had pronounced upon the children of Israel would be fulfilled; and that this is the great and last universal blessing that is to gather home the beloved, chosen people of the Lord; to fulfill the promises made to their father Abraham; for the first words of the above quotation reads, “And it shall come to pass when all these are come upon thee, the blessing and the curse which I have set before thee;” evidently showing that this is the restoration spoken of by prophets and righteous men, that is to gather together all the remnants of the twelve tribes of Israel to the land of Canaan, to prepare for the glorious appearing of their King, the Messiah. And in fulfillment of this prophecy they have been gathered to the land that was given to their fathers for several years; believing that the set time has come to favor Zion and to build up Jerusalem, and to this end they are clearing away the rubbish of ages, and have succeeded in baring the bed stones of the temple believed to have been laid by Solomon; and if recent accounts from Jerusalem are reliable, the children of Abraham intend to erect a more magnificent temple than has ever adorned Mount Moriah. Jewish Rabbis, now in Jerusalem, have issued their proclamation years ago, calling upon their brethren in all the world, to gather home to the land of Canaan, to prepare for the coming of their King; for, say

they, "We hear the sound of the approaching footsteps of the Son of God, and our King is coming."

TO BE CONTINUED.

[From the Omaha Daily Herald.]

UTAH AND NEVADA MINERAL WEALTH.

LARAMIE, W. T., Nov. 23, 1872.

To the Editor of the Herald:

It was in February of 1870 that the writer of this visited Utah and made a collection of her productions for the Union Pacific Railroad. The most noticeable in the whole collection was the great variety of silver ores found in every part of the Territory. You will remember that not a silver mine in Utah was developed at that time, even the Emma had not shown that enormous deposits which attracted such general attention. Still the richness of the ores and their deposition everywhere led me to believe that Utah had a rich mining era before her. The HERALD endorsed my views, and made the prediction that "Utah was as rich in precious and useful metals as any region in the world."

Since that time, in 1871, from Utah I wrote to HERALD readers my views of Utah as a silver producing country, which were looked upon by most people as entirely too sanguine. No shipments of ore had then been made except by a few mines, principally by the Emma mine to England. This great mine in 1870 had netted its owners \$860,000. In 1871 it netted \$2,000,000, its gross yield reaching \$3,000,000. It is very difficult to obtain data to base an estimate of the yield of the whole Territory for 1871.

The shipments were mostly in ore and base bullion by freight. Wells, Fargo & Co. carried from the Salt Lake office \$1,452,291 worth of refined silver bullion. It will be safe to say that the total yield reached \$5,000,000. The product of 1872 will be fully \$10,000,-

000. The first quarter of this year was one of deep snows, completely stopping work in Big and Little Cotton woods and American Fork Districts, and to a greater or less extent in all the other districts. Still the shipments from the Salt Lake office for the months of January, February and March reached \$1,058,275. For the second and third quarters of 1872 they are much greater. So that the shipments from that office alone will reach for the whole year \$5,000,000. Of the shipments of ores and bullion it is impossible to make any correct estimate. The Little Cottonwood District has yielded more than \$6,000,000, seven mines there, beside the Emma, yielding more than \$500,000 each, and some reaching \$1,500,000, and with these figures, enormous as they are, this has been a year of speculation and preparation rather than work. 1873, with its incomparably greater railway facilities, its greater number of smelting and refining works, with its increased capital and experience, will double the products of 1872. While in Utah a few days since I had the great pleasure of meeting Prof. J. E. Clayton of Nevada, who is the best living authority upon Nevada mines. He estimates that the product of that State will be from 30 to 33 per cent greater than last year. The total product of the Comstock lode was, in 1871, \$11,053,328. This year he estimates it to be \$16,000,000. The Eureka District produced \$2,173,105 in 1871. It will be \$4,000,000 in 1872. Pioche or Ely District yielded \$3,982,227 last year. This year it will exceed \$6,000,000, and would have exceeded that by a million dollars but for the burning of the Meadow Valley Mine mills. The yield of that mine in 1871 was \$1,567,398. The Raymond & Ely, the other great mine of that region, and the second mine in order of production in the world, will produce more than \$4,000,000 in 1872, the Crown Point mine, on the Comstock lode, exceeding

that sum and producing a greater value than any other mine in the world, the Raymond & Ely being the second only. If the great Emma had not had a terrible cave-in, which took the most of the working season to remove, it would have disputed with both of these for the first position. The Raymond & Ely was stocked and sold in San Francisco for \$3,000,000. Since the day of sale it has paid seven per cent per month on its stock. Mr. Raymond, one of its discoverers, holds one million of its stock, upon which he receives \$70,000 monthly. For the past twelve months he has received \$840,000 gold in dividends. Utah, in trade and every material interest, has made an advance corresponding to her mineral development. The Walker Bros. do the great mining trade. Their stock inventoried \$660,000 a month since, and their trade will reach the millions this year.

But the most striking lesson taught by this mining development is its effect upon those who depend upon the mines for a market for their agricultural products. The Mormon immigration has not been so heavy for two years as formerly so that any great increase in their consumption of goods must be accounted for by an increase per capita of consumption. The Co-operative Mercantile managers tell me that their sales are one hundred per cent greater than in 1871.

The sales of the Parish Co-operative Mercantile Institution at Salt Lake were for the six months ending September 5th, 1872, over \$2,000,000. Such figures tell us in unmistakable language that the farmers and mechanics of Utah receive nearly double for their products what they did before the days of mining.

There is no more constant law in political economy than that the consumption of any class is in proportion to the income of that class; therefore the greater consumption of their people is from a greater income—and mining has increased that income.

Will it require still larger figures than 1872 furnishes to compel belief in the dawning of the new silver era? If so, 1873 will give them. Truly yours.

H. LATHAM.

A CURIOUS CALCULATION.

The New York *Express* has been studying the pages of the census-taker, and with this result:—

Of the six States east of the Hudson river Vermont is the nearest to raising its own bread, producing 454,000 bushels of wheat in 1869, or a bushel and a peck to each inhabitant. Taking the army rations of twenty-two ounces of flour per day as a basis of computing the consumption of bread, it follows that Vermont raises bread enough to supply the people of that State thirty-seven days. To make up the deficiency they are obliged to purchase 3,836,000 bushels per annum. Maine produces 278,000 bushels, sufficient to last eleven days, and purchases 8,500,000 bushels. New Hampshire produces 193,000 bushels—little more than a half bushel to each inhabitant, or ten days' supply—and purchases 4,260,000 bushels. Connecticut makes a poorer show, producing 38,000 bushels, a supply of bread for two days—and purchasing 7,518,000 bushels. Massachusetts raised only 34,000 bushels, or just bread enough for breakfast and dinner, but not for supper! The purchase was 20,300,000 bushels of wheat. Rhode Island raised 784 bushels of wheat in 1869, and purchased 3,000,000. The six New England States together purchased from 40,000,000 to 50,000,000 of wheat, and quite as much of other grains, or, in round numbers, 100,000,000 bushels of grain.

Nothing is greater sacrilege than to prostitute the great name of God to the petulance of an idle tongue.

Reprove thy friend privately; commend him publicly.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., January 15, 1873.

DEATH OF SIDNEY RIGDON.

THE *Philadelphia Telegraph* announces the death of Elder Sidney Rigdon, date not given, under the caption of "Death of the man who copied the Mormon Bible." This article is copied by the *Inter-Ocean*, of Chicago, from which paper we quote it.

We can not vouch for the truth of the statement that Mr. Rigdon is dead, as newspaper paragraphs of this description are not always to be relied on as correct.

Elder Rigdon was born in St. Clair township, Allegheny Co., Pennsylvania, February 19th, 1793, which gives the time of his death as near the close of his seventy-ninth year.

His connection with the church began at an early date in its history; and continued till the death of Joseph and Hyrum, after which for a few years he led a portion of the saints into the Cumberland Valley. What there transpired is past; but the bond established over the minds of many was broken, and Elder Rigdon became apparently silent.

Since those events Elder Rigdon has had little or nothing to do with the church; or any part of its doctrines, until after the Reorganization began its forward movement; then one of the things rising up before it to dispute its right of way, was the claim made by Stephen Post, Dr. Joseph Younger, Joseph Newton and Wm. Hamilton,

with others, who located at Attica, Marion Co., Iowa, and began missionary labors as "Zion's messengers."

We met Mr. Post at Nauvoo, where, in the Saints' Meeting Room, he presented the views he and his comrades held respecting Elder Rigdon being the one who was to carry on the work left by Joseph, the Martyr, to its destined accomplishment. We then replied to Mr. Post in person, and invited him to stay and discuss with us all the possible points of difference between us; but Mr. Post could not stop at that time, nor has there been an opportunity since.

Eld. Ebenezer Page and a Mr. Boone called once at Plano, as they were on their way from Iowa to Canada. We also wished them to stop and talk to the people; but time would not permit them, and they passed on. Since their visit we learned by hearsay, a very unreliable source, that there had been some trouble among them at Attica, and that Messrs. Newton, Hamilton, and some others had been expelled the society.

What the condition of these whilom saints will be, should Elder Rigdon be dead, we can only conjecture; but having no wish to injure their already wounded feelings in view of their loss, we refrain from offering any speculation on the subject; and if they will permit us, we offer them our condolence and sympathy in their distress, praying for their comforting after their days of mourning shall have ceased.

We will be glad to offer our columns for a biographical sketch of Elder Rigdon, his life and connection with the church, should any of his friends who are furnished with the data and infor-

mation necessary to such a work, furnish us with one.

May he rest in peace, who so nobly and so ably aided in the work of the restoration in the early trials and sufferings of the church, and may the recollection of his virtues outlast the memory of his errors.

NAPOLEON III. died at Chiselhurst, England, January 9th, 1873. This is the end of the brilliant career of the one supposed some time since to be the man of destiny represented by the numbers 666. Let our religious friends look over the field again, and try another, they may guess better next time.

Charles Louis Napoleon Bonaparte was born in the palace of the Tuileries, at Paris, France, April 20th, 1808. He was the third son of Louis Bonaparte, ex-King of Holland, his mother being Hortense, daughter of the Empress Josephine, by her first husband. He was the heir of Napoleon Bonaparte, the great military hero of his age.

Napoleon became the Emperor of the French by a vote of the people, the Empire receiving a majority vote of five or six millions, December 2, 1852. He ceased to be Emperor when defeated by William, of Germany, in the last war between France and Prussia. He has now surrendered to the last enemy, and "sleeps the sleep that knows no waking."

EMERSON'S Ready Binder, HERALD size, an excellent article and very useful for keeping the HERALD clean and safe, now on hand and for sale at the office,—price, seventy cents, postage paid.

BR. HENRY P. TYLER, writing from Lawrenceburg, Cloud County, Kansas, December 25th, 1872, says:

"We wish to represent ourselves; Henry P. Tyler, an elder; James Williams and sister A. Steward. Sr. Steward lives about twenty miles east. I preached there on Sunday the 15th inst., and found a better feeling existing towards the saints there than in most places where I have been. Sr. Steward is a member of the Plano, Illinois, branch of the church. You would do well to give our address through the *Herald*, as we should be much pleased to have an elder call on us, as they may be traveling through Washington and Cloud counties. Sister Steward's address is,—Mills Steward, Strawberry, Washington Co., Kansas."

BR. HENRY BAKE, writing from Hyde Park, Utah, says:

"The times are rather dull in this valley for the preaching of the word; cause, no desire in the people to hear it; still we are endeavoring to sow the seed. Many are turning to infidelity, no doubt through being deceived by false teachers. We have united in fasting and prayer to God in behalf of this people. May the Lord hear our prayers."

THE HERALD for January 1st and 15th have been late. The reason of it is, the freezing up and bursting of water pipes, by the cold weather during the latter part of December. Thirty-two degrees below zero was down below our calculations—and we were not prepared for it. We shall now be on our guard.

THE pamphlet copy of the minutes of the European Mission General Conference has been placed upon our desk by mail from England. It is very complete, and contains information that will be useful to every one. We commend its perusal.

RUMORS from Washington, of December 21st, seem to indicate that there will be an attempt made by Congress to abolish polygamy in Utah. It is also reported that if an attempt is made by legislation against polygamy, President B. Young will contest its constitutionality before the Supreme Court.

THE Old World side of the Globe is down in the water, disastrous floods having been reported in various places, while the New World side is dry, very dry, and very cold.

It is now confidently expected that there will be a large immigration from foreign lands this coming spring. Let them come, the land is very wide.

It is stated as an item of news that Elder Sidney Rigdon has been stricken by paralysis, at his home in Friendship, N. Y.

Correspondence.

STOCKTON, Cal.,
Jan'y 1st, 1873.

Br. Joseph :

In the *Herald*, vol. 19, No. 23, I have read an appeal to the Welsh Saints in America. According to the covenant I made at the water side I am one of the saints, so I shall try to manifest my faith by my works. I hope that all the Welsh in America will prove themselves saints indeed. I herein send five dollars to help the Welsh Mission. Please send me the periodical, and the remaining four dollars I donate for the publication of pamphlets and tracts, to assist in telling the saints and the world that Brigham Young and his followers have departed from the gospel as it was first preached in Wales by those whom the

prophet, Joseph Smith, sent there; brother Dan Jones and others. When in Wales I neither heard nor knew the perverted gospel as it is practiced in Utah by Brigham Young and the church there.

I have been trying to get ready to gather home to Zion, and help to build up the waste places thereof.

Your brother in Christ,
DAVID J. PHILLIPS.

EAST GALLATIN, Montana,
Dec. 28th, 1872.

Br. Joseph Smith :

I wish you a Merry Christmas and a Happy New Year. I thought a few lines from this part of the world would be acceptable in the *Herald*. We have had a very heavy snow; it has been about two feet on the level. This last season we raised a large crop of grain—our granaries are full; but we cannot sell for money. Wheat that was two dollars a bushel a year ago, we can not get one dollar per bushel for now. Br. James Gillen, from California, has come here. He is the best preacher in this part of the country. He will do good here, although the people in this country are after gold more than God. The saints are all well. Your brother in the gospel.

JOHN J. REESE.

ADRIAN, Hancock Co., Ill.,
December 26th, 1872.

Br. Joseph :

I arrived home day before yesterday, from conference. We had a glorious time. I think, taking everything into consideration, it was the best conference I ever attended. I remained with Br. John Lake, the President of the District, two days, in Farmington, the place where the conference was held. We had meeting each night of our stay, and left Wednesday morning for String Prairie, as we had been desired by the President of the Branch there, to assist in carrying on a series of meetings to be held in the vicinity. Br. Lake and myself joining hands with the President of the Branch, and receiving timely and welcome

aid from Br. James McKiernon, carried the meetings on, we think, successfully,—although they were not attended at the beginning as well as we could have desired.

A series of meetings in which we assisted, and Br. Lake presided, was begun at Vincennes, the next Sunday after conference, and closed the Wednesday evening following. We had a good time here. We think the size of the congregation increased each evening. Quite a number expressed their regret because we closed the meetings so soon. We were not anxious, however, to give them more than they could take proper care of. We believe the seed sown will bring forth fruit to the glory of God.

We left Thursday morning for home. On our way we found Br. Borley, and Sister Anderson of Montrose, both very sick. They were both some better, however, when we left them. While in Montrose we attended two meetings, and preached once. Congregations small, owing to the inclemency of the weather. One sister came to meeting with boots on. We admired her determination, and wished some of the rest had followed her example, rather than stay away. Some real ugly monster whispered in our ear that if a hundred dollars had been offered as a reward for coming to meeting that day a great many more of the brethren and sisters would have been there, boots or no boots. But then, dear me, some of them had dinner to get, and some of them did not get up in time to get ready for morning meeting, and what's the use of scolding when they had such *reasonable* excuses. I wonder if the Lord will take such excuses when we are called to the Marriage Supper, and are either too late, or have not a wedding garment on.

We left the sick in Montrose, and hastened home, to find mother very severely afflicted with the typhoid fever. She is, we think, a little better now. We shall be on the wing again as soon as circumstances favor.

Yours, in the work,

DANIEL F. LAMBERT.

OAKLAND, Alameda Co., Cal.,

Dec. 31st, 1872.

Br. Joseph:

At the close of another year, I drop you a few lines, to let you know that I am alive and well, and am still trying, in weakness, to advance the good cause. Since our Semi-Annual Conference, I have been visiting the saints in the different branches in this State, striving to strengthen and comfort them in the hope of the gospel. I feel justified in saying, that so far as I am acquainted, the saints are doing better, or are making a better record for themselves, as regards their union and love of the truth, than I have ever seen before in California, and my prayer is that they may increase more and more in every good word and work.

We have been looking, anxiously looking, for Br. A. H. Smith to pay us a visit, and the question is asked me wherever I go, "When is Br. Alexander coming?" They are all waiting, anxiously waiting, his arrival. Please inform us through the *Herald*, or otherwise, whether he is and when he is coming, for we greatly desire to see him.

The saints are generally well; some are intending to go east in the spring; others would go if they could sell. I am, as ever, your brother in the gospel.

HERVEY GREEN.

MILWAUKEE, Wis.,

December 3rd, 1872.

Dear Herald:

In my intercourse with the outside world, when conversing upon the principles of the gospel as they are taught and believed in by Latter Day Saints, I am met with the following objection: "If it be true, as you claim, that the Latter Day Saints are in possession of the gifts and blessings promised to believers by the Savior, how is it that the dead are not raised as in the days of old?"

This is truly an important question, and one that should not be lightly or inconsiderately answered; and as it directly re-

lates to the operations of the Holy Ghost, it is with feelings of solemnity that I endeavor to answer it; and I hope that I may be directed by wisdom from above.

I will first call the attention of the inquirer to the following memorable language made use of by Jesus just before his ascension into heaven, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 15-18. Not one word is here said about raising the dead.

"But," says the inquirer, "did not the Savior and the apostles raise the dead in many instances; and did not Jesus say that 'Greater works than these shall ye do, because I go to the Father?'"

Certainly, he did so state; but he did not then inform them when these greater works should be done. It is evident, however, to the careful student of God's word, that this glorious promise will have its fulfillment during and after the millenium. None of the apostles ever excelled their great Master, and to assert that greater works have since been performed, would be as preposterous as it is untrue. It is therefore safe to infer, that the promise applies only to the saints in a glorified state. We think that no one who believes the Bible should deny this position. Says Jesus, "Heaven and earth shall pass away, but my word shall nat pass away." The saints of God will yet prove, to their eternal joy and satisfaction, that all of God's words are yea and amen.

Paul tells us that he had "not shunned to declare the whole counsel of God," and yet he does not say one word about the power to raise the dead as being among the gifts of the gospel. He further says, "Now concerning spiritual gifts, brethren, I would

not have you ignorant. Ye know that ye were gentiles, carried away unto these dumb idols, even as ye were led; wherefore, I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same spirit. And there are diversities of administration, but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Also, in verses 29, 30, 31, the apostle asks "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts, and yet shew I unto you a more excellent way."

Here Paul, as above quoted, says "I would not have you ignorant, brethren, concerning spiritual gifts," and yet not a word on the subject of which we are treating; we may, therefore, infer with safety that he had received nothing from God which he was authorized to communicate to his brethren in regard to the raising of the dead as a gift to man from God.

ROBERT FULLER.

When Goethe was asked the secret of success he defined it as "a wise limitation."

The religion of Christ is peace and goodwill, the religion of christendom is war and ill-will.—*Landor*.

Nature has sometimes made a fool; but a coxcomb is always of a man's own making.—*Addison*.

Conferences.

Pottawattamie District.

The above Conference was held at Council Bluffs, Iowa, Nov. 30 and Dec. 1, 1872. Conference organized with James Caffall president and Frederick Hanson clerk.

C. G. McIntosh presented an appeal against the Crescent City Branch for withdrawing the hand of fellowship from him, which was acted upon by the conference, and decided by said conference to be illegal; thus restoring the hand of fellowship to Br. McIntosh again.

Council Bluffs branch reports a total number of 112. Eight Mile Grove, total number 26. Crescent City, North Pigeon, Boomer, Wheeler's Grove and Union branches, not reported.

Reports of Presidents of Branches.—Eight Mile Grove by Hans. Hansen, favorable with few exceptions. Boomer, by Br. Mackland, favorable. Council Bluffs, by C. A. Beebe, very good. Crescent City, by Samuel Waldo, in a bad condition.

There were twenty-one official members present.

Reports of Missions.—A. G. Weeks, by letter; J. W. Lewis and F. Hansen, verbal. Br. Asa Walden was present, and stated that he had had a mission appointed him by General Conference, but had never been called upon to report. His labors had been chiefly in Cass county in this district, and as he expected to unite with the district, was desirous of reporting his labors in the district, which request was granted. Br. Walden then reported.

Br. C. G. McIntosh had visited the Boomer and North Pigeon branches, had been hindered from preaching, partly for causes well known to the conference.

Missions Continued.—Br. A. G. Weeks in the eastern part of the district, Br. John Gallup in Big Grove, Br. A. Walden's mission given him by the General Conference was re-confirmed, as far as this district extended. Br. H. Hansen was appointed to labor at Mr. Davis' school-house. A general mission was given to all elders and priests.

C. G. McIntosh then offered his resignation as President of District, which was accepted. The conference then, by ballot, elected Br. James Caffall President of the District.

Resolved that this Conference urge upon the presidents of branches the necessity of their members to contribute of their means to assist in supporting the family of

the President of the District; and, also, other Elders in their labors in the ministry.

Resolved that we sustain the constituted authorities of the church in righteousness.

The word was preached by Brn. John McIntosh and Asa Walden.

Resolved that we adjourn to meet at Council Bluffs, on the last Saturday in February, 1873.

Decatur District.

Quarterly Conference of the Decatur District, was held at the Little River, (Iowa), branch, on the last day of November and the 1st day of December, 1872. A. W. Moffet, president; H. C. Hall, clerk.

Opened by reading and singing the 719th hymn: prayer by Br. A. W. Moffet.

Minutes of last conference read and adopted.

Official members present: fifteen officers.

Branch Reports.—Lamoni: 58 members, 6 baptized, 3 added by certificate of removal, 3 removed by certificate, increase since last report 6.

Little River: 77 members, removed by certificate of removal 1, children blessed 1.

Leon: 9 members, 1 added by certificate of removal.

Geo. Morey, E. Robinson, C. H. Jones, O. J. Bailey, W. N. Abbot, Geo. Braby, Z. H. Gurley, W. Dodson, J. F. Green, George Bird, S. Little, George Hall, A. W. Moffet, reported.

District in the same condition as at last report. More calls for preaching.

Sabbath morning, 11 A. M.—Discourse by C. H. Jones, followed by Br. A. W. Moffet.

Resolved that all the elders and priests of this district labor as their circumstances will permit and openings may offer.

Resolved that promiscuous dancing with the world is cause sufficient to expel members from the church, and that we will not countenance the same hereafter.

Resolved that each branch make a report of the official members within their respective bounds to the clerk of the District; and also, that said clerk furnish a transcript of the names of the elders and priests to the conferences, that we may know who are not reported.

Resolved that the elders and priests of the Decatur district, whose duties are to preach the word, who neglect to report to this conference in person or letter in accordance with previous resolutions, are hereby censured therefor, and that a second offence of like nature, shall be deemed sufficient evidence of their luke-

warmness, and a sufficient cause, in accordance with previous resolutions, for suspending them from office until their fruits shall recommend them for license.

Resolved that we sustain all the spiritual authorities of the church in righteousness.

Adjourned to meet at Lamoni branch, on the 1st day of March, at 11 A.M., 1878.

Kewanee District.

Minutes of the Kewanee District Conference, held at Kewanee, Dec. 6, 7, and 8, 1872. President H. C. Bronson in the chair, E. Stafford, clerk; J. D. Jones, asst. clerk. Prayer by Wm. W. Blair.

Minutes of the preceding conference read and amended so as to read that the one reported as "removed" by certificate from the Princeville branch, was "received" by certificate; and also to insert the word "verbal" before the word "petition," and to strike out the word "signed" after the word "petition," in the case of the Millersburg saints petitioning to be organized into a separate branch.

The resolution passed at Princeville, postponing the case of Br. Wm. Z. Curtis, was read by the clerk; but Br. Curtis not making his appearance, it was moved by Br. R. Holt, that his case be deferred until to-morrow morning, to give him a chance to be present at the time his case was under consideration.

Branch Reports.—Kewanee has a total numerical strength of 112, 1 received by certificate, 1 otherwise, 3 children blessed. A financial report was also presented.

Buffalo Prairie has a total strength of 78, baptized 3, admitted by vote on original membership 1, excommunicated 2, removed 31, 1 marriage solemnized, 5 children blessed.

Butternut Grove, Iowa, has 26 members, 2 baptized.

Davenport, Iowa, presented a financial report. No changes since last report.

Henderson Grove, Illinois, no change.

Princeville has a total strength of 27, baptized 6, received by certificate 2, received otherwise 2, died 1, children blessed 1. A financial report was also given.

Victoria, has a total of 20, absent, unaccounted for 2.

A report of the Bryant branch, Illinois, organized Nov. 18th, 1872, by Brn J. Jeremiah and J. R. Evans, was presented. It is composed of 17 members.

Millersburg branch, organized September 9th, 1872, by Brn. H. C. Bronson and C. C. Reynolds, is composed of 25 mem-

bers; also presented a Sabbath School report of 5 teachers and 34 scholars. Branch enjoying peace and unity.

Condition of Branches.—Br. R. Holt, president of Kewanee branch, reported that as a body they were striving to improve their spiritual condition.

Br. D. S. Holmes, president of Buffalo Prairie branch, reported a coldness existing more or less for the last two years; but a change had taken place for the better, with brighter hopes for the future. Said that the elders were not doing much preaching. Some thought that they had reasonable excuses. In this line he thought there was not much improvement.

Br. Blair was called upon by the president to give his views of the condition of things in that immediate section of the country.

He said that he found them, (the Buffalo Prairie branch), in a better condition than he expected to find them, from what he had heard. It was true there had been some bitterness. He discovered that some had erred in judgment; but there appeared to be a universal sentiment among them to serve God. Found in his labors in that vicinity that there were many who were not in the church that were believing; but kept back through the divisions that had obtained amongst them. He said that a wolf in sheep's clothing had done considerable harm in that neighborhood, whose actions had been a curse and a great stumbling block to many, and he found it very hard to preach and invite people to come to Christ, after such men had been guilty of such actions in a neighborhood. He said the little branch at Millersburg seems to be at peace. He had made arrangements to spend a week southwest of Aledo, but circumstances ordered it otherwise. He thinks the prospects are bright for a good work to be done in all that region, notwithstanding what has been done, if the elders will take hold energetically. He thinks a branch might be organized near Aledo, if a suitable effort was put forth to that end.

Br. C. C. Reynolds said that the Victoria branch were trying to do their duty, especially the young folks; that all manifest a desire to attend their meetings, although in a scattered condition.

Br. C. M. Brown reported the Henderson Grove branch as united in faith, whether they were in practice or not. The branch was in a scattered condition—cannot meet as often as they probably would if it were otherwise.

Princeville branch reported by Presi-

dent H. C. Bronson, is in a flourishing condition, the work had taken a start for good.

Missions.—Br. J. D. Jones said that the mission assigned him and Br. J. Chisnall had not been attended to as directed by conference at Buffalo Prairie, for reasons which he thought were good. Br. Chisnall had been sick, and on account of temporal circumstances, he could not go, and the mission had not been attended to. On motion the report was received and the mission was discontinued.

Resolutions adopted and otherwise.

That the word "disfellowship" does not, in its fullest definition, signify to cut off.

That a committee of three be appointed by the president to examine the case of Br. W. Z. Curtis. Said committee consisted of Brn. Wm. W. Blair, Israel L. Rogers and C. M. Brown.

That we now proceed to consider the propriety of organizing the Iowa portion of this district into a sub-district, which produced the following:

Resolved that we postpone the original motion of division for three years, which was amended to read, until the Iowa brethren call for it, which carried, together with the original motion.

That this conference recognize the term "suspension" as proper and preferable in many cases to the words "cut off." Motion was lost.

Upon the recommendation of the Princeville branch for the ordination of Br. J. H. Hopkins to the office of an elder, the following motion prevailed:

That the action of the branch be accepted by this conference.

That this conference advise the suspension of transgressors, for their wrong doing, rather than cutting off, except for persistent and very aggravated forms of transgression. Motion prevailed.

Resolved that this conference does not consider the word dropped, as used in the case of Br Thomas Weeks, signifies to cut off. Motion prevailed.

Br. Weeks not being satisfied fully as to the meaning of the phrase "dropped from office," believing that the first quorum of elders, of which he was a member, was actuated by the phrase to cast him out of their quorum, it was further Resolved that the phrase, "suspended from office" be used instead of "dropped from office." Motion prevailed.

That brethren T. R. Davies and C. Williams, of the Bryant branch, Illinois, receive their licenses as elders from this conference.

That this conference urge upon the several branches composing this district, the necessity of appointing a branch financial secretary and treasurer in each branch, and make weekly or monthly collections, for the good of the spiritual work of the church. Motion prevailed.

That we sustain the European mission by our faith and prayers. Carried.

Reports of Committees.—The committee on the case of Br. Wm. Z. Curtis, reported through Br. Blair, as follows: We, the committee appointed to examine the case of Br. Wm. Z. Curtis, [it being an appeal to this conference for a consideration of the grounds upon which he was cut off from the church by the action of the Kewanee branch], respectfully submit that we think there are not sufficient reasons for a rehearsing of the case, and therefore the action of the Kewanee branch in the premises should be sustained by this conference. Signed, Israel L. Rogers, chairman, C. M. Brown and W. W. Blair.

Br. Holt, district treasurer, was called upon for a report of money received and disbursed for the support of the district president, said that he had not received a word from any one in that particular.

The president called for volunteers for missions. No response!

Resolved that when this conference adjourns it does so to meet at Princeville, on the first Saturday and Sunday in March, 1873.

The conference met in social capacity on Friday, Saturday and Sunday evenings, and truly the Lord was present by his Spirit, in testimony, in prophecy, and in vision. The elders were admonished to be diligent in declaring the word, lest they should be caught with the judgments God would pour out upon the wicked, for he had decreed pestilence and disease should show forth his wrath upon the wicked. God was pleased to accept the covenants made by the humble contrite heart, and told the elders to be faithful and preach the word, and see if the heavens would not be opened and the blessings of God poured out to a greater extent than they ever had been. If they obeyed his commands, he was bound to fulfill his promises; but otherwise they had no promise.

The brother from Princeville was ordained to the office of an elder by W. W. Blair, I. L. Rogers and Hiel Bronson. A child of Sr. Ennis, of Millersburg, was blessed.

The word was preached by Br. Blair on Sunday morning and afternoon to a full and attentive house.

At the close of Sunday evening's meeting

two arose for baptism, which was to take place as early as possible on Monday morning.

Semi-Annual Welsh Conference.

This conference was held in the Albion Inn Room, Aberamman, Glanmorganshire, on Sunday, October 27th, 1872. Elder J. T. Davies, president; E. Morgan, clerk.

Conference convened at 10:30 A.M. Prayer was offered by Br. M. H. Forscutt.

Elder J. T. Davies made some appropriate remarks, after which Br. M. H. Forscutt arose and said that he did not know what Bro. Davies had said, because it was all Welsh to him, and what he should say would be all English to them. He spoke on the commencement of the Reorganized Church, in America, in Wisconsin and other places; and about Elders Zenos H. Gurley and Reuben Newkirk; and about brother Joseph Smith hesitating to take the presidency of the church in the last days, when asked to do it, before he was called of God.

Aberamman branch reported a total of 32 members. Llanvasson numbers 5. Ton yr Ystrad numbers 7. Morris Town total 12. Ystradgynlais total 6. Cwmavon total 12. Llanelly shows a total of 28. Merthyr total 9. New Tredegar, baptized two since last conference, total number 29. Beaufort not reported.

Br. M. H. Forscutt asked if the saints would like to hear the report of the European Mission. They answered "Yes. Br. Forscutt reported the state of the mission very minutely, and spoke on the subject of calling officers into offices without having received a testimony of the work of the last days; he also spoke on the priesthood, on faithfulness in fulfilling our offices, and on the necessity of spiritual officers in the Church of God.

Afternoon Session.—Elder J. Hughes then spoke on the necessity of having some Welsh books and tracts printed; and argued that the Book of Mormon and the book of Doctrine and Covenants were sealed up to the Welsh saints in Wales.

Br. M. H. Forscutt spoke at some length on the publishing department, and upon establishing a publishing house somewhere in England. Br. T. E. Jenkins spoke on the publishing department in the Welsh language, and J. T. Davies spoke on the same subject. It was then

Resolved that the Welsh saints should join with the English saints in the publishing department, and in choosing editors in the publishing house.

Elders J. Grier, T. E. Williams, J. R.

Gibbs, D. Griffiths and D. Jenkins spoke on the same subject, some advocating the starting a Welsh publication in November, 1872; and some were for leaving it until April, 1873.

Resolved that we uphold brother Joseph Smith as president of the Church of Jesus Christ of Latter Day Saints; also, all the different Quorums of officers in the Church, Br. M. H. Forscutt as president of the European Mission, and Br. John T. Davies as president of the Welsh mission.

Resolved that brethren T. E. Jenkins, J. T. Davies and J. Hughes be chosen and appointed a publishing committee for the Welsh mission.

Resolved that there be a collection made in every branch towards the traveling fund, and that the money so collected shall be sent to the general treasurer of the European Mission.

Br. M. H. Forscutt then addressed the meeting on the duties of husbands and wives, and of the duties of the household of faith, to love one another.

At 6 P.M. Br Forscutt spoke from 1 Cor. 1: 9. Prayer by Elder D. Jenkins.

Conference adjourned to meet on the last Sunday in April, 1873, at the same place.

Miscellaneous.

Notice.—Canada Mission.

A conference of the Canada Mission convenes at the Lindsley Branch, near Louisville, Ontario, on Saturday, 8th February, 1873. Those coming by rail from either east or west, via Great Western Railway to Chatham, will proceed thence to Louisville by stage, where they can inquire for John Traxlar.

DUNCAN CAMPBELL,

Elder in Charge of Mission.

Moore, 30th Dec., 1872.

Notified to Appear.

As Br. William Crail has failed to appear we hereby again notify him to appear at Farmington, Iowa, before the officers of said branch, on or before the first Thursday in March, 1873, to answer to charges that may there be brought against him.

F. REYNOLDS, *President.*

J. WARNOCK, *Clerk.*

Sister Ruth Mecham is hereby notified to appear before a Court of Elders, to be convened at the usual place of holding

branch meetings in the Twelve Mile Grove, Iowa, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, on the third Saturday in February, 1873, to answer to charges then and there to be preferred against her, she not being within the limits of said branch. By order of the president of said branch.

GEO. MEFFORD, *President.*
NATHAN LINDSEY, *Clerk.*

Wanted to Know.

Information is wanted at the Herald Office, Plano, Ill., of John Carlisle, formerly a member of the church, and supposed to be still. Should he, or any one knowing him, read this notice, they will confer a favor upon the Editor of the *Herald* by sending his address, care box 50, Plano, Kendall County, Illinois.

Jan. 10th, 1873.

DIED.

At Gravois, Mo., October 29th, 1872, of consumption, Mr. SARAH WAGSTAFF, aged 54 years. Sermon by Elder G. Thorpe.

She's gone! Her work on earth is done;
Her battle's fought, her race is run;
Blest is the path she trod:
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God.

At Bunker Hill, Ill., December 12, 1872, of dropsy, Br. GEORGE F. HOLDSWORTH, born March 19th, 1860. Service by Bro. W. H. Hazzledine, 29th December, 1872.

Dear brother, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.
Dear brother, thou art gone to rest;
Thine is an early tomb;
But Jesus summoned thee away;
Thy Savior called thee home.

At Blue Grass, Scott Co., Iowa, December 1st, 1872, of consumption, MARY M. GOLD, daughter of Joseph and Elizabeth Gold, of Buffalo, Iowa, aged 18 years, 10 months, 28 days.

The fear of ill exceeds the ill we fear.

Patience is the key of content.—*Mahomet.*

Study the past if you would divine the future.—*Confucius.*

Temperance is corporal piety; it is the preservation of divine order in the body.—*T. Parker.*

Enlarge not thy destiny, saith the oracle of old; endeavor not to do more than is given thee to do.

[For the Herald.]

The Signs of the Times.

O! Philosopher, what depends on man?
The fate of nature, as for man, her birth.
Earth's actors change earth's transitory scenes,
And make creation groan with human guilt.
How must it groan in a new deluge whelm'd,—
But not of waters,—at the destined hour,
By the loud trumpet summon'd to the charge,
See all the formidable sons of fire:—
Eruptions, earthquakes, comets, lightnings, play
Their various engines; all, at once disgorge
Their blazing magazines; and take by storm
This poor terrestrial citadel of man.
Amazing period! when each mountain height
Out-burns Vesuvius; rocks eternal pour
Their melted mass as rivers once they pour'd.
Stars rush; and final ruin fiercely drives
Her ploughshares o'er creation; while aloft,
More than astonishment, if more can be,
For other firmament than e'er was seen,
Than e'er was thought, by man;
Stars animate, that govern this of fire;
For other suns:—a sun, oh how unlike
The babe at Bethle'm; how unlike the man
That groaned on Calvary! Oh, yet he it is,
That man of sorrow; Oh, how changed,—what
pomp:

In grandeur terrible, all heaven descends;
And gods, ambitious, triumph in his train.
A swift archangel, with his golden wing,
As blots and clouds, that darken and disgrace
The scene divine, sweeps stars and suns aside.
And now, all dross removed, heaven's own pure
day,
When peace shall rest and harmony play.

TOO LATE.

Too late, too late! who has not said,
The Post is out—the Train has gone,
The time is fled, the debt not paid,
The aid not sought, the work not done;
Neglect makes up life's weary freight,
And then we cry, Too late, too late!

J. A. STROMBERG.

The master of superstition is the people, and in all superstition wise men follow fools.—*Bacon.*

Better than fame is still the wish for fame, the constant training for a glorious strife.—*Bulwer.*

Every real thought, on every real subject, knocks the wind out of somebody or other.—*Holmes.*

No man ever did a designed injury to another, without doing a greater to himself.—*Henry Home.*

Men blame themselves only for the purpose of being praised.—*Roche foucault.*

Unlike the sun, intellectual luminaries shine brightest after they set.—*Colton.*

Selections.

A Review of the Important Events in 1872.

From the New York World, January 1.

The year 1872, with its 366 days, has passed away into the ever-extending past, and at its close completed another layer of the column erecting by Time to his own memory. This layer like a stratum of sand and pebbles spread out uniformly on the bed of the ocean, by the action of its water and currents upon the shores of the adjacent continents, is made up of an infinite number and variety of contiguous particles—in this case events—which only time can fuse into the solid rock—in this case history—which the future will know. For us the events of the year 1872 are separable and almost wholly disjointed. When looked at in detail they will always appear so; but the men of the future will learn to look at them *en bloc*, or as grouped around some central event, and to them they will appear almost inseparable as connected with it. The near object, however small, obscures the remote object, however large. So the present event and present issue, however trivial its real character, has a tendency to appear larger and more important than the past event or dead issue, however fundamental it may have been. Even now from the vantage ground given by 1873 we can however correct the refraction of events to which the medium through which we viewed them gave rise. Comparing the past year with others we can see, albeit though not without a marked character of its own—very stirring in all regards and very disastrous in many—that it did not produce one single event which the Germans well call “world historical”—that is, an event epoch-making in any line of state-craft, research, industry. We have become used to such events; in fact the last twelve or thirteen years have been fruitful in them. The map of Europe was changed twice in less than five years by the splendid achievements of Prussian militarism. Previously our war gave rising to epoch-making, at least for this continent. The past year has been one in which the adjustments rendered necessary by the great events of recent years have been making with more or less success. The character of the year is, in the slang of the day, “transitorial,” which term, though strictly applicable to all time, past, present and to come, more properly belongs to our own in this sense, that the

transition is now, like our modes of transit, more rapid than formerly.

It is lamentable that, as if to make up for the absence of war—the year was one of almost profound peace—storms, floods, earthquakes, fires, railroad collisions, assassinations abounded in all parts of the world, and carried off a great number of people.

EARTHQUAKES, FLOODS, ETC.—January 4 there were violent thunder-storms, with shock of earthquake, in England; 16th, the great earthquake at Shemacha, Caucasus, occurred, killing 137 people, wounding 44, and destroying the city; 26th, there were reported terrible floods in England which caused immense loss of property. The next day began famous snow blockade on the Northern Pacific Railroad. The latter part of January and the beginning of February were extremely cold, and many persons in the North-west died from exposure. February 8, three persons were killed in Utah by enormous snow slides, 2,000 feet in height; the 14th, a frightful storm in the Northwest, 800 cars blocked, and many persons reported as perishing from cold. March 30, snow-drifts were reported in Nova Scotia thirty feet deep; 26th and following days, 7,000 shocks of earthquake were felt in California; 1,500 miles of country were shaken, forty people killed, and 100 wounded. Oaxaca, Mexico, was visited by an earthquake which destroyed part of the city on the 27th. April 3, Antioch, Syria, was destroyed by an earthquake, by which 2,000 persons were killed; 8th, a great flood in the Ohio river, by which 124 boats were sunk. An eruption of Vesuvius—the most terrible for two centuries—occurred on the 25th to 27th, causing the death of 200 persons. June 8, a great tornado occurred in Ohio, by which 160 houses were blown down and sixty persons more or less injured. The summer in the Northern States was characterized by the intense heat which occurred at short intervals and continued long. The first snow fell at Blandford, Mass., on the 31st of August. September 23 Osceola, Ark., was nearly destroyed by a hurricane, and the following day there were great gales and immense loss of property on the lakes. October 24 disastrous freshets on the river Po in Italy rendered 60,000 families homeless. On November 13 and 14 terrible gales in the Baltic and North seas; 80 ships and hundreds of lives reported lost; the damage between \$2,000,000 and 3,000,000; 26th, great gales on the English coast, causing great damage; December 4, the Po was again flooded; 8th to 19th, hurricane in England

and Ireland; towns flooded and 449 lives reported lost in ten days; 19th, the Seine overflowed and Paris was partly under water; 22d, the greatest inundation of the Thames in twenty years occurred at London; 26th great snow-storm in New York; travel almost stopped. The following days the storm continued in the West.

RAILROAD ACCIDENTS.—A railroad train at Upper Alton, Ill., was telescoped on February 7, seven persons killed and thirteen wounded; June 22, an accident on the Grand Trunk Railroad at Belleville, Ont., scalded sixty-five persons, of whom twenty-three died; December 24, twenty persons killed and forty wounded by an accident at Corry, Pa.; the following day three persons were killed and seventeen wounded by an accident near Indianapolis, Ind.

FIRES.—March 4, \$1,000,000 fire in Philadelphia; 20th, Dusseldorf Art Gallery, Germany, destroyed. May 6, Niblo's Theater destroyed; 19th, Jayne's building and five printing offices (Philadelphia) burned down, loss \$1,000,000. July 5, 1,000 houses in Constantinople burned; 20th, great petroleum fire at Hunter's Point, L. I.; loss, \$1,500,000. August 12, a cotton factory in Geneva, Switzerland, burned; loss, 2,000,000. September 3, part of Canterbury Cathedral burned; 6th, 120 houses in Zernatz, Switzerland, burned. October 2, the Escorial, in Spain, damaged by fire caused by lightning. November 9-10, the great fire in Boston; more than eighty acres of ground were burned over; 20 to 30 lives are reported lost, and the money value of the property destroyed is estimated at more than \$100,000,000. December 10, the Fifth Avenue Hotel horror—11 women roasted to death; 24th, Barnum's Museum destroyed by fire; same afternoon, fire in Center street—7 lives lost.

LOSSES OF SHIPS.—March 4, ship Great Republic lost at sea. May 17, Cunarder Tripoli wrecked on the west coast of Ireland. June 16, steamer Gaudayea exploded her boilers in Marseilles harbor with a loss of fifty-five lives. July 5, ship Rothsay, from Calcutta, lost at sea with seventeen persons. August 13, steamer Bienville on her voyage from New York to Aspinwall burned at sea—nineteen lives lost; 24th, steamship America, burned at Yokohama, loss \$1,000,000 and several lives; 31st, steamer Metis lost in Long Island Sound—forty-eight persons killed. November 9-19, eighty ships and hundreds of smaller vessels lost in the Baltic and North seas from hurricanes. Decem-

ber 8-19, fifteen ships driven ashore on the English and Irish coast by a great hurricane—449 lives lost.

DISEASES OF MEN AND ANIMALS.—January 1-8, 230 persons died of small-pox in Philadelphia; 12th, small-pox reported as spreading in all parts of England, Ireland, and Scotland. March 22, Small-pox in New York and vicinity. April 9, 43 persons reported as dying in a week of small-pox in Montreal. June 11, cholera appears in Southern Russia. Week ending July 5, 1,569 persons died from the terrible heat in New York; 19th, rinderpest attacks the herds of England; 20th, cholera spreading in Central and Southern Russia. August 29, cholera in India and West Russia, September 17, fatal cattle plague appears in Nevada. October 1, the great horse plague appears in Ontario, Canada, and in the two months following is said to have attacked 5,000,000 horses; 10th, 3,000,000 persons are said to have died of famine and plague in Persia; 30, 000 horses sick of the epizootic in New York—the following days witnessed a great mortality among the sick ones; 30th, cholera appears in East Prussia, Hungary and Ireland. November 2, the horse plague reaches England; 3d, cholera in Vienna, Prague and Berlin; 18th, 80,000 Russians have died since January 1 of cholera.

ASSASSINATIONS.—February 5, attempted assassination of President Thiers by shooting; 8th, Earl Mayo, Governor general of India, assassinated at Port Royal, India, by a fanatical native; 29, attempted assassination of Queen Victoria by a Fenian named O'Connor; July 18, attempt to assassinate the King and Queen of Spain in the streets of Madrid.

POLITICAL EVENTS.—The political events of the year have not been marked. Nothing of importance, politically, has occurred in England. France has been agitated, but though there has been a great stir about constitutional reforms, M. Thiers is still master of the situation. In Germany the most important events have been the expulsion of the Jesuits and the complete rupture with the Pope, which it proclaims to the world, and the flooding of the upper house of the Prussian Legislature to swamp the retrograde majority against the Counties Reform bill. In our own country the rise, culmination and collapse of the "Liberal" movement for the reform of the government of the United States was the most notable political event. Eighteen hundred and seventy two was Presidential year. The Liberal Convention met on May

1; at Cincinnati, and nominated Horace Greeley and B. Gratz Brown for President and Vice President. The Democratic Convention, which met at Baltimore July 9, almost unanimously nominated the same candidates. June 5 the Republican Convention met in Philadelphia and nominated U. S. Grant and Henry Wilson for President and Vice President of the United States. The election was held in all the States, except Louisiana on November 5. The electoral votes of all the States but six are pledged to General Grant. The International events were the award of the Geneva Tribunal in our favor, made September 14; the Emperor William's decision of the San Juan boundary question in our favor, made October 10; and the prosecution of the Khivan war by Russia, which, trivial as the matter now appears, may ultimately embroil England and Turkey in war. The emperors of Russia, Austria and Germany met at Berlin on September 1, but the conference appears as yet to have no real significance.

INDUSTRIAL MOVEMENTS AND STRIKES.—The strikes of 1872 were more numerous and more important than ever before. April 28, strike of 2,000 cartmen at Liverpool. May 11, 1,500 miners strike in Michigan—riotous demonstrations; 12th, great strikes in all the trades in New York and Brooklyn, continuing some weeks; 20th, 30,000 men on strike in New York. June 20th, 20,000 miners on strike in Germany. July 8th, the great strikes end in New York. September 2, meeting of the International Association at The Hague. November 20th, strike of the London police. November 3, gas stokers' strike in London.

ECCLESIASTICAL.—The ecclesiastical events have not been numerous or important. The courts of Europe are ceasing one after another to be represented at the Vatican. The last rupture is between the Pope and Switzerland. Twenty-eight new Bishops of the Catholic Church were created during the year 1872—four of them being for the United States. The Methodists of the United States held their quadrennial conference in Brooklyn, beginning May 1. Eight bishops were elected and some changes made in the discipline of the church. The Baptists are extending and perfecting their machinery for the education of the denominational youth. The Episcopalians and Presbyterians have been active, but no great denominational event occurred for either during the year.

THE NECROLOGY OF 1872.—Death reaped a rich harvest during the year just passed.

Artists, actors, journalists, authors, statesmen, soldiers, kings have been gathered to their fathers, and have left in some instances enduring work behind them. Among the most noted of statesmen and politicians are William H. Seward (October 19); Senator Grimes, of Iowa (February 7); President Juarez, of Mexico (July 18); Senator Garrett Davis, of Kentucky; Joseph Mazzini, revolutionist (March 11); Due de Persigny (January 14), and Senator Van Winkle, of West Virginia (April 15.)

Among journalists, Horace Greeley, founder of the *Tribune* (November 29), and James Gordon Bennet, founder of the *Herald* (June 1), are pre-eminent.

The authors are represented by the ripe and genial critic, Theophile Guatier (October 22), Merle d'Aubigne (October 21), F. Gerstacker (May 31), Norman McLeod (June 15), Ludwig Herbach (September 17), John Frederick Maurice (April 2), Charles Lever (June 3), Francis Lieber (September 30th), Sarah Willis Parton, "Fanny Fern" (October 10), T. Buchannan Read (May 11.)

The prominent actors who died during the year are McKean, Buchannan (April 16), Bogumil Dawison (February 1), Edwin Forrest (December 10), and William H. Smith (January 19.)

The noted clergymen are Cardinal Luigi Amat (November 9), the eccentric Peter Cartwright (September 25), Bishop McGill, of Richmond (January 14), Archbishop Spalding, of Baltimore (February 1), and Francis Vinton, D. D. (September 29.)

The army has lost the Archduke Albrecht, of Austria—"the victor of Custozza"—(September 11); Marshal Forey, of France (June 20); General R. S. Ewell, lately of the Confederate army; Major General Henry W. Halleck (January 9, and George G. Meade (November 6), of the United States army; Field Marshal Sir George Pollock, (October 6), of the English army; and Marshal Vaillant of France (June 4.)

Painters and sculptors dead during the year are Joseph Ames, N. A. (October 30); John F. Kensett, N. A. (December 14); Thomas Sully (November 5); and Richard Westmacott, R. A. (April 19.)

Two Kings died during the year—Charles XV. of Sweden and Norway (September 18) and Kamehameha V., King of Sandwich Islands.

Other prominent persons are: George Catlin, the artist; Sir John Bowring, reformer and diplomatist; George P. Putnam, publisher; Lowell Mason, composer; Eras-

tus Corning, financier; Sir Henry Lytton Bulwer, diplomatist; Prime Minister Thorbecke, of Holland; Count Heyhenberg Dux, President of the Bavarian Ministry; ex Premier MacDonald, of Canada; John A. Griswold, of Troy; Professor James Hadley, Orientalist, and Hellenist, and the famous Samuel F. B. Morse, inventor of the magnetic telegraph, who died in this city April 2.

The Jewish Feast of New Year's.

The Jewish Year is reckoned by lunar months. The period of its commencement differs according as it is civil or ecclesiastical. The civil year commences with the month called *Tishri*, on the first day of which the Jews consider that the Creation commenced. All civil matters are dated according to this chronology. The ecclesiastical year begins in the month of *Nisan*, in commemoration of the departure of the Hebrews out of Egypt. All feasts and fasts are reckoned according to this day.

The New Year is regarded by the Jews as a festival; and the month in which it occurs (generally in our September), is looked upon as very sacred, for they believe that the destiny of every individual is now determined, and that the Creator, on the first day of *Tishri*, weighs the merits and demerits of all. Those who are meritorious are sealed to life, and those who are guilty are sealed to death; whilst judgment upon those whose merits and demerits are equal is delayed until the Day of Atonement. Hence the interval between the New Year and the Day of Atonement is spent by the pious in praying, fasting, and imploring forgiveness. The day before the New Year is regarded as a fast; and, after morning service in the synagogue, the Jews visit the graves of the dead, upon whom they call for intercessory prayers. In the evening they again repair to their synagogues for vespers and evening prayers; and when these services are over they greet each other, saying, "May you be writ to a good year;" to which is replied, "Ye, also." This congratulation, however, is only pronounced in the evening; for, as the Jews hold that all pious men are registered in the Book of Life before the following dawn, a repetition of the salutation would imply a suspicion that the one so greeted was not yet enrolled, and hence be a reflection on his piety. On their return home for supper the table is laid with several kinds of sweet provisions, especially apples and honey. The master of the house cuts up an apple,

and divides it among those present: each dips his or her piece in the honey and eats it, saying, "To a good year and a sweet one." During the first two days of this month all sour food and drink are, or ought to be, avoided.

I once attended a Polish synagogue on their New Year, and saw the Jews continue till about noon. Various prayers, blessings, and legends were strung together; in addition to the ordinary morning service and Genesis xxi. and 1 Samuel i. and ii. were read. After this followed a prayer for the dead, when the precentor called upon each of the departed by name, and implored God to have mercy upon them. Every Jew here offered up a prayer for his deceased friends; and those whose parents were still alive left the synagogue for the time.

And now occurred the most important part of the service—the ceremony of blowing the *Shophar*, or ram's horn. This is founded on numbers xxix. 1, and Leviticus xxiii. 24, on which account the feast is sometimes called the Feast of Trumpets. This horn is blown every morning during the previous month, to prepare the Jews for the important season of the New Year's Day; and at the same time to confuse Satan, so that he may not know which is the first day of the New Year. The horn is the horn of a ram, in remembrance of the ram offered up instead of Isaac on Mount Moriah, which, according to the Rabbis, happened on this day.

As the blowing of the *Shophar* is a most important act, a well-qualified person is always selected. Four are appointed, three of whom remain stationary, whilst the chief performs the duties. The blasts are thirty in number, each having a proper and distinct name; and whilst the horn is being blown the congregation remain perfectly silent, for every Jew possessed of any religious feeling endeavors to hear its sound.

At the conclusion of the evening service the Jews go down to the banks of the nearest river; and in the most quiet spot offer up a prayer, whilst shaking the skirts of their garments over the river, to signify that their sins are cast away.

How Good Action was Repaid.

Nearly half a century ago, long before railroads were invented, a stage coach used to run every day between Glasgow and Greenock, in Scotland. One day a lady who was travelling in this coach, noticed a boy walking barefooted, and looking very tired as he struggled to get along.

She asked the coachman to take him up and give him a seat, and she would pay for it.

When they arrived at the inn at Greenock, which is a seaport town, she asked the boy what he had come there for. He said he wished to be a sailor, and hoped some of the captains would engage him. She gave him half a crown, wished him success, and told him to be a good boy, and try to love and serve God.

After this, twenty years passed away. One afternoon the coach was going along that same road, returning to Glasgow. Among the passengers was a sea-captain. When they reached about the same spot just above referred to, the captain observed an old lady on the road, walking very slowly, and looking very tired and weary. He asked the driver to put her in the coach, as there was an empty seat, and he would pay for her. Shortly after, as they were changing horses, all the passengers got out except the captain and the old lady.

As they were alone, the lady thanked the captain for his kindness in giving her a seat, as she was unable to pay for one. He said he had always felt a pity for poor tired foot travellers, for twenty years ago, when he was a poor boy travelling on foot near this place, some kind-hearted lady ordered the coachman to take him up, and paid for his seat.

"I remember that very well," said she, "for I am that lady; but my condition is very much changed. Then I was very well off, but now I am reduced to poverty by the bad conduct of a prodigal son."

Then the captain shook hands with her, and said how glad he was to see her. "I have been successful," said he, "and am now going home to live on my fortune; and now, my good friend, I will settle twenty-five pounds (*i. e.*, a hundred dollars) upon you every year, as long as you live." God paid her back again more than a hundred-fold what she gave in pity to the poor boy.—*Dr. Newton's "Best Loan."*

Hearers of the word are, according to Boston, of four kinds. There are some like sponges, that suck up everything; some like hour-glasses, through which the sand runs, leaving nothing behind; some like a strainer, letting all the good through, and keeping the dregs; some like a sieve, which keeps the good grain, and lets all the dust fall through. "If ye know these things, happy are ye if ye do them."

It is more difficult and calls for higher energies of soul to live a martyr than to die one.—*Horace Mann.*

The Great Jewish Conference.

At Brussels, in the Kingdom of Belgium, a great Jewish conference was held consisting of delegates from Germany, France, Austria, England, the United States and other countries. Among those present were representatives of the "Universal Israelite Alliance," which has branches in all parts of the world, and special delegates from the Roumanian Committees which have recently been formed in the principal cities of Europe and America. It was an imposing assemblage, representing a great deal of talent and wealth.

The object of the conference was not to attempt the settlement of theological questions, or to interfere in the controversy between the Orthodox and the Reformed Israelites. Religious differences was ignored, and all parties attempted to secure united action upon interests in which all are concerned.

The main purpose of the conference was to devise some means of putting an end to the cruel persecutions which the Jews of Roumania have recently suffered at the hands of their Christian fellow-citizens. The Roumanian Government has utterly failed to protect the large Jewish population of the country, in their persons, property or rights. They are bitterly hated, not only on account of their religion, but also because of their business relations with the other classes of people. Within the last year or two, there have been several violent outbreaks against them in Bucharest, Ismail, Cabul, and other places. Many of them were cruelly maltreated or murdered; many were despoiled of their property and driven from their homes, and they were also subjected to molestation in their religious worship. It is but a short time since it seemed as though they would be made the victims of a general massacre by the infuriated population. They cannot obtain justice in the courts. Their appeals to mankind have been ineffective. Their co-religionists throughout the world now feel that they must take their sufferings into consideration, and see if some means of relief cannot be devised.

We cannot recount all the accusations made against them by their persecutors. They are charged with peddling bogus jewelry, with selling bad liquor, with charging extortionate rates of interest for money, with furnishing women to the Turkish harems, and with clipping off the hair of peasant girls to make chignons for the markets of the world. Instead of invoking the law to prevent or punish these alleged

offences, the Roumanians, every now and then, get into a frenzy of excitement, and fall mercilessly upon the Jews. The Jews are the owners of nearly all the capital in the country; and it is doubtless very galling for the indolent, ignorant Roumanians to be compelled to pay interest on Jewish money; but instead of avoiding this in the natural way, they borrow from them, and then settle accounts, from time to time, by getting up a riot against them. This sort of thing was once common in many parts of Europe. It is now confined to Roumania.

We suppose the Jewish conference at Brussels will attempt to secure some effective action in the premises from the powerful governments of Europe. A short time ago the British, French and Italian Governments united in a remonstrance to the Roumanian Government against these persecutions; but, although the Roumanian authorities promised to give heed, they have since then shown their inability to deal satisfactorily with the troubles. Our own Government tried to exercise a moral influence in the matter last year by appointing a talented Jewish gentleman, Mr. Peixotto, as Consul at Bucharest, with instructions to report fully on the condition of things, and make suggestions as he might deem proper. The Jewish papers of this country assure us that he has rendered important service in the way of preventing anti-Jewish outbreaks, through his intimate relations with the ruling Prince and the public leaders. We know from a letter in the *New York Herald* that the persecutors are very much annoyed at his appointment, feeling it to be a rebuke of their conduct from the powerful American Republic.

But the Governments, which on account of their political or territorial relations with Roumania, could exercise the most decisive influence in stopping the Jewish persecutions, are those of Germany and Austria. The Turkish authority has now disappeared from the principalities. We presume, therefore, that the Berlin Conference will make a special effort to induce the German Government, in particular, to make its voice heard in Roumania.

There has been some talk about immigration of the persecuted Roumanian Jews to the United States. A few hundreds of them recently arrived at the port of New York, and they say that thousands are anxious to leave the country where they have suffered so much and come to this land of freedom. We have no doubt that the presence of our Jewish Consul at Buch-

arest has been the means of stirring up these feelings and desires. But under the circumstances of the case, we cannot look for the immigration from Roumania to America of a Jewish population numbering eight hundred thousand. It would take three years to come even if there were a general movement among them, and enough of them would be left, in any event, to feed the fires of persecution. The Jews must be protected in Roumania. Their rights must be guaranteed to them in their own country, while such of them as choose to come here are left free to do so. Those of them who may come to the American Republic will be welcomed. When they reach here their persecutions are over and they are sure of prosperity. The Jews in this country have been amazingly prosperous. They are people of exceptional shrewdness, economy and intelligence. In the large cities of the country they are getting hold of a very great deal of real estate and house property, and are thus displaying a sagacity which will insure to their profit in the future. They ask no odds in life, and yet they hardly ever fail to win. The New York Israelites gave a kindly reception to their Roumanian brethren who recently arrived there, and if the immigration from Roumania should attain large proportions they will all find they have reached a country which, in these latter days, has become their true Palestine.

Words of Wisdom.

Chance is an unseen cause.

Children are the to-morrow of society.

The may of life blooms only once.—*Schiller*.

Time is an herb that cures all diseases.

Vulger nature alone suffers vainly.—*Meredith*.

To know how to wait is the secret of success.—*De Maistre*.

No man can be wise on an empty stomach.—*George Elliot*.

A word spoken in season is the mother of ages.—*Carlyle*.

Lies are hiltless swords, which cut the hands that wield them.

Reprove thy friend privately! commend him publicly.—*Solon*.

Graves are but the foot-steps of the angel of life.—*Jean Paul*.

Innocence is like polished armor, it adorns and it defends.—*South*.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE
ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon*.

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PLANO, ILL., FEBRUARY 1, 1873.

No. 3.

ANTIQUARIAN RESEARCHES.—No. 7.

BY ELDER H. A. STEBBINS.

Another peculiar fact about America's ancient inhabitants, and one which possibly has a bearing in showing their relationship to the house of Israel, is, that when they became fallen from their high estate and civilization, and self-degraded from the heaven-revealed religion of their fathers, they did precisely what the Old Testament Scriptures show that their kinsmen did on the eastern continent, when they had arrived at the same rebellious and debased condition—they worshiped the heavenly bodies, the lights of the physical universe, and offered sacrifices of human beings in honor of these deities.

On page 186 of "Ancient America," Mr. Baldwin makes mention of this as follows:

"There was sun-worship in America, and the ceremonies existed in some places in the time of Cortez. Humboldt was sure that these symbols came to America from the Old World. But whether we adopt his explanation or some other, the traditions on both sides of the Atlantic are without meaning, unless it be admitted that there was communication between the two Continents in times of which we have no history."

Again on page 124, relative to the discoveries in San Salvador, he quotes from another:

"The first is a temple consecrated to the sun, chiefly excavated in the solid rock, and having its entrance towards the east. On the archway of the entrance are carved representations of the sun and moon."

Whole No. 267.

Page 234:

At Cuzco, Peru, cyclopean remains of walls of the Temple of the Sun now constitute a portion of the Convent of St. Domingo. In the days of the Incas this temple stood 'a circuit of more than four hundred paces,' and was surrounded by a great wall built of cut stone."

Brownell writes, page 51, of the temple in the city of Mexico destroyed in Cortez's time, and of the rites of their sanguinary worship:

"The colossal figures of the sun and moon, covered with plates of gold, the hideous stone of sacrifice, and the terrible sound of the great war-drum, are mingled in the description given by early chroniclers."

Almost in exact comparison are the following scriptural quotations.

2 Kings 17: 16, 17:

And they left all the commandments of the Lord their God, and made them molten images, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments."

2 Chronicles 33: 6:

"For he [Manasseh] built again the palaces, and reared up altars for Baalim, and worshiped all the host of heaven and served them. And he built altars for all the host of heaven in the two courts of the Lord's house. And he caused his children to pass through the fire in the valley of the son of Hinnom; also he used enchantments and witchcraft, and wrought much evil in the sight of the Lord."

Ezekiel 8: 15, 16:

"Then said he, turn thee yet again and thou shalt see greater abominations than these. And behold, at the door of the

temple of the Lord, were about five and twenty men, with their backs toward the temple, and their faces *toward the east*; and they worshiped the sun *toward the east*."

2 Kings 23 : 5 :

"And he [Josiah] put down them that *burned incense* unto Baal, to the sun and to the moon, to the planets and to all the host of heaven."

Thus, in the sun-worship of both these parties of the stock of Israel, their attitude of worship was towards the east. And also the worship of molten images; the building of high places; the setting up of idols; the burning of incense, and the use of incantations, enchantments, etc., were alike characteristics of those whom the scriptures describe, and those in this land of whom historians give account.

Brownell relates how the Spaniards seized the idols in the temple and rolled them down the steps.

"This temple was a well built edifice of stone, and contained a hideous idol in somewhat of the human form."

Escorted by Tendile, the embassy arrived at the camp, and, after salutations and *burning incense*, the Mexican lords caused mats to be spread and displayed their gorgeous presents. These consisted of beautifully woven cotton cloths; of ornamental work in feathers, so skillfully executed that the figures represented had all the effect of a painting; of a quantity of gold in a rough state; of images wrought or cast in gold; and, above all, two huge plates, one of gold, the other of silver, fancifully chased and embossed so as to represent the sun and moon. Bexnal Diaz says that the golden sun was of the size of a carriage wheel, and that the silver plate was still larger."

On page 232 Mr. Baldwin describes two great statues or "stone idols" found in Peru, which in 1842 were taken to La Paz and upon measurement found to be "three and one-half yards in length." They were "made by skillful artificers, and the figures seemed to be clothed in long vestments, different from those worn in the time of the Incas."

From Browning, page 603, I quote :

"The Peruvians had some idea of an in-

visible deity, whose supremacy they acknowledged, and to whom homage was rendered, but the sun was their chief object of worship. The moon and stars took the place of subordinate deities. At Cuzco stood the great temple of the sun, by far the most resplendant with gold and ornament of all the public edifices of Peru. The most striking object in the interior was a huge golden sun, represented by a figure of the human face, surrounded with rays. This was so placed as to receive the first beams of the rising sun."

Besides these representations of the heavenly bodies, and more particularly as emblems of their worship, we find much recorded evidence about their knowledge of the science of astronomy, and of their accuracy in geometry—in the science of mathematics, as shown in their military fortifications, buildings, etc.

Captain Dupaix relates of finding in Mexico an isolated granite rock which was artificially formed into a pyramidal shape, with six hewn steps facing the east; and the summit of this is a platform, or plane, well adapted to observation of the stars on every side of the hemisphere. It is almost demonstrable," he says, "that this very ancient monument was exclusively devoted to astronomical observations, for on the south side of the rock are sculptured several hieroglyphic figures having relation to astronomy. The most striking feature is that of a man in profile, standing erect, and directing his view to the rising stars in the sky. He holds to his eye a tube or optical instrument. Below his feet is a frieze divided into six compartments, with as many celestial signs carved upon its surface."

Mr. Baldwin writes on page 123 :

"It has already been stated that finely wrought 'telescopic tubes' have been found among remains of the Mound-Builders. They were used, it seems, by the ancient people of Mexico and Central America, and they were known also in ancient Peru, where a silver figure of a man, in the act of using such a tube, has been discovered in one of the old tombs."

On page 203 and 204 he writes

about the system of chronology found in the old native records, and states,

"That the Aztecs in Montezuma's time knew enough of astronomy to have a correct measure of the year. The Aztecs adopted the methods of astronomy and chronology which were used by their predecessors. They divided the year into eighteen months of twenty days each; but as this gave the year but three hundred and sixty days, five supplementary days were added to each year, and another day to each fourth year. The bissextile is known to have been used by the Mayas, Tzendals, and Quiches, and it was probably common."

The same author, on page 214, says that the Aztec temple in the City of Mexico, at the time of Cortez, enclosed twelve acres, and that the plaza was paved with marble, and then was so smooth and perfect that their horses were liable to slip when they attempted to ride over it. He says that some relics recovered from the ruins of the old temple have been preserved.

"Among them is the great Aztec Calender which belonged to it, on which are carved hieroglyphics representing the months of the year. It was found in 1790 buried in the great square. It was of basaltic rock and measured eleven feet eight inches in diameter. Calenders made of gold and silver were common in Mexico. During the sack of the city a calender of gold was found by a soldier in a pond of Guatemozin's garden, but these Spaniards did not go to Mexico to study astronomy nor to collect curiosities, and in their hands every article of gold was speedily transformed into coin."

Their skill of astronomical instruments and apt contrivances for such knowledge, is illustrated by the following account, on page 220, of an article that would indeed be marvelous did we not allow that they were eminently enlightened and civilized at one period, in order for their descendants to know so much as to construct such a perfect thing as this found at Chapultepec, Mexico.

"On the horizontal plane of a large, carefully worked stone, three arrows were cut in relief, so that the shaft ends come together and made equal angles in the

centre. The points were directed eastward, the two outside ones showing the two solstitial points, and that in the centre the equinoxtial. A line on the carved band holding them together was in range with holes in two stones which stood exactly north and south. A cord drawn tightly through the holes in these two stones would, at the moment of noon, cast its shadow on the line drawn across the band. It was a *perfect instrument* for ascertaining east and west with precision, and for determining the exact time by the rising and setting of the sun at the equinoxes and solstices."

Page 252 and 254, of the Peruvians, he says:

"They had an accurate measure of the solar year, but, unlike the Central Americans, they divided the year into twelve months, and they used mechanical contrivances successfully, to fix the time of the solstices and equinoxes. How much they knew of astronomy it is not easy to say, but they had a knowledge of some of the planets, and it is claimed that there is some reason to believe that they used aids to eye sight in studying the heavens."

In support of which belief he cites a discovery which has been made in Bolivia—that of the figure of a man using a tube to aid his vision, which was taken from an ancient tomb. Mr. David Forbes, an English chemist and geologist, obtained it in Bolivia and carried it to England in 1864. It is thus described in a paper read to the London Anthropological Society:

"It is a nude figure, of silver, two and a half inches in height, on a flat, pointed pedestal. In the left hand it has a tube, the narrow part placed to the left eye in a diagonal position, as if observing some celestial object."

In Brownell's work, before quoted, it is written, on page 54:

"The hieroglyphic paintings and manuscripts of the Mexicans were, with few exceptions, destroyed by their fanatical conquerors. Some choice specimens, however, still exist; principally exhibiting the migrations of the Aztecs, their wars, their religious ceremonies, and the genealogy of their sovereigns. Almanacs and other calenders of an astronomical nature have been preserved. The material of the manuscripts consists of the skins of animals, or of a kind of vegetable paper,

formed in a manner similar to the Egyptian papyrus."

Of the ruins of Uxmal, in Yucatan, he says that "great mathematical accuracy and adhesion to the cardinal points distinguish the relics of this city;" that the works of these ancients in general are of a massive character; their extensive walls of defense, well designed and enduring; while large public baths and granaries, with admirable roads and aqueducts, evince a great degree of power and enlightenment, as also does the sculpture and elaborate carving.

One of the twelve conclusions arrived at by another writer—Mr. Bradford in his "Origin of the Red Race"—is:

"That they possessed a decided system of religion and mythology connected with astronomy, which, with its sister science, geometry, was in the hands of the priesthood."

In military skill the Aauraucians of South America, seem to have been nearer like their forefathers in the Book of Mormon than the others, for Brownell on page 653 says:

"Such skill in the arts of war, in fortifications, in military regularity and discipline, and such bravery and efficiency in the open field, as was evinced by the Aauraucians in their long contests with the Spaniards, entirely exceed anything recorded of the other American races."

He writes, on page 46, of a fortification enclosing more than five hundred acres, which was guarded by three circular forts disposed at a triangle and situated eight miles from each other. This makes one think of the great quadrilateral in Italy, where four forts are disposed of in a square of defense.

"In many of these fortified places, military skill is evinced—angles, bastions and curtains being frequently traceable. 'Though much defaced by time,' says a traveler, 'every angle was distinguishable, and appeared as regular, and fashioned with as much military skill, as if planned by Vauban himself.'"

All this shows that there must have been a vast difference between the mode of warfare used by America's ancient

inhabitants and that of the races of Indians when they were found by the Europeans; and substantiates entirely the claims of the Book of Mormon in the following quotations:

Alma 21:34.—"And because the Lamanites had destroyed it once, they supposed that it would again become an easy prey for them. But behold, how great was their disappointment, for the Nephites had dug up a ridge of earth around about them, which was so high that the Lamanites could not cast their stones and arrows at them to take effect, neither could they come upon them save it was by their place of entrance. Now the Lamanites were astonished because of the wisdom of the Nephites in preparing their places of safety; * * * for they knew not that Moroni had fortified or built forts of security for every city in all the land."

Alma 22:1.—"And upon the top of those ridges of earth he caused that there should be works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built, and they were strong and high. And he caused towers to be erected that overlooked those works."

Alma 21:31.—"And building walls of stone to encircle them, about their cities, and the borders of their land."

Brownell gives account, on page 47, of enclosures of earth and stone, and the high mound referred to in the following was evidently the place of one of the watch towers mentioned above:

"Two extensive earthen enclosures, one an exact circle, and the other a correct square corresponding precisely to the cardinal points of the compass; and a mound ninety feet in height. In most of these and other similar ruins, stone was used, though generally to a limited extent. Parallel walls, communicating with the water, sometimes at a distance of several miles, are common features."

This shows scientific warfare, so far as it could be had in that age, (seventy-two years before Christ), and a cool calculation for the emergencies of a siege in the need of water, etc., etc., instead of the barbarious, bushwhacking, ambush method of their descendants.

"Another class of these antiquities con-

sists of enclosures formed by heavy embankments of earth and stone. A portion of them it may be encircled villages or towns. In some cases the ditches or fosses were on the inside, in others on the outside. We know that they were prepared intelligently and with great labor."

As some of these embankments have been found thirty feet high in our day, they must have been, before the wear of ages, very great and strong.

Alma 24 : 16.—"And he caused that they should build a breastwork of timber upon the inner bank of the ditch," and they "encircled the city of Bountiful around about with a strong wall of timbers and earth, to an exceeding height. And this city became an exceeding strong hold ever after."

Baldwin, on page 29, says that the great extent of these enclosures excite speculation; and speaks of twelve miles of embankment, from two to twenty feet high, having been found on an area of two miles square.

In connection with the wonderful and gigantic ruins of Peru, I refer to the great walls built of cut stone, mentioned in the first part of this article, which made a circuit of over four hundred paces. The same writer, page 235, mentions that

"Remains of old fortifications are seen. Figures 56 and 57 give views of remains of the ancient fortress walls at Cuzco."

Mr. Squier, (the author of two books on Central and South America), of one place in Peru says:

"The whole neighborhood is strewn with immense blocks of stone, elaborately wrought, equalling, if not surpassing, in size any known to exist in Egypt or India."

OBITUARY.

The name of Elder John W. Lewis has been long known among the Latter Day Saints. For many years he has not only been a believer in, but an ardent and zealous defender of the doctrines they hold. It is now a painful duty to inform his many friends, in

the United States and England, that on the 31st day of December, 1872, after but a few days sickness, he passed to the life beyond. While we sorrow because he is taken from us, we sorrow not as those without hope; for he died in the full triumph of that faith he so long sought to defend.

Br. Lewis was born at Bolton, Lancashire, England, November 16, 1807, hence his earthly pilgrimage extended to three score years and five. From his boyhood he sought to serve the Lord; and at the early age of twelve years, he became a member of the Wesleyan Methodists, an active member of the Sabbath School, and subsequently a local preacher. In after years another religious body of people came into being, known as the Irvingites, holding doctrines more congenial to his feelings. Considering it his duty to embrace a greater light, and considering that the Irvingites showed a greater light than the people he was then among, for principle's sake, he took an affectionate farewell of his Wesleyan friends and united with the Irvingites. He soon gained an official position and many warm friends, and remained with them until Lorenzo Snow went to the city of London in 1841, to introduce the doctrine of the saints. In those days the gospel had a strange sound, so thought Br. Lewis, and at first, thinking it his duty, he resisted it; but after a calm consideration and thorough investigation, he discovered the sound he had been seeking ever since his heart was set to know the Lord; and though his Irvingite friends offered him a stipulated salary and a good house to live in if he would remain among them. These wordly emoluments possessed no charm for him; truth was what he had long sought, and now feeling satisfied he had found it, he was willing to embrace it at any sacrifice; hence, before the news went abroad that Joseph's blood had crimsoned the floor of Carthage jail, Br. Lewis was found in the ranks

of the Latter Day Saints, in the city of London. And although persecution did not rage there, as in the states, yet it required considerable courage and honesty combined to snap assunder friendly ties, and embrace the doctrine of the Latter Day Saints, which priests and people joined in saying was the delusion of the last days.

Br. Lewis served the church first as a priest, then as an elder, as traveling elder, as president of conference until 1857, when he came to Boston, where he remained until 1861, when he proceeded to Utah, but soon became dissatisfied with the state of things there. Soon after the arrival of Elders Briggs and McCord in Utah, he united with the Reorganized Church, and in 1864 returned to the states, and in 1865 was appointed a mission to England, from which he returned in 1868 to Council Bluffs, Iowa, where he remained until his death, sustaining himself by labor during the six working days, and attending to preaching the word on the Sabbath.

On Sunday, Dec. 15th, he travelled ten miles, to fill an appointment, the weather was very cold, several degrees below zero, but Br. Lewis was a kind of missionary that a cold blast of wind would not hinder from filling an appointment.

On the 22d of September he officiated in the Saints' meeting-house in Council Bluffs in administering the sacrament; and the last request he made on the earth, a few hours before his death, was to be administered to in the ordinances of the anointing of oil and the laying on of hands. This request, myself and Br. H. Hanson complied with, about eleven o'clock on Monday night, after which he slept for four hours, when he became somewhat restless, but not so much as to indicate much suffering, and yet sufficient to tell that what we call death was busy with his withering touch, and at the time above stated, Br. Lewis breathed his last.

On Thursday, January 2d, 1873, at 2 P.M., his remains were conveyed to the Saints' meeting-house, and notwithstanding the weather was cold and disagreeable, a goodly number of saints and friends attended to hear and participate in paying the last earthly tribute of respect. JAMES CAFFAL.

REVELATIONS OF ST. JOHN, CHAPTER 12.

BY SOPHUS HOLSTEEN.

[CONTINUED FROM PAGE 38.]

The next object we meet with in our chapter is a great red dragon, having seven heads and ten horns and seven crowns upon his heads, whose tail drew the third part of the stars of heaven, and did cast them to the earth, and which dragon stood before the church of Christ to devour the man-child as soon as he was brought forth.

This character represents a combination of worldly powers, cotemporary with the church, through which Satan operates and makes his last and desperate effort to wrest the kingdom from God and his Christ.

In the thirteenth chapter John relates the origin of this beast, where he describes it as having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy, as looking like a leopard, with feet like a bear and mouth like a lion; and goes on to state, that the dragon, which according to chapter 12: 9, is Satan, gave him, the beast, his power and his seat and great authority. The description of the beast is for the purpose of symbolizing its nature and disposition; hence, after receiving the power, seat and authority of the dragon, Satan, it is more properly described as a great red dragon, than as a leopard.

Commencing with the seventh verse, our chapter tells us how it was that the dragon came to stand before the woman,

the church, and how his tail drew the third part of the stars of heaven and cast them to the earth; he says: there was war in heaven, between Michael and his angels on one side, and Satan and his angels on the other side. Satan and his angels were overcome and cast out unto the earth. These angels are meant by the third part of the stars of heaven, for at the time Lucifer, the bright star of the morning fell, the third part of the stars of heaven fell with him and became his angels. All that time, which must have been before the fall of man, and probably was before the creation of the world, Satan became the prince and his angels the power of the air; but the casting out of heaven at that time, should not be confounded with the casting out of which our chapter speaks. In reading the first chapter of Job, we are led to believe that Satan had access to heaven in Job's time, which certainly was after the fall of Lucifer. But this war in heaven and consequent casting out of Satan and his angels must take place after this vision of the same was shown to John, referring again to chapter 11: 1; and during the existence of the church of Christ in its purity, unless it took Satan a long time to find out what had become of him; for the revelator tells us plainly, that as soon as Satan saw that he was cast upon the earth, he set about persecuting the church of Christ, the woman, consequently she must have been there for him to persecute; which persecution cause the church to get into the condition, which John likens unto a woman with child, crying, travailing in birth and pained to be delivered. And here God takes pity on his people and leads them into the wilderness, out of reach of the beast through which Satan operates. Says the loud voice which John heard in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Could this be the kingdom of God that Christ taught his dis-

ciples to pray for? Could this be the kingdom of which the prophet Daniel says, that "the God of heaven will set up, which shall never be thrown down?" Could the ten kings, in whose days God will set up this kingdom, be identical with the ten crowns of the beast? Could the man-child who is to rule the nations with a rod of iron, be the instrument in the hands of God to set up this kingdom, which shall break to pieces all other kingdoms? and thus prepare the way for Christ, that he may come as king to his kingdom.

Now, reader, if the prophecies contained in our chapter have been fulfilled, they must have been fulfilled either during the four hundred and four years immediately following the reception of these revelations by John, or during the last forty-two years, for reasons set forth above.

Has during these two periods of time the church of Christ ever been in a condition which might reasonably be likened to the condition of the woman which John saw? What Bengel, Stillings, and, later, J. C. Lyon, and other learned sectarian divines, who wrote on this subject, say to this, I do not consider worth my while to rehearse and answer; for I am certain, that no man who has not heard of and does not believe in and see the great work which the Almighty has commenced among the children of men in these the latter days, can possibly understand the revelations of St. John; and I am further satisfied that God did not mean that he ever should. But I hear a brother say, "Remember the many cruel and horrible persecutions which the early church suffered at the hands of pagan Rome, were they not sufficient to make her cry for pain?" This cry was not like a woman with child and pained to be delivered, but the cry of the host of martyrs is, "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth."—Rev. 7: 9, 10. Will we for a moment argue that the man-

child was Christ, when Christ himself is the author of this revelation, gives it to John ninety-six years after his, (Christ's), birth, and over sixty years after his ascension into heaven; and tells John plainly and positively that the things which he is showing him, and among these the birth of the man-child, must be after the time that John has them shown to him?

Could you point to any time when the church of Christ went into the wilderness under exactly the circumstances described in our chapter? Says a brother: I have been taught that about the year five hundred and seventy after Christ, the true church of Christ merged into the apostate, so-called christian church, and that is fulfilling the prophecy of the woman going into the wilderness spoken of in Revelations twelfth chapter. Ah! here has an idea been taught by the Rev. Mr. Bengel, over one hundred years ago, found an echo among the saints with a slight alteration of the year. A little scrutiny will convince us that these assertions cannot be sustained by proof. When the true church merged into the apostate church, the true church ceased to exist, and this going out of existence could not be called going into the wilderness under circumstances described in our chapter; for there the going into the wilderness is clearly shown in accordance with the will of God; and after the church gets there, it continues to be the true church of Christ under the parental watchcare of the Almighty.

The wilderness into which the church goes is evidently a literal wilderness, and spiritualizing here would lead us as far astray as to spiritualize the second coming of Christ, as I heard a Lutheran do not long ago, who was perfectly convinced that the second advent of our Lord had taken place at the time of Dr. Martin Luther's reformation; and the Lutherans have been living in the millennial reign ever since.

It is truly fortunate for the Latter

Day Saints that John relates so many circumstances attending the going into the wilderness of the church of Christ, or it would have been not impossible to mistake Salt Lake Valley for the wilderness, or even the country near the junction of the Gila river with the Colorado, where James Collin Brewster went in 1850, with what he called the church of Christ.

One circumstance attending the going of the church of Christ, (the saints), into the wilderness as related by John will disprove all attempts to show that it has taken place. It is that the earth opens her mouth and swallows up the army which is trying to prevent the saints from reaching that place in the wilderness which God has prepared for them, and where they will be out of reach of the dragon.

We read that the sea helped the people of God, when Moses led them out of bondage into the wilderness, where they were fed by the providence of the Almighty, and swallowed up the army of Pharaoh which pursued them for exactly the same purpose. Could this be typical of what is revealed in our chapter, concerning the people of God, Zion, in the latter days?

In the Book of Doctrine and Covenants, section 100, page 277, it reads as follows:

"Behold I say unto you, the redemption of Zion must needs come by power, therefore I will raise up unto my people a man, [man-child], who shall lead them as Moses led the children of Israel, for ye are the children of Israel, and the seed of Abraham; and ye must be led out of bondage by power, and with a stretched out arm, and as your fathers were led at the first, even so SHALL the redemption of Zion be."

This points directly to what John saw nearly eighteen hundred years ago, and gives it in a language so plain that no saint need err.

I will here refer to another most positive proof that the events spoken of are yet future; and he who has made the Apocalypse his study, and sought for wisdom in the right way, will not

fail to understand its weight, namely: the events spoken of fall in the sixth trumpet of the seventh, (the last), seal of the book which John saw the Lamb open; and the angel swears, Rev. 10 : 5, that when the next, the seventh, trumpet begins to sound, the mystery of God shall be finished as he hath declared, (or revealed it), to his servants the prophets; consequently the event spoken of, namely, the events predicted by the visions and prophecies contained in the twelfth chapter of John's Revelations, will not transpire until the latter part of the latter days, and in fact will be a part of the closing scene of the great work of the latter days. A few words about the man-child. Is anything to be found in the scripture which would throw light on this subject?

In Isaiah 66 : 5, the Lord addresses those who tremble at his word, and contrasts them with their brethren that hate them and cast them out for his name's sake. A Latter Day Saint will not find it difficult to understand this language; the first described are the people of God, the true church of Christ, and the latter, the so-called christians, the apostate church. In speaking of this apostate church, he says, verse 7, "Before she travailed, she brought forth; before her pain came, she was delivered of a *man-child*." Here we have a man-child brought forth by the apostate church, but unlike the bringing forth of the true church it was before the mother's pain came and before she travailed. Both are male children, but are brought forth under exactly opposite circumstances. If we now take in consideration all that we have found during this investigation, we may venture a speculation on what is meant by "*man-child*." I answer: A leader, a head, not only spiritual, but also political. Call him Pope, President, Counsellor, or Mosesman, it matters not.

The prophet Micah speaks of the man-child brought forth by the true

church as a king, when he breaks forth as follows:

Chapter 4 : 8-10, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall come even the first dominion, the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, [church of Christ], like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, [wilderness], and thou shalt go even to Babylon; * * * and there the Lord will redeem thee from the hand of thine enemies."

As we become more familiar with the Apocalypse, we soon discover that it would be an error to suppose that the events foretold by the visions and prophecies therein contained, will follow one upon another in the same rotation as they are related. The Revelator sometimes gives first a general outline of what is to come, and afterwards gives a fuller description of particulars, or even relates many particulars of which he made no mention at all in the first general view he presented. Sometimes the Revelator speaks of what happens in one part of the earth, when in the next chapter he tells us what transpires in another part of the earth at one and the same time.

Hereof we have an instance in the chapter under consideration and the preceding one, the eleventh. While in the eleventh chapter he gives us a short history of things to happen among the Jews, who are gathered at Jerusalem and worship God according to the laws of Moses, by sacrifices, during the last seven years immediately preceding the second coming of Christ; namely: that his, (Christ's), two witnesses shall prophesy twelve hundred and sixty days, three and one-half years, and after their death the holy city shall be trodden under foot by the Gentiles forty and two months; (also three and one-half years, which together makes seven years); at which time,

we learn elsewhere, Christ will appear on the mount of Olives and change the programme. He shows us in the 12th chapter a vision of what is to take place with the church of Christ in an opposite part of our planet, during the same time that the church will travail like a woman, bring forth a man-child, and go into the wilderness, where she shall be fed and nourished exactly the same length of time that the holy city is trodden under foot by the Gentiles.

In order to give you my understanding of things foretold in our chapter, allow me to present them in connection with other events closely related, but not contained in our chapter, and consequently not subjects of our present investigation.

First comes the angel with the everlasting gospel, and the church of Christ in its purity is re-established. Then comes the voice, "Come ye out of her [Babylon] my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

To Joseph Smith, the martyr, this gospel was, by the angel, delivered, and through him this voice was uttered. This call however does not bring about the liberation of the saints, and Christ might again say to Israel, how often have I wanted to gather you, as a hen gathereth her chickens, but ye would not.

Here comes a brother with a serious question: Will you throw aside all the promises and revelations which God gave to the Latter Day Saints through Joseph, the martyr, on the subject of their being gathered? I will not throw aside a single one. But remember that only two promises which God made to them, through Joseph, concerning the gathering of the saints are unconditional; one of these is, that the city of Zion shall be built in Jackson Co., Mo.; and the other one is, that he will raise up a man in the church, who shall lead them as Moses led ancient Israel, and thus bring about the gathering of the saints, the redemption of

Zion by power and with his stretched out arm. All other promises which God made concerning this matter, through Joseph, were upon certain conditions, and I venture the assertion, had these conditions been fulfilled, Zion would not now be in bondage, and the childbirth pains, which are now awaiting her, would have been avoided.

Then comes the rise of the beast out of the sea of which we have spoken. Then the war in heaven and consequent casting unto the earth of Satan and his angels. Satan gives the beast his power, his seat and great authority, and the beast forthwith directs particular attention to the church. Then comes the healing of one of the heads of the beast which had a deadly wound by the sword. This head of the beast represents the same individual of which Daniel speaks in chapter 10: 36, 37, 38; and Paul, in his second epistle to the Thessalonians, chapter 2: 3, 4, 8, 9, which we, for convenience sake, will call the anti-christ. The children of men begin to wonder at him, admire his success and his greatness, and exclaim, Who is like him! Who can make war with him! He makes war with the saints and so far overcomes them, that he succeeds in killing the two witnesses or prophets at Jerusalem, who heretofore were invincible on account of the power God gave them, to let fire proceed out of their mouths and kill those that tried to hurt them. This sets the whole world to rejoicing and worshipping him. Now, since the two prophets who protected the city of Jerusalem by the power God had given them are killed, the anti-christ overruns and treads under foot the city by his soldiers. During this time the beast coming up out of the earth, with two horns like a lamb, and speaking like a dragon, (the false prophet), has made his appearance, and has received the same power which the first beast received, the power of Satan, but not his seat and authority, has set up an entirely new church, the great and

abominable church, and makes the anti-christ an object of worship. The power of the anti-christ now extends over all kindreds, and tongues, and nations; he does away with the daily sacrifice of the Jews, and sets himself in the temple at Jerusalem as an object of worship pretending to be God. The false prophet, who confirms the doctrines of his newly established church by great signs and wonders thus furthering the worship of the anti-christ, and all those whose names are not written in the book of the Lamb do worship him; and they are induced by the false prophet to make an image, (a statute), of the anti-christ and set it in the temple at Jerusalem. The false prophet, by the power of Satan, gives life to the image, so as to cause it to speak, and the mandate goes forth over all the earth, that those who will not worship this image of the anti-christ shall be killed. This is the abomination of desolation standing in the holy place of which Christ speaks. Matt. 24: 15, and Daniel 12: 11. All whose names are not written in the book of the Lamb slain from the foundation of the world, are ready and willing and do worship the beast and his image, for God has sent them strong delusions that they might believe a lie; but how is it with the saints? They cannot consent to worship this image, although death as a penalty is set upon the refusal; they are kept steadfast by the testimony they have, and love not their lives unto the death. That the obedient worshipers of the image may be known they are marked in their right hand, or their forehead; and in order to induce all those who are entitled to this mark by worshiping the image, to be expeditious about receiving it, a law is made that no one is allowed to buy or sell, do any kind of business, unless he bears this mark.

Now look at the condition of the scattered church of Christ. In the primitive church a portion only, even if it was a very large portion, of the

saints were directly affected by the tremendous persecutions; but here every saint is condemned to death, and wherever he goes bears in open sight to all men the proof of this sentence, for he has not got, nor cannot obtain the saving mark. The church as a whole is in pain and pangs. She sees that her only protection is in a political organization, and cries to her God that she bring forth the Moses man, whom he promised her; and she may well be likened unto a woman in travail and pained to be delivered. The Lord answers her prayers and raises up in her the man she was so anxious to see come forth,—the man child. He sets the house of the Lord in order. The church rises with irresistible power, like on the wings of a great eagle, and begins her journey of deliverance like Israel of old when leaving Egypt. The anti-christ sends an army after the saints to prevent their escape; but they are in the hands of the true and living God. The God of Israel goes before them and he is their reward. The earth opens and swallows up the pursuing army of the anti-christ, just as the Red Sea swallowed the army of Pharaoh, and the church arrives safely.

Where?

In what is now called Jackson Co., Missouri, but will then be a place prepared for the church, by the Lord, in the midst of a country which God turned into a wilderness to answer his own purposes.

A FEMALE COTTAGER.

A christian minister, Lady Huntingdon states in one of her letters, had often expressed a desire to understand the meaning of our Lord's words in the sermon on the mount, "Blessed are the meek, for they shall inherit the earth." For a long time; however, he remained unsatisfied. But one morning, having taken a walk of considerable distance, he was surprised, on approaching a

very poor cottage, to hear the voice of praise. He drew nearer, and looking in at the window he saw a woman in the most wretched state of poverty that he had ever beheld. She had on a little stool before her a piece of black bread and a cup of cold water; and with her hands and eyes lifted up to heaven, as in a rapture of praise, uttered these words: "What! all this and Jesus Christ to! what! all this and Jesus Christ too!" It need not be added that he returned from such a scene of christian triumph with a vivid perception of the meaning of his Master's language.—Who would not have an interest in Christ, when it can render the abode of penury so cheerful and blessed?

WHAT I LIKE.

"What I like; and what I dislike to see among the saints."

I like to see a good comfortable house, having a cozy, home-like appearance, both within doors and without—where there is a place for "everything" and "everything" in its place. But I dislike to see the time so exclusively devoted to arranging and rearranging these "things" that there is none left for prayer, reading and reflection.

I like to see in that house a group of merry hearted children, more or less as the case may be, with clean hands and faces, well combed hair, and bright beaming eyes and countenance, expressive of the delight they take in being obedient to their parents, and kind and obliging to each other. But I very much dislike to see a family of disobedient, unruly, unmanageable children. Ah! 'tis a painful sight, indeed.

I like to see the saints coming together on the Lord's day, looking cheerful and happy, with hearts overflowing with love for each other, and the good cause in which they are engaged. Especially do I love to see my

sisters come into the meeting house "neatly" and "modestly" attired. But how much I dislike to see them following in the "extreme" of the fashions of the world I can hardly find language to express. I hope they will be wise and improve in these things.

I dearly love to see the priest and teacher of the branch coming occasionally to exhort and reprove, to pray and counsel with us, and to see that there is no hardness nor evil speaking among us; thus assisting us to walk in the way of God's holy commandments. But candor compels me to confess, that in this thing I am not very often gratified; for this I am sorry.

I like to see in the houses of the saints a library of well selected books, however small it may necessarily be; for it proves conclusively to my mind that they are seeking for knowledge and instruction. And especially do I like to see lying handy by, our dear little *Herald* and *Hope*, so that when I step in to spend an hour, I can pick it up, and together we can read its instructive pages, and exchange our thoughts, our opinions, and sentiments in regard to the things therein contained; for you know, dear *Herald*, that this is our privilege, at least, we claim it as ours. But I dislike, O so much, to see in any part of that house a pipe and tobacco; and wish very much that all saints would cast them away and quit the filthy practice, for it is written, "Tobacco is not good for man."

Let me here make a suggestion, which is, that we throw away the pipe, but save the tobacco; for it is said to be good for "all sick cattle." And this reminds me of what I have frequently heard a worthy brother say, when he saw a man coming towards him with a pipe in his mouth, "There," he would exclaim, "comes a sick man." I hope that our brethren and sisters who indulge in the use of the weed, will not think we are "insinuating."

But fearing that the readers of the

Herald will not care for my likes or dislikes, I will close, hoping I have given no offence. DORLISKA.

BEECHER ON LABOR.

Every available seat in Plymouth Church was occupied yesterday morning, and the standing room was all taken. Promptly at half-past ten o'clock Mr Beecher stepped on the platform. The choir sang a beautiful anthem, and the pastor offered a fervent prayer. The preliminary exercises were as usual.

Mr. Beecher's subject was "Ideals." He defined his theme and showed wherein it differed from faith. From the ideal of the musician, sculptor, literary personage, philosopher and others, Mr. Beecher came to speak of the ideal Christians. He told his hearers how best to make their ideal what it should be. He exhorted all to rise above their present condition and press forward to the true Christian course.

THE CRUSH IN THE EVENING.

Last night Plymouth Church was densely crowded. A force of police was stationed at the door to restrain the eager assemblage from overriding the ushers. Inside the church, before the hour of services, there was a buzz as in a theater before the curtain rises. At 7:25 the choir entered, and five minutes later the Rev. Henry Ward Beecher mounted the rostrum and threw off his heavy military cloak.

The choir sang, "The Lord is my Shepherd, I shall not want." This was followed by a chapter from the Scriptures. Then the 1,272d hymn was sung, all standing except Mr. Beecher, whose clear voice rang out, singing—"On Jordan's rugged banks I stand." After a prayer the 906th hymn was sung: "O Zion, when I think on thee."

STEALING BY MEN WHO DO NOT STEAL.

Then Mr. Beecher took his text from Ephesians iv, 28:

"Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

That is the pattern of a reformed man, said Mr. Beecher. Some people gain their living without earning it. It causes suspicions of sleight-of-hand. "Let him that stole, steal no more." It is necessary to have been a thief to steal, but there is a great deal of stealing not done by thieves, and I advise all those who obtain their livelihood in an improper way to earn it in a proper way hereafter.

"BY THE SWEAT OF THY BROW."

Every man should earn his own living. I do not say it is a misfortune to be born rich, but I do say that of one hundred men born with money and one hundred men born without it, the chances to find virtue and happiness are better in the last hundred. He who is born in life to rise early to work to earn his living is the happy man. A man who works is healthier and happier than he who does not, and he is, moreover, debarred from those temptations which spring from the possession of wealth, and those pitfalls which have ruined so many young men. It is not only necessary to earn our own livelihood, but we must rise with the sun in summer, and before it in winter, and work with our hands. There is no degradation in labor. It exalts the man. It was not disesteemed in earlier days. Only in Greece and Rome it was despised because the Greeks and Romans owned slaves. The nation to which we owe so much and from which we have learned so much—the Jewish nation—always honored labor. The Jews taught their children some little craft, and they were not drudges. A drudge is a man who labors with his hands and has no mind to control him, no conscience behind it, no manhood.

MR. BEECHER AS AN ACTOR.

If I were a cabinet maker, do you suppose I would construct a cradle without singing a lullaby all the time? [Laughter.] Could I saw, plane and rub; saw, plane and rub, (imitating the movements of these tools), and not put my heart in the work? If I did I would be a drudge. The builder is a drudge who, every time he drives a nail, wonders where he can get a poorer and a cheaper one.

Men tell us that a man's character may be told by his writing. I can tell you the character of a builder and architect of a cold, big house. That man would be heartless and bloodless. But go into a nice, warm, cozy house, and you would find out that the man who built it was a social, good man, with a heart and brains too.

A LIE.

Men do not like labor because the worker ranks below the thinker. That's a democratic feeling. I say I'm just as good as any other man, because all men are equal. I beg your pardon; all men are not equal. They are not equal in size, height, girth; not equal in virtue; but all men are civilly equal before the law. When a man says "I'm just as good as any man," it may be so, and it may not be so. When the universal man says so, it's a lie.

That has been the grand blunder of the Communists and Internationals. They wanted all men equals with unequal means. The most productive part of man is the animal part. A man shears a sheep, and there are five hundred men in the same township who can do the same thing. Then the wool is sent to the manufactory, but there will not be five hundred men who can weave the fine cloth. The result is that the man who shears gets one dollar a day, while the weaver gets three or four dollars a day. This is the result of brains and education.

TRUE RESPECTABILITY.

In Ohio, when I lived there, I knew

eminently educated German gentlemen earning a dollar a day breaking stones on a macadamized road. Measured by avocation they were low; but they were thinkers, ranking higher—they were honorable.

A man who has been a hard worker all his life says to himself: "I have a smart boy. I'll give him chances I never had. I'll give him a good education. Yes, I'll make a lawyer out of him." [Immoderate laughter.] In the month of June there will be 500,000 blossoms on every apple tree. There will be about three hundred apples and the remainder will drop to the ground. It is the same in all professions. Out of 500,000 candidates there will only be 300 professional men.

THE CURSE OF WEALTH.

The great trouble is that men are more anxious to be rich than to be happy. I never knew a minister who warned his people about being extravagant who refused to receive a good salary. I never derided wealth, never exhorted you about being economical, for you would just as lief walk into my yard and say to my cows, "Oh, Alderneys, be careful of your milk!" [Laughter.]

A man may be rich and yet be a fool. Of one hundred who have wealth, but one knows how to use it. The insane notion that if a man only had wealth he wouldn't want anything else, has been the ruin of many young men. Sudden wealth and immense wealth are the dream of many men in cities who have left their farms and workshops to come here. I venture to say that there are 5,000 young men here between twenty and thirty years of age who have nothing to do.

NEW YORK IS FULL OF THEM.

I do not wish to be disrespectful, but ask one of them if he can do a day's work. He will answer. No. Are you good on shipboard? No, I've never been to sea. Can you make a

chair? No. Are you a blacksmith? No. Are you a carpenter? No. Is there anything on God's earth that you can do? No, not a thing. [Laughter.] Now think, what can you do? Well, I'm a good book-keeper. [Laughter.] They can do nothing and can get nothing to do. Not alone is this the case in New York but in all the large cities of the union.

WHAT THEY LAUGHED AT.

Thousands of young men would starve to death on a hundred acres of land because they couldn't raise corn. They would be houseless and homeless in a lumber yard—barefooted with all the leather in the Swamp at their command. They have abandoned work and want something nice and easy. I think that the respectable German in his six by nine attic, pegging away at his last, is much more respectable than the young man who left his father's farm before he learned to work. You ought to go to my house and see the number of applications that are made to me daily. Why, people must think that I own Central Park, and Prospect Park, and the Post Office, and the Custom House, and the Navy Yard. [Laughter.] They won't believe that I've no influence at Washington. [Laughter.] I sympathize with them and assist them when I can. I never say, "Young man, go West." [Loud laughter.] I try to encourage them.

A WORD TO THE RICH.

Mr. Beecher then addressed himself to the wealthy members of his congregation, and said: Even if you are worth a million to-day, your son may yet be forced to beg his bread because he can't work. Your daughters cannot be chambermaids, or cooks, or washerwomen—what's to become of them? [Laughter.] In one thing I would have you Judaized. There is an old Jewish proverb which says, "He who brings up his child without a trade, brings him up to steal." The papers tell us of a people going to seek their

fortunes in America. It should be, work for their fortunes. Tell your children to work. They say it will kill them. Shall they live? No. [Laughter.] Shall they commit suicide? No. What then? Simply this: Eat the bread you earn, or don't eat.

Mr. Beecher closed with a touching peroration, in which, speaking of the rising generation, he said: "Let them be men who earn their living by the sweat of their brow, and who can hold up their big, hard hand and say they never took a penny they did not earn."

The 1,257th hymn, "I'm a pilgrim," was sung, and the congregation was dismissed with the benediction.—*New York Sun*, Nov. 18th, 1872.

A RUSSIAN PEASANT.

A Russian was travelling from Tobolsk to Beresow. On the road he stopped one night at the hut of an Ostiak. In the morning, on continuing his journey, he discovered that he had lost his purse containing about one hundred roubles.

The son of the Ostiak found the purse while out a hunting, but instead of taking it up went and told his father, who was equally unwilling to touch it, and ordered his son to cover it with some bushes.

A few months after this the Russian returned and stopped at the same hut; but the Ostiak did not recognise him. He related the loss he had met with.

The Ostiak listened very attentively, and when he had finished, "You are welcome," said he; "here is my son who will show you the spot where it lies; no hand has touched it but the one which covered it over, that you might recover what you had lost."

A Christian deed, like a grain of musk dropped by a careless hand, will perfume all with which it comes in contact; and for how long we cannot tell.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February 1, 1873.

IN an Editorial, written by us some time ago, entitled "Dead Heads," we admnadverted upon the conduct of certain parties therein supposed to be guilty of offences against honorable dealing. The principles therein avowed we believe to be true ones, and consequently do not retract them; but we learn by letter from Bro. William W. Blair, who has been investigating the matters which gave rise to the article referred to, that injustice was done to Brethren Loren W. Babbitt, Albert Bishop, and J. D. Craven, in the region where they lived, as they were said to be the parties involved in the supposed transactions. Bro. Blair further informs us that these brethren are innocent of any crime, real or intentional, in the premises, and that we were misinformed in the affair.

We regret, very much, that injustice was done to these brethren, or to any others, in the article referred to; we regret, also, that we were misinformed respecting the matter, as it throws possible blaim upon our informant, and renders us liable to the charge of having written hastily, and from one-sided testimony.

We are pleased to learn from Bro. Blair that Brethren Babbitt, Bishop, and Craven were fully exonerated from blame in the affair, by the Council of Elders convened at St. Joseph, Mo., to inquire into it.

Insomuch as these brethren have been injured in the article written by us, we hereby make the amends required, and ask pardon.

WE are receiving quite a number of "Notices to Appear," notifying the persons named in them to appear at stated times and places to answer to specific charges, to be then and there urged against them. The following conditions are the only ones in which it is proper to notify offenders to appear through the HERALD.

1st. The offence must be grievous, and against the church as a body, for violation of the church law, its government, or its morality; and not an offence against individuals.

2nd. The offender must be beyond the reach of personal service and notification, so that the usual church labor in cases of offence can not be had with them, as in the Covenants made and provided.

3rd. There must accompany the "Notice to Appear," when sent to the office for publication, in every instance, a statement of the fact of the existence of the foregoing conditions.

4th. Such notice must be authorized by the action of the branch of the church to which the offender belongs, and must be attested by the branch authorities.

Notices sent to the office where the foregoing conditions are not complied with, will either be returned to the sender, or be put aside. An indiscriminate publication of such notices must work harmfully.

Persons guilty of great crimes against the church, after such guilt is appar-

ent, or when proper action by the church can not be had, may be published in the HERALD, for the purpose of preventing imposition upon the church in other places. This is a safeguard which it is proper for the church to throw round the members residing at distances from each other.

ELDER I. L. BEAR left Plano on the 22nd of January, for the field of labor assigned him by the last Semi-Annual Conference, in Germany and Swizerland. May the brother be blessed with a safe and prosperous voyage across the ocean.

BRO. DANIEL MUNNS, of Atchison, Kansas, December 16th, 1872, says:

"I am living near Mormon Grove, eight miles west of Atchison. There are many of the old saints living here. They have preaching in the school-house, and many seem interested; some are joining the church. Br. David Williams and George Thomas, of Atchison, come out here to preach. Bro. Alfred Shaw is building a house to hold meetings in at Atchison. We think it will do good. People do not like to come to private houses. I shall do all I can for the spread of the work."

BRETHREN Wm. W. Blair and E. C. Brand are out in the *St. Joseph Daily Gazette*, published at St. Joseph, Mo., of the 14th January last, in an article defensive of the Reorganization. We quote a part of the article:

"Having said so much in regard to the 'objectional features,' we now have to say that we believe in and teach Christianity as found in the words of Jesus of Nazareth and his apostles. Their teachings, we hold, define what true and pure Christianity consists of, and any system of religion that is in conflict therewith cannot be

Christian. In nothing does the Book of Mormon, or Book of Doctrine and Covenants, teach contrary to the New Testament. We affirm that they are in harmony with it, on every point, in the doctrine, or Gospel of Christ. We hold that the same forms of church government, the same kind of officers, the same rites and ceremonies, the same gifts of the spirit, the same graces, and the same hopes and promises had in the early Christian Church should be found in the Christian Church now. A wise man, Plato, B.C. 375, said: 'We cannot know of ourselves what worship we should pay to him, (God), but it is necessary that a lawgiver should be sent from him to instruct us.' This want was prophetic, and is fully realized under Christ Jesus. He has taught the race the true worship of God, and Himself, and His apostles have instructed us as to its forms, its Spirit, its blessings and its promises. We seek to build up the Church of Christ after its ancient patterns.

"Utah Mormonism we consider a dangerous and hurtful heresy, and we have no more connection with it than with any other sect. It began to take form in 1844, but was not fully developed into its present proportions until about 1852, when polygamy, for the first time, was publicly proclaimed in Salt Lake City. Tens of thousands of the old Mormons refused to follow the leadership of B. Young at any time, and when this doctrine of polygamy and its kindred heresies were thrust upon those who did follow him, tens of thousands more left him in sorrow and disgust, and are to day to be found scattered throughout Great Britain and some other European countries, as also throughout the United States and Territories.

"The Reorganized Church has been making considerable progress since April 6th, 1860, at which time Joseph Smith, its present president, was chosen to preside over its affairs. Missionary labors are extended to Great Britain, Italy, Switzerland, Canada, Nova Scotia, the Pacific States, also to Utah and other Territories, as well

as to most of the States in our union. Churches are organized, and chapels built and held free to all denominations.

"A publishing house is established at Plano, Ill., where a church journal, the *Herald*, and also a Sunday School paper, the *Hope*, are printed. Connected with the office is a steam book and also a job press, engaged mainly upon works of a denominational character.

"Our motto is 'Peace and good will toward men,' the words of gladness with which the heavenly host heralded the advent of our blessed Savior.

"With sentiments of esteem,

"W. W. BLAIR,

"E. C. BRAND."

THE *Daily Nebraska Press*, Nebraska City, Neb., says:

"The Latter Day Saints have removed their place of worship from Simpson's Hall, Main Street, to the United Presbyterian Church, on Kansas, between sixth and seventh streets. We think that this is a very suitable change."

Correspondence.

48 Repton-st, Limehouse Fields,
LONDON, Dec. 9th, 1872.

Dear Br. Joseph:

Again I desire to commit to paper for your information, and should you deem them worthy a place in the *Herald*, for the information of the saints also, a little more of the incidents of my missionary life in this country. Since I wrote you last, I have been passing through an ordeal that I hardly expected would have been my lot, when I first started out on my mission.

As you will discover by the place from which my letter is dated, I am now in the English metropolis where I arrived from the north on Monday the 2d inst., wearied and fatigued with the efforts I have been making for several months past, exposed to the continual wet weather that has pre-

vailed in this country nearly all the time since our arrival here last July. My health was gradually giving way under the damp atmosphere, and from other causes equally injurious to health, but which it was impossible for me to avoid, and having become thoroughly satisfied that, for the present at least, under existing circumstances I could not accomplish anything more for the cause in Scotland; every avenue having closed around me, I held consultation with Br. Forscutt by letter and acting upon his advice I began to move southward, calling on quite a number of old saints on my way, distributing such tracts among them as I thought most suited to their requirements, and conversing with them when opportunity offered. In some instances I have gone to their houses, and finding the inmates absent, have left the tracts about the house, in hopes that those silent messengers might reach where I could not. Some received me coldly, some would not listen to me at all, others received me kindly and ministered to my temporal wants, and manifested a disposition to investigate. Amongst the latter was Br. John Parish, of Hylton, near Sunderland; whose wife is sister to Br. John Scott in the office. They appear to be looking favorably on our claims, and were much displeased at the treatment I received from the Brighamites when passing through this place before. In this way I tried to do what I could to sow the good seed in the hearts of the old saints I came in contact with, until Saturday, Dec. 1st, when I took passage on the steamer General Havelock, from Sunderland to London, where I received a hearty welcome from Br. Thomas Bradshaw and his amiable wife, who have spared no pains to make me comfortable, and under their kind treatment my health is rapidly recruiting.

It is intended that I shall remain in London and labor as the way may open through the winter months, and wait further developments elsewhere, and let my acts in the future be governed accordingly.

There is quite a large field in London, and by the assistance of the local brethren, I propose to try what can be done for the cause.

If I may be allowed to judge from the experiences of the last few months, I would say that it is my conviction that nothing of a permanent character will ever be accomplished for the good of the British Mission, till some such movement as the one inaugurated at the October conference here obtains; namely, the purchase of some suitable place, on the co-operative plan, for the publication of the printed word. I like the proposed plan, as it would not involve the church in any financial difficulty; and if ever purchased, with some competent person to conduct its arrangements, it would be self-sustaining, and thus form a nucleus from which the work in time could make more substantial efforts; and the elders would not be subjected to the privations they are at present.

I assure you it is not now as it was in the early days of the church, before iniquity began to abound. Then an elder could find an asylum almost anywhere; not so now, Mormonism, (and with the masses we are alike), is a stench in the nostrils of the people, and should you ask food, raiment, or shelter, or a house to preach in as a Latter Day Saint elder, you only get sneered at; and if you have not the wherewith to provide yourself with those things, you can have the privilege of going without. I might relate some instances of this kind in my own experience but I forbear.

I find it just as impossible to get a hearing from the people where I have been, as one would expect it would be to get an interview with Pio Nono, or the Sultan of Turkey, the upper and middle classes, as they are termed, are totally inaccessible; and the lower class, to some of whom I had access, either appear to be disgusted with everything called Mormonism, or else maintain a supreme indifference to religion as a whole

The Latter Day Saints are of three classes: First, the adherents to Brigham Young, who are counselled not to give us a hearing, and who, in most instances manifest a bitter spirit towards us, while their elders persistently avoid us, and refuse us any privilege of speaking in their meetings.

Second, those whose love has waxed cold through the iniquity of some; such of this class as I had access to usually treated me with cold respect; some few received me more kindly; all admit that we have the books on our side, but none seem disposed to again cast in their lot with the church, fearing, no doubt, that their confidence might again be abused. Most of this class give their testimony in favor of the work; but having learned by bitter experience that they had put their trust in man, and made flesh their arm, they now hesitate to render unto God the things that are God's. These are the lost sheep of the house of Israel, and need an interest in the prayers of God's people.

Last, and least in numbers, though not in grace and favor with our heavenly father, I trust, are the very few members of the Reorganization; who, notwithstanding the bitter experiences of the past, have yet set to their seal that God is true; and are battling manfully against heavy odds in the visible world for the Redeemer's cause, realizing that those that are for us are more (invisibly) than those that are against us; but the circumstances under which we are placed makes our progress slow, but our faith is strong in the ultimate triumph of truth and righteousness.

I have several letters of introduction from brothers and sisters in America to their friends in this country. Circumstances have prevented me thus far from calling on those parties, but should an opportunity present itself while in England or Scotland, I shall not fail to fulfill my promise.

Before leaving Scotland I again visited the saints at Penston branch. While there I did what I could to establish them in the

faith; assisted in blessing six children and ordaining one brother to the office of teacher. I was received and entertained by them as a brother in Christ; I left them battling with the realities of a cold world, but strong in the Latter Day faith; may God help them to continue so.

I was pleased to read in the *Herald* the minutes of the conference at the Bluffs, also the success of the laboring elders in the West. I hereby send them all greeting and God's speed, and hoping for a remembrance in the prayers of God's people, with love to yourself, family and all in the office, I remain your brother in the cause of truth,
JOHN S. PATTERSON.

My address for the remainder of the winter will be, in care of Thomas Bradshaw, 48, Repton Street, Limehouse Fields, London, East, England.

St. JOSEPH, Mo.,
Jan'y 20th, 1873.

Br. Joseph:

I have been spending about three weeks in St. Joseph and vicinity, during which time Bro. Blair has also been with us. The church here was not in a flourishing condition; misunderstandings, jars, and strife, had done their work in blinding the eyes of some; but thanks for the wise counsels of Br. Blair, and the blessings of God's Spirit prevailing, peace is restored, difficulties are adjusted. The officers of the St. Joseph branch having been honorably acquitted, the saints once more rejoice in this vicinity.

I visited Atchison, and there held three preaching and one sacrament meeting. From this place I started some seventeen years ago for Zion, and after seventeen long years of travel in Utah, California, Nevada, and Idaho, I found myself in the same place, in a branch of the Church of God; the president, Bro. D. Williams, a man with whom I crossed the seas, and we cried like children when we met. This branch is prospering.

Returned to St. Joseph, preached some five or six times. Then came Br. Blair

and gave us three lectures in the Court House, followed by one by me on the Book of Mormon. Since then I have given a course of four lectures in the same Court House. Have immersed eight. Found one family of saints formerly from Caseyville, Ill., who were like sheep without a shepherd; had been two years here, and did not know that there were any here who had not bowed the knee to Baal; were talking of sending to Joseph to send them a "good elder. Results of the preaching, that God's Spirit so warmed some, or else the heat of the weather, that several, like the bear, that sucks his paw all winter, got thawed out, crawled out, and confessed that "they know that Mormonism is true." The sick in many cases have been blessed of the Lord. Last night we broke bread, and had a time of rejoicing. Some that belong to the Christian Church confessed that "they believed we were the people of God." Your brother in Christ,

E. C. BRAND.

CASEYVILLE, Ill.

Dear Br. Joseph:

I was requested by some of the brethren at Malad to write when I arrived at this place. I left Montana about the last of September. I came through Malad with my wife and six children, all appearing to be well. When I came to Ogden I was detained about two days.

When I was at Malad I wanted to see Bro. David H. Smith, I had heard before I came there that he was there, but when I came to Malad he was gone to some part of Utah. While I was at Ogden I was told that he was there. I went to look for him, but when I went he was gone a little ways out of town. I told them if he was no further than that I would have to see him. I went and found him. He came back with me and turned in with me to see my wife and children. We stayed at the house of William Fife the marshal of Ogden. David was to preach there that evening but I could not stay, on account that I had to leave with the train,

and the condition that my wife was in; I could not persuade her to stop any where. I came to Caseyville on the 28th day of October. In five days after my wife was delivered of a boy and shortly after died. Two days after he also died. My wife was baptized at Malad. I was baptized first in Wales, on June 11th, 1843. I was baptized by Wm. Henshaw. I emigrated to Utah in 1854. I lived at Box Elder about ten years, about three at Malad and was five in Montana. I claim my membership with the Church of Jesus Christ of Latter Day Saints, that was organized on the 6th day of April 1830, from June 11th 1843. I have received the gospel in its purity. I have preached to others for many years. Yours in Christ.

WM. D. JONES.

ST JOSEPH, Mo.,
Jan. 14th, 1872.

Br. Joseph Smith:

Prospects throughout the district are encouraging. A goodly number have been baptized of late. We (Bro. Brand and myself,) have preached three times this week to large and attentive audiences at the Court House. Bro. Brand has baptized eight adults, and some others express their intention of uniting soon. Bro. Brand will remain here for a short time longer. I think to be at Lee Summit by the 18th inst. With love in Christ from

W. W. BLAIR.

JEFFERSON, Green Co., Iowa,
January 16th 1873.

Br. Joseph:

I was glad to receive these tracts you sent me a few days ago. I have been holding meetings in this vicinity about four weeks; and while I have been laboring here, I have had the pleasure of baptizing two precious souls. We write this letter for the purpose of giving invitation to the Elders if any of them are passing this way to give us a call at the Union School-house about nine miles south-east of Jefferson; for their labors are needed; for many are

investigating and some have expressed their intention of uniting with the Church. If any should come here, inquire for brother Hatcher, where they will be cordially welcomed.

JOHN HATCHER.
SAMUEL LONGBOTTOM.

BRUSHY BEND,
Jan. 7th, 1873.

Dear Herald:

To day I have a moment of time and I thought I would pen a line for you; and when I tell you that the gospel has its friends in this place, and warm ones to, I am compelled to say it has its enemies also. The enemies all seems to be those that have an interest in the shape of bread and dinner, those that have a charge over a flock, these are the ones that begin to oppose. A Reverend Dr. of the New Light order, some four weeks ago, gave out that he would oppose the doctrine of the Saints. After he was done, I told the people I would answer some of his charges, and I did so, and all but a few were satisfied; or at least so expressed themselves. The Reverend gentleman did not seem satisfied, and gave out that in four weeks he would not only tear down all I had said, but that he would literally distroy the whole fabric of the Latter Day Work; and on Sunday last, January 5th, he appeared in and gave us all that he could think of, and then exhorted all the people to grant that he had redeemed all that he had promised. The scene during his speech, that lasted one hour and thirty minutes, was one of confusion; the congregation did not like what the would-be pious gentleman was saying, and they seemed determined to whisper him down; at last he closed his remarks, and then I arose and the congregation calmed down. I told them what little I had to tell, and I believe it had its effect for good. I have had fair congregations all the time, and the word preached has found its believers and its obeyers. I have baptized one, and if the weather had been such that they

could, more would have obeyed. I am satisfied as to the result of the gospel here; that though satan may rage, it is all in vain, truth will find out the honest, and they will accept of it. Yours in bonds.

Z. S. MARTIN.

EAST TAWAS, Mich.,

January, 1873.

To the Michigan Saints:

We are all well. Hope those we have written to will reply. We have prayer meetings once a week, and a Sunday School of twelve scholars; there are four baptized saints in this vicinity, and no officers of the church among us; we would like to see an elder here very much, but I can do but very little this winter towards bringing one, as I lost my store by fire December 26th, 1872. *No Insurance.* Your brother in the Gospel Bonds,

C. W. CONAT.

ABERAMAN, Wales,

January 2nd, 1873.

Br. Joseph:

I wish to inform you, and my brethren and sisters at large, that we are still at work battling for the truth in Wales. Since I wrote last, I have to report that we baptized out of the Brighamite order, Elder Daniel Meredith, Elder Phillip Price, Deacon Mathew Price, and sister Anne Price; and by present prospect there is many more coming. We also baptized two at You-ys-Ystrad branch, that had never been in the church before. I feel that the Lord begins to work on the minds and hearts of the people, and if the spirit of love and peace will be among the saints great work will be done here. The Brighamites have no hope of doing any more here, only keep what they have, and it seems to me that they can't do that either. They have two missionaries from Utah here now—you see they are two for one; but the difference is made up like this—the Lord goes with me, and they find us more than equal. They will not come to the open field, but take it "Indian

fashion," run behind the bush, and "creep into houses" &c., and I can't tell you half the "twistings and turnings," we have to make to follow them up—but we have succeeded in reclaiming some of the "captives," and we will try hard for more.

I attended our monthly meeting of this district last Sunday—had good times of it—going to attend the Quarterly Conference of the Western District at Llanelly, next Sunday.

I wish that the British Government would pass a law to shut up all the beer shops in the country for one hundred years, that the people may have the chance to study the principles of salvation. Intoxication is a great curse on the people throughout the land..

Kind love, and a happy New Year to you and all. Yours truly,

JOHN T. DAVIES.

From the Islands of the Sea.

In the *Hope* of December 1st is a call for "Help," and as a Latter Day Saint I feel that the call to "Help Us," is to me, as well as to my brethren. I have noticed for some weeks past that there has been a lack of original matter in the *Hope*, and while I have from time to time read those "clippings," notwithstanding many of them were good, I have felt the need of more originality.

When I attend our social meetings I expect to hear, and am disappointed if I do not, from all the saints present; and if there is any present belonging to other churches, who esteem it a privilege to take part in the exercise, I would not debar them; but at the same time, I confess that I feel more interested in the testimony of the saints.

The publications of the church are the channels through which the saints can, or should communicate with each other. The semi-monthly visits of the *Herald* and *Hope*, I hail with pleasure, and to me it is next to a personal interview with my brethren; and while I gather and treasure

up the ideas of my brethren many of whom I have never seen, I can in a measure appreciate the blessing obtainable through these channels.

If the *Herald* and *Hope* were made up of foreign matter, or independent of the church, would they not cease to interest us? I do not intend to cast reflections on the management of our publications; but to the contrary, I cheerfully admit that in my estimation, brother Joseph has, and does nobly his part. But what I am at is to prove to the brethren what is required of them; and that it is an imperative duty that we owe to each other, to "Bear ye one another's burdens, and so fulfill the law of Christ."

I often think of the laborious part assigned to brother Joseph and his co-workers; but have felt that I could do comparatively little towards helping them in their labor; but when the call to "Help Us" came, I felt that it was also to me; and I was led to ask, what can I do, and how can I "Help?" I commenced thinking, and from thinking to acting; and if my thinking and acting are productive of any good, I shall feel that I am in some measure, occupying on my "talent." I have often said, that if I had the talent and ability of my brethren, I would cheerfully contribute to the columns of our publications. Our desire to do something great or grand, often prevents us from doing what we can. "To do good, and communicate," applies equally to all. It is therefore our duty to contribute of our means, and assist by our talent; by so doing others will be benefited and encouraged; our "talent" will be improved on, and the "world will be better in consequence of our having lived right.

Finally, brethren, do you all help to sustain the Publishing Department and Church generally? If you do not, have you good reasons for not doing so? Examine yourselves before answering, and let the answer be such that will not bring you under condemnation.

From experience I know that it is cus-

tomary in our conferences to vote to "sustain the church, and all in authority, in righteousness" but in too many instances, it has become too "formal," and almost a "dead letter."

When I visit the houses of the saints, and do not find the *Herald* and *Hope* there, I am satisfied that all is not as it should be.

Brethren let us all "rally around the standard," and "each put his shoulder to the wheel," and assist in carrying forward the glorious "Latter Day Work."

UNCLE JOSEPH L—N.

Conferences.

Little Sioux District.

Little Sioux District Conference convened at Union Grove, Harrison Co., Iowa, December 7th, 1872. J. C. Crabb, president; C. Kemish, sen., clerk.

Elders J. C. Crabb, S. W. Condit, P. L. Stevenson, S. Diggle, Lehi Ellison, T. Wilkins, Br. Jones, Br. Thomas, P. Cadwell, H. Smith, J. Conyers, J. B. Lytle and Colby Downs, reported.

Met at 2 p.m.—Little Sioux branch, 90 members, 9 removed, 1 died since last reported.

Magnolia numbers 29 members, 12 members added by vote since last reported.

Twelve Mile Grove numbers 12 members.

Union Grove numbers 40 members.

It was moved that the Harrison Grove branch be disorganized. The motion was lost.

It was ordered that the Morning Star branch be disorganized.

On motion the president appointed John Thomas, John Conyers, and J. B. Lytle, a committee to enquire into the affairs of the Jordan branch.

On motion a committee of three be appointed to examine into the spiritual condition of all members belonging to this conference, who are not members of any branch, who may be presented to them, and that said committee report to conference from time to time. P. Cadwell, S. Diggle, and P. L. Stevenson were appointed said committee.

On motion, P. C. Kemish, Henry Garner and James M. Harvey were each ordained to the office of an elder, under

the hands of Elders J. C. Crabb, Thomas Wilkins and S. W. Condit. Licenses to issue from this conference.

Sunday morning session.—Opened by singing, and prayer by Br. Condit. Preaching by Br. J. C. Crabb.

Afternoon session.—Preaching by Br. Condit. A child blest by Brn. G. Sweet and H. Halliday.

The spiritual authorities of the church were sustained by our faith and prayers.

Conference adjourned to meet at Magnolia, Harrison Co., Iowa, second Saturday in March, 1873.

St. Louis District.

The St. Louis Quarterly Conference was held in the Saints' hall, St. Louis, Mo., on December 8th and 9th, 1872. Wm. Hazledine presiding. Brethren Geo. Forbes and Alexander Greer were chosen to act as deacons for the conference. Br. Geo. Hicklin chosen to act as clerk.

Preaching by Br. George Hicklin from Matt. 24.

Afternoon Session.—There were nineteen officers of the church present. The sacrament was administered, Geo. Hicklin and Wm. Smith officiating; the Spirit of God was with the saints.

Evening Session.—Prayer by Bro. A. Reese; preaching by Br. Joseph E. Betts, from 1 Pet. 1: 24, 25.

Monday Morning Session.—Bro. Wm. T. Kyte was chosen assistant clerk.

Minutes of last conference were read and received.

The St. Louis branch numbers 259 members. There has been a decrease of seven during the quarter. Zion's Hope Sunday School reports 95 scholars. Removed during the quarter 4, died 1, loss 5. William Ashton, supt.

Gravois reports 55 members. Decrease 9. Ebenezer Sunday School reports 23 scholars, 4 teachers. John Sutton, supt.

Belleville reports a present numerical strength of 32 members, an increase of 3. Belleville Sunday School numbers 34 scholars, 2 teachers. Geo. Hicklin, supt.

Gartside, Old Hill, numbers 6 members, an increase of one. Gartside Sunday School reports 24 scholars, 2 teachers. Samuel Naiden, supt.

Dry Hill, Alma, Greenwood, Whearso, not reported.

Court of Elders from the Gravois branch reported, and upon such report, William Dukes was, for charges sustained, expelled from the church.

Br. Nathaniel Miller was, for charges

sustained, suspended till he makes restitution.

Committee on Emigration asked for further time, which was granted.

Committee on Sunday School moneys reported account correct, and the money ready for distribution. Report was received and the committee was discharged.

Brethren James X. Allen, Wm. Ashton, and R. D. S. Cottam were appointed a standing auditing committee for the St. Louis Conference.

Br. Stephen Blackie was released from service as clerk of conference; Br. James X. Allen was appointed clerk.

Resolved that the presiding officers of the branches of this district forward their branch and other reports to the district clerk one week before the time of Conference meeting, to be prepared for conference.

Resolved that all officers in the St. Louis District having been once proved guilty of drunkenness, and having been forgiven, if they are again found guilty, shall not afterwards officiate in their offices until such time as they shall make a solemn covenant before God and the church that they will abstain from all strong drinks.

Resolved that conference begin on Sunday morning at 9 o'clock, and have one day conference instead of two.

Resolved that we sustain all the spiritual authorities of the church in righteousness.

Resolved that we adjourn to meet again on the second Sunday in March, 1873, at 9 A. M., at St. Louis, Mo.

Closing prayer by Br. James X. Allen.

Des Moines District.

The Des Moines District Conference convened on the 6th of December, 1872, at Br. Wm. R. Vice's, Pleasant Grove, Polk Co., Iowa.

Conference opened with preaching on Friday evening by Elder Bartley Myers, followed by Elder Wm. C. Nirk.

Conference session on Saturday the 7th, was devoted to the business of the district.

Elder Isaac N. White presided, Elder John Sayer was clerk.

There were seven elders present.

The minutes of last conference corrected to read in Elder N. Stamm's report of last conference, instead of "preaching" at String Prairie, "visited" at String Prairie; and in the Pleasant Grove report, instead of "two received otherwise," read seven baptized.

Independence reports 3 baptized since last conference, giving a total of 43.

Newton reports 38 members, 2 removed by letter, 3 baptized, 1 received by vote.

Pleasant Grove, no change.

Elder N. Stamm reports that he has devoted the whole of his time to the ministry since last conference, that he had preached in several places while returning from the Semi-Annual Conference, and has confirmed one.

Elder George Walker reports baptizing 3, confirmed 1.

Elder John X. Davis had confirmed one, preached several times, administered to the sick twice with good effect.

Eld. Isaac N. White had traveled through the district twice, had preached several times, and baptized one in Warren county, and had confirmed two.

Alfred White had been laboring with Elder N. Stamm, had opened some new places to preach in, and found much inquiry for the word. He expects to give most of his time to the ministry this winter; had baptized three and confirmed one.

Preaching by N. Stamm in the evening.

Sunday morning session.—Elders John Sayer, Geo. Smith, and Moses Houghton reported.

Resolved that Elders A. White and N. Stamm be appointed to labor together, and their field of labor extend from Newton, south to Knoxville; extending up the Des Moines river.

Resolved that Elders W. C. Nirk, John Sayer, and Bartly Myers labor together; and that their field of labor extend to Marshalltown, thence to the railway, and to the west line of our district.

Resolved that this Conference grant a license to Eld. W. C. Nirk, until he receives his license from the Second Quorum of Elders.

Moved that those of the priesthood who have not been appointed fields of labor by this conference labor under the direction of the presidents of branches where they reside.

Moved that all officers in our District and Branches hereafter be elected by ballot instead of acclamation.

Resolved that we sustain all the spiritual authorities of the church in righteousness.

Bro. Isaac N. White was sustained as president of the Des Moines District.

Br. John Sayer was sustained as clerk of the Des Moines District.

Br. Alfred White was sustained as Book Agent.

Resolved that the next Conference be

held at Newton, Jasper Co., on the 8th day of March, 1873, at three o'clock.

Resolved that we adjourn for preaching at the school-house.

Preaching by John X. Davis, followed by Elder Cairns. Sacrament and fellowship meeting in the afternoon, when the saints enjoyed a goodly portion of the Spirit of our Lord and Master, in bearing their testimony to the truth of the Latter Day Work.

Preaching in the evening by Elder Wm. C. Nirk, followed by Elder I. N. White.

Massachusetts and Rhode Island.

The Massachusetts and Rhode Island District Conference convened in Dennisport, Mass., December 14th and 15th, 1872. Owing to a serious accident which befell our worthy president, E. N. Webster, he was not able to be with us, and conference organized by appointing Bro. Cyriel E. Brown president, and W. B. Fiske clerk.

Brn. S. Butler and J. Howes were chosen a committee to examine branch reports.

Officers present 21, represented by letter 11.

Br. John Potts gave an encouraging report of the Fall River Local Council.

Voted that Branch Financial and Statistical Reports be read by the clerk before the Conference.

Evening Session.—Preaching by brethren C. E. Brown, Thompson, Nichols, A. J. Cowden, and Fiske.

Sunday Morning, 8 A. M. —Br. Loring Howes appeared in person before Conference appealing from an action taken by the Dennisport Branch in disfellowshipping him for contempt of court.

Charles N. Brown offered the following resolution: that this conference sustain the action of the Court of Elders in the Dennisport Branch in disfellowshipping Bro. Loring Howes for contempt of court.

The above resolution was decided in the negative, because the citation to appear before the Court of Elders did not give him sufficient time to appear.

Br. Cyriel E. Brown requested the privilege of ascertaining the minds of the elders in relation to the Sunday question, which was granted.

Voted that Br. Loring Howes be granted until nine o'clock, Monday morning, to make up his mind in regard to the Sunday question.

Brn. Charles W. Brown and Senterlow Butler dispensed the word.

Afternoon Session.—Preaching by Brn. Nichols, Thompson and Fiske.

A mission granted to Elder Isaac Small to labor under the direction of president A. J. Cowden, East Brewster.

Voted that all brethren holding missions in this district be continued.

Branch reports read and approved.

Resolved that this conference recognizing the revelations given through the Latter Day Seer, Joseph Smith, as the lawgiver for the dispensation of the fullness of times, which law forbids labor on the Lord's Day, known as the Sabbath, therefore we will henceforth disfellowship all those who profess to be Latter Day Saints and observe not the binding character of these revelations; also, be it further resolved, that we disfellowship all those who labor on the Sabbath Day, or teach that it is lawful to labor on the Sabbath Day. This resolution was unanimously adopted.

Evening Session.—Testimony meeting and communion, which lasted until midnight; house full till we adjourned; many strangers continuing with us until its close.

During this meeting Bro. Wellington Bearse, of Dennisport, was called and ordained to the office of elder; Charles N. Brown, of Providence, officiating.

Monday Morning, 9 A. M.—The committee on Statistical and Financial Reports was heard, and committee discharged; conference recommending that branches be careful in reporting all moneys expended, and for what, in their quarterly returns.

Voted to sustain Bro. Joseph Smith as prophet, seer, and revelator.

Voted to sustain Br. Josiah Ells as president of Eastern Mission.

Voted to sustain the several quorums in righteousness.

Voted to sustain Br. E. N. Webster as president, and Br. W. B. Fiske as clerk of the district.

Voted that this conference sustain the Fall River Branch in their action and resolution in regard to intemperance.

Priest G. S. Yerrington gave an interesting account of his labors in Providence. Accepted.

Br. Loring Howes appearing, and not being able to commit himself fully to the law, it was, after due deliberation, by request of Br. Loring Howes, resolved that this conference suspend his action as an officer and a member in the church of Jesus Christ of Latter Day Saints, until his mind shall be made clear, and he shall be able to take his stand distinctly on the subject of the Sabbath law of the church.

Voted that the brethren and sisters of

the Dennisport Branch be tendered a vote of thanks for their hospitality to visiting brethren.

Treasurer's report accepted. \$4.19 in his hands.

Noted to adjourn to meet in Providence, R. I., on the third Saturday and Sunday in April, 1873.

One child blessed, and several administered to by the elders.

Thus ended this conference, and it will be long remembered by the saints. God was with his people in testimony, in tongues, interpretation, in healing, prophesying, and praise. It was a feast of fat things, "Wine on the lees well refined." The brethren and sisters were blessed, God glorified, and his law honored. To Him be all the glory, Amen.

Nevada District.

The above conference met in Genoa, Nevada, December 14 and 15, 1872, by request of the president of the district. After the usual preliminaries, Elder A. B. Johns was chosen president for the ensuing quarter, T. R. Hawkins clerk.

Franktown reports 18 members. Carson 41 members. Mottsville 41 members, increase by letter 1, by vote 1, baptism 3. Dayton 11 members.

The elders, priests and teachers reported favorably. Treasurer of the district, A. B. Johns' report was well received. A number of good resolutions were passed.

Preaching on Sunday morning and evening, and sacrament in the afternoon.

Conference adjourned to meet in Genoa, Nevada, March 8th, 1873.

Central Nebraska District.

Central Nebraska District met in Conference at Columbus, December 28th and 29th, 1872.

The weather being intensely cold, the mercury ranging from zero to 22° below, indicated a small attendance, and the epizootic being on the rampage, tied up the the animals, so between biting boreas and coughing epizoo, the conference did not meet till the 29th, at 10 A. M.

Morning session opened by Br. Charles Brindly being chosen president, and Br. Wm. Lewis clerk. After the usual exercises, the president urged in a few remarks the necessity of co-operation of both officers and members to successfully realize the full benefit of conference exercises.

Afternoon session—branch reports—Columbus branch, 64 members.

A branch had been organized on Deer Creek by Br. Charles Derry, but no report was received. One other branch had moved for organization on Shell Creek, but organization had not yet been perfected.

Elders Hudson, Brindly, Lewis, and T. Galley, reported.

Br. Thomas Galley asked for a certificate of removal and a renewal of his license, his former license being lost.

Br. Wm. Lewis asked for a renewal of his elder's license.

A motion that a certificate of removal and licenses be granted as asked for, prevailed.

There were five officers of the church present.

The next conference of this district will be held at Columbus, on the 29th and 30th of March, 1873, at 3 P.M.

Birmingham, England, District.

Birmingham, England, District conference, held in Birmingham, Nov. 23d and 24th, 1872.

Saturday, Nov. 23d. — Opened with prayer by Thos. Taylor.

Resolved that Br. Thomas Taylor act as president.

Resolved that Br. George B. Thompson act as clerk.

Resolved that Br. Mark H. Forscutt assist Br. Taylor in all the business of this conference.

A committee consisting of Brn. Crump, Caton and Seville was formed to designate the boundaries of the district.

The following branches reported:

Birmingham: 8 or 10 baptized during the year, 1 dead, 2 removed—no statistics given.

Hanley: 25 members, 1 baptized, 1 removed.

Clay Croft, (by letter), 11 members.

Sunday morning session.—Prayer by Br. M. H. Forscutt.

The committee reported respecting the boundaries of the district, viz: south, Evesham and vicinity; north, Macclesfield; east, Chesterfield; west, Shrewsbury, with Birmingham as its center, and including Sheffield.

The report was accepted and the committee discharged.

The following elders reported: Brn. Seville, Henry Crump, Caton, Clark, Hassel, Parker, Charles.

Resolved that each branch appoint a

delegate to attend conference, and take up a collection to defray their expenses.

Resolved that the elders at home have their council meetings, and labor in their own branches.

2 o'clock session.—Prayer by Henry Crump.

Br. Thomas Taylor tendered his resignation as president of the district; and on motion, he was re-chosen to that position.

Br. Taylor thanked the saints for their confidence in him as their president.

Resolved that Elders Seville and Greenwood labor in Stafford and neighborhood.

Resolved that Br. Hassel be requested by this conference to preach in Hanley District, as the Spirit of the Lord may direct.

Resolved that a committee be formed of two brethren from Birmingham, two from Stanley, one from Stafford and one from Clay Croft, to ascertain where there is new fields of labor that may be opened for preaching, and report the same at the next conference.

A resolution was then passed to sustain all the spiritual authorities of the church, as resolved at the general conference.

Br. Thomas Taylor was sustained as president of the Birmingham district.

Br. George B. Thompson was sustained as secretary of the Birmingham district.

Br. Mark H. Forscutt was sustained as president of the British Mission.

Brn. J. S. Patterson; J. T. Davies, and J. Avondet were sustained as missionaries to assist Br. M. H. Forscutt.

Resolved that Brn. Crump, Seville, Caton, Hassel and Hill preach in their own districts as circumstances may permit.

Resolved that each branch take up a collection, as moved by the general conference, for support of the elders on missions, and hand the proceeds therefrom to the president of the mission, to deal out as he is directed by the Spirit of the Lord.

Resolved that all licenses be granted by the district conference to all elders, priests, teachers and deacons, when required.

Resolved that Br. Coward be requested to labor in Liverpool and neighborhood as the Spirit of the Lord may direct.

Resolved that when this conference adjourns, it does so to convene at Hanley, on the last Saturday and Sunday in February, 1873.

Preaching by Br. M. H. Forscutt from the text, "Except ye are one, ye are none of mine."

The sacrament was administered, oil was consecrated, and hands laid on a brother for recovery from sickness.

Evening session.—Prayer by Br. Seville. Reading from the 4th chapter of the 2 Epistle to the Corinthians, beginning at the 5th verse.

Br. M. H. Forscutt preached from the 13th verse of the above chapter and epistle, and concluded by instructing the elders to preach in meekness and gentleness, and not to rail against the sects.

Conference adjourned. Benediction by Br. Crump.

Pittsburgh District.

The above Conference was held at Pittsburgh, Pa., December 7th and 8th, 1872. Elder James Brown, president; Priest W. H. Garrett, secretary.

The following branches reported and were accepted: Pittsburgh, Pa.; Belmont, Ohio; Church Hill, Ohio; Fairview, West Virginia; Bethel Star, Pa.; Waynesburgh, Ohio, secretary reported both officers removed. No official report.

The following members of the priesthood reported, and were sustained. Jesse Price, Joseph Parsons, Elders James Brown, James Craig, A. Falconer, and by letter, James McDowell. Priests Joseph F. McDowell, by letter W. H. Garrett. Teacher Wm. Lawrenson and Deacon Jno. G. Gillespie.

Upon resolution, Br. Henry Jones, of Hyde Park, Pa., was granted an elder's license; also Br. James Craig, of Belmont, Ohio. Br. James F. Fryman, of Belmont, was granted a priest's license.

Presiding elder of district reported receiving during the past quarter \$39.05. Traveling expenses, \$14.80, leaving a balance in hand of \$24.25.

Book Agent's Report.—Received moneys as follows, which was all forwarded to Br. Joseph Smith, viz, Hymn Book to close account, \$3.50; *Zion's Hope*, subscriptions, \$5.50; *Herald*, \$1.50; from Sr. Criswell for books received by her, \$2.00; Roll of Honor in *Hope*, \$.50; total \$13.00. On hand two copies of Holy Scriptures. W. H. Garrett, agent.

Elder's fund received since last report, \$2.25; on hand last report, 75 cents; total \$3.00, all paid out.

Sacrament was administered, Brn. Jos. Parsons and James Craig officiating.

Preaching in the evening by Elder Jas. Brown.

Resolved that this conference sustain in righteousness Br. Joseph Smith as president of the church, all the quorums, and Br. James Brown as president of the district.

Resolved that this conference adjourn to meet in Pittsburgh, on the 8th and 9th of March, 1873.

Alabama and Florida District.

The elders of Alabama and Florida District met at Coldwater branch meeting-house, Santa Rosa Co., Florida, November 30th, 1872. Elder L. F. West was elected president, Elders T. W. Smith and A. J. Odom, secretaries.

Elders' Reports.—T. W. Smith had attempted to preach but once since last conference in consequence of protracted illness. A. J. Odom had baptized two. G. R. Scogin had baptized four. L. F. West had been constantly in the field, had baptized four, blessed two children, and ordained one elder. A. Kennedy also reported.

Eureka branch was organized Nov. 27, 1872, by Elders L. F. West and G. R. Scogin. Edward Powell, president.

No written reports from other branches. Some were reported verbally.

Resolved that hereafter no report from a branch will be received by the conference, unless read before, and approved by the branch, and be signed by the president and clerk, and sent to the conference by the authority of the branch.

Resolved that the place of meeting next conference be appointed at the Two Days' Meeting to be held at Pleasant Hill branch, 14th and 15th December, 1872.

Joseph Smith, as president of the church, with the general authorities, T. W. Smith, as president of the Southern Mission, and L. F. West, as president of district, and A. J. Odom, as secretary of district, were sustained.

G. R. Scogin was released from the labor of traveling *through the district to preach.*

Genius seeks not applause.

Every mystery has its individual solution.

A joyless life is worse to bear than one of active grief.—*Faber.*

Offer up not to love. No love is genuine whose altar asks the sacrifice.

Lay silently the injuries that you receive upon the altar of oblivion.—*Hosea Ballou.*

Better make penitents by gentleness, than hypocrites by severity.—*St Francis de Sales.*

It is easy to look down on others; to look down on ourselves is the difficulty.—*Landor.*

Miscellaneous.

Notice.—Pacific Slope Mission.

SAN FRANCISCO, Cal.,
Jan. 16th, 1873.

There will be Conference held at San Francisco, Cal., on the First and Second days of March, 1873, consisting of the Districts of San Francisco, Sacramento and Watsonville combined. All are requested to attend. HERVEY GREEN, *President of said districts.*

Notice.—Alabama District.

A Two Days' meeting will be held in the Santa Rosa Branch, Santa Rosa Co., Florida, on the first Saturday and Sunday in March, 1873.

The Conference for the Alabama and Florida District will commence in Pleasant Hill Branch, four miles east of Garland, Butler Co., Ala., at 2, P. M., Friday before the first Sunday in April, 1873.

The Elders are earnestly requested to be in time. A complete representation is desired. Branch officers can send their reports by mail to G. T. Chute, Garland, Ala., if they can not send them by delegate.

L. F. WEST, *Pres. of District.*

MARRIED.

At the house of Bro. Albert Bishop, St. Joseph, Mo., January 13th, 1872, by Elder E. C. Brand, Mr. FRANK HIGHTOWER to Miss ALICE HOBSON.

Blessings on the happy pair.

DIED.

At Buffalo Prairie, Ill., branch, December 10th, 1872, HATTY ANNA, daughter of Asa and Harriet C. BROWN, aged 4 days.

"Suffer little children to come unto me, for of such is the Kingdom of Heaven.

At Miller's Landing, Mo., on December 23rd, 1872, Elder HENRY SCHOFIELD, aged 56 years.

At San Francisco, Cal., January 6th, 1873, Bro. JOHN BONA, aged 42 years, 9 months, 25 days.

He died in full faith of a glorious and happy resurrection.

At his residence, in Council Bluffs, Iowa, after a few days' sickness from congestion of the lungs, Elder JOHN W. LEWIS, aged 65 years.

At his residence, in the Millersburg branch, in the town of Millersburg, Mercer County, Ill., January 2nd, 1873, Bro. WILLIAM S. MORRISON, aged 44 years, 10 months, 16 days.

He was baptized by Br. Alex. Smith, in November, 1864, since which time he has proven himself a faithful brother by laboring for the advancement of the cause. He will be greatly missed by a wide circle of friends as a practical physician, and more so by the saints as a faithful brother. He died in hope of the first resurrection. Funeral services by Br. John F. Adams, text 1 Thess. 4:13. May peace attend him, and consolation to his bereaved wife and children.

At the residence of her son, Elder Wm. A. Litz, near St. Joseph, Mo., December 8th, 1872, Sr. FANNY LITZ, relict of Bro. Stephen Litz, at the age of 76 years and 16 days.

Sr. Litz was born in Russell County, Va., united with the Church of Christ in the spring of 1840, receiving baptism by Elder Joseph Wood, in Brown County, Illinois. She, with her husband and family, shared in the trials and persecutions of the Saints at Nauvoo, and at the expulsion of the Saints from the city, followed the Twelve to winter quarters, and finally became satisfied that the church leaders had turned aside from the pathway of righteousness both in teaching and in practice, and she rejected their leadership. In 1862, when the tidings heralded by the Beorganized Church reached her, she gladly accepted the same and united with the church. Her life was that of a devoted disciple of Christ, and in death she sleeps in Jesus, her loving Lord and Savior; and, we trust, her spirit now is joyfully waiting in the Paradise of God till Christ shall come in glory.

ERRATUM.—In the report of the Northern Nebraska District Conference, *Herald*, vol. 19, No. 24, p. 754, for "Gustave Pegan" read Gustave Pegau.

Addresses.

Joseph C. Clapp, Farmington, Graves Co., Ky.
Peter B. Cain, Neelysville, Morgan Co., Ill.

"There is dew in one flower and not in another, because one opens its cups and takes it, while the other closes itself and the drop runs off. So God rains goodness and mercy as widely as the dew, and if we lack them it is because we will not open our hearts to receive Him."

There are many kind hearted people in the world. We have only to carry a kind sympathetic heart in our bosoms to call out goodness and friendship from others.

"It is a secret known to but few," says Steele, "yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is whether he has a greater inclination to hear you, or that you should hear him."

[For the Herald.]

The Primitive Gospel.

When first I heard the gospel sound,
My heart did much rejoice;
I pondered long the truth to find,
And hear a prophet's voice,

Proclaim to all the earth around,
"The angel sure has come;"
Then list ye nations to the sound,
See Israel gather home.

He comes the mysteries to unfold,
Of people long since fled;
By wars and famine, sword and fire,
They're numbered with the dead.

Their record's hid, by faith unfold,
The promise to them given;
That they should come in after years,
And share the joys of heaven.

Wake up, ye nations, hear the cry!
The watch-word now is given;
Stand to your arms, the foe is nigh;
Go meet the Lord of heaven.

He'll come arrayed in glorious light,
With all the host of heaven;
The vallies cleave, the mountains flee,
When his command is given.

He comes the gospel to restore,
And hidden things reveal:
He'll shake the nations by his power,
And drive the hosts of hell.

Fall River, Mass.

SR. ADAMS.

Selections.**What Next?**

There is a grim sort of consolation in the fact that if we are just now suffering from a combination of calamities, such as great fires, the horse disease, a stringent money market, heavy taxes, and various social disorders, we are not alone in our misery. All the powers of evil and forces of disaster seem to be let loose at once in Europe, and with a fury which is almost sufficient to make one believe that Satan has been unchained, and is commencing on his thousand years of havoc. The cable dispatches in our last issue present a catalogue of horrors, the bare enumeration of which is enough to make the reader a settled hypochondriac. First, a terrific storm sweeps along the English coast, wrecking everything within its reach, and involving a sad loss of life. The same gale ravaged the Prussian coast. If the damage to shipping was less severe it was only because merchantmen are not so numerous as on

the English coast. What it failed to do on the sea, however, it more than accomplished on shore. The ancient and quaint old town of Stralsund, which has borne the brunt of the old German wars, which was besieged by Wallenstein in 1628, bombarded in 1678, and nearly destroyed by Frederic William, the great Elector of Brandenburg, and captured again, after desperate struggles, 1713 and 1807, seems to have come in for more than its share of this terrible natural convulsion. Twelve vessels were sunk in the shallows of its harbor. The whole town was inundated, and then, to add to the general horror, a great fire broke out, destroying many of the largest warehouses and other buildings, as well as many lives. Those in the interior have fared little better. For several days, an unusually severe rain and snow-storm has prevailed in Eastern Germany, prostrating the telegraph wires in every direction, and doing widespread damage by flooding the country. Lubeck, the famous commercial city of Germany, close by Hamburg, and the former meeting-place of the Hanseatic League, has suffered like Stralsund, and all its principal buildings are under water. The coal mines of Staffordshire add a melancholy item to the general tidings of disaster, one of them being suddenly inundated, while the miners were at work, twenty-two of whom perished miserably. The South Sea Island furnishes the last and most fearful story of all, in which "man's inhumanity to man" dwarfs all the desolation by fire and storm. An English vessel was on a kidnapping expedition among the Islands. The unsuspecting natives were decoyed alongside the vessel, when their canoes were smashed. The wretched victims were fished out of the water and thrust into the hold of the vessel. They fought for their liberty, and, to secure it, set fire to the vessel, and then the Captain and crew commenced firing into them indiscriminately. The next morning the hatches were removed, seventy were found either dead or wounded, and the wounded and dead were thrown overboard together. It is hard to believe that human nature can be guilty of such atrocious crimes, but one man in the crowd of barbarous wretches has had conscience enough to turn Queen's evidence, and it is to be hoped that this latest development of English barbarity will not only meet with the most inexorable administration of English justice, but will serve to help on the move-already commenced in England to punish and prevent kidnapping into slavery, and enlist the co-operation of other European nations in the good work.

The inevitable question which will occur to every reader as he peruses this dismal list of horrors is. "What next?" What new calamity or combination of calamities is to come to-day or to-morrow? What fresh evils have the revengeful fates in store for the world, already groaning under its heavy burdens? Just as the great wars were over and all the nations of the earth had settled peacefully down to industrial and commercial pursuits, and the two leading powers had set a joyful example to the rest by settling their disputes amicably, all the powers of fire, air, and water seem to be let loose, with no restraint upon their capabilities for mischief. Earthquakes swallow up the cities of the plain. The pestilence set forth upon its devastating march, and not even the dumb beasts escape its influences. Volcanoes rain storms of fire upon the villages below, and consume them. Vast and terrible conflagrations lay low great cities and forests in a night. Whirlwinds destroy rural villages and the labors of the husbandman, floods submerge the accumulations of the merchants, and gales sweep the shores of their shipping. The lightning in its wrath spares neither the Escorial, with its buried Kings, nor the remotest country hamlet. There is only one consolation attaching to this general havoc, and that is, we are gradually becoming accustomed to it, and may soon be able to endure it, and, perhaps, enjoy it with a certain degree of philosophy. At present, however, the world is as pitiable as poor old Lear, out on the barren heath, with nothing to protect him from the pitiless storms. The only advice that seems worth offering is, that, as we cannot take any possible precautions against these little eccentricities of nature, it is the part of wisdom to recognize the disagreeable necessity of the situation; to expect the worst and thereby escape disappointment if the worst should happen; to eat three meals a day as usual; to pay as many taxes as possible, or, at least, as may be necessary to preserve respect for that estimable person, the tax-gatherer; to get married if you are not, and to stay married if you are, and trust to some natural phenomenon, if you have no other reliance, for the wherewithal to pay the bills; to be sober, discreet, and virtuous, that you may sleep well; to be contented with everything and surprised at nothing. That is about the philosophy of the situation as it would appear to a man up a tree. At the same time, this will hardly prevent that elevated individual from asking the inevitable question: "What next?" Meanwhile,

and until that question is answered, the time might be very profitably employed in figuring how to get along without meat and milk, as we learn from the East that the ephippic is seizing the cattle, and threatens to become epibovic.

—*Chicago Tribune.*

Specific Gravity.

Specific gravity means the weight of any substance as compared with rain, or more truly, distilled water. We all know that the weights of different substances vary much; the extremes being down, as the lightest, and the rare metal irridium used for pointing gold pens, being the heaviest. Comparing the various substances in nature with water, the zero has been adopted, as being at once simple and within the comprehension of the youngest student, and the number representing how many times greater than water the substance is, is called the specific gravity of the body.

Thus as gold is nineteen and silver ten times heavier than water, those numbers, nineteen and ten, are said to represent the specific gravity of gold and silver.

Irridium being the heaviest metal, its specific gravity is 23. Next comes platinum, 21; gold, 19; mercury, 13.5; lead, silver, 10; copper, 8; iron, 7; zinc, 6; different kinds of stones, from 4 to 5; aluminum, 2.5. Flax and all woody fibers have a specific gravity of 1.4, and are thus heavier than water, but wood will float or sink, according to the number of pores into which water does not penetrate. So ebony and many kinds of hard wood sink, pine and all kinds of soft wood float. Cork is the lightest wood, its specific gravity being only 0.24, less than one quarter that of water. Alcohol is only about three quarters the weight of water, and as the strength of liquor depends on the amount of alcohol it contains, this strength is simply found out by its specific gravity, indicated by the more or less floating of a little instrument called a hydrometer; the weaker liquid being little lighter than water has the strongest buoyant power. Solutions of different salts, sugar, etc., being heavier than water, have a stronger buoyant power, and therefore vessels will sink less in the sea than in fresh water; and it is more difficult to swim in the latter than in the sea. The lightest of all liquids has a specific gravity of 0.6; it is called chimogene, and is made from petroleum; it is exceedingly volatile and combustible—in fact, it is a liquified gas. Carbonic acid gas, or choke-damp, is about five hun-

dred times lighter than water; common air, eight hundred; street gas, about two thousand; and pure hydrogen, the lightest of substances, twelve thousand times. The heaviest substance has thus 23x12,000, or more than a quarter of a million times more weight than an equal bulk of the lightest; and the substance of which comets are made has been supposed by astronomers to be even several thousand times lighter than hydrogen gas.

Princess Charlotte.

When this amiable princess was quite young, a noble and pious lady devoted much of her time in teaching her the principles of virtue and piety. The princess was anxious to give some testimony of her esteem for the character of this peeress, and one day presented her with a gold pencil case. According to the established etiquette in such cases, her ladyship was kneeling to receive it, when the princess threw her arms around her neck and, weeping requested her to rise. "What!" said she, "shall the venerable Lady E—kneel before a child? No, that I can never permit. It is I who ought to kneel, and who feel myself honored by your acceptance of a trifle as a mark of my reverence for your worth, and of my gratitude for your valuable instructions, which I can never either forget or repay."

Words of Wisdom.

Moral integrity shuns praise.

The artist holding art may disdain rivalry.

The nimbler the hope the less the aspiration.

There is a foolish corner even in the brain of the sage.

All power, even the most despotic, rests ultimately on opinion.—*Hume*.

Voltaire defines the happy man as the one who considers himself so.

One who possesses heaven and earth may endure competition with a smile.

Knowledge may increase sin if the heart be not educated as well as the head.

If thou art a master be sometimes blind; if a servant, sometimes deaf.—*Fuller*.

A secret is too little for one, enough for two; and too much for three.—*Howell*.

No one ever knew what friends were worth until they had lived without them.

No fountain so small but that heaven may be imaged in its bosom.—*Hawthorne*.

To deal frankly, honestly, and firmly with all men turns out best in the long run.

The oak is long in finding out what it means—the cereus discovers it in a single night.

The seat of pride is in the heart, and only there; and if it be not there, it is neither in the look, nor in the clothes.—*Lord Clarendon*.

MORAL.—An old Spanish writer says: "To return evil for good is devilish; to return good for good is human; but to return good for evil is godlike."

If a man be gracious to strangers it shows he is a citizen of the world; and his heart is no island cut off from other lands, but a continent that joins them.—*Lord Bacon*.

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THE TRUE LATTER DAY SAINTS' HERALD.

A. H. Smith

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

"HEarken to the word of the Lord, for there shall not any man among you have save one wife; and concubines he shall have none."—*Book of Mormon.*

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No. 4.

THE EARTH, AS WE FIND IT.

BY ELDER PETER CANAVAN.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob."—*Isa. 41:21.*

To many it is a matter of little import whether the earth we inhabit is "round," "square," or "ovoid." To others it is of material interest; so much so, that men of great minds have not thought it beneath their notice but have followed up their investigations, adding fact to fact, "learning here a little and there a little, line upon line, precept upon precept," until the problem of the "House we live in" is solved, and the dimension and form are no longer left to conjecture or opinion, but are demonstrated to a mathematical certainty; just as sure as two added to two are four.

Others there are, who, while they appear to be interested, are unwilling to accept as data, the conclusions of those who have solved the problem. As there are many of this last class who are professedly Latter Day Saints, I am aware that in writing this article I shall have to "run counter to their opinions." But I hope that it will only be to turn them into the channel of true reasoning.

Prejudice has a great deal to do with our thinking and acting aright; and of all people, the Latter Day Saints ought to divest themselves of this, and its twin sister, partiality. We want light. If we seek for light in the proper way

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there is no fear but that we shall obtain it; and as the source whence we obtain our supply has a great deal to do with its lustre, we ought to obtain it from the "Father of lights, with whom there is no variableness, neither shadow of turning." "The earth, as we find it" to be, from the testimony of more than one witness, is a globe; notwithstanding "Plane Facts" declares "he has proven it scientifically to be a plane." But, as assertions are not proofs, to my mind it is a long way from being proven. My reason for this, I hope to show in the present article; by pointing out some of the *fallacies* of the *Plane Theory*, and by pointing out some of the proofs of the *Globe Theory*.

I do not propose to lengthen the article by the examination of *all* the so-called proofs of the *Plane Theory*, by "Plane Facts;" but only such as I think are the most important.

I shall endeavor to be plain, so that my meaning may be understood by every one. I have no desire to evade any apparently strong point of the *Plane Theory* argument, but I desire to investigate such, and wherever I find a truth I will accept it as such; but, I shall reject whatever appears upon investigation to be false and inconsistent.

The Latter Day Saints, as a class, are not scientifically "learned." Proverbially, they are illiterate. "For the children of this world are in their generation wiser than the children of

light." But ignorant, they are not. If they were more learned than they are in the true sciences, it would not detract aught from their faith in God, especially the science of which the theory we are investigating forms a part. I do not profess to be any more scientific than my brethren; but I do believe that I can discriminate between the true and false as presented by the anti-globe arguments. I shall proceed to examine the

"STORY IN GENESIS."

That the "Story in Genesis" concerning the creation may not prove a "fib," though the earth be demonstrated to be a globe, I shall endeavor to show.

In the beginning," says the story, "God created the heaven and the earth." But previous to this, we are informed, that light was brought forth from out of the darkness.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day."

The first day. Of what duration was this day? According to "Plane Facts," it was a day of twenty-four hours, or a day of common time. See *Herald*, page 593, vol. 19. Does this assertion agree with the story? If it does, we are bound to receive it is a truth. If not, reject it; but we will see.

The first work was the separation of light from the darkness. "And God divided the light from the darkness" while yet the earth and its elements were in embryo; for as yet, "the earth was without form and void." That the light here spoken of, and called Day, was, and is independent of the sun, is evident; for the sun was not commanded to appear until the fourth day, and then it was set in the Day to *rule* over it, and make the division more

apparent; but it was not set in the day to measure it.

As an evidence that light is independent of the sun, I wish to draw your attention to certain phenomena that exist at the present time.

In those portions of the earth situated north and south of the tropics, before the sun rises in the morning, the eastern sky is alight with the light of Day. The first appearance of the day is called day-break; this occurs at the time of division of the light from the darkness, and is always saluted by vessels of war by the firing of a cannon, technically called, the "morning gun." And we may have broad daylight one hour or more before the sun makes his appearance; as for instance, at San Francisco at this time, Christmas, it is the beginning of day at six A.M.; but the sun does not rise until a quarter past seven. Here then we have one hour and a quarter daylight before it is sunlight.

Does this phenomenon exist in all parts of the earth alike? It ought to do so, unquestionably, if the earth were a plane; but it does not.

In the tropics, especially so upon the equator, it is not daylight before sunlight but a few minutes; and darkness immediately follows the setting of the sun. Why is this? Because the earth being a globe revolving on its axis, represented by the north and the south, turns faster at the equator than it does at the poles; precisely as a buggy wheel being driven rapidly along, has more momentum at the tire than at the hub; and in consequence of this, the earth passes rapidly at this point from darkness into light, and from light into darkness.

It will be readily perceived, that if the day was dependent upon the sun altogether for its light, that we ought in strictness to have the sunlight with the light of day in all parts of the earth alike.

If the earth were a plane, the distribution of light and darkness should

be equal; whereas, they are unequal, except at the equator, where the light and the darkness are of equal duration.

As we proceed north or south from the equator, the unequal duration of light and darkness becomes more apparent; for instance, in summer the longest sunlight at the equator is twelve hours; at San Francisco, four-teen and three-fourth hours; London, sixteen and one-half; at Spitzbergen it is said to continue for three months. It is inferred from this, that at the North Pole the day is six months, and the night six months, so that a day proper is twelve months.

The same thing is repeated going south. The Cape of Good Hope has its fourteen and one-half hours sunlight; and Cape Horn, which is twenty-two degrees further south, has its seventeen hours longest sunlight, which is at the present time, Christmas time, and so the increase of the duration of day in winter continues towards the South Pole, as it does towards the North Pole in summer until the maximum of a day proper is arrived at; namely, twelve hours.

So then we have the maximum of a day proper on this earth, one light and one darkness, twelve months, and the minimum of a day proper, one light and one darkness, twenty-four hours.

It will be readily understood then, that the simple term day, with regard to duration, is an indefinite period; but if we prefix the words civil, astronomical, nautical, or sidereal to the term day, we then have a definite period of certain number of hours.

As we have here seen that the day may, and does extend into months on this earth, what is wrong in the conclusion arrived at by many; that the day lasted for years, before the earth became the habitation of man? Before time was measured by man's measurement, the evening and the morning were the first day.

Before the waters were divided from the waters; before the great light that

was to *rule* the day, not measure it, was brought forth, the evening and the morning were the first day.

Can any one determine how long this day did actually last? The nearest approach to it is, that it lasted the length of a day with the Lord. How long is that? Let the apostle Peter answer:

"But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. 3: 8.

This leaves the length of the day still undefined; but it proves that one day may be extended a thousand years, or more; if the inspired word proves anything respecting it.

It is here proven that the first day was not limited to twenty-four hours, because time was not measured according to the measurement of man. How then shall we reconcile the words of the Lord to the children of Israel.

"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. * * * For in six days the Lord made heaven and earth, the sea, and all that in them is."—Ex. 20: 9-11.

The day as measured by man's time was taken as a similitude of a day of the Lord's time. This cannot be successfully contradicted.

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."—Hosea 12: 10.

The "story" thus far proves, that the revelations of the sciences of geology and astronomy, are in harmony with the revelations of God; and who can say but what God has led such men as Newton, Miller, and others of note; and helped them in their investigations; even as he led the pagan, Cyrus, whom he calls his anointed, to subdue nations, and be the choice instrument to give liberty to the captive children of Israel?

It certainly is wrong for those who claim to belong to the church of God to cry out against any man or his gifts,

if he be a gifted man, simply because he may differ in faith and practice from us; for, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1: 17.

History proves, that when God has a certain work on earth to do, he does not always choose those who are within the pale of his church and kingdom to do it.

I will examine briefly the work of the second day.

"And God said, Let there be a firmament in the midst of the waters: [not the seas, but the waters that the Spirit of God moved upon]: and let it divide the waters from the waters; [not the seas from the seas.] And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament, Heaven: and the evening and the morning were the second day."

Here is the first bringing together of the elements of which this earth is composed. Sufficient to make a world of this matter that always existed, is partitioned off; the waters, or atoms were divided, but as yet ungathered. The waters, or atoms below the firmament being the ones reserved for the work of making the earth and the seas.

That the matter thus far separated was a combination of earth, water and gases, is evident; for as yet there were no seas; and that this matter was in detached portions, is also evident from what follows in the work of the third day.

"And God said, Let the waters under the heaven be gathered together unto one place, [showing that they had occupied more than one place], and let the dry land appear: and it was so."

Hitherto the waters, or atoms had not been gathered to one place, and in consequence, the separation of the dry land from the water did not take place till after this gathering.

"And God called the dry land, Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

It may be here observed that the waters are not called seas until they have been collected together and the dry land made to appear from out of the waters, or "standing in the water and out of the water."

The story does not tell us of a gathering together of the waters above the firmament; and we may safely presume, as a rational conclusion to come to, that they, if they have not been collected to make similar bodies to this earth, are yet in their fragmentary state. This being the case, there can be no "vast seas" above the firmament, for, as we have seen, it is only the gathering together of the waters that are called seas.

The writer, "Plane Facts," tells us. See *Herald*, page 590, vol. 19. "It will be noticed that there are but two gatherings together of the waters; viz, above and below the firmament, and these are called seas."

This may be called ingenious, but how perverted! I read in both translations of the Bible of only one gathering together of the waters; and that took place under the firmament, and unto one place.

The globe theory has no need of misconstruing the Scriptures to support it. If the Scriptures are admitted as evidence let them be taken for what they say, not for what we want them to say.

It certainly looks to me like spiritualizing the Scriptures to be told that there were two gatherings together of the waters, while the Scriptures themselves make mention of but one.

So far then the "story" agrees with the globe theory; but to proceed with the "story."

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament

of the heaven to give light upon the earth, and to rule over the day, [not measure it], and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the first day."

We are told by the plane theorist on page 590, vol. 19, *Herald*, "That within the firmament is place the light," and above the lights the "upper deep," or "vast sea." That there is no "upper deep" or "vast sea" above the firmament, has been proven; and that there is no foundation for the other remarks is also self-evident. That there may be more than one firmament, is evident from the reading of Gen. 1 : 6, "And God said, Let there be a firmament in the midst of the waters. This firmament is called heaven and is connected to this earth. That one firmament being called heaven, others may be called heaven also.

It will be seen from the reading of the quotations given, that the lights were not placed in the firmament, but in the firmament of the heaven, or the heaven of the heaven. Which of the heavens is designated *the heaven* I make no pretension to say.

The story continues, Gen. 2 : 1, "Thus, [or in this manner], the heavens and the earth were finished and all the host of them." That is all the host of the heavens and all the host of the earth.

The two great lights were made on the fourth day. Of course they were made from something; that something is a matter in some shape or form, whether it be water or something else. This being granted, how is it possible that they would be *within* the firmament of this earth, when it is the office of that particular firmament to keep matter apart, or "to divide the waters from the waters." According to this, there should be nothing at all in this firmament but its own particular element. Any thing coming within the firmament must be forced to the earth, for within the firmament it cannot abide.

Moses is accredited with telling the "story in Genesis," and he is not inconsistent. If he knew only of one heaven; viz, the firmament surrounding our earth, he certainly would not have spoken of heaven as he has done in Gen. 2 : 1; and in Deut. 10 : 14, he says, "Behold the heaven, and the heaven of heavens is the Lord thy God's; the earth also, with all that therein is."

The apostle Paul says:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man; (whether in the body, or out of the body, I cannot tell: God knoweth); how that he was caught up into Paradise." —2 Cor. 12 : 2, 3, 4.

Here then is a man caught up to the third heaven, and into Paradise. Whether Paul's reckoning is from the heaven above or the heaven nearest to this earth, *i. e.*, the firmament, is not in our province to discuss; it is sufficient to know that he was caught up through more than one heaven. If then there was a "vast sea" above the first heaven, it surely would not be unreasonable to presume that there was a "vast sea" above the second, and third, and so on to the last, reckoning from the earth; such in fact appears to be the views held by "Plane Facts," although couched in different terms.

If it were the case that there were "vast seas" above us, it would certainly be a barrier to the catching up of Paul to the third heaven and paradise, whether he was in the body or out of the body. It would necessarily be a barrier to many things connected with the spiritual affairs of the church and kingdom of God. Against this it may be said, that the same power that divided the Red Sea and the river Jordan so that man could pass over dryshod, could also divide the "vast seas" above us, so that a man, whether in the body or out of the body, could be caught up. This may appear at the

first view reasonable; but when we reflect that such a work would have to be performed many times a day, when there is communication between the heaven of heavens and the church of God upon the earth; and this through "vast seas"—it appears very unreasonable. Surely in such a case the heavens would be as brass over our heads. I do not wish to be understood as denying the *power*, but the *economy*.

There is no limit that I am aware of to the number of heavens that are in existence. Of the number that were of old we are in ignorance; and of the number that were created in the six days, we are also ignorant. That there is more than one that was created then is evident from the Scripture evidence given in Gen. 2: 1. That the earth and its firmament were created before the others, I have no doubt about; but seeing that there is a period of four days between the creation of the first heaven, the firmament, and the end of the creation of all things that we are acquainted with; it is not unreasonable to presume that other heavens were created at that time, even if the Scriptures were silent upon the subject, which however they are not.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."—Genesis 2: 4.

We might just as well say that the earth and the heavens were made in one day, as to say that there was but one heaven created, for here is the Scripture for it. It may be well to remark here that those who advocate the plane theory are by far too positive in their assertions. "You can't prove that the earth is a globe," say they, notwithstanding there is the testimony of thousands to the fact. "It is contrary to Scripture," &c. A few passages are culled here and there to support their views, and on which foundation they build, entirely overlooking other important passages; or, being "willingly ignorant" of their existence

do not so much as give them a passing notice.

Before seeking to overthrow a well established principle, doctrine, or theory, we ought to consider the evidence for and against it, with an eye single to truth; and if we find the evidence to preponderate against the doctrine or theory, we then have a good pretext to overthrow it if we can. If we do not consider such things we may suffer defeat. It is well to observe the maximum, "Be sure you are right, then go ahead."

TO BE CONTINUED.

KNOWLEDGE.

BY HENRY BAKE.

In this aspiring age for knowledge, man seems not disposed or contented with either ancient or modern opinions, relative to theology or science, at least, without subjecting both to severe criticisms, which oftener unsettles and divides, rather than satisfies the mind.

The organization of men to receive intelligence differs very materially, hence the diversity of opinion that exists, not only on religious, but on scientific and other subjects. When individuals imbibe, or promulgate ideas which do not harmonize with reason and revealed truth, we cannot say that they are intelligent, because 'intelligence is the light of truth,' and where it exists it will make error manifest. Fact and sound reasoning should always agree and illustrate each other. If our facts and our reasonings do not concur, one of these must be erroneous. And, as in all revealed truth, what is revealed must be true; if that is found to be at variance with our intellectual deductions, the mistake must be in our reasoning or in our inferences. While this discrepancy lasts we may be sure that we have not hit upon the right solution. However ingenious or plausible our argumentations may be, we have missed the just theory; we have

not found the real key; we have not penetrated to the law and principle from which the revealed facts have proceeded, and from which alone the full comprehension of them can be derived.

Faith and reason ought always to be in us in that pleasing union, which will ever constitute the soundest and largest mind, and yield the greatest comfort.

Our belief ought always to be accompanied by our judgment.

We as a people believe that God has revealed many truths, not only in the Bible, Book of Mormon, and Doctrine and Covenants, but also through science; and we further believe that the revelations contained in those books will never be overthrown by scientific truths. We ought never to be afraid of scientific investigation, for God has revealed many truths through men of scientific research; and we should never be so narrow-minded as to think that God will not reveal anything outside of his church. If God has revealed truths to men, (which we truly believe), when he had not a church upon the earth, is it not reasonable to presume that many things will be revealed in this age to those who are not of us; and should we reject the ideas of men of deep thought and acute reasoning powers, because those ideas do not concur with ours? No, we should try to understand the truth or fallacy of those ideas.

Knowledge is to understand truth and error; not only by experience, but also by deep study. As pertaining to the truths, we are fully assured that the historical portions of them have been reasonably sustained by the researches of scientific men since the coming forth of that book; and though many attempts have been made to overthrow its divine authenticity, still it remains, and ever will, a light of truth to fallen humanity.

Knowledge is within the reach of all, and through it wise men have been enabled to carry out the purposes and

designs of God as pertaining to this earth.

Knowledge on philosophy, science &c., should be as eagerly sought for as things pertaining to eternal life; but, firstly, spiritual; secondly, temporal.

The revelations of God to man are seen in literature, the arts, mechanicisms, and manufactures, which have been given to ennoble, enrich and delight every soul; and it is the duty of every one who has been made a benefactor, to contribute the knowledge they possess to the human race; in this way 'the knowledge of God will cover the earth, as the waters do the deep.'

Joseph, the seer, has truly said 'that man cannot be saved in the eternal world without knowledge.'—Times and Seasons.

Oftentimes men unaided by the Holy Spirit will advance theories which are antagonistic to the revelations of God; and if we are not well grounded in revealed truth, we shall not be able to detect the false reasoning advanced; but we should never discard the opinions of any before we are well satisfied that they are erroneous.

As regards the 'Plane Facts' theory, there may be many truths contained therein; but the earth being a 'stationary plane' does not agree with the following words in the Book of Mormon, "Yea, and behold this is so; for sure it is the earth that moveth, and not the sun."—Helaman 4.

The laws and phenomena of physical nature are as yet but imperfectly understood, and there is such a conflict of opinion in philosophic minds as to the laws governing nature, that we ought to pause and reflect before we acquiesce in any given theory. We believe the Spirit will guide into all truth, if we live so as to retain it, and if our object is to honor and glorify God.

We are told that "when the Lord comes, he will reveal all things—things which have passed, and hidden things which no man knew—things of the earth by which it was made, and the

purposes and the end thereof—things most precious—things that are above, and things that are beneath—things that are in the earth, and upon the earth, and in heaven.”—D. & C. 98. And though we have this great promise we should not cease to strive to obtain wisdom and knowledge from every source, ‘proving all things, and holding fast to that which is good.’ May the *Herald* ever be a reflector of light, receiving into its columns every principle of truth for those who desire knowledge.

THE PHYSICIAN OF SOULS.

“They that be whole need not a physician, but they that are *sick*.”

It was this that caused him, who is the chiefest among ten thousand and altogether lovely, to lay by the glory which he had with the Father before all worlds, pass by the high and exalted sphere of the angels, and come down here to degraded and sin-polluted earth, taking upon him our nature, God manifesting himself in the flesh—the infinite atoned for the finite—satisfying the demands of divine justice—that mercy might stretch forth her loving hand and rescue from the iron grasp of the demon, the *sick*, deadly-sick penitent, pouring into his soul the pure, healing, life-giving waters that now gush so freely from the rich fountain of God.

Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity, grace unknown;
And love beyond degree.

Yes, yes, my erring brother, it was for sins that you and I are guilty of, that caused his heart to move with compassion and suffer for us. Known to him indeed was the whirlpool of sin into which we had fallen; and that on our part, whatever we might have done, would not have lifted us from the same. All was hopeless; we were cast off for ever and ever.

He looked from his lofty habitation, surrounded with happified scenery, beyond the conception of man; his pitying eye saw our miserable condition; his compassionate love moved him to say to the Father, “Here am I, send me; I will go and *suffer* for poor sinful man—that all those that will adhere to thy righteous *law* may be *saved—and the glory be thine for ever*.” “They that are whole need not a physician, but these, my father, are sick; and I will go and heal them.” The remedy is prepared, and the prescription given; it is within the reach of all; high and low, rich and poor; let us seek then that it may be applied to our sickly souls. The mode is simple and easy. Only obey the Savior’s dear word with contrition of heart, and the work is done. If not, we that are filthy or sickly must remain so still. No one to blame but ourselves.

Turning the mirror a little, let us take a closer look at self; I mean all that are called to labor and minister for God; elders in Israel; ambassadors for Jesus, who beseech men in Christ’s stead to become reconciled to God. Do we, I ask, pattern after the great physician? When fighting side by side in the great battle for life, with our comrade, our brother, our fellow soldier, that a shot from the enemy’s ranks strikes him, he is wounded, he falls, he lies weltering in his gore; or it may be by some mishap of ours, being unskilled in the discipline of war, that our dagger or bayonet is made to wound the side of our brother; or some other unguarded, unwise move of ours; but at any rate our brother is wounded and lies bleeding upon the battle field. Do we, I ask the question, when time and opportunity permits, visit that poor suffering one, and with feelings of sympathy manifest a disposition to heal his wounds, like unto a true patriotic soldier, a follower of our loving Master.

I fear this by too many of us is too often neglected. We all want, and

must have, in order to fight effectually, more sympathy, more affection, more love for our brother soldier in the field. Heeding not what the opposing foe might say; his clamor is only made to hurt, to wound, to divide; and by so doing, make an inroad upon us, not only preventing the good Spirit from continuing to feed us with the light and life of heaven, but to entirely quench the last remaining spark of hope within us.

I argue that we cannot be too kind and loving to each other. The world, the flesh, and the devil are fixed in battle array against us. Then who will attempt to sever, to divide, or extinguish our love for each other; but rather, by acts of kindness, endeavor to fan its cheering blaze. Christ has given us the example; let us follow him with these words printed upon the tablets of the heart, "They that are whole need not a physician, but they that are sick."

What a wide difference there seems to exist, even among the officials of the church. Some of us when called upon to visit a branch, will stay around the peaceful and comfortable dwelling of those that are whole in body and spirit, giving strength in addition to the strong, but the *weak* and the *feeble* are beneath our notice; while others more Christ-like in their administrations, visit, not only the strong in faith, but the *sickly* and *weak* ones. It seems the chief of their mission to ascertain who is on the back grounds, entangled in the briars of sin, overcome by the adversary, and when satisfied in their minds, as the nature or cause of the disease, they are sent, gently moving away the dirt that seems to irritate the wound, then pouring in the oil of human kindness, seasoned with the good Spirit of God, replacing the erring one upon his feet, equipped for duty. He is seen again in the ranks fighting the foe. I say, and that from this weak heart of mine; God bless the latter. Messengers of peace are they

—no quack about such—but true Christ-taught physicians. O that Zion's army were full of such men. I do not write in this way to wound the feelings of such among us that may come under the name, "*indifferent*," far from that. I only desire to provoke to good works; and as the new year is upon us with fresh, and if possible more binding duties to perform, as we profess to be advancing in Christ, our living head; let us *all*, officers and lay members, each one do his or her part moving onward—onward, the cause of Zion to victory; ever exhibiting before the mind's eye the declaration of the Master, "They that be whole need not a physician, but they that are sick;" unitedly singing,

We'll visit the hungry, the weary, the cold;
The careworn, the sickly—to bless;—
The mantle of *love* and *affection* unfold,
And wipe the sad tears of distress.

WISHFUL.

COMMENDATORY.

Yesterday I received the minutes of the European General Conference, and I am so pleased with the Co-operative Publishing Association movement, that though I am an unable to assist it pecuniarily, I cannot refrain from urging it upon the notice of the brethren everywhere. I might yet be able to give it some assistance, but it needs shoulders to the wheels *now*; and, brethren, you that are able can you not do something to get this powerful agent in motion? I see it is proposed to make the least Capital Stock of the Association about \$5,000, and to divide this into shares of about \$5 each, initiation fee and all counted.

I can mention many brethren of my own acquaintance who could invest from five to fifty shares and not miss the money out of their ordinary business affairs. It must be remembered that we all profess to have a great zeal for the prosperity of the work, and that

many of us are not preachers; and even if we were, our circumstances at home are such that it is impossible for us to do more than preach a little near home. Now if we cannot go abroad to preach, why can we not, (those of us that can), assist in sending forth those silent messengers that can take our place in some degree in spreading the Word?

A publishing house in Europe is badly needed, and it cannot be established without money; and the authorities at Plano receive so small a share of the patronage of the church, that we cannot reasonably look to that source for assistance.

Besides, in investigating in this enterprize we are not *giving* away a cent, or a farthing, but investing money where we may expect to receive it back again, together with all the profit that may be gained. It will not be church property as the office at Plano is, but will be *our* property so far as our investment goes, and therefore subject to *our* control so far as our vote goes. We have a vote for every share we hold, and therefore our control will depend upon the number of shares we hold. So that we are not giving away anything.

Then the object of this Association is different from the First United Order of Enoch. The object of that is gain alone; whereas, the object of this is two fold. The first object is gain; the second, the spread of the gospel, and therefore much more worthy the patronage and support of the saints than the Order of Enoch. (See note a.)

Brethren, pardon my zeal for the success of this, (as I consider it), noble enterprize, for it seems as the dawning of the day in Europe for the noble cause of Christ. But if we give it no support by subscription to the stock, it must die out, as a fire without adding fuel dies out.

It is the most noble Stock Association that has ever been offered for the

consideration of the Church since its rise in 1830. All other associations gone into by the church, have been alone for the church, or alone for gain, but this includes both, and therefore the Lord will bless it and prosper it if the saints give it being.

I will take the liberty to mention a few names of brethren who could (as the writer supposes) without missing the money in their ordinary business, take from five to fifty shares in this Association; and there are many others just as able as they are, though not of my acquaintance, and I know those brethren are very zealous for the cause of Christ, or at least they seem to be so, and I have no grounds to doubt their sincerity, to-wit; Brn. S J. Stone, Winthrop Blair, Charles Williams, F. Reynolds, Samuel Waldo, D. P. Hartwell, P. Cadwell, Elijah Palmer, George Mefford, A. M. Cord, Eli Clothier, E. O. Holcomb, Sr. E. Holcomb Jr., H. C. Holcomb 2nd, T. Dobson, B. F. Wicks, Jesse Mason, Wm. Gess, A. Harker and C. G. McIntosh. Some of these brethren could take one hundred shares, whilst a few others could ill afford to take five. These brethren alone could give the enterprize being, and would make an investment that would be an advantage to themselves as well as an immense help to the cause in Europe. These are not all the brethren that could help, but there are numerous others; and with all this material, the enterprize it is to be hoped will not be permitted to fail for want of money.

It will be seen by reading the minutes of the European General Conference, that the best security is offered to stock-holders, so that a fear of being gulled, as it is sometimes called, cannot be entertained.

Brethren, if you have the minutes of the European conference read them carefully and see if you cannot do something to aid the cause there as well as aid yourselves by investing money in a paying business. I verily

believe the success of the European Mission depends solely upon the success of this enterprise; for if you withhold your *money* from this, I believe God will withhold his *Spirit* from that.

Hoping that we may all act wisely in this respect, I remain, yours in Christ.

A FRIEND OF THE CAUSE.

(a.) [The brother has mistaken the object of the Order of Enoch entirely. The object of the Order is not "to get gain only." If it were, there are plenty of enterprizes paying large dividends, within easy reach of any of the brethren who have invested in the Order. The primary object of that association is to create a nucleus for the temporal enterprize and energy of the church, and to teach those unwise, impracticable saints, that diffusion and waste of capital and energy as heretofore practised will not "build again Zion."

We are sorry to see that an opinion so damaging to the good sense of the saints, and so discouraging to the good will of men who are able and willing to attempt once more the gathering of the people has obtained.

It is to the credit of the brethren engaged in the Order of Enoch, that in the face of so much prejudice against co-operative and joint-stock associations as exists in the church, they are willing and are actually engaged in building up an enterprise on limited capital that may ultimately lead the entire energies of a happy, because a contented people.

It is not their fault that they cannot, out of an entire capital of less than half a hundred thousand dollars, furnish to

every worthy and unworthy saint a farm and implements to work it and to do it at once; it is their misfortune; and to do the greatest ultimate good to all they must wisely and judiciously use the means entrusted to them. Those who so carelessly judge the Order are not correctly informed respecting it.

The primary object of the organization of a Publishing Association in Europe is the spread of the truth; and *gain*, to the extent of making the institution self supporting, is the secondary object.

Brethren Forscutt, Patterson, and Taylor, while grateful for the commendation so kindly and ably given by the brother writing the above article, will feel sorry that the real motive of their action is not understood.

In both the Order of Enoch and the Publishing Association it is the part of sound wisdom and good policy not to "kill the goose that lays the golden eggs." All such associations must be made self supporting or the object, however good it may be, or desirable its success, will never be obtained. It is time we were men not children.]—
ED.

NECESSITY FOR OVERCOMING EVIL.

JASPER COUNTY, Ia.,

January 15, 1872.

Br. Joseph Smith :

With the feelings of one who has an interest in the cause in which we are battling for victory; and as our warfare is a spiritual one, so must our weapons be spiritual also, individually, as well as collectively. Paul, writing to Timothy, says:

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"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work."—2 Tim. 2 : 20, 21.

I have many times thought, that without purgation, the church as a body could not attain to perfection; for it is the only means by which health can be bestowed. As health is essential for every part of the body that it may germ and bring forth fruit, for every tree shall be known by its fruit.

That the progress of the church is hindered spiritually is plain to my mind; and there can be no other reason than that all do not strive earnestly for the faith that was once delivered to the saints, which has in these last days been delivered unto us. At all events, whatsoever impedest progress will have to be removed, if it cannot be healed; for righteousness shall cover the earth as the waters cover the channels of the sea; and that Israel will be the means in the hand of the mighty God of Jacob to establish it, is very plain to be seen in the Scriptures. Turn to the prophet Isaiah 41 : 14, 15 :

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff."

Paul, in his letter to the Romans, says that the gospel is the power of God unto salvation to every one that believeth. This cannot be the christian world, so called, for they have a form of godliness, but denying the power thereof.

The Lord calls Ephraim his first born; (Jer. 31 : 7); and that he received the promised blessing to bring about the great restoration which God hath spoken by the mouth of his holy prophets since the world began.

Joseph is a fruitful bough, even a

fruitful bough by a well, whose branches run over the wall. His blessings were the blessings of the heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb. Gen. 49 : 24.

The womb is to bring forth, the breast is the sincere milk, which is the word by which those that have been brought forth into the kingdom by being born again of water and of the Spirit, may be nourished. Ex. 48 : 20. Where father Jacob conferred the blessing upon the heads of Ephraim and Manasseh, and he said, "Let my name be named on them and the name of my father, Abraham, and Isaac."

Jacob prevailed with God. And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with man, and hast prevailed. These blessings were conferred upon the ten tribes; so that their name will be Israel, and as the blessing of Abraham to whom the Lord said, in thee shall all the families of the earth be blest, and those blessings have been conferred upon the seed, and they were not to have fulfillment till in the last days. Gen. 46 : 1. Gather yourselves together, that I may tell you what shall befall you in the last days. And that God will reveal himself to Ephraim, and will give unto him the key of the kingdom; as he is the principal plant, and that this will be upon the western continent. "For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."—Isa. 16 : 8.

I have shown that Ephraim and Manasseh received as great a blessing as ever was given to man, and that they were Israel, the principal plant, by which the Lord will pour the people together unto the end of the earth in the last days. "His glory is like the

firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 17. In Ezekiel 37: 16–19, where the stick of Joseph which is to be in the hand of Ephraim, "Then saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah." This writing of Joseph could not have been found only upon the western continent, as the principal plants have gone over the sea. "Because Ephraim hath made many altars unto sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."—Hosea 8: 11, 12. This brings to mind the new covenant spoken of by Paul, "That blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And then all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 10: 25–27. Hence after the angel revealed the record of the remnant of Jacob to Joseph Smith, who was a young man. And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak unto this young man. Zech. 2: 3, 7. He was inspired to translate it with the Urim and Thummim that was within the record.

In the book of Ezra 2: 62, 63, we see that the children of Israel were polluted from the priesthood, and that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

In 1830 he established the kingdom; the fullness of the gospel began to be preached; the stone cut out of the

mountain began to roll forth, and will continue to roll until the kingdoms of this world have become the kingdom of our God and his Christ; for these be the days of which all the prophets have made mention, and rejoiced to see the day. "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—Ps. 72: 7. As ever, a lover of truth,

N. STAMM.

FATHER HYACINTHE.

Appeal to the Catholic Bishops—Papal Infallibility—Policy of the Catholic Church.

A letter was written by Father Hyacinthe from Rome, on Christmas Day, appealing to the Catholic Bishops on subjects affecting the Roman Catholic Church, and in reference to the doings of the Ecumenical Council which lately held its sittings in Rome, Father Hyacinthe remarks:

France cannot do without Christianity; and yet she cannot accept Christianity under the forms of oppression and corruption with which it has been disguised. Therefore it is that she, even more than the Latin races in general, has been forced to live without religion, and consequently without moral power, between Ultramontanism and Infidelity, two foes of which she has taken but too slight account, and against whom she had need to fight not less, certainly, than against those who have invaded nothing but her soil.

Above all, we need to be told by the Bishops whether the decrees of the late Council are to command our faith or no. In an assembly, the primary conditions of which are absolute liberty of

discussion and moral unanimity or suffrage, Bishops, respectable by reason of their number, and by their eminence in learning and in character, openly and repeatedly complained of all manner of restrictions put upon their liberty, and finally refused to take part in the vote.

Alluding to the subject of Papal infallibility, he says:

We are not dealing here with one of those mysteries that are above man's reason; but simply with a fact of consciousness. To change one's mind in a matter of this sort would not be to submit one's reason to authority; it would be to sacrifice one's conscience.

Now, if this be so, we are still free, after as before the Council, to reject the infallibility of the Pope, as a doctrine unknown to ecclesiastical antiquity, and having its foundations only in apocryphal documents, upon which criticism has pronounced beyond all appeal.

We are still free to say, openly, loyally, that we do not accept the late Encyclicals and the *Syllabus*, which their most intelligent defenders are constrained to interpret the position to their natural meaning, and to the known intent of their author, and the result of which, if they were to be taken in earnest, would be to produce a settled radical incompatibility between the duties of a faithful Catholic and those of an impartial scholar and a free citizen.

Such are the most salient points at which the schism has been effected. It is the right of every Catholic who cares for the integrity and the dignity of his faith, of every priest who has at heart the loyalty of his ministry, to interrogate the Bishops on these points; and it is their duty to answer without reservation and without artifice. Reservation and artifice—these have been our ruin. It is high time to restore in our church the ancient sincerity in religion which has so decayed among us.

But, mark it well, the facts and doc-

trines which I have pointed out are connected with a great system, and, to reach the details, the remedy must penetrate the whole. The question is aggravated by the very excesses of the Ultramontanes, and from this time forth the issue is to be this: whether or not the nineteenth century is to have its Catholic reformation, as the sixteenth had its Protestant reformation.

Look, O, Bishops, upon the bride of Jesus Christ, whom you also have espoused, the Holy Church, pierced, like him, with five wounds!

The first, the wound in the right hand—the hand which holds the light, is the hiding of the Word of God. That sacred volume, opened over the world to enlighten and to fructify, why has it been shut up again in the darkness of dead languages, and under the seal of the severest prohibitions? The bread of instruction and life which God had prepared as well for the poor as for the wise and learned, why has it been taken from them? It is vain, to allege, for a pretext, the abuses of heresy and unbelief. Put the Bible in its true relation with science, by an intelligent exegesis, and they will have nothing to fear from each other. Put it in its true relation with the people, by religious education worthy of itself and of them, and the Bible will become the safest guide of the people's life, the healthiest inspiration of their worship.

The wound in the other hand is the oppression of intellect and conscience by the abuse of hierarchical power. Of a truth, Jesus Christ said to his Apostles: "Go, teach all nations;" but he said also to them— "The Princes of the nations exercise dominions over them, but it shall not be so among you!" Successors of the Apostles, make haste to unbind from our shoulders that burden which neither we nor our fathers have been able to bear, and restore that light and easy yoke to which we are invited by the love of the Redeemer!

And what shall I say of the spear-wound in the heart? I must call it by its name, for they who must suffer from it are those who must shrink from speaking of it—it is the celibacy of the priests. I speak not of the voluntary celibacy, the more pleasing to God as it is free and joyous, like the love that inspires it—the portion of a few souls, called to it and sustained in it by an exceptional grace. But when it is extended indiscriminately over natures the most unlike and the most unfit, when it is imposed as an irrevocable oath upon their inexperience and enthusiasm, celibacy becomes an institution without mercy and too often without morality. The nations who look upon it as the exclusive ideal of perfection throw contempt on the sanctity of wedded life, and, debasing the family in comparison with the cloister, they reduce it to a mere refuge for vulgar or, at best, for earthly souls. The domestic hearth becomes no longer an altar!

But the last wounds of the church, that cripple her feet when she would rest upon the earth, are these: Worldly policy and superstitious piety. A policy the church must have, for it stands in necessary relations with the Powers of this world; but that policy is most completely expressed in the words of the Maker: "I if I be lifted up above the earth, will draw all men unto me." Is this that policy of the temporal power and the secular arm which makes the possession of some provinces in Italy, and some privileges in Europe the essential condition of the empire of souls, the pivot of the whole spiritual structure? A policy as fatal to the church and the world as the revolutions which it subserves even while it is contesting it. A policy the impotent, blind persistency in which it is now desired to exalt to the dignity of a dogma! On the other hand, there is no lack of spiritual force in modern Catholicism.

WARNING AND EXHORTATION.

A word of warning and exhortation to saints of the last days.

A word in season accords with love,
And truth and light is from above.

I trust this will so prove, for the influence that prompts it is peaceable, pure and joyous. An angel has testified that "Whatsoever enticeth and leadeth to good and to do good, is of God; whatsoever doth not is of the evil one." This agrees with the scripture, "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." The earth is the Lord's, with all its wealth. God has all power, and can and will accomplish his work on the earth. "There is a time to all things." Now is the time and opportunity for us as Saints of God to lay up treasures in heaven. Who will be wise? Who will be foolish? The Lord has declared, in sec. 52, par. 3, of the law, that "I will cut my work short in righteousness, for behold the days come that I will send forth judgment to victory." "A nation will be born in a day." When the fulness of the gentiles comes in, then the day of God's power will commence. The signs of the times prove this to be the generation when the times of the gentiles will be fulfilled. God in his goodness is holding his wrath, his knowledge, and his power, in great measure from the world, to give the gentiles a chance to obey the gospel before this privilege will be taken from them. God in his love is withholding the time when he will bring about a speedy fulfillment of his work, by hidden wealth, and by the out-pouring of his spirit, and by angels from heaven; to give us a chance who have obeyed, to do with our mites, with the talent and light we have received; if we do all we can now, God will help us; the hour of his judgment is near. Up! let us work hard before night.

A WEAK ONE.

MISUSED WORDS.

A writer thus speaks of some popular errors in the use of language:

It will at once be seen that the specimens of inaccuracy which follow have been taken at random, and without any attempt at classification. Some of them are of comparatively recent introduction, while others are inveterate offenders. These have been repeatedly exposed, and some of them have been held up to well-deserved ridicule. That they still keep their place—that writers and orators, who mean to speak good English, and who evidently suppose that they speak and write correctly, are in the constant use of these improprieties—only shows the need of reiterated exposure and redoubled remonstrance.

TO JEOPARD is a good old English verb, which has long had the field, and has done nothing to merit expulsion. Somebody, thinking, perhaps, it would improve the sound, tacked to it the syllable *ize*. Now the majority probably say and write *jeopardize*. Let us resist the senseless change, unless we are prepared to go further, by changing *hazard* to *hazardize*, *peril* to *perilize*, and so on.

Of the same class, or nearly allied to it, are such words as the following, which are found in books, and even in dictionaries:

- Controversialist for controvertist.
- Conversationalist for converser.
- Agriculturalist for agriculturist.
- Leniency for lenity.
- Underhanded for underhand.
- Firstly for first.
- Casuality for casualty.
- Speciality for specialty.
- Rotatory for rotary.
- Preventative for preventive.

There is a growing tendency to use or add the syllable *ess* in the case of nouns which indicate persons, in order to designate them as females. There are some English words which proper-

ly take *ess* in such cases. Of these the greater part are titles, as *abbess*, *duchess*, *empress*. Or they are words the primaries of which are suggestive of men, as *governor*, *hunter*, *priest*. For the use of *actress*, *poetess*, *authoress*, *patroness*, no claim of principle or necessity can be urged. Still they have come into almost universal employment, and it is too late now to dismiss them. This cannot be said of *directress*, *inspectress*, *waitress*, and many more words of the same kind, which constantly meet both eye and ear. Should this needless and foolish innovation go on unchecked, we shall soon have *writeress*, *officeress*, *secretaryess*, *treasureess*, *singeress*, *teacheress*, *doctress*, and *preacheress*.

BESIDE AND BESIDES: It is very easy to fix in the memory the right use of these two words. *Beside* is a preposition, always. Its meanings are *by the side of*, as "sits *beside* the;" *one side*, *out of the regular course*, as "It is *beside* my purpose;" and *out of*, or *in a state of deviation from*, as "thou art *beside* thyself." *Besides*, when it means *in addition to*, is also a preposition, as "*Besides* all this, there is," &c. When *besides* means *more-over*, it is an adverb, as "And say *besides*, that," &c.

Shall we say TOWARD or TOWARDS? As *toward* is the original form, as it is shorter and more simple, it certainly should have the preference. We may say the same of the other words ending in *ward* as *forward*, *upward*, *afterward*, &c.

COUPLE: There can be no question as to the meaning of the verb *to couple*, and the noun is its direct result. Any two persons, or things, which are joined, linked, connected together, constitute a *couple*. We say, properly, *a married couple*. The *twos* strictly entitled to be called *couples* are comparatively few, and yet the word is constantly applied, without the slightest regard to its real meaning. As the words *pair* and *brace* signify *two* which are *together*, or two which are *alike*,

but not necessarily *connected*, we might say a *pair of weeks* and a *brace of books*, and not be so wide of the mark as when we say a *couple of weeks* and a *couple of books*. If others find it as difficult as we have found it to break up a bad habit in regard to this word *couple*, they may come to the conclusion that the easiest way is to dispense with it wholly.

EITHER—NEITHER: "Either John or George"—Here *either* means *one or the other*. "On either side of the way"—in this sentence *either* means *each*. In the first sense it strictly refers to one of *two* persons or things. Its application to more than two is, however, so common, even among good writers, as to give it a sort of authority. The same remark is true of *neither*. "It is marvellous," says Mr. Gould, "that so palpable an error could have gained so general a circulation; and equally marvellous is it, that men of education will continue to sanction the error."

Either used separately should be followed by *or*, and *neither* by *nor*; thus, "either this or that," "neither this nor that." This rule is often violated.

The pronunciation of these words deserves a moment's consideration. The Irishman says *ayther* and *nayther*, and this, according to Mr. Grant White, is not only the oldest fashion, but analogically right. Some of our public speakers, and especially some of our clergy, are careful to give us *i'her* and *nither*. In these United States, from time immemorial, nearly all good speakers have pronounced the words as if they began with long *e*, and this, notwithstanding some representations to the contrary, may be said of England. We go decidedly for *e-ther* and *nether*.

DEMEAN: More than a hundred years ago, an improper use of this word was pointed out by Dr. George Campbell, in the "Philosophy of Rhetoric." "To *demean* one's-self" is simply "to behave one's-self." Misled by sound, inaccurate writers in his day used it in the sense of *debasing* one's-self. Their

descendants in our day make the same mistake.

RESTIVE: As in the case of *demean*, many persons, misled by sound, use this word in a sense which is nearly the reverse of its true meaning. *Restive* means *obstinate, refusing to go*. It is a word of constant occurrence, and with scarcely an exception, is employed in the sense of *uneasy*.

ALTERNATIVE: Men talk sometimes of *two* alternatives, and even of *several* alternatives. Strictly speaking, there can be but one; of *two* things offered, you may take *one*, or you may take its *alternative*. If there be only *one* offered, we say there is *no alternative*.

MUTUAL: Although public attention has been directed to the inaccurate use of *mutual* in the sense of *common*, it still makes its appearance. *Mutual* means *reciprocal*. It is applicable to sentiments and actions, but not to persons. "Our mutual friend" is an outrage on language.

LOOKS BEAUTIFULLY: Even in Massachusetts, with all its schools, probably 1,000 young ladies use this improper phrase about once a week. They might as well say "she *is* beautifully." We qualify what a person or thing *does*, by an adverb—what that person or thing *is*, or *seems to be*, by an adjective.

WITHOUT: How few are careful to avoid the improper and inelegant use of this word in the sense of *unless*! "Without he does so," etc., etc.

YOU ARE MISTAKEN, in the sense of "you are in error," should be *you mistake*. The misuse is all but universal. This is fully explained by Gould.

RIDE, DRIVE: The distinction between these words, as made by many, now-a-days, is a poor affectation caught from English usage. *To drive* is to *impel, urge forward*. The person who holds the reins and whip is the only one who *drives*. The other occupants of the carriage *ride*. We *ride* in our own buggy, in the public coach, or in the railroad car, as truly as we *ride* on

a horse's back. No one can attempt a strict conformity with this foolish British fashion, and not get into trouble. The only way is to disregard it. In such matters, it is high time that we were out of leading strings. Mr. White, after quoting from Shakspeare, Milton, and the Bible, to show the ancient and proper use of *ride* and *drive*, thus concludes:

"Only a few days since, as I spoke of riding to a British friend, he said to me, pleasantly, but with the air of a polite teacher, 'You use that word differently to what we do. We *ride* on horseback, but we *drive* in a carriage: now I have noticed that you *ride* in a carriage.' 'The distinction seems to be then,' I replied, 'that when you are on an animal, you ride, and when you are in a vehicle, you drive?' 'Exactly, don't you see? quite so.' 'Well, then (we were in Broadway), if you had come down from the Clarendon in that omnibus, you would say that you drove down, or, if you went from one place to another in a stage coach, that you drove there.' 'M! ah! not exactly. You know one rides in a 'bus or stage coach, but one drives in one's own carriage, or in a private vehicle.' I did not answer him. Our British cousins will, ere long, see the incorrectness of this usage and its absurd incongruity, and will be able to say, for instance, 'We all rode down in the old carryall to meet you, and John drove.' But if they insist in such a case, upon saying that they *all drove*, we shall have reason to suspect that there is at least the beginning of a new language—the British—and that the English tongue and English sense have fled to the Yankees across the sea."

STAND POINT: This absurd compound may be seen, or heard, every day. It is not used for standing-point, (which would be a legitimate formation) but for *point of view*. The use is wholly indefensible.

DONATE: This word will make its appearance in the papers, notwithstand-

ing that it has been made the subject of indignant protest. One person, in reply to objections that appeared in the New York *Evening Post*, defended the use with warmth, saying that "no objection could be urged against the proscribed word, which would not apply with equal force against *donation*." This called out the following queries: "Certain eatables spread on a table on certain occasions constituted what is termed a collation. Would you say to a friend who might be standing with you near that table, 'Come, let us *collate*?' Or, if an *ovation* were about to be offered to a great military Captain, would you say, 'We intend to *ovate* General Grant, to-morrow?' Or, if Edward Everett were about to deliver an oration in the Academy of Music, would you say, 'Let us go hear Everett *orate*?'"

PARAPHERNALIA: A word of strictly Greek origin, and meaning *beyond dower*. It is a legitimate law-term and is applicable to whatever the wife brings with her in addition to her jointure. Her dress and her ornaments, for instance, are *paraphernalia*. It is a term with which men, as men, have nothing to do, any more than they have with petticoats and earrings. This long word seems to be strangely attractive. It is often used, and scarcely ever used in its proper sense. Why, even the remorseless creditor, to whom nothing is sacred, has to let *paraphernalia* alone. To apply the word to an Irishman's sash on St. Patrick's day, to a Freemason's hieroglyphic apron, or to a traveller's luggage, is not only an abuse of language but a clear invasion of woman's rights.

TROCHE: This word is a stone of stumbling for many, though few blunder so badly as that poor Boston boy who was made sick, he said, by swallowing "too many of them baronical torches." Some call them "troshes;" others ask for "trokes;" whereas it is only a naturalized Greek word; and should be pronounced "trokies." Professor

Carroll Everett, in the "Science of thought," mentions an advertisement which he had seen of "Troche Powders," as a remedy for sore-throat. Clearly, that "medicine man" was ignorant of the fact that *troche* comes from a word that means a disk, or wheel. A similar misnomer, given by Mr. Everett, is the instance of a carriage-maker "who marked a new omnibus in flaming letters with the name 'Hydrant.' He had seen it on a fire-engine. Why was it not equally good for an omnibus?"

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February 15, 1873.

BRO. THOMAS W. SMITH writes from Garland, Butler County, Alabama, as follows:—

"What do you think of the idea of going through south west Missouri—somewhere north of Atlantic and Pacific Railroad and south of Osage River—and east or south east of Fort Scott, and finding such a location as would suit southerners, and also eastern folks, and urge such as can remove to go there, and obtain homes, and build themselves up prior to moving further, when the right time comes."

In reply we have but little to write; but that little we will endeavor to write plainly.

We are convinced that all Latter Day Saints, who have the love of God and their fellow men in their hearts; and who are willing to live in accordance with the rules of civil conduct pointed out in the New Testament, Book of Mormon, and Doctrine and Covenants, and who will so live, may settle in the regions round about with the purpose

of remaining and making PERMANENT HOMES. Hence the localities mentioned by brother Smith are eligible for such settlements.

The exercise of a little common sense will tell that one, or even two or three counties will not suffice to make homes for a host of people so varied in character and attainments as the saints must necessarily be; therefore, a fair expanse of territory must come under the general name of Zion, when that term is used to signify a country or location of land. There must be a city, cities, towns, villages, and hamlets; farms for grain, stock, and dairies; nurseries, orchards, gardens, and vineyards; with factories of all kinds; for the people are to be an industrious, peaceful, and peace making community, helpful, and so far as may be on earth, independent.

Every well-disposed, well-governed family that can make a home within the borders of Zion, upon their own resources, and with their own help, should do so; and every man who can help his neighbor to so make a home, is bound by every tie of fellowship in Christ to do so.

There is as yet no "tithing" or "surplus" of means "in the Lord's Store House;" nor in the hands of the "Bishop of my Church," to "purchase" any "inheritances" for the saints.

There are therefore not now any inheritances to "divide by lot." It is furthermore very plain to us, whether to others or not, that no one however "strong" or "Moses-like" he may be, can "purchase" land out of which to create numberless "inheritances," unless he shall have, either in his own right or in the right of those for whom

inheritances are to be purchased, a sufficient amount of "sheckels of silver," or sheckels "of gold;" "greenbacks," or "bank checks;" horses, or herds; silk's, wares or merchandize, to give in exchange for those lands. To those then who are waiting, expecting us as an individual to purchase, pre-empt, or otherwise procure land to be so "divided and set apart by lot," we wish to give due notice that we have no immediate prospect of being able either from our own money, or that of the people, to so secure such land.

We wish further to give notice, that as the revelation plainly states that the redemption must needs be "by purchase or by blood," those who are not satisfied with the blood already shed, and wish further that "their enemies shall be upon them" and to be "scourged from city to city," upon them shall rest, so far as we are concerned, the consequences of such a bloody redemption; we preferring the more peaceful, more saint-like method of "purchasing" our inheritance.

We are aware that some may say, "Of what use is a *leader*, who does not, or can not do what the promise says he *shall* do; and what the people *expect* him to do."

To this we reply, that a leader can not, nor is it just to expect him to do for a *people* what they are equally with him commanded to do; nor can any man lead when no man follows; if he goes he must go alone. In the matter of "inheritances in Zion" the people were commanded to appoint wise men to purchase lands, and for the purpose of purchasing, the people were commanded to gather up their money. The

leader is not commanded to *take* the people's money, without their free will, and with it to make the proposed purchase.

We propose to "teach the revelations as we understand them; if the people follow the lead of such teaching, and the promised results do not ensue, the teachings will have been proved unwise and the teacher a foolish leader. Besides, as we have not yet taught a man a temporal sacrifice to his temporal hurt; nor a spiritual endowment to his spiritual loss, we have some reason to know that we have nothing to fear on that score.

It may be urged, "But we have followed man before, and have been betrayed; we do not intend to follow man any more." Of what use then is a leader whom you will not follow? It would be better not to throw the onerous burden upon any man.

"But our leader must himself be led." True; by whom?

Must he be led by the unwise, chimerical abstractions of the past; that mistake the principle contained in any declaration of scripture, or revelation of God's will, for the method and manner of executing that will; that leads a people to ignore and discard the proper exercise of that wise provision against want, distress, and annoyance, that must be made, or crime and woe must inevitably ensue; or must he be led by that comprehensive wisdom that sees a people poor, struggling, patient, and long suffering, in labor, industry and frugality, as well as rich, happy and contented; that regards peace and its establishment as the necessary adjuncts and outgrowth of association;

that regards the means by which an end is obtained as essential as that end itself; in short shall he be led by his own convictions of right and wrong, and that which creates and enforces those convictions, or by the over-fond wishes of a scattered unaffiliated people.

Let us then take the Lord at his word, gather into "the regions round about; settle in those regions as children at home on a father's domain, not taking forcible possession by blood, but a peaceful one by purchase; cease from our boastful speeches and protestations of "faith and mighty works;" make the current of our lives as deep and broad as the channels of God's love; buy and sell honorably; help our friends, relatives, neighbors in Christ to gain their homes; make by industry and frugality "a surplus," and consecrate the same to the work of God either by placing it in the Lord's storehouse in the Bishop's hands, or if we fear to trust the expenditure in the hands of church authorities, consecrate it by aiding some worthy man or woman to a "home in Zion;" or to the adequate support of some elder's family who is rich as a preacher, but poor as a man, not being niggardly suspicious lest he may not use it in the extreme of wisdom, but being generous in our wish to do him possible good; build houses and inhabit them, teaching our children the ways of the Lord.

We designate any man who will do as above required as worthy to obtain a "lot by inheritance;" and we regard the idle, the vicious, the unholy, the covetous, the law-breaking, the vain, the haughty, the unsteady and the un-

profitable as unworthy, who ought not to receive even a burial place among the righteous dead in Zion.

BR. PETER CANAVAN, of Washington Corners, California, has written upon the subject of the "Earth as we find it," in reply to "Plane Facts." The first part of his article will be found in this issue.

Several have written, either in reply, or asking questions, but with the exceptions of Bro. Canavan's article, and a short one by Bro. Dungan, of California, yet unpublished, none have treated "Plane Facts'" article as in its facts and its arguments entitled consideration. "The Earth not a Globe" is a well written article, and many of the arguments presented cannot be gotten rid of by a "pish," or a "pshaw," or any amount of sneering. The writer has considered his grounds for argument well, and if he may have erred in his data, he believes his premises to be good; those who write in reply should so treat the article as they give credit to the sincerity of the writer.

We are not converted to the theory that the earth is a plane; nor do we believe that man's salvation, or any fundamental doctrine connected with his salvation depends upon a belief as to the form of the earth; but we believe that if any man writes, or orally advances a theory worth replying to at all, those replying should treat their opponent with proper regard.

There have been a good many strictures passed upon the admission of the article of "Plane Facts'" into the HERALD; and we presume that some will object to Bro. Canavan's reply, but we

take the risk, and commend the reading of that reply to the readers of the HERALD who may wish to learn something about the earth we now live on, and which we hope to inherit.

In losing Br. Frederick Borley, whose death is noticed in this issue, the church loses one of its staunchest defenders. We shall miss him sadly when we visit Montrose; but we rest assured that he will be ready to meet us in the "land where none are sighing."

In deep sympathy with Bro. William Anderson for the loss of his beloved companion Harriet, we hereby tender him our condolence, and that of the saints who know him where he has labored, in his bereavement.

Correspondence.

HAYFIELD, Frederic Co., Va.,
January 18, 1872.

Br. Joseph:

Believing that you ought to know what I have been doing, I write. I arrived in Eastern Virginia on the 20th of August; endeavored to get places to preach, but the majority of those holding control of such places refused to give their consent.

The town hall in Winchester can be had by paying one dollar a night. There are two other houses that can be had in the country; but there is no preparation for warming them.

I have preached several times, and travelled around from house to house until the prejudice of the people seems to have lost its edge, and people have grown somewhat careless and think there is no danger.

Mr. Jenkins, the man I stop with when

not traveling, told me he would pay for the Winchester Hall one night; so I shall preach there once.

The Mayor of the city said that the court passed an order that I should have the hall by paying expenses; and upon the whole I believe there can be a good work done in this country next summer.

My mind now is, to make a visit around where I have been as soon as the roads get good enough to travel, and then go as far west as Wheeling and stay until spring, and then return if I can have some one to travel with me; for I feel it is not good to be alone in the ministry. I have no reason to find fault with the usage I have received from the people.

My health has been good. The pamphlets you sent I received all right, and have distributed most of them; as a general thing they give satisfaction. The *Herald*, when I get it, seems almost like a friend in person.

Direct, Hayfield, Frederic Co., Virginia.
Yours in the covenant,

RALPH JENKINS.

COLUMBUS, Cherokee Co., Kan.,
Jan. 17th, 1873.

Br. Joseph:

A number of the saints have written to me for information in regard to the title of this tract of land, styled the Neutral Land. I have not been able to give them a correct answer till now. The decision of the Supreme Court has given the title to the Missouri River, Fort Scott and Gulf Railroad Company. The company now offers three hundred and fifty thousand acres for sale; price, from four to twelve dollars per acre. The terms of payment are these; the first four years nothing but interest at seven per cent. is required; after four years, the principal with interest is to be paid in seven annual payments. A discount on the aggregate price will be made where the purchase money is paid down. These lands have settlers nearly all over them, with towns, villages, and good school houses through the country. One railroad

is complete, and two more are being built; one of them has the grading all completed, the grading of the other is partly done. They all center at Columbus. About one half of the settlers are offering to sell their improvements for one third less than it would cost to make them; they want to go further west, where they can get government land.

F. C. WARNKY.

PLUM HOLLOW, Iowa,
Jan'y 15th, 1873.

Br. Joseph:

I wish to resume the subject where I left off in my former letter.

I looked at the condition of the various religious parties, and found that similar troubles existed in their midst. I exclaimed—Peace, peace! when there was no peace. In fact, it was dangerous for a man to come into their midst and preach peace. However, I did preach to them, hoping to persuade them to cease their strife; but all in vain.

Some of my brethren in the ministry, after preaching peace for a while, abandoned the project, and ceased preaching altogether, went fishing, and advised me so to do. I went fishing once, but caught nothing. One of our preachers delivered a peace discourse, which fell on my ears like the sound of the dulcimer. He was threatened by a mob, and afterwards surrendered his grounds. The poor fellow did not think it would be so unpopular to preach peace as it was.

This state of things lasted nearly four long years; but after the civil war was ended, and the people became tired of dissension in regard to the affairs of the state, they began to labor for the good of the church. The different churches would send the olive branch of peace to their disaffected members, inviting them to cooperate in building the breaches made by the war. Many responded to the call, and were received with many expressions of sympathy.

I looked with interest at this apparent change for the better, and was almost

constrained to say, "All is well in Zion." But when I began to consider that like produces like, and like causes produce like effects, and this world is yet to be the theatre of strife and bloodshed, so long as Satan reigns in the hearts of men; hence, unless we have a bond of union and communion stronger and more enduring than can be found in any of those organisms already mentioned, a civil commotion at any subsequent time will in the future, as in the past, sever the ties of friendship which bind those religious parties together. A man traveling finds the ruins of many spacious buildings; he enquires into the cause of so much destruction, he ascertains that the foundations of those buildings were defective. I felt a desire to build; but not on an insecure foundation. My past experience taught me a very good lesson on that subject.

I remember to have read in Matthew 16:18, concerning a rock, upon which Jesus said he would build his church, and the gates of hell should not prevail against it. I went in pursuit of the rock, I enquired of the christian world concerning that rock, "Where can I find it?" One hundred and ninety-five millions of Roman Catholic christians said the rock was Peter; and that I would find it under the Roman Catholic Church; and if I wished to build upon it I must come into the Roman Catholic Church. Ninety-seven millions of Protestants said, "Nay! But the rock is Christ, and we are built upon it." But I found a majority in favor of Peter, even a large majority, amounting to more than the whole number of Protestants, viz.,—98,000,000 majority.

Being a democrat, and consequently a consequently a friend to majorities in the State, I thought perhaps I had better go and see if the rock was under the Roman Catholic Church; but while I thought on these things, my mind was brought to consider where the majority was in the days of Noah; who was in the majority when Lot left Sodom; and in the days of Elijah; when out of ten millions of people only

seven thousand were found who had not bowed the knee to Baal; and when Christ was crucified; and Paul beheaded; and John the beloved banished? The answer is not *Vox populi, vox Dei*.

So upon examination I found that it would not do to depend on majorities in all cases. I then began to view the matter from another stand-point. Being satisfied that Jesus knew what he meant by the rock, and seeing so much contention amongst his professed followers touching that point, and no tribunal on earth to appeal to in order to settle disputes, I thought if the Lord would condescend to speak to the church again, all could be enlightened on these questions in dispute, and we might come to the knowledge of the truth. But I was told on every hand not to expect any more revelations—that it would be wrong to ask the Lord concerning this matter. "We cannot see alike," say they. "It never was designed for us to see alike. Hence we are satisfied with things just as they are; we all think we are right, and if we think we are right, all is well. No difference what one believes, so he is a christian. If a man is honest in his belief he is all right. In the Day of Judgment it will never be asked, 'What church did you belong to?' We all agree in the great fundamental principles of christianity, and differ only in non-essentials. We think every one ought to join the church of his choice, and not be hindered. If a man does not want to be baptized by immersion let him have his choice in these matters."

These are some of the assertions made by leaders of churches. More anon.

JAS. V. ROBERTS.

TINNEY'S GROVE, Ray Co., Mo.,
January 20, 1873.

Br. Joseph:

In many places the people are anxious to hear preaching. Since I have been connected with the church I have preached at a good many places in Ray and Carrol counties, Mo., with success. The Lord has promised to bless my labors. I am

still trying to do all I can according to my circumstances; and I have reason to believe good will be done here yet, if the saints are diligent. The school-houses are open to any faithful elder. I have five appointments in Carrol county, principally new places. I trust good may be the result. I do not feel weary in the cause I am engaged in; but by the help of the Lord I ever expect to fight my way through. May God bless us all. I remain your brother and co-laborer for Zion.

ROBERT L. WARE.

Conferences.

Michigan District.

The Conference of the above district was held at Coldwater, Branch Co., Michigan, November 9th, 10th and 11th, 1872. E. C. Briggs, president; O. B. Thomas, sec'y.

Address by the president.

Report of elders.—Br. H. C. Smith had preached a number of times and baptized four; blessed one child; had been unfit to labor for some time.

Br. Wm. H. Kelley, from the June conference, held at Hopkins, had gone to Coldwater, delivered ten lectures and held meetings in five or six places in that vicinity; then visited Fremont, Indiana, and returned to Coldwater. In company with Br. E. L. Kelley, had visited St. Clair branch; also the Olive branch in Canada, thence to Port Sanilac, thence to Lexington, Lapeer, Lansing, Eaton Rapids, and had held meetings in these places as opportunities offered; attended an Advent meeting six miles east of Lansing; opportunity being offered, we objected to some points; this resulted in a discussion of six evenings which was decided in favor of the truth by a vote of the people. From Eaton Rapids, went to Galien; where Br. E. L. Kelley left for Iowa. Br. Kelley staid at Galien about six weeks, then visited Lawrence and returned to Coldwater again; visited Fremont, Indiana; he had labored to the best of his ability, had seen some good results, and was not at all discouraged.

Br. O. B. Thomas reported a mission of forty miles and return in company with Asa Cochran, holding five meetings.

Br. E. C. Briggs reported having attended seventy-five meetings, fifteen in Illinois

and the remainder in the district; in company with co-laborers had held from four to ten meetings per week.

Br. J. Byron Brown reported having preached the truth socially, as a result two souls had received it and were baptized by Br. John Norton. In company with Br. Norton held one public meeting and assisted in confirmation.

Br. E. L. Kelley reported as follows by letter: While in the district from June 1, 1871, until Sep. 9, 1872, he had preached one hundred and thirty times; held three discussions occupying twelve evenings, and attended ninety-three meetings held by others.

On motion, Brn. Campbell and Davis from Canada were invited to take part in the conference.

Br. Duncan Campbell reported having been engaged in the work about one year, had labored to some extent in the district last winter, had raised up the St. Clair branch; came to this conference to meet with those more experienced in the Work.

Br. Davis bore testimony to the Work; had been connected with it some four years; was ordained some three years since; had baptized some fifty or sixty; has preached the gospel to a considerable extent.

Br. C. W. Conat, of East Tawas, reported four members at that place; he was doing what he could to defend the truth; more preaching desired there.

Branch reports. — Hopkins reports a total of 40; 2 baptized and 1 child blessed since last report.

Coldwater has a total of 32.

Lawrence numbers 36, 4 baptized, 1 child blessed.

Sherman not reported.

Galien, reported by Br. Briggs, as containing 30 members; branch not in very lively condition. He spoke of Br. G. A. Blakeslee as an active supporter of the Work.

Preaching by Br. Davis from Canada, in the evening.

Sunday, Nov. 10.—Preaching in the morning by Br. D. Campbell; in afternoon, by Br. E. C. Briggs; and in the evening, by Br. Wm. H. Kelley.

Monday, 11.—The saints were addressed by the president upon various interesting subjects, giving them much useful instruction.

The president read a letter from Br. G. A. Blakeslee, and spoke of the substantial aid rendered by him in carrying on the Work.

Missions.—Brn. S. I. Smith and O. B.

Thomas were appointed to labor in Kent, Allegan and Eaton counties.

Br. H. C. Smith appointed to labor in Cass and Van Buren counties.

Br. Wm. H. Kelley was appointed to labor at the direction of E. C. Briggs.

That we sustain Br. Joseph Smith as president, and Br. I. L. Rogers as bishop of the church.

That we sustain Br. E. C. Briggs as president of this district.

Sacrament administered and one child blessed.

Monday evening session was spent in a prayer and testimony meeting; the saints enjoyed much of the Spirit, bringing peace and joy.

A vote of thanks was given to the brethren from Canada for their labors in Michigan; and inviting them to extend their labors in this district.

On motion, adjourned to meet on Saturday, June 7th, 1873; the place to be designated by the president at some future time.

Kent and Elgin District, Canada.

The above Conference was held at the Buckhorn branch, October 12th, and 13th, 1872. George Cleveland, president; Duncan Campbell, clerk; John Shippy, assistant clerk.

Br. J. W. Mather, of Illinois, was invited to take a part in the proceedings of this conference.

The minutes of last conference were read by the clerk, and after being corrected, were accepted.

Branch reports.—Lindsley, 34 members.

Botany, 21 members.

Olive, 36 members.

Wilkesport, 20 members.

Zone, 26 members.

Buckhorn, 71 members.

Puce River, no report.

Reports of officers.—Seventy G. W. Shaw, reported.

Elders, John Shippy, Robert Davis, Jno. McKenzie, George Cleveland, Arthur Leverton, Norman Blakely, Joseph Shippy, J. W. Mather, Myrum Haskin, Joseph S. Snively; Duncan Campbell, reported.

Priests, John Traxler, William Cairns, John Taylor, Peter McBrayne, Andrew Armstrong, Benjamin Blackmore, reported.

Teachers, Eliphalet Cockburn and Phelan Shaw, reported.

Twenty-one officers present.

Mission appointments.—Brn. Arthur Leverton and John Taylor to labor in Brook and Osborne. Brn. J. W. Mather

and John McKenzie to labor in Quebec. Br. J. S. Snively to labor in Wabash, Brook, and elsewhere. Br. John Shippy to be continued in his last mission. Br. Robert Davis continued in the mission given him last conference. Brn. G. W. Shaw and Duncan Campbell to be sustained in a mission to the township of Blenheim. Br. Haskin to labor in Brooke. Br. Norman L. Blakely to labor in Dresden.

Resolved that we sustain Brn. Mather and McKenzie in their mission to Quebec by our prayers, faith and means.

Resolved that Br. Duncan Campbell act as district clerk, until next conference.

The meeting-house committee reported progress.

Resolved that we sustain Br. Joseph Smith as president of the church, and all the other authorities walking in righteousness before God.

Resolved that we sustain Br. Duncan Campbell as president of the Canada Mission.

Resolved that we sustain Br. Geo. Cleveland as president of the Kent and Elgin district.

Resolved that the next conference of this district be held at the Zone branch.

The saints met for a prayer-meeting Sunday morning at 9:30. Preaching at eleven by Elders Campbell and Snively.

Preaching at 3 P.M. by Elders Mather and McKenzie.

Prayer-meeting at 7 P.M., at which the gifts of tongues and prophecy were enjoyed.

Resolved that we now adjourn to meet at the Zone branch, on the first Saturday and Sunday in June, 1873. George Cleveland, president; D. Campbell, secretary.

Galland's Grove District.

The above Conference convened at the Saints' meeting-house, at Galland's Grove, Iowa, on the 8th and 9th of December, 1872. T. Dobson, presiding; John Pett, secretary.

Number of official members present, 19.

Branch reports.—Galland's Grove: numerical strength 135. Robert Ford, president; John Pett, secretary.

Mason's Grove: numerical strength 90. B. F. Wicks, president; T. C. Dobson, secretary.

Boyer Valley: numerical strength 47. Absalom Kuykendall, president; Franklin Rudd, secretary.

North Coon: numerical strength 23. Enos Butrick, president; D. K. Butrick, secretary.

Elders' reports.—Thomas Dobson had preached principally in the branches; through indisposition in the early part of the season, he had not been able to travel so far away from home as usual, many were anxious to hear preaching, and exhorted the elders to diligence.

John A. McIntosh had preached every Sunday at different places, and was well received wherever he went.

Br. Ira Goff had preached some at home and at a distance, and had baptized six.

Robert Montgomery had preached some in the branch, and in the surrounding country, and baptized one.

Franklin Rudd had labored on the Coon River and in Greene county.

George Montague had preached every Sunday, was blessed of the Lord in his labors.

John Hawley had done all he could in the branch.

Br. John A. McIntosh thought there could be a good work done in Dallas county, Iowa, and was willing to go and labor there. Br. Alex. McCord said he was willing to accompany him.

Br. Cornelius McIntosh being present, he was invited to take part in this conference. He was pleased with the unity that prevailed; warned the saints against letting a spirit of division get amongst them, had suffered through a spirit of division getting into his own branch, and while in that state in the visions of the night he saw a tree perfect in form dug out of the earth. The tree and roots, and also the earth that adhered to the roots, were of surpassing whiteness, resembling the glittering of frost. Different kinds of fruit were upon the tree, also of surpassing whiteness; it stood erect in the air, and the fruit was in the reach of all that would make the effort. As the tree passed from his view, he thought it was a representation of the tree of life; and although he had well nigh been overcome, he felt determined to continue to partake of its precious fruits.

Missions.—Brn. John A. McIntosh and Alexander McCord to labor in Dallas Co., Iowa. Brn. Ira Goff and George Montague to labor in Carroll, Calhoun, and Sac Counties. Brn. John Rounds and Franklin Rudd to labor subject to the president of the district. Brn. Stephens and Sylvester Goff to labor as the Spirit may direct. Brn. John Hawley and Eli Clothier to labor in the surrounding country. Br. Dobson requested the elders and priests that had not received missions to labor all they could.

Resolved that we sustain Thomas Dob-

son as district president, and that John A. McIntosh be associated with him.

The authorities of the church were sustained in righteousness.

On the Sabbath the word was preached to a crowded congregation by Brn. Cornelius McIntosh and Thos. Dobson. One child blessed.

In the evening the saints enjoyed themselves in a prayer and testimony meeting.

The conference was one long to be remembered for the good spirit that prevailed.

Adjourned to meet at Galland's Grove, on the third Saturday and Sunday in March, 1873.

Omaha District.

The Omaha District Conference convened at the Saints' meeting-house, on the 4th and 5th of January, 1873, at 10 A.M. Opened by singing; prayer by Br. Jesse Broadbent.

The clerk read the minutes of last conference. The clerk also notified of his resignation as district clerk, on the ground that he was not an elder.

The Scandinavian branch report was read, discussed and accepted.

The Florence branch reported. The district clerk reported of having assisted in organizing that branch on the 3rd of October, with five members, some of those desiring to organize not being present. After discussing the matter with five members, it was moved by Br. George Hatt and seconded by Br. George Medlock, that the organization of the Florence branch is illegal and should be rejected. Br. Zacharia Cole was ordained a priest at the time of organization. The president stated that he ordained him according to the wish of the branch, and considered that if the organization be rejected his ordination must be also.

It was agreed to reject his ordination.

Benediction by the president; adjourned till 2:30 P.M.

Afternoon session.—The minutes of the forenoon session was read and accepted.

Elders' reports.—The president reported preaching four times at Omaha, two at Florence, three with the Scandinavians, blessed one child.

Br. Ballinger reported the Omaha branch. Brn. Medlock and Christenson reported.

The president stated that there was many calls for preaching. Moved to adjourn.

After this there was a long discussion which caused much unpleasantness. The

president gave notice of his intentions to resign.

Conference called to order by Br. Broadbent. Opened for business. Moved by Br. Ballinger that Br. H. Nelson be released from the clerkship of the district; seconded by Br. George Hatt.

Moved by Br. Geo. Medlock that we accept Br. Jesse Broadbent's resignation as district president; seconded by Br. Joseph Dove.

Moved by Br. Geo. Medlock that Br. Ballinger take the presidency of the district; seconded by Br. McKnight.

Moved by Br. McKnight that Br. Joseph Gilbert take the clerkship of the district; seconded by Br. George Medlock.

Morning session.—Thomas B. Kapp, clerk, *pro tem*.

Conference opened by singing; prayer by Br. Broadbeat. Minutes read of Saturday's proceedings and accepted.

Omaha branch report accepted.

Omaha, financial report,—Branch fund \$21.55; to the poor \$2; branch expenses \$15.90; for Sabbath School \$12.10; for fuel \$14.50; balance remaining in branch fund \$3.65; Sabbath School 60 cts.

Scandinavian, thirty total numerical strength.

There were twelve officers present.

Moved by Br. Medlock that we sustain all the authorities in righteousness; seconded by Br. Edwards.

Collection \$1.80.

Conference assembled at 7:30 P.M.

Moved by Br. Joseph Dove and seconded by Br. Edwards, that this conference recommend the use of wine for the sacrament; the wine to be made new by one of the members.

Moved by Br. Dove that we have a testimony meeting.

Moved by Br. Hatt and seconded by Br. Edwards, that this conference adjourn to meet on the 5th day of April, 1873. Wm. Ballinger, pres.; Joseph Gilbert, clerk.

Malad Sub-District.

Minutes of a Conference held at Providence, Cache Valley, Utah Ter., December 28, 29, 1872. H. Bake, president; C. Bartelton, secretary.

Conference convened Saturday the 28th, at 2 P.M. Weather stormy; roads very bad; no representation from Malad and Soda Spring branches.

Providence branch reported 22 members. Malad reported 61 members.

The following resolutions were passed:

That a fund be established in this Con-

ference, for missionary and other purposes, with a treasurer who shall keep a faithful account of all receipts and expenditures.

That the president of this conference and the presidents of branches be a committee to draw on this fund for all needful purposes.

That presidents of branches be authorized to solicit means for the conference fund.

That Br. A. Metcalf's resignation of the presidency of the conference be accepted.

That H. Bake be appointed president for the next quarter.

That we sustain Joseph Smith as president of the church, with all the spiritual authorities in righteousness.

That a branch be organized at Logan, to be called the Logan branch.

That A. Metcalf be appointed president.

Evening Session.—Addresses by H. Bake, A. Metcalf and A. Neeser.

Sunday 29: Morning Session.—C. Bartelsen was chosen permanent secretary for the conference. H. Bake resigned his position as president of Providence branch. A. Neeser was appointed president in his place.

C. Bartelsen addressed the congregation. Subject, creation; text, "So God created man in his own image."

The afternoon session was spent as sacrament and testimony meeting.

Pius Hirth was ordained an elder by H. Bake. Gotlieb Nefanakker to a priest by A. Metcalf.

Evening Session.—A. Metcalf, A. Neeser and H. Bake addressed the congregation.

Conference adjourned at nine o'clock to meet at Logan or Providence, the last Saturday and Sunday in March, 1873.

Western Wisconsin.

Minutes of the Western Wisconsin District Conference, held in the town of Bloom, Richland County, Wisconsin, on the 11th and 12th of January, 1873. Br. John Lee, president; Carl W. Lange, clerk.

Report of Branches.—Sandusky, Freedom, and Willow branches were reported verbally; no changes in the same since last reported. Viola: three children were blessed.

Report of Elders.—Carl W. Lange baptized one and confirmed two, assisted in baptizing two, administered to two, blessed three children, held a three nights' debate, and preached as circumstances permitted. A. W. Brunson had preached as his circumstances permitted, and assisted in baptizing two. John Lee had preached according to his circumstances. Br. Frank

Hackett had endeavored to do his duty as a teacher.

Resolved that Elders' Licenses be renewed according to resolution of last conference.

Resolved that we sustain the spiritual authorities of the Church of Jesus Christ, with Joseph Smith as prophet and president of the same, in righteousness. Bro. John Lee as president of, and Carl W. Lange as clerk of the district.

A vote of thanks was offered to all who had befriended us during the conference.

Two sisters were administered to.

Bro. Lange preached to a large and attentive congregation, on the Kingdom of God, Daniel 2: 31-45. Brn. Brunson and Lee on Faith and Priesthood.

Faithful testimonies to the truth of the Latter Day Work were borne by the saints.

Adjourned to meet again on the last Saturday in May (the 31st) and first day in June, 1873, at the Willow branch school-house, Richland County, Wisconsin.

Maine and Nova Scotia.

Report of the Eastern Maine and Nova Scotia District Conference, held at the Bason School-house, in the town of Addison, November 9th, 1872. Elder J. C. Foss, president; Andrew Talbot, secretary.

Opened by singing. Prayer by J. C. Foss. Minutes of last conference read and approved but one thing. Elder J. C. Foss who joined himself with the Pleasant River branch, was rejected as president for not receiving a letter of dismissal from the Kenebec branch, and which makes the number of their branch 10 instead of 11.

Branch Reports.—May branch 11 members. Pleasant River 10 members. Little Kenebec 37 members. Masons Bay and Pleasant River branches not reported.

Eight officers present.

Resolved that all officers who received licences last conference may labor under the same until next conference; but those that received none, may have new ones.

Resolved that Joseph Lakeman still preside as president of the district; and, also, J. C. Foss continue his labor as the spirit may direct.

Sunday Services.—Testimony and Sacrament meeting in the morning, preaching by J. C. Foss in the afternoon, and by C. C. Foss in the evening. The conference passed off with much of the spirit.

Next Conference will be held, if the Lord will, at Jonesport, first Friday in April.

A great temptation moves a mighty man.

Miscellaneous.

[For the Herald.]

Soldier's, to Battle.

As the ancient Roserucian,
With battle axe and steed,
With his heavy clanging armor,
To scenes of death would speed.

So come, our soldiers of the cross,
With words of peace and love;
With words of everlasting truth,
Sent by them from above.

Followers of the blood-red cross,
But not like those of yore,
Rejoicing more to suffer loss
Than worship sordid ore.

T. MANWARING.

Wanted to Know.

Wanted to know the whereabouts of John Fry, formerly from Wotton, Hertfordshire, England, and is supposed to be somewhere in Harrison Co., Iowa. Any one that can give any information respecting him will confer a favor upon William Hart by sending his address to 16 Louisa street, San Francisco, California. Yours Respectfully,
W. HART.

Notice to Appear.

Brother Franklin Whipple is hereby notified to appear before a court of elders to be convened at the usual place for holding branch meetings in the North Coon, Iowa, branch of the Church of Jesus Christ of Latter Day Saints, on the 28th of February, 1873, to answer to charges there to be preferred against him, he not being within the limits of said branch. By order of said branch.

WALTER C. DELEVERGNE, *Pres.*

D. K. BUTRICK, *Clerk.*

To ALPHEUS S. HOLLOWAY:—You are hereby notified to appear before a Court of Elders at Plano, Ill., on Wednesday, the 26th day of March, 1873, at 2 o'clock P. M., that you may answer to certain charges presented to me by the Janesville Branch, which will then and there be brought up for examination.

You are also notified that in case you do not appear at said time and place, proceedings will be had as if you were present, and a verdict be rendered according to the evidence.

The Nauvoo branch will also please take

notice of this intended action against this member of theirs, and all saints and others are warned against trusting or placing confidence in said person.

HENRY A. STEBBINS, *Pres. Elder of Northern Ill. District.*

Jan. 31, 1873.

MARRIED.

At the residence of the bride's mother, in Council Bluffs, Iowa, January 27, 1873, by Elder Frederick Hansen, Br. ANDREW CARLSEN to Miss ALICE ARMSTRONG.

DIED.

Sister HARRIET ANDERSON, wife of Elder Wm. Anderson, of Montrose, Lee county, Iowa, was stricken down by the hand of the stern reaper, death, Jan. 18, 1873, at Montrose, Lee Co., Iowa. She was born April 19th, 1839, and dwelt in this life thirty-four years, nine months and one day.

How dull and tame the above record seems in the light of the love, friendship and esteem, held for Sr. Harriet by those who knew her as an acquaintance, a neighbor, a friend, a sister, a mother and a wife. A husband mourns her whose love has brightened life to him in his youth and strength; children mourn her whose tender mother-love has borne and cherished them, whose hands were ever ready to smooth away their cares and bear their burdens; brothers and sisters by blood mourn her of whom they have held sacred family ties, now so rudely sundered; brothers and sisters in a covenant of peace mourn her as for one who honored the name of her Redeemer, and for whom there is rest; neighbors mourn her loss who knew and sympathized with them in their sorrows and rejoiced in their joy; as a friend of man and of God, loving them for their goodness and sorrowing for their evils; acquaintances sigh for the loss of the gentle one from their midst of whom they could say, "She is a gentle woman, loving and kind."

One who loved her writes: "We laid her in her narrow house to-day. 'May she rest in peace.' She left us with the brightest hope of a part in the first resurrection; and a promise to her husband, if he was faithful to meet him in the realms of celestial peace and eternal glory.

"Long dreaded disease, consumption, fastened its grasp upon her, and gradually sapped her strength of constitution, till she was reduced to extreme weakness. On the morning of the 18th, she bid us all good-by and passed into the better life in quiet peace.

"She was oftentimes administered unto, but received no permanent benefit; the best of medical aid was called, but every effort proved of no avail; nothing could be done for her relief; and at no time during her sickness was there symptoms of her recovery.

"In the prime of her life she was stricken down and torn from us; her loss we deeply feel. A more affectionate wife, a better mother, and a kinder sister, we believe never lived. She was loved, respected and esteemed by all who knew her. She had friends, but no enemies. Her place is vacant and can never be filled."

Sr. Harriet embraced the cause of Jesus, February 28th, 1861; and died as she had lived, strongly devoted to the cause she had so espoused.

A discourse was pronounced at her funeral obsequies by Br. Alexander H. Smith, of Nauvoo, Illinois. The occasion was solemn, his remarks were impassioned and impressive; and the audience showed

their deep sympathy by their stillness and their tears.

Montrose, Iowa, Jan. 19, 1873.

At her residence in Carrollton, Carroll Co., Mo., January 17th, 1873, of pneumonia, Sr. CHARLOTTE WALKER, wife of Joel Walker, aged sixty years and nine days.

Sister Walker was baptized June 25th, 1871, by her son, Elder Robert L. Ware. She lived faithfully to the last and died without a struggle. "Blessed are the dead that die in the Lord."

At Drighlington, near Leeds, Yorkshire, England, July 11, 1872, of inflammation on the lungs, Br. DAVID LIGHTOWLER, son of Joseph and Martha Lightowler, aged fourteen years, one month and seven days.

At Montrose, Iowa, January 29, 1873, after a protracted sickness of bronchitis Elder FREDERICK BORLEY, aged fifty-nine years, eight months, and four days.

Br. F. Borley was a firm believer in the Latter Day Work; he was faithful in testimony, strong in faith, and full of good works. He was an effectual worker in the cause he loved; never swerving, but always ready for any duty that he was called to perform. He leaves a kind family and a large circle of friends. Br. Alexander H. Smith, of Nauvoo, preached his funeral sermon. Our Methodist brethren tendered us the use of their church; they were kind as they always have been to us. Br. Borley was resigned to his fate, and willing to depart when God should in his infinite wisdom call him home. He died, as he had lived, with the full assurance of a part in the first resurrection; his death was the death of the righteous. We trust his spirit now is joyfully waiting in the Paradise of God till Christ shall come in glory.

At Malad City, Idaho, November 24th, 1873, of scarlet fever, JENNETTE ELIZABETH EVANS, daughter of Edward J. and Ann Evans, aged eight years, eight months and eight days.

Service by Elder John Lewis.

At Stone Ridge, near Rochelle, Illinois, January 21st, 1873, Sr. MARY PIELLE, daughter of Elder John Landers, and wife of Robert Piele, Esq., aged twenty-nine years, eleven months and ten days.

She leaves four children, four went before. Her testimony, as stated to the attendant physician a few hours before her death, was, "All is square between me and the Lord;" a form of expression peculiar to her father's family.

At Galesburg, Mo., December 13, 1872, JAMES ELLIOTT, youngest son of George W. and Alice I. MARTIN, aged four months and eighteen days.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their mission.

Some one called Richard Steele the "vil est of mankind" he retorted with proud humility, "It would be a glorious world if I were."

Selections.

A Lost Race.

A correspondent—whose statement has since been verified—writing from one of the mining settlements on the shores of Lake Superior, says that the remains of a considerable number of ancient copper mines have been lately discovered on Isle Royal, in Thunder Bay, on the northern border of the lake, which exhibit undoubted evidence of having worked by a race of men long since extinct, and of whom we possess no knowledge save that left behind by such traces as are now being brought to view.

Shafts of considerable depth, filled and choked with the accumulated debris of ages, have been opened, and in penetrating to a depth of sixty feet, tools of wonderful workmanship have been discovered, together with charcoal remains, which mark the spot where skilled artisans formed, from copper, tools whose temper and durability would astonish the ingenious makers of the present day. Hammers and chisels seems to have been the principal implements for working this mine, which, together with fire, reduced the ore to a condition which rendered its removal in detail easily accomplished. Finely-tempered knife blades have been picked out of the pit, and granite hammers of such size as to require the strength of no ordinary man to wield successfully.

These discoveries, wonderful as they are, do not stand alone, nor do they present any new facts in relation to the people who formerly inhabited this continent. They simply go to strengthen the evidence that, centuries before the written history of America, powerful and civilized communities occupied every portion of its domain, who, disappearing, left behind them proofs of their progress in the arts and sciences, and their indubitable skill in architecture. For three thousand miles along the valleys of our great Western rivers, traces of towns and cities occur at intervals, together with the remains of large fortified encampments, which show, from their position and arrangement, that their builders were no mean adepts in the art of warfare. Vast tumuli, with the dead buried in a sitting posture, and at their feet shell unknown to this continent, exist by the hundred in the Ohio and Mississippi valleys.

In the dense Yucutan forests there are ruins of temples and palaces resembling in

solidity of construction, massiveness of materials, general design and execution, the ancient remains of the old Egyptian dynasties. Yet neither in Western America nor in Yucatan exists the faintest tradition as to that mysterious race which has left behind it the imperishable record of its genius and civilization. We can do nothing but conjecture. Pursue our investigations as we may, we are still led back to the starting point, with no more definite knowledge than when we set out. The thread is lost, never to be recovered.

It is a singular fact that thus far there has never been discovered upon any of the ruins, or in connection with the tools and war implements mentioned, any mark, letter, or trace, whereby any clue, either to the origin, customs, or language of this mysterious race might be caught or gathered up. In Europe the gradual process of development from a half-savage state to the high culture of the present day can be traced, stage by stage, and every distinct era marked by a definite date. But here the links that bound one generation to another have been abruptly severed, and the mound-builders of the Ohio, the architects of Copan and Palenque, and copper-workers on the shores of Lake Superior, alike lie beyond the reach of the historian and the speculations of the archaeologist.

The relics they have left behind them only serve to excite the conjectures of the curious and the investigations of the scientific. Possibly, in some yet undiscovered ruin or tomb, the key may be found to the problem which now puzzles the world; but then it is only a possibility. There is little doubt that the mystery will remain a mystery until the great day when the sea shall give up its dead and the past be stretched before us like a scroll.

A Brahmin's Testimony.

Mr. Chamberlain, of the Arcot (Dutch Reformed) mission, India, having secured the erection of a building for a free reading-room at his station, Mudnapilly, reports, in the "Sower," an occurrence of much interest, thus:—

"An incident occurred this (Wednesday) evening, which has made a profound impression on my mind. At the close of the lecture, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, farmers, artisans, officials, and students, and which I concluded with a short prayer, as I took my hat to come away, a Brahmin,

one of the best educated in the place, arose and politely asked permission to say a word. He said:—

"Behold that mango-tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself, or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones, from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs, and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, "If I am barren no one will pelt me and I shall live in peace?" Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again is it pelted, and broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, *like the mangotree, to bear fruit for the benefit of others*, and that though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen; but he was not discouraged. He started a dispensary, and we said: Let the Pariahs take his medicines, we won't; but in the times of our sickness, and distress, and fear we had to go to him, and he healed us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of med-

icines has not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals which were inaccessible to us before, but which help us now to keep up with the world around us and understand passing events; and he has placed here tables to write on, and chairs to sit in, and lamps for us to read and write by in evenings. And what does he get for all this? Does he make money by this free reading-room? Why, we don't even pay for the lamp-oil consumed night by night as we read.

"Now what is it makes him do all this for us? *It is his Bible.* I've looked into it a good deal, at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity, and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence, and cleverness, power? It is their Bible that gives it to them. And now they bring it to us and say; "This is what raised us, take it and rise yourselves." They do not force it upon us as the Mohammedans used to their Koran, but they bring it in love, and translate it into our languages, and lay it before us and say: "Look at it. Read it. Examine it and see if it is not good." Of one thing I am convinced. Do what you will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land." —*Missionary Herald.*

"What Does He Do for A Living?"

"What does that young man do for a living?" is the common inquiry, as some foppish well-dressed individual passes by. "Nothing—at all," is the frequent reply. "But what supports him in his extravagances?" None can tell—but we, being a Yankee, have the privilege of guessing.

That young man that dresses in broad-cloth, carries a cane, and is so extremely polite to all his acquaintances—especially the ladies—is the son of a man in moderate circumstances, who finds it difficult to sustain himself with a moderate income—His son wishes to be a gentleman, and lives without labor. The father in his folly refuses to put him to a trade, or send him to work on a farm, hoping that something may turn up by-and-by, when business will be better, for his son to obtain a good

living without work. He is now obliged to dispense with the luxuries of life—perhaps with some of its comforts—for his son to keep up appearances, and get into good society, as that kind of company is termed, where young men have nothing to do but to dress according to the latest fashions. He is quite independent, and uses language to his seniors that might be considered uncourteous in a king. He faces all classes and conditions without a blush, and dares look with contempt on the honest apprentice, whose generous soul would outweigh a thousand as light as his own. The companions he chooses are like himself, puffed up with vanity, swelling with importance, and who make a pretence of doing something, by occasionally visiting a lawyer's office, to read a page or two of Blackstone. The end of such a youth it needs no prophetic vision to see. "It is as plain as the way to market," as Dr. Franklin would say, that he will turn out a low, despised, and miserable tool. Perhaps the Penitentiary will bring him up—perhaps the gallows. But if he escape these, it will be to hang like an incubus on those of his friends, who, for pity's sake, have not the heart to send him where he deserves.

Words of Wisdom.

Nobody ever did anything in the best way, if he did not love to do it.

Do with thy might what thou findest to do, for in the grave is no device.

Blessed is he that doeth all things to please and honor God, for he shall be filled with light.

Blessed is he who labors to bring forth *my Zion* in the *last days*, for he shall be filled with the Holy Ghost.

Blessed are they who are willing and obedient, and who endure the trials and temptations of mortal life, for they shall obtain an immortal crown, and enjoy the fruit of the vine, and joy unspeakable through eternal day.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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THE WEDDING GARMENT.

"But when the king came in to see the guests, he saw there a man who had not a wedding garment. And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen; wherefore all do not have on the wedding garment.—*Matt. 22: 11-14, I. T.*

EDITOR HERALD:—This scripture came forcibly to my mind one morning not long ago, and caused a series of reflections, some of which by your permission I desire to present to the readers of the *Herald*:

It appears from the reading that the Savior had been giving a parable illustrative of the time of His second coming; when He will come to be united with His saints, to be glorified in the same; and called it a "marriage."

The Revelator was permitted in heavenly vision to view the time, and he describes what shall take place when this "marriage" is consummated.—"Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints, and He saith unto me, Write Blessed are they which are called unto the marriage supper of the Lamb, and he saith

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unto me, These are the *true sayings of God.*" It is evident by the reading of the context in both scriptures that the parable of the King's Son, and the Marriage of the Lamb, seen by John, both allude to the same event.

How often do the saints pray that they may be prepared for, and be permitted to enter into the marriage supper of the Lamb! It is truly desirable. It is the goal at the end of the race here. It is that happy period of time to which the eyes of all the people of God are directed; both the living and the dead. It is the time when the poor humble saint of God expects to be delivered from his poverty, and with all the meek to inherit the earth—the time when the saint of God rich in this world's goods, as well as in heavenly things, expects to reap the reward, receive the interest of his money expended in relieving the poor and distressed, and in otherwise lending his money to the Lord in this state of probation—the time when the faithful servants of God shall reap the reward of their labors; "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord—the time when the slothful servant, who begins to eat and drink with the drunken, and to smite his fellow servant, and says the Lord delayeth his coming, shall have his portion with the hypocrites, where there shall be weeping and gnashing of teeth—the time when tyranny, misrule and

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oppression shall cease from off the face of the earth; when wars and tumult and everything that is the effect of misrule shall cease, and the reign of peace and righteousness be established, and men shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; nothing shall hurt or destroy in all God's holy mountain.

Truly my dear brethren and sisters this is a time greatly to be desired, and my prayer would be that all may have the unspeakable happiness to enjoy all that is in store for the faithful children of God.

It is to encourage all of my brethren and sisters not to treat lightly their position of sons and daughters of God, but to strive for this great reward that I now essay to write. But brethren and sisters, I perceive from the circumstance of the one not having on the wedding garment, and being cast out, and from the saying of the Savior: "For many are called, but few chosen; wherefore all do not have on the wedding garment," that there is a great danger although having been called to a membership with the people of God; having a name and place among them, of our not being chosen, of our not having on the wedding garment. If you will read the 9th and 10th verses of the 22d chap. of Matthew, you will find that the servants went into the highways agreeably to the command of the Lord, and they bid as many as they found. You will find that all that they found were lawful guests; had been made so by coming in obedience to the command of the Lord through His servants; but at the time of the King's coming he saw one who had not on a wedding garment, and his portion was appointed among those who weep and gnash their teeth; and the circumstance of this one not having on a wedding garment, brought forth the saying of the king, "For many are called but few chosen; wherefore all

have not on the wedding garment."— We see that there is not only one spoken of as having not on the wedding garment, but according to the language of the Lord many will not have it on, and to this agrees the parable of the ten virgins, and other scriptures we could name.

But brother do you mean to teach election and reprobation as the Calvinists do, that a part of the saints will be elected, or chosen, independent of their actions; while the other part will be condemned independent of their actions? O no, dear brother and sister! all that are called have the privilege of being chosen, and having on the wedding garment. It is not that God chooses any independent of their actions, but that the actions of the saints causes their choosing. Wherefore all do not have on the wedding garment."

We read in the 19th chapter of Revelations, 7th verse, that the *wife hath made herself ready*. We here perceive that the people of God, the church of God, the bride, the Lamb's wife, has to make *herself ready; adorn herself* as a bride for her husband; put on the wedding garment, and if she should not choose to fulfil these conditions, then will she be cast out not having on the wedding garment; and consequently is not chosen. We who are called ought to be at work preparing ourselves as the bride putting on the wedding garment. Let us enquire what that garment is.

To me my dear brethren and sisters the enquiry is one of paramount importance. The garment that will secure my permanent acceptance with the Great King, not only at the festivity held at the union of our Savior with His people on the earth in the Millennial reign, but to all eternity afterwards, is of priceless value.

Well then do not keep us longer in suspense; tell us what it is. I refer you to what I have already quoted from Revelations 19th, "For the marriage of the Lamb is come and His wife hath

made herself ready. And to her was granted to be *arrayed in fine linen clean and white, for the fine linen is the righteousness of saints.*" Here then we have it made known what is the wedding garment. It is the righteousness of saints, and as the Bride has to make herself ready, we have to adorn ourselves with righteousness. It will not do to fold our hands because we have been baptized into Christ, and say all is well, I am numbered among the people of God, I am safe, and think there is nothing much else to do. The race for eternal life is but just begun! We have to clothe ourselves with righteousness!

The apostle John says, Little children, let no man deceive you, he that doeth righteousness is righteous as He (God) is righteous. Paul says, Romans 1 & 17, "For therein [in the gospel] is the righteousness of God revealed through faith on His name; as it is written the just shall live by faith."

It is evident from these and other scriptures that this is a state of probation for us to prepare ourselves for the presence of the Son who comes to reign in righteousness; who then by His instructions and guidance, in the Millennial reign will prepare us for the Father's presence.

Well, having obeyed the first principles of the gospel, we can be said to be in the gospel, (or in other words in the kingdom of God upon earth), and are entitled to the name of just, or justified by faith in Christ and obedience to His law; and by our faithfulness in keeping the commandments of God we manifest our faith in the same, and the righteousness of God is revealed, and in proportion to our faith in these revelations we yield obedience and clothe ourselves with His righteousness, and greater revelations are given, till we are prepared for His coming, having on the wedding garment. Then my dear brethren and sisters, if we are earnest for our soul's salvation, we will

lay aside every weight that would hinder us in this race.

We all know our own failings the best, let us attend to them alone, and see that we overcome our own, and then we will not have time to notice our brother's failings; and by so doing we will be better able, by having more time, to come to our God for the clothing of righteousness that we need. The cloth is furnished by the Bridegroom; we have to make and clothe ourselves with the wedding garment; and that God may help us so to do, is the prayer of, Yours, etc.,

E. STAFFORD.

ABINGDON, ILL., 28 Jan., 1873.

THE SEER WAS RIGHT.

"May God defend me against my friends; against my enemies I can defend myself."

The above is rather a profane sentence, but I think I've read it somewhere, and it was forced upon my mind recently by hearing some brethren regretting the folly of the early saints in voting as a unit, and finally in bringing out a candidate of their own for President.

Now I have an idea, but do not know that I can express it clearly, that although the gospel is the same in all ages, and the principles of truth, right and justice are self-evident and eternal, yet circumstances render a course right and proper at one time, which at another time and place, and with other surroundings would be very impolitic, if not sinful; and therefore, before we sit in judgment upon the acts of others, we must make due allowance for the surroundings.

As to the propriety of the saints voting as a unit, I will only say that it depends upon what issues are at stake; for though great and good men may differ upon political economy, or the best means of advancing the material interests of the nation, I cannot see

how men who have received the spirit, which guides into all truth, can differ on points which involve public morals and common honesty; hence I think it the duty of the saints to vote as a unit for the candidate who is pledged to advance these principles, and if no such party exists, it is their duty to make one, even if it consists of less than a dozen voters.

At the time the saints brought out a candidate of their own, no such party existed, and so far from blushing at the folly of the Prophet, I am proud—no, that is not the proper word—grateful to God as the author, and Joseph as the humble instrument of raising the standard of liberty, and being the first candidate for President who unequivocally proclaimed justice superior to law; the rights of man more sacred than the rights of states; and the elevation of the poor, down-trodden and oppressed, erring, suffering humanity, more worthy the consideration of statesmen than party creeds or constitutions. Hence, far from admitting that the prophet was altogether wrong in dabbling in politics, I take the other extreme, and say that he would not have done his duty as an American citizen, a friend of humanity, and a servant of Him who said, "Seek diligently for wise and good men for your rulers;" had he not taken precisely the course that he did, even if the attempt was a failure. It is better to fail nobly in a good cause than to succeed in a bad one. But he did not fail, no truth is ever lost nor good deed thrown away.

Hope may be deferred till heart and brain grow sick with waiting, and the originator of great reforms may die in despair, but his work will follow when he is dead, and thousands will rejoice in the light who have despised the torch-bearer.

Slowly, but surely our people are being educated up to his standard, and one by one our laws have been changed so as to square with the ideas of justice set forth in his proclamation of princi-

ples. What our people learned slowly and painfully after wading through seas of human blood and years of suffering, He told them by the still small voice of inspiration; but they could not, or would not hear.

We are, doubtless, bad enough yet; but we are, I think, progressing. The world moves, in more than one sense, and while I am sure that the principles which the seer set forth will save the nation, if she is saved at all, I see more than a glimmering of hope that this nation will be preserved as long as we have any use for it. For, if repentance secures the mercy of God, and if true repentance is to cease to do evil and learn to do well, this nation has, in part at least, repented, and is growing in grace and the knowledge of the truth that "honesty is the best policy."

With regard to the Nauvoo Charter, and the Nauvoo Legion, I know but little; except that most of the saints of the Reorganization consider it to have been altogether wrong; but if so, considering the circumstances, they were errors for which they may well be excused. "They can be meek that have no other cause." When we are surrounded by honest neighbors we need no bolts or bars; when protected by just laws and just judges, we need not defend ourselves; but were we robbed a few times of every thing that renders life tolerable, and driven out houseless, homeless, ill clad and hungry, to seek an asylum wherever we could find it; and petition to every functionary from the private judge to the President of the United States, only to be told that to redress our wrongs would be *unconstitutional*, I think, dear, peaceable brother, you would begin to reason something after this sort: "Well, it may be my duty to bear every cross; to submit quietly to poverty, imprisonment, or death; but to sit tamely by and see my children murdered because 'they will be Mormons,' or sent hungry and shivering into the street; or see my daughter, or somebody's daugh-

ter, robbed of that which is dearer than life, is not in accordance either with the letter of the law, or the spirit of the gospel."

That evil grew out of their military drill, is sadly true; but evil sprang up in Paradise.

The fact that the Nauvoo legion turned out the secret and murderous Danite, no more proves that such was the intent of its founders, than the facts that most of President Buchanan's cabinet betrayed their trust, and many who were educated at West Point were leading rebels, proves that Buchanan had no right to have a cabinet, or that West Point is a bad institution and should be abolished.

MORMONIA.

JOHN THE BAPTIST.

Why was John the Baptist a bright and shining light in his day?

Ans. Because he came in literal fulfillment of prophecy, and because he could answer properly the questions that the people put to him; besides uttering other prophecies relating to his own time of life, all of which were fulfilled satisfactorily to the people.

The question arises, Why is any man now a light in the world? Is it not for the same or similar reasons as that which made Moses and all of the prophets, lights, each in their day?

What prophet was it, or what minister of God was it, and who was he, or who now is he, that God owns as His messenger, who cannot tell as John did, by the plain letter of the prophets, who he is, and what particular prophecy on record describes his person, character, and mission.

That man who cannot answer such questions as these properly, is not a light in the world, and ought to be known as a blind guide, if not a wicked impostor.

I mean by answering these questions

properly, that he shall be able to show as John did, by the plain letter of the inspired penman, that he is the voice that was to be proclaimed, and that this is the very time when, together with the unfolding of the immediate future, as the holy scriptures have described it.

For it should be borne in mind that notwithstanding that John was so great a prophet in his time, yet the least in the coming kingdom should be greater than he. Also that the holy book calls for another voice to be proclaimed in the wilderness saying, "come out of her my people," and this "voice" was to be sounded in that wilderness of the people when John the Revelator was taken by the angel to look upon that great woman full of names of blasphemy. Need I stop to prove that if that was indeed "blasphemy" to say they were Jews when they were not, then it would be equally as blasphemous to name any body of people a church of Jesus Christ, when it was more properly but one of the "Synagogues of Satan."

But if any enquire now, "Who art thou," or what prophecy of the scripture dost thou come before this generation in fulfillment of, I answer as John did, I am sent to proclaim to God's people in spiritual Babylon that they are required to come out of her, lest they "be partakers of her sins and receive of her plagues."

Better by far to stand alone, than to hold fellowship with, and help to support that great and abominable church, which God has decreed so soon to destroy. Yes, by plagues, by famine, by pestilence, and the sword. God's people can be and will be delivered, even in the midst of Babylon, but they must separate themselves from all fellowship with any one of those blasphemous names of which she is full. "Orthodox" Catholicism, and "orthodox" protestantism, is heresy to the extreme. For true orthodoxy is to them all a perfect stranger. Bible orthodoxy is

to them what it once was to idolatrous Israel, when they left the true sheep-folds and followed false prophets and hirelings, who divined for money, and who taught the precepts of men instead of the commandments of God. Their damnation now slumbereth not.

Ask now of one of those professional divines of whatsoever name or order, "who art thou," and in fulfillment of what particular prophecy dost thou come before this generation; and what better answer could be given than that which is already described in holy writ, viz: "Men have procured us to themselves, having itching ears, and we are now doing the work of turning their ears away from the truth unto fables, so that they will not endure sound doctrine." Ask one of them to interpret one unfulfilled prophecy relating to future events, and you may go from one divine and reverend to another in vain, throughout the whole body of what is claimed as part of or as the whole of orthodox sectarianism, including with it both the mother of harlots, together with her daughters. Try it who will, for this has been proved, and can be again, by all who are willing to "prove all things," and despise not prophesying, as the gospel enjoins.

Not long since, the writer of this article was present to witness with what spirit a Baptist divine was possessed, in calling to his, and the bystanders attention, how he despised the very idea of any man or woman having a vision or revelation in this enlightened age.— "Latest news from heaven," said he with a hearty laugh; as though no more "news" could come from that quarter. Is not such conduct and such taunting language like that which ever has and still does "despise prophecy," and quenches the Holy Spirit. He was not speaking of Mormons, but of one Mrs. White, of Battle Creek, a Second Adventist, of whom it is said, she has many visions, some of which she has published in a book.

And does it not show that such min-

isters are infidel toward those prophecies now penned by prophets and apostles relating to the latter days or "last days"? For by those prophecies the Spirit of God is promised to be poured upon all flesh. And the consequence is to be no matter of sport and hilarity, especially to the ministers of Christ, but handmaidens, with old men, and God's servants generally, were to be possessed of just such exercises and religious experience, as that Baptist hireling made a subject of derision to the vain ones. No wonder that he was not acknowledged as one of the servants of God by the Spirit's operations.

The present state of society is written down by the holy watchmen of former days, and those who cannot read it, nor know of this present time who they are nor what part they are acting in the great drama of life, need not attempt to unfold the immediate future. Better blush and be ashamed of profound ignorance, than to laugh at visions.— For the Bible speaks of a time when there was no open vision, during those many centuries while as yet the Bible was not complete, but only from time to time being written as God willed, and the consequence was, similar to these times, such as sectarian delusions, every man left to do what seems right in his own eyes. What bright and shining lights in this world must they be who can neither divine correctly nor give a correct interpretation to any one of those prophecies which relate to the future. Verily they cannot belong to those of whom the Lord said, the least one is greater than John the Baptist. For nothing is more evident than the fact that the greatest divine now in what is denominated or acknowledged as part and parcel with christendom, is by far inferior to John, so much so that not one among them all dare speak a prophecy beyond the capacity of a parrot, or one who repeats from his superior what he understands not. O, what darkness now covers the earth.

X. Y. Z.

THE EARTH, AS WE FIND IT.

BY ELDER PETER CANAVAN.

[CONTINUED FROM PAGE 102.]

In examining the Scripture evidence thus far, it will be noticed that there is nothing contrary to the globe theory when rightly understood. The waters are gathered to one place. "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

The firmament or heaven surrounds the gathered waters whose office is to keep the matter from the matter, or "divide the waters from the waters." Water being in the primitive sense nothing more nor less than a combination of matter. The dry land was brought forth from the water. Gen. 1: 9. Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the firmament of heaven. Gen. 1: 20.

A piece of silver may be held in solution; to the uninitiated it may appear only as water; produce a piece of common salt, chloride of sodium; throw it into the liquid and mark the result, a whitish substance is immediately precipitated, which if held in the sunlight becomes purple. The chlorine in the salt has an affinity for the silver with which it unites; heat is then applied which causes the chlorine to pass away into another element and so the silver is left alone.

Here then we see how a hard metal may be brought out of a watery element by means of subtile agents known to man. We can very readily understand then the meaning of the term waters as used in connection with the creation. The gathering together of the waters was not called seas until after the dry land appeared. The dry land is called Earth, and the gathered waters Seas. Prior to this the dry land and the seas being united are called waters; the earth being without form and void.

As the waters or the matter was di-

vided by the firmament, by far the greater portion was kept above the firmament. The waters under the firmament being but a moiety of all the waters spoken of. Let there be a firmament in the *midst* of the waters, does not mean that the firmament was placed in the *middle* of the waters. A person may be in the *midst* of a church, or congregation, without being in the *middle* of either.

Then reasoning by analogy; if there are other heavens there are also other bodies or abodes; whether for man in his carnal or spiritual state; whether for persons, places of probation, or abodes of happiness, is immaterial to the present issue.

That there are such bodies, is in the province of astronomy to prove; and the Scriptures are in accord with the same.

"In my Father's house are many mansions: if it were not so, I would have told you."—John 14: 2.

Here then we see that the mansions in our Father's house are not limited to a few. The Savior says plainly, "If it were not so, [that there are many], I would have told you."

In the fragment called the Book of Abraham, as translated by Joseph Smith, the martyr, from the papyrus found on a mummy, we are told, (I quote from memory), that the Lord taught Abraham the science of astronomy. We are also informed that there is a central or governing planet called "Kolob."

This agrees with recent discoveries in astronomy. One, Maedler, discovered that our solar system is moving round a point in the direction of "Pleiades," or the "Seven Stars," requiring an immense time to perform a single revolution.

This may be where the planet "Kolob" is situated; and it may be the location of the "heaven of heavens." And there may be a significant meaning in the question propounded to Job by the Lord; Job 38: 31: "Canst

thou bind the sweet influences of Pleiades, or loose the bands of Orion?" and Hipparchus built upon his foundation.

The "story in Genesis" has been made a witness in the case, and its testimony is in harmony with the testimony of the sciences of astronomy and geology of the present day; and if it does not actually prove that the earth is a globe, it certainly does not disprove it.

There are some things proved by it, however, which sweeps off some of the plane theory's foundation; that is, that there are no "vast seas" above the firmament; that there are no lights set in that firmament; and that the day was unmeasured as far as the fourth day, certain according to man's measurement.

It was not until the fourth day that the lights were set in the firmament of the heaven. Their office was to give light upon the earth; to divide the day from the night; to be for signs and for seasons, for days and for years.

In the "beginning" then, cannot mean the beginning of time, but the beginning of the work.

Moses must have known something of astronomy as it was known to Abraham, the first real astronomer; for the Lord taught Abraham the science. See Book of Abraham. Abraham taught it to his children, no doubt; and they taught it to the Egyptians; and from there other nations received it.

The Chinese were acquainted somewhat with astronomy, but may not have learned it from that source. It is said that there are authentic records which show that they calculated eclipses two thousand years before Christ; they were also acquainted with the "polarity of the needle" at a very early period, but we do not learn that they looked upon the earth as a vast plane.

The Abrahamic system is no doubt the same as the solar system; but there has been a period in which the science was allowed to die out, showing plainly that instead of progressing, it retrograded from his day, until Thales re-

ceived it in Greece, and Pythagoras and Hipparchus built upon his foundation. Again it was allowed to die out, as it were, and again revived by Nicholas Copernicus, a Polish philosopher, about the year 1500. After Copernicus, Galileo, who invented the telescope about the year 1610. Then Newton, Herschell and others who have materially aided the progression of the science.

Astronomy has had its "ups and downs," its advocates and its enemies; but as a science it still shines with its bright light, and the world moves on unmindful of the talk upon its face that it does not.

Astronomers of the present know nothing of the Book of Abraham, as translated by Joseph Smith, the martyr; and they know nothing of the planet Kolob; this being the case, is it not singular; to say the least of it, that the researches and investigations of the one should coincide so nearly with the record of the other.

I have already carried the investigation of the "story in Genesis" to a greater length than I had intended, and as I am satisfied that the "story," as it is called, has not detracted aught from, or conflicted with the sentiments of modern astronomers with regard to the earth's rotundity, I feel that a position has been gained on the side of truth.

It may be well enough to examine some other portions of the Scriptures that are said to be against the "globe theory."

We are cited to a passage in the Bible: Jeremiah 31:37:

"Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel."—*Herald*, page 679, vol. 19.

The writer remarks:

"If the globe theory be true, Latter Day Saints can, in no better way expose their duplicity, and rank themselves with dupes and impostors, than by preaching the return of Judah and Israel."

What a conclusion to come to! It certainly looks as if the remark was made at random. Who can see anything in this quotation that relates to either the plane or the globe theories at all?

If the earth is proven to be a globe, does it necessarily follow that its foundations have been searched out beneath?

If the earth moves in harmony with the rest of God's creation, does it prove that the heaven above has been measured?

Astronomers may come very near telling the true height of the firmament by observation; and suppose they could tell to the inch, would that make a measurement of the heaven above? Certainly not; for, as we have seen, the firmament is not the heaven above, but heaven; and in it we move every day. This may appear strange to some, but it is true, that while we are upon the earth we are in heaven, but not the heaven above.

Of the heaven above, "the vast beyond," astronomy is yet in ignorance. Nor does any of the sciences lay down any rules whereby the foundations of the earth may be searched out.

Man has conjectured as man will; and I cannot see why any one of the present day cannot conjecture still.

David, the "sweet Psalmist of Israel," sang of the earth, that it was the Lord's, and the fullness thereof; the world, and they that dwell therein. "For he hath founded it upon the seas and established it upon the floods."—24th Psalm.

Did David compose this Psalm to establish a theory? I presume not. Probably had David known how his song would be construed by some who should live upon the earth three thousand years after him, he might have hesitated to sing.

Again he sings:

"And the channels of the sea appeared, the foundations of the earth were discovered; at the rebuking of the Lord, at the

blast of the breath of his nostrils."—2 Samuel 22: 16.

Did David compose this to prove that the foundations of the earth were discovered? Verily, no. Why does he make use of such language then? Because he was Israel's poet, and he loved the Lord; and like other poets, being gifted with his "ideality large," he conjectured and sang.

The question is asked:

"Why then does the present system of astronomy make the declaration, 'That the land is of a globular form, with an outer hardened crust, and an internal sea of liquid fire.'"—*Herald*, page 679, vol. 19.

If the present system of astronomy does make such a statement as a *bona fide* declaration, it certainly has transcended its bounds as a science. I would like to know where such a declaration was made; for astronomy, as I understand it, has nothing to do with the interior of the earth, whether it is a sea of liquid fire or anything else. It only has to do with the earth in the capacity of a planet; its movements, form, and the relation it bears to other bodies. All that is shown upon the surface of the globe relating to these things may come within the science of astronomy, for astronomy consists of "facts and figures;" but the within must be mere conjecture from the outward appearances of the earth's surface. For no mortal has ever been to examine the interior of the earth; and I am of the opinion that no one ever will go.

The idea of the interior of the earth being a sea of liquid fire is older than the present system of astronomy.

Hell has been associated in our minds with the lake of fire and brimstone; the location of which is supposed to be in the nether parts of the earth.

The existence of volcanoes, earthquakes, boiling springs, &c., helps man to form such conclusions. Tradition has also handed down the existence of a lake or sea of fire in the heart of

the earth. The Scriptures are not behind.

"Son of man, wail for the multitude of Egypt, and cast them down, even her, and the famous nations, unto the nether parts of the earth, with them that go down into the pit. * * * The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword, whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth."

If the earth were a plane the graves could not be in the *sides* of the pit, but would be on the *top*. Neither could his grave be *about* him, but *above* him.

Where then is the nether parts of the earth? Evidently in the centre. That this centre is a sea of liquid fire, I do not affirm nor deny. I will leave that for others to speculate upon. I have served a purpose in taking the "saddle" off from astronomy and putting it where it belongs, and with that I am content.

Since no one, be he astronomer, astrologer, geologist, or other scientist, has been able to measure the heaven above, or search out the foundations of the earth beneath; it will be safe for Latter Day Saints to preach the return of Judah and Israel, without the risk of being ranked among "dupes and impostors," although the globe theory may prove to be correct.

All Latter Day Saints profess to believe that Joseph Smith, the martyr, was a true prophet, and that he was inspired to translate the record known as the Book of Mormon. In that book a true prophet of the Lord makes the declaration that it is the earth that moves and not the sun.

In the *Herald*, page 431, vol. 18, a modern professor tells us, "It [the

earth] is only a stationary and irregular plane, over the face of which, the sun, moon, and stars revolve."

Here are two statements; they are diametrically opposed to each other. Which of these statements shall we accept?

If the earth is proven to be a stationary plane, then Nephi, the son of Helaman, ranks as a false prophet and teacher; as one who does not seek to promote the truth. See *Herald*, page 430, vol. 18. And in consequence of this we cannot accept any of his teachings.

If the teachings of Nephi, the son of Helaman, be false, we lose our confidence in the entire book as a standard of truth, and on these grounds the book is of no more value to the Latter Day Saints, and ought to be discarded.

This is a worse dilemma than preaching the return of Israel and Judah, if the earth is a globe; for it strikes at the foundation of the faith of all true Latter Day Saints.

For my part, if I had no knowledge of the subject whatever, and there was no other testimony to be had but the simple statement of Nephi, the son of Helaman, and the more elaborate one of "Plane Facts," I should receive the prophet's statement as my standard in preference to anything else; because I believe the Book of Mormon to have been brought forth by the power of God; and I believe the Lord would not permit a falsehood to come forth as a truth. When I, as a Latter Day Saint, think differently, I shall consider I have denied the faith.

This one passage being directly to the point is worth more to the Latter Day Saint than a dozen of indirect ones.

A quotation from Rev. 7 : 1, is said to prove that the earth is a plane, having length, breadth and corners. *Herald*, page 681, vol 19.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth,

that the winds should not blow on the earth, nor on the sea, nor on any tree."

This being a vision, the apostle, in relating it, conveys to the mind of the reader what he saw, using language best suited to the common ideas of the period in which he lived. In making use of the term four corners, he made use of a common phrase, as also he did when he spoke of the four winds. And no doubt if the apostle were to relate to us of the present day the vision, he would say that he saw four angels stationed at four parts of the earth having power over the winds.

He could with as much propriety say he saw four angels standing on the four corners of the earth, as a person living in New York or London might say he could see ships coming into port from the four quarters of the globe.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. Rev. 20: 7, 8.

The four corners may be represented by the north, south, east, west, which are the cardinal points.

Those of the present day who are satisfied that the earth is a globe may be found using the very same terms that the apostle John uses. It is not uncommon to hear people talk of the four quarters of the earth; and not fifty years ago, there used to be a question propounded at school, like this:

What are the names of the four quarters of the globe? Answer.—Europe, Asia, Africa, and America. More recently, among geographers, the word *divisions* has superceded *quarters*, it being found necessary to classify Australasia and Polynesia as divisions.

So then we see there is nothing proved from what John says about the earth; for it is possible he may have known that the earth is a globe, and yet have made use of such words as *quarters* and *corners*.

But if it is as the brother asserts, that this passage, Rev. 7: 1, and other

passages of Scripture are evidence that the earth is a plane, with length, breadth and corners; it cannot be possible that the earth is a plane with a centre, the north; and a circumference, the south. *Herald*, page 651, vol. 18.

That a circumference is something without corners we have no need to go to "Webster" for; for if we have any doubts about it, the brother himself removes them by an illustration. On page 651, vol. 18, he says:

"The hands of a clock furnish a convenient means of illustration; the cross or T on the hands may represent the ship, the hand itself the meridian, the turning post, the northern centre of the earth, the circumference of the dial, the southern circumference, or the south."

Here we have a distinction with a difference. It certainly is a novel way of proving the earth to be an *irregular plane*. If both statements are correct, its irregularity cannot be questioned.

Before leaving the subject of "Scripture testimony," I will reproduce a portion of what has been given in a former *Herald*, page 557, volume 18, article, Form of the Earth, with regard to the earth rolling on her wings; since a misconception has been placed on the meaning of the quotation as there given, by a writer in the *Herald*, page 709, vol. 19.

As I am responsible for their making that quotation, I wish to place myself aright before the readers of the *Herald*. It reads:

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon her light by night, and the stars also giveth their light as they roll upon their wings in their glory, in the midst of the power of God."—Doctrine and Covenants.

It was not, nor is it now considered that this is a proof that the earth "rolls over and over like a ball rolled upon the ground," as Br. T. W. S. remarks; but it was, and is, considered a proof that the earth moves; and it must be so considered by all who believe that Joseph Smith the martyr was a pro-

phet, and that he received this revelation from God. The language of the revelation is plain and unmistakable.

"And again, verily I say unto you, I have given a law unto all things by which they move in their time and their seasons, and their courses are fixed; even the courses of the heavens and earth, which comprehend the earth and all the planets. Y—Doctrine and Covenants.

Is not the earth to be considered among all things that move? If the "courses of the heavens and the earth are fixed," does that mean that they are stationary? If it does I confess my ignorance. I am of the opinion, but my opinion may be wrong, that the words, roll, move, and courses, cannot in any sense be made to mean stationary.

The Book of Mormon and the Book of Doctrine and Covenants are two witnesses to the earth's moving. "In the mouth of two or three witnesses shall all things be established."

It is inconsistent for believers in these two books to seek to prove the earth to be a stationary plane.

Strike out the revelation from the Book of Doctrine and Covenants, and the testimony of Nephi, the son of Helaman, from the Book of Mormon, and then you may, by a little adroit handling of the rest of the Scripture, make it appear that the earth is any thing else than what it really is—a globe—until then it cannot be done by Scripture testimony.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable ness, neither shadow of turning."—James 1: 17.

TO BE CONTINUED.

S O B R I E T Y .

"He shall separate himself from wine and strong drink."—Numbers 6: 3.

We are not among the number of those who regard an occasional drink of wine or beer as incompatible with a

christian life, or with the calling of a minister even; for the reason that we were not aware that our Lord has ever expressly forbidden such indulgence; nor do we know that it is in the power of man to add to or diminish the commandments. But we do know that such indulgence, except for good and sufficient reasons, is not only unwise, but very prejudicial to one holding church membership; because it is loitering in too close proximity to the enemy's lines, a thing that a prudent soldier will not do, unless by special order. A brave soldier may at times reconnoiter the enemy's camp for the purpose of gaining an advantage, but not where there is all danger to himself with no possibility of benefit to his cause. Nor is bravery in such direction a christian trait, for what saith the divine word? "Come out of her, oh, ye my people." "He that thinketh he standeth, let him take heed lest he fall."

There are a great many examples in sacred writ of good men being overcome by the use of wine. There have been numbers out of count of such examples within our own recollection in the church of Christ. Much of the best talent in the church has been sacrificed on the altar of Bacchus.

We regard strong drink as the most formidable weapon the enemy of souls has ever wielded against the church, polygamy not excepted.

Our text is a part of the charge delivered to the Neophite on his joining the Nazarites, a very strict sect whose object was to attain to perfection. They were not satisfied with simply keeping the "law," but wished by acts of voluntary homage and duty to manifest to Almighty God that they loved as well as feared him. Thus did they seek while in the flesh to imitate the angels, who anticipate his pleasure ere it is expressed.

Does that young man just forming an appetite for liquors, tell us that he thinks he does well if he keep the

commandments? So, too, do we think. But can you not set your mark higher? Every army has its veterans, every nation its statesmen, and every good cause its heroes. But at present there seems to be a drouth of apostolic heroism in the church.

Can you, like the young man that came to our Lord for counsel, say that you have kept all the commandments from your childhood up? Then be not like him, when the way of perfection is pointed out, turn your back on the brightest jewel in earth or in heaven. Mat. 19 : 21.

Some divines have thought that the tree which brought the downfall of our first parents was none other than the vine. Certain it is that since the deluge, the vine, though slender and contemptible when compared with the giants of the forest, has wrought more woe to man than all other sylvan inhabitants combined.

But, dear reader, we have other, though lighter reasons why we shun drunkenness. Would you have them? Then here they are:

1 We have no inclination to get drunk.

2 Drunkenness is expensive; we cannot afford it, and we are too proud to spend other people's money.

3 Drunkenness destroys health; and we prefer health to sickness—a long life, to a short one.

4 Drunkenness impairs the intellect, of which we long since discovered that we had none to spare—certainly not so much that we need treat the devil to relieve us of any of it.

5 Drunkenness destroys character, always exciting feelings of contempt or pity; in preference to which we choose love and respect.

6 Drunkenness is displeasing to Almighty God, whose greatness commands reverence; his wisdom, our homage; his beneficence our gratitude, and his unbounded love, all the affection of which our poor heart is capable. We cannot afford to offend him by

casting from us his benign gift—our reason. X. A.

LOVE.

BY HENRY BAKE.

Love is one of the attributes of the Deity, and forms a part of his divine nature. It cannot be said that mankind is truly happy without this divine attribute dwells in them. It is a key by which the true followers of Christ can always be known. It is one of the fruits of the Spirit, and is possessed by all who keep the commandments of God.

Jesus says, "If ye love me keep my commandments."—John 14 : 15. Evidently showing that we cannot love God without keep his commandments.

Again :

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13 : 34, 35.

The apostle John says:

"Beloved let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John 4 : 7, 8.

An exemplification of love is seen in the Savior when he was nailed to the cross, when in the agonies of death he exclaimed, "Father, forgive them; for they know not what they do."

According to the teachings of our Lord and Master, and his beloved disciple, it is necessary that we keep the law of God, before his love can be perfected in us.

"But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."—1 John 2 : 5.

Will the love of God cause us to speak evil of and persecute our neigh-

bors, because their religious belief differs from ours; or because their actions do not agree with our feelings? Verily no. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."—Rom. 12:10.

Will the love of God prevent us from administering to the wants of the poor, the sick, and the needy? Verily no.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue only; but in deed and in truth,"—1 John 3:17, 18.

Will the love of God cause us to be lifted up in the pride of our hearts, above our fellow man, because of our wealth, or our learning? Verily, no.

"Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him. For all in the world, that is of the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of my Father, but is of the world."—1 John 2:15, 16.

Will the love of God be with those who pervert the gospel of Christ? Verily, no.

"For though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

And finally, will the love of God dwell in those who contend on points of doctrine? Verily, no.

"And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, who is of the father of contention, and he stirreth up the hearts of men to contend with anger, one with another."—Nephi 5:9.

When we feel tempted to speak evil of our neighbor, or harbor within us any feelings of hatred or malice, let us remember, that 'God is love.'

When men speak evil of us, persecute and despitefully use us, let us ob-

serve the injunction of our Savior, 'pray for them.' Then the love of God will be in us, which will bring peace and joy to our souls, and we can truly say, that we have a conscience void of offence towards God and man.

The love of God casteth out all fear, hatred, malice, and evil speaking; enables us to be humble and meek, and to seek to win souls unto Christ; creates within us a desire to strengthen the weak, and administer to the wants of the sick and needy; and in fine, enables us to observe the 'golden rule,' do unto all men as we would have them do unto us. In none of the conditions of life should love be more manifested, than in the family circle.

Where the spirit of peace and joy should abound,
And strife and contention never be found.

Then husbands love your wives, and anticipate the wants of your families; pray in your families, that your wives and children may be blessed; train up your children in the gospel of Christ, and be an example in meekness and love, then the Holy Spirit will be your companion, and you will be filled with the love of God.

Beloved saints, there is a great work to be done previous to the coming of our Lord Jesus Christ—the gospel must be preached in all the world for a witness—the saints must be gathered to Zion—Zion must be redeemed and built up—the Jews must be gathered to Jerusalem. Then I ask, is it possible that we can be instruments to perform this great work, without the love of God dwells in us. Let us be guarded in all our actions, and strive to keep the commandments of God, that we may establish Zion; then we shall realize the words of the poet,

"As himself each loved his neighbor,
All were of one heart and mind."

Health and strength are comforts that money cannot buy; they are something which God alone gives.

Friendship is the shadow of the evening, which strengthens with the setting sun of life.

"STEPPING STONES."

Dear Herald:

I have often seen in my journey through woods, villages, and on the out-skirts or suburbs of cities and towns, stepping stones put at proper distances across brooks, creeks, &c., to enable persons to get over. And had there not been stepping stones across the river of trouble which I have passed through, I should have been drowned long ago; but thanks be to God there are three,—prudence, patience, and prayer. By the first, we shun many a trouble which overwhelms the careless and giddy. By patience we get over those troubles which God sends to prove and to try us; for God will have a tried people, and though the waters may rise high and we be ready to sink: still the believer finds a firm footing in prayer and a refuge in the ark, (Jesus.)

Dear readers, perhaps in your journey through life you will have to pass over the river of trouble; may you then seek and find these safe stepping-stones—prudence, patience, and prayer. But, remember, you must have all three. One, or even two of these stepping-stones will not carry you over the river without the third. The last is most important of all. Without prayer you will neither be prudent nor patient. It is prayer that sweetens duty and solaces care. Prayer is the breath of the soul. It brings us into communion with God. It is the work of the Holy Spirit to teach us to pray aright. Behold he prayeth is the first mark of the contrite soul brought to Christ to seek forgiveness of sins and renewal of life in the Divine image.

May God inspire us never to neglect prayer, and the more we live daily in prayer, the more we will be able to call on God in the time of our trouble: and He will hear us.

In conclusion; saints, pray for your elders. Elders, priests, resolve to be

shepherds to your flock; preach the gospel in simplicity and its truth, and extend your ministrations to the fire-side, and to the chamber of sickness; to the poor and needy: and you need not fear the rivalry of the eloquent and learned preachers of the day. The inventions of men are transient, but the word of the Lord endureth forever.

Yours, WM. STREET.

THE GENERAL TOPIC.

Though a man should gain the whole world and lose his soul it would be of no profit, is the substance of some of the Savior's teachings, which shows in a word that the salvation of the soul is the principal thing to accomplish in this probation, and is or should be the chief topic of every professing christian. Again; Jesus taught by way of commandment, "Lay up treasures in heaven;" and James testifies that they who convert sinners, save souls, and hide multitudes of sins. These sayings show why that salvation should be the principal topic of converse, of thought, and deed of every one who believes in the Lord, and loves His truth; for by so doing we not only encourage others but ourselves also; not only to live for a better life to come, but we at the same time are storing up treasures and pleasures to enjoy through life eternal, and are the means of helping one another to do the same.

W. C. L.

By obedience to, and obiding in the gospel law of Christ, individual self-control can then be enjoyed. *First*, by diligence to gain wisdom and understand to grow in faith, we are able to add virtue. *Second*, by faithful performance of duty we add knowledge. *Third*, by using the light or spiritual influence given, like strengthening food in payment for such efforts, we are then able to practice moderation to add temperance, patience, godliness, brotherly kindness and charity, and thus secure an earlier and greater salvation than many will do.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., March 1, 1873.

THE affidavit of the appointment of Trustees, and the Articles of Incorporation, as adopted by the Semi-Annual Conference of the Church, at Council Bluffs, Iowa, September, 1872; and as also adopted by the Church at Plano, October 21st, 1872, were filed in the office of the Recorder of Deeds, in Kendall Co., Ill., on the 5th day of February, 1873, and the Church is now an incorporated body.

The several branches of the church are by the terms of the constitution, parts of the general body corporate; a record of their organization on file in the office at Plano, or in the hands of the Church Recorder, is evidence of their connection with such corporation.

The property of the church held by the several respective branches, becomes the property of the body corporate, and the title should be made to the Bishop in trust for the church.

While the Bishop remains a faithful man to his office, he remains the trustee; but when he becomes unworthy of trust, the church should impeach him and appoint another.

We must learn that our duty to the well being of the whole body demands of us a hearty, unreserved approval and sustaining of each other; but that sustaining must only be in good and correct acts; if our public servants prove to be weak, inefficient, or unworthy, we should suffer no false delicacy

to prevent us from abasing them if guilty of wrong, or of choosing more earnest, stronger, and more efficient men to occupy their places. Right minded, unselfish, true men will not object nor be offended if others are thought to be more efficient; those who love self more than the good of all, or who love office for office name, will as a usual thing be partially unfit for great trusts, and will be wounded if others are preferred to themselves for those trusts.

Now that the church is in a condition to begin to carry on its temporal affairs with *legal* safety to the people's moneys, we hope that those who are able and have the disposition to help the store house and treasure chest, will do so.

The history of the early christians, as handed down to us by well accredited tradition, shows that hundreds gave their earthly substance that the work of the church might be carried on, and those really needing aid could know where to apply, with reasonable certainty of receiving it.

Men of other faiths are giving their labor, their time and their means in liberal supply, that the work of those faiths may not be crippled for want of the sinews of war.

The saints have long wanted, (so they have said), to become one; and roods of paper have been written over; and thousands of cubic feet of breath have been expended to lay before the saints the beauties, and glories, and grandeur of this condition of oneness when it should be arrived at; but the number who have really schooled themselves into the condition of

temper to become one is impracticably small. The usual understanding with the majority of those loud-est in their professed desire to become one is, that others shall become one with them, not that they shall become one with others. Thus their whole theory is a failure because of a lack of practicability.

The church is now *legally* one, every branch of it has a legal unity with every other branch; and that legal unity is, as we understand it, in accordance with the spiritual law given to the church for its guidance, found in the Book of Covenants. It now remains for us to avail ourselves of that legal oneness to the enhancement of our spiritual unity and the advancement of our spiritual interests.

Those who now feel like it can make a consecration "with a bond and deed that can not be broken." The church itself in its corporate existence can receive gifts, donations, consecrations, legacies and bequests for the specific uses of such purposes as such things may be devised for; and when properties are so devised and so used it is an irrevocable deed—it can not be broken.

We often hear of "one mighty and strong," who shall do wondrous things—as a man—no one believes that he is, or is to be other than a man. In what is his strength to be? His own person or the prestige of his name?

Is he to do a work so wondrous that it is to be outside of and independent from the one great work of God, and still to be held accountable by and to that work? Is it to be a strength inherent in himself, or the reflected strength of another? Is there any-

thing stronger than *Truth*, the Truth; God's word, the Word; the Word which giveth life? He then that abideth in the word, the truth, is strong—"mighty and strong."

In unity of the truth there is strength. This unity of truth is only to be found developed and developing where men say, "I am *desirous* and *willing*," and are performing. "He who saith he loveth my work and my cause, and who doeth nothing to establish my cause and do my work, shall not have peace in eternal life;" saith the spirit.

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor key stone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab, is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed, the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished,—if needs be,—by power. There is no power that will ever do this but the power of truth, the unity of the truth;

unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down, by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a band mighty and strong.

So shall we be spiritually one as we are now legally one.

NOTICE.—A Day of Fasting and Prayer. It is our request that the churches of the saints observe Sunday, March 30th, 1873, as a day of fasting and prayer; that the Lord may be with his people in spirit and power during the sittings of the conference in April next. And said day is hereby appointed as such day of fasting and prayer.

JOSEPH SMITH,

Pres. of Church.

March 1, 1873.

BR. SAMUEL POWERS, of Beloit, Wis., of the Quorum of Twelve, passed over the river of death into the spirit land on Monday, the 17th of February, (as we suppose), and his mortal remains were laid away in the cold, still repose of the grave, on the 19th.

How sternly does death gather in the loved, the trusted, tried and true.

How pitilessly he takes father, mother, brother, sister, wife, husband and friend, leaving aching hearts to cherish sad memories of those gone before.

We received a telegram to attend his obsequies, but was prevented from doing so; which we can only regret.

Br. Powers was one of the best and ablest men of the church; or in the north-west. A man full of the tenderest solicitude for the good of the human race; loving and kind. His rest must needs be glorious.

BR. STEPHEN MALONEY lately forwarded to us a letter written from the Cherokee Nation, by Br. Walter McDaniel, in which the information is given that Br. Joseph Robinson, for a number of years an inmate of Bishop I. L. Rogers' house, and for a time a part of our household at Plano, died at the house of a friend, name not given, somewhere a few miles from Br. McDaniel's, on the night of October 11th, 1872.

Br. Robinson had gone into the Cherokee Nation, ostensibly sent by a conference of those saints at Independence, Mo., under the presidency of Elder Grandville Hedrick; but had become satisfied that he was in the wrong, and had written to us confessing his wrong, since which time he had tried to do what he could for the work as we hold it. Since receiving that letter no news had reached us of him or his whereabouts, until Br. McDaniel's letter came. Thanks, brothers McDaniel and Maloney.

Br. Robinson was a very eccentric, but a good man. To him this world's goods had but little attraction; and with his means as he earned it he was

lavish in relieving and helping those he thought needing help. He was impatient with the lazy and the proud, and this made him sometimes say sharp things; but he was faithful and honest, simple minded and trustworthy. So pass away, one by one, those we have known and loved. "He sleeps well, after life's fitful fever."

THE minutes of the European Mission General Conference of October, 1872, now received, and on sale at fifteen cents per copy. Send in your orders.

SR. CATHARINE WHITTAKER, of Osseo, Wisconsin, writes:

"We take the *Herald*. O how I do love to read them, for from them we learn how God's work is going on. It is almost three years since God in his kindness restored me to health, by my obedience to the gospel and coming into the church of Christ. I praise God for health and the light of the gospel. While I lay sick, my daily prayer was, that God would show me the true light of the gospel. I was confined to the bed eighteen months; God in his kindness gave me health—the best health that I have had for thirty years. And it is my desire to be a true saint in this life, so that I will be ready when he calls for me."

WE are out of the large sized Hymn Book. We are having an edition of the small one bound. Expect to have them in time for the April Conference.

BROTHERS John Smith, John Gilbert and A. J. Cowden are pushing the temperance cause in Fall River, Mass. May success attend them in their good work. Thanks to them for the notice of their meeting held on the 16th of February. There should be a more

active prosecution of the work of temperance in the churches.

Drunkenness and the virtues of christian character are not found as companions in the same person. When the demon of drink enters in the Spirit of Christ and his peace go out.

THERE is an infant republic in Spain. King Amadeus, finding that now, as well as ever, "Uneasy lies the head that wears a crown," abdicated the throne; leaving the fickle inhabitants of that sunny land to govern themselves.

There is not much confidence expressed that the Spaniards will be able to establish the principles of a republican form of government securely enough to make the experiment a success.

WE have lately received two hundred copies of the Book of Covenants, bound in sheep, a good edition, which we offer for sale at one dollar and twenty-five cents, by mail, prepaid.

THE Utah question is again being agitated in Congress. It is quite doubtful, however, if any decisive action is reached this session. What the action will be when any is had it is pretty difficult to determine, from present indications. From past experiences, we might conclude that the definite consideration of the matter will be staved off.

Exact justice to the few would be mercy to the mass; if punishment could be made to fall on the specially guilty.

We believe that those who have defied the law should be made to feel

the majesty of the law; but those who have been made the innocent transgressors of the law, by those who should and did know better, might well be considered as entitled to clemency.

WE visited DeKalb Centre, DeKalb county, Illinois, and preached twice on the 16th of February, morning and evening, to quite good audiences.

Sr. Page, the widow of Elder John E. Page, took occasion from our visit to Br. Russell Huntley on business, to ask for and procure the use of the Advent chapel for the meetings.

We were pleased to have an opportunity of speaking a word for the cause. We enjoyed a good liberty of thought; and we hope good was done.

GERMAN leading men seem to have fully determined that the Jesuitical influence of Catholicism shall be removed from Germany.

Two men, Henry and Alexander Cairnes, sons of our one time Br. Andrew Cairnes, were burned to death in their own house, near Des Moines, Iowa; while striving to save the lives of their children. The fire is said to have been purposely set by a man by the name of DeLong, in revenge for some fancied wrong received at the hands of the two brothers.

Our sympathy is extended to the father of the men; may time comfort him in hope.

AN eating house, a place of resort much frequented, at Smyrna, on the shore of the Gulf, lately fell into the sea, drowning some two or three hundred people.

PLEASE order no more of the large edition of the Hymn Book. The edition is exhausted.

Correspondence.

BANDERA, Bandera Co., Texas,
January 25, 1878.

Br. Joseph:

As I have got into Texas at last, I will give you and the saints a brief description of the journey, and the present aspect of affairs. In company with Bro. G. H. Shell, I left Brewton, Alabama, on the 8th inst., at 12:45 P.M., on the Mobile & Montgomery R. R., for Mobile, New Orleans, etc. We reached Mobile at about eight o'clock Wednesday night, and left in a few minutes for New Orleans, on the N. O. M. & T. R. R., reaching there at about twelve o'clock at night. We took lodging for the small portion of the night that was left, at the City Hotel.

We purchased tickets at Mobile for Galveston, Texas, paying \$25 apiece for the same, but could not get our baggage checked, but were informed that we could get it checked on the train before we got to New Orleans. So in course of time a transfer agent came around and wanted to know if anybody wanted baggage checked to hotels, etc.; we then had to go through several cars while in full motion, to the baggage car, and identify our trunks, and got checks for Galveston by paying fifty cents apiece to "Mr. Transfer Agent."

Leaving New Orleans at 7:30 A.M. on Thursday, we crossed over the Mississippi to Algiers, where we took cars on "Morgan's Louisiana and Texas R. R.," for Brashear City, on Berwick Bay, which place we reached about 11 o'clock.

We saw some fine orange groves along this road, some trees were loaded with fruit, and they looked beautiful, as some of the oranges were green, some partly green and partly yellow, some all yellow, some orange color; as they were in different stages of ripening.

We saw some very large sugar plantations, with the buildings and apparatus for making sugar and molasses; but we soon got into a low swampy country, where we could see nothing but trees, brush and ponds; this continued for the most of the way till we got into the neighborhood of Berwick Bay. There was however several small towns along the road, located near rivers and bayous that ran into the gulf.

Arriving at Brashear City about 11 A.M. we went on board a fine-looking and staunch steamship named "S. S. Whitney," and were soon on our way to the Gulf, and Galveston. The fare from Orleans to Galveston—first class—\$18, including state room and meals. They gave us dinner, supper and breakfast, and of as good a quality as can be found in the first class hotels; the food was plentiful, of great variety, and excellently cooked; the waiters were attentive and obliging, and every body felt at home. The officers of these boats are very kind and courteous, and every thing is done that seems to be needed for the comfort and convenience of the passengers.

Fortunately, we had quite a smooth sea, and although we sailed and steamed from about noon till half-past six Friday morning, yet I believe none of the passengers were sick.

We left Galveston for Austin at 12:45, via Houston & Galveston R. R. to Houston, and then by the way of Houston & Texas Central to Hempstead, where the branch road to Austin begins. We had to take a second-class car from Houston to Hempstead, although we and others had first-class tickets.

In going from Galveston to Houston we passed over between three and four miles of tressel work, over the waters of the bay. The water appeared shallow—about six or eight feet deep at the most. A good deal of prairie land was seen along this road. At several points a number of tame deer were seen feeding on the prairie.

The "innumerable herds of cattle feeding on the plains," I have not seen yet,

anywhere from Galveston to Bandera Co. I have seen a great many more cattle and horses and sheep together on the prairies of Iowa and Illinois than I have seen here at any time.

Well, we got to Hempstead about ten o'clock at night, and having found the location of a good lodging place, from a gentleman on the cars, we soon were comfortably lodged in the Texas House, kept by Mrs. Moore.

About ten o'clock next day, upon the arrival of the morning train from Houston, we took cars for Austin, the capitol of the state of Texas. There were a large number of legislators on board going to Austin, as the legislature was to convene on the Tuesday following.

After being delayed at the Brazos River some four hours in consequence of the railroad bridge being washed away, we reached Austin about nine o'clock; we stopped at the Railroad House, close by where the train stopped; we occupied a small room in company with five others, including one "colored gentleman."

So many were going to San Antonio, and the regular stages had stopped running, as all of the horses were sick, we had some difficulty in getting a conveyance, and finally had to take a "ranch" wagon, (a common farm wagon), and pay \$11 for eighty miles ride. We were anxious to get through, as we learned that the hacks and stages going towards Bandera would leave on Tuesday, (if at all). After trying several times to get a place to stop at night, we had to camp out with only a thin wagon cover to lie upon and cover with; not being used to this I took cold, which on Tuesday brought on a fever which ended in a severe dysentery, from which I am not yet fully recovered.

We reached San Antonio about half-past seven Monday night, making nearly a week in getting about 850 miles; all the way by rail and steamboat, except the 80 miles from Austin to San Antonio. We put up at the Braden House, on Market street, where we stayed from Monday night

till Saturday noon waiting for some chance to get to Bandera county. We had quite a comfortable place at the Braden House—good beds, first rate board, and reasonable rates.

About two o'clock on Saturday last we were enabled to leave San Antonio for Bandera county, with several ox teams of five yoke each, belonging to Schmidtke & Hay. Mr. Hay is a member of the church. We reached here Tuesday evening, coming about fifty miles in three days and a half, and camping out three nights. We left Brewton on the 8th, and reached here on the evening of the 21st—900 miles, and about two weeks on the journey—including four and a half days in San Antonio.

We started with about \$138 between us, Bro. Shell having about \$84, and I \$54. We arrived here with a dollar and a quarter, he having seventy-five cents, and I fifty. We have not seen all the "scattered sheep" that we came to hunt yet; some live about ten miles from here. There are but few in the town—mother Hays and her sons, George and Alexander, and the wife of George. Up the river are Bros. Balyntine, Sutherland, and others; Bro. Sutherland I have seen. Mother Hays is alive in the work, zealous, and well read in the doctrine of the church, and is well liked by all. Bro. George is engaged, in company with Mr. Schmidtke, in running a saw and grist mill, a store, a hotel, and a number of mule and ox teams in hauling logs to mill, and shingles to San Antonio, and elsewhere, and flour also. His mind is pretty much occupied with the affairs of the world, but I trust that he and others will be awakened up to more earnestness and activity in the cause before our labors close here. Bro. Alexander seems to be more interested, and will, I trust, become useful in the vineyard.

The saints here have passed through much to try their faith and patience.—Mother Hays, particularly, passed through much of the trials and temptations of the church in the days following the murder of the Seer.

They came here with Lyman Wight in 1854, and were visited and baptized into the Reorganized Church in 1865, by Elder Hugh Lytle. I believe they have had no preaching since. The officers of the branch, (excepting a priest, who I learn has never acted in his office, through want of confidence in himself, and perhaps lack of trust in God), removed to Kansas, and the organization of the branch was broken.

There are, as I now learn, some sixteen or seventeen persons who have been baptized, and are connected with the church, in this neighborhood. There is a man here who has not identified himself with us, who claims to have been baptized in 1831 or 1832, and ordained an elder in 1840, but has lost his license. As there are none here who know of the fact of his ordination, and his license being lost, I cannot recognize his claims; his name is Meacham Curtis; but I will learn more of the matter, and also a history of Lyman Wight's movements and teachings by the time I write again.

TUESDAY, Jan. 28th.—I spoke twice on last Sunday; had quite good congregations, attentive, and apparently interested. At night there was quite a number of Polanders out; I believe they understood the discourse in a goodly degree. I have an appointment for to-night, but the weather is very cold, we are experiencing what is termed here a "norther;" it is blowing very hard and snowing quite liberally; the ground is pretty well covered.

The people are exercised in mind considerably about the raids that the Indians are making into this neighborhood. Within about three weeks they have murdered a number; two men, Germans, about twenty-five miles South of here, close by Quihi; and since, on last Friday, a widow woman named Moore, in her house, about ten miles north-west of here, and within a few hundred yards of where some of the saints live; and last Saturday they killed a man named Stephen Ray, and his wife and child in their house on the Gaudaloupe River, about eighteen miles North of here.

In the latter part of last week they killed several Mexicans, east of here some twenty or thirty miles. They passed within four miles of here, and left two ponies that they had stolen, and which could go no further. They steal all the horses and mules they can capture, and run them off to Mexico and trade or sell them to the Mexicans, but while the scouts trail them to the Rio Grand (pronounced Reo Grande) they are not allowed by our government, or that of Mexico, to cross over to capture their property. These Indians are mostly Kickapoos, and many of the *tribe* called Mexicans, and a portion of a *tribe* called fugitives from justice, thieves, murderers, etc., and some deserters from the U. S. Army, for members of all these tribes have been caught in the guise of red-skins.

It is supposed that those that are Indians are from the Kickapoo reservation, from which they have been kindly permitted to wander to hunt buffalo, deer, etc., and they are hunting them in the manner above described.

The U. S. forces in the few forts on the extreme frontier, are too few in number, and too indifferent to everything but their own safety and comfort, especially the Negro portion of them, and too ignorant of the country, (as most are eastern men, and but few if any natives of Western Texas). They therefore do nothing, comparatively. The scouts who are hunting them are the citizens, who are compelled to leave their families unprotected from the raids of other bands, while they chase the rascals to recover their horses, and such prisoners as they take. The people are disheartened at the apathy of the general government, and its consequent failure to provide sufficient protection. Yet they are too brave and determined to be butchered in their homes by these hordes of savages—these real and bogus Indians; and so scouts are out in various directions, yet their homes may be burned and their families murdered while they are off doing what the soldiers are paid to do, but it is not the men but the officers, who are

mostly to blame. There can be a regiment or more of men born and raised here, and others who are thoroughly acquainted with the country and Indian ways, who would gladly take the field; but they want to fight their own way, and under their own men, but the government will not have it so, but they must march and fight according to the regular army rule, and battle under U. S. army officers. But the citizens here are unwilling to sacrifice their lives in such a foolish style of warfare as this order of things would bring to pass. And to be killed, or fight in self-defence, and in every style, is the alternative; but I must close or miss the mail. Pray for us, for we are all in danger. More anon.

T. W. SMITH.

MORRISONVILLE, Illinois,

Feb. 3, 1873.

Br. Joseph:

I have not been well for some time, and as there is no elder near to administer to my relief, by the laying on of hands to heal my afflictions, I will call on Brother Joseph to administer to heal my afflictions by prayer and faith where you are, believing it can be done as well as if you were present, believing our Spirits to be one in Christ; so with faith administer, and the prayers of the saints avail much. The rest of the saints are well, and we are still improving, although under heavy persecution. We retain our position under the glorious gospel banner that shall wave in triumph over the world.

I want some elder to come and preach here in this vicinity. I will assist all I can in the good work. I think there might be some good done here. Brother Richard Groom did well in preaching the gospel, and would have stopped longer, but was called away. There are some who say that they believe that he preached the gospel; also some say that Brother Powell preached the truth; so much, so good. Let some elder come and continue the good work of the Lord, that we build up the holy church and Zion on earth,

that Christ will come and receive us as his kingdom. So let us labor, and let us live in the hope of the glories of God that will be revealed when our Savior comes to reign on earth with the redeemed of Israel. Your brother in Christ,

J. G. EMMONS.

ROCHELLE, Feb. 3d, 1873.

Br. Joseph.

Please mention in the *Herald* the death of Mary Peile, wife of Robert M. Peile, and daughter of John and Christiana Landers. She was born the 3rd day of February, 1833, in the County of Leeds, Canada West; she was baptized at twelve years of age in the Bureau stream, in Bureau county, in this State, by William Smith, brother of the martyred prophet, and was rebaptized by Elder H. A. Stebins, into the Reorganized Church of Latter Day Saints. She lived from her childhood loved and respected by all who knew her. She died, full in the faith of a glorious resurrection, on the 14th of January, 1873, of consumption, and was at her death, 39 years, 11 months and 12 days old. As ever, your brother in the Lord,
JOHN LANDERS.

INDEPENDENCE, Jackson Co., Mo.,
February 11th, 1873.

Br. Joseph:

On leaving St. Joseph, January 16th, I went to Lee's Summit, fourteen miles south-east of this place, where I remained till January 29th.

During my stay I organized a branch, which now numbers ten members. It is probable that a few more will be added to the branch at an early day.

J. N. Burton, it was told me, had been seeking to establish his favorite system of "free love," in this vicinity, and in Cass Co., and it is said he succeeded to some degree, though not with any who united with us.

His name has become the synonym of villainy here, as elsewhere.

I reached this place, (Independence),

on the 30th of January, and was warmly greeted by many. Mr. Hedrick's church has dwindled down to "a little few," and a goodly number of those who were once associated with him, received us with much joy.

Mr. Hedrick, by what he called revelation, told his flock, and "the rest of mankind," in 1864, that the awful calamity of war and famine would come upon the people of the Northern States, "beginning" in 1871. That *at that time* the sword would "fall heavily" upon the people, and that famine would *quickly follow*. Most of people think there is a slight mistake, at least, in this matter. But, there are a few, those who claim to have remarkable good eyesight, who profess to *see* that the revelation is fulfilling beautifully, and precisely. They claim that the "awful calamity of war" began with the *riot* between the Catholic Irish and Orangemen in New York City. Ain't that sharp! If this were not quite enough to establish the prophecy, they no doubt could refer one to the dog fights down in Pat. Burns' famous "Rat Pit," in the same city! They might do so with equal good sense. As to the famine, they say that was not to begin in the same year, but may come any time between 1871 and 1878; yet the revelation says it, as well as war in the Northern States, was to begin in 1871.

Their gathering movements, like their revelations, have proved a miserable failure. The most of those who gathered here under the advice of Mr. Hedrick and his fellows, are disappointed, and nearly disheartened. They have lost largely in property, and would gladly be back where they came from. Most of those who have bought property here, paid far more than they could sell for to-day. In some cases, I am told, they could not get now, more than two-thirds the prices they paid.

Prices of real estate in this county, soon after the close of the war, ran up to very high figures—wild prairie in some instances being held at from \$40 to \$60 per acre—twice their present market value.

The Lord has said to the saints that they should patiently wait for the gathering till all things were properly prepared, (D. & C. 63: 8; 57: 6; 58: 12). The Lord does not promise to gather the saints till the time when His indignation is "poured out without measure upon all nations."—D. & C. 98: 4. And in the same paragraph it is said that when they gather, they will "build up the *waste places* of Zion." We are furthermore told, that the redemption of Zion "cannot be brought to pass until mine elders are endowed with power from on high." D. & C. 102: 3. And in par. 9 of the same section, we are told that before the gathering takes place, the "army" of the Lord, the saints, is to "become very great," and be "sanctified" before the Lord. If the people had *believed* and heeded these sayings, it would have saved them thousands of dollars, besides a great amount of disappointment and disgust. God has commanded the saints to search the commandments given through Joseph, the "Choice Seer;" and in doing so lies their security and success. This fact they must learn, even if it is by *what they suffer*.

Jackson county, at present, is a hard place to make a living in. It is not near so good as the majority of counties in either Iowa, Eastern Nebraska, Illinois, Michigan, Indiana, or Wisconsin. There is but little enterprise or thrift, as compared with what is seen in the localities cited, except it is in Kansas City, and its immediate vicinity.

It is still a land of violence. Society is not, generally, good. Man killing has been of frequent occurrence within the past few years, and there are many "Bush-whackers" still in the land.

There are a few excellent saints in and about Independence, and Lee's Summit, and there are some who profess to be saints, whose words and deeds are a disgrace to anything called religion.

I held a few meetings here, and there are twenty-five or thirty who endorse our church organization and doctrines. Many things connected with our society, includ-

ing doctrinal matters, had been grossly misstated, and unfairly commented on, by the leading Hedrickites. My chief efforts, at first, were to set ourselves right in those matters, which we did to the joy and satisfaction of many. Some who had once been in fellowship with us, acknowledged, with weeping, how greatly they had been deceived by their false statements. But enough on this point. It is useless to brandish a weapon over a dead carcass.

I made a flying visit to "Rush Bottoms" and saw the few "Josephites" who were living there. Old Br. John Lawson had just left there. Sr. Noble and family told me that he tried to insinuate himself into their good graces as a "Josephite elder;" But they remembered to have seen in the *Herald* a notice, silencing him. On their speaking to him in regard to it, he sought to avoid it; but he at length acknowledged it, and then began to pour forth a volley of abuse upon the heads of the church, when Sr. N. quickly checked him, telling him he should not vilify the brethren in her house. Soon after he took leave for more congenial fields. He should be disfellowshipped at once, except he repents of his present wicked course.

Dr. Wm. E. McClellin is still living at Independence. He is just about as singular and peculiar as usual. But this is not to say that he is the same *now* that he ever was before. It is commonly reported, (indeed, I saw it in a letter from him, while in Mercer Co., Ill., last November), that he has now a new hobby. If he lives, it *may* last him till May day.

I see by an old number of the "ensign," as also by the Rigdonite publications for 1845, that, by revelation, he took a great work on his hands, at the Rigdonite conference of 1845, at Pittsburgh, Pa. It was no less than his entering into solemn covenant to carry the bones of Joseph M. Cole to Jerusalem, and there to deposit them with the bones of Joseph of Egypt! By railway and steamer he could make the trip in only a few months, and at no very great cost! But where are the bones of

Br. Cole? Are they prepared for transit to the land of the patriarchs and prophets? Are those bones ready, fully fixed to "sweetly sleep" in the tomb of the great Egyptain "Apophis!"

We read of "Japhet in search of his father," and shall we soon hear of the doctor in search of his brother, Cole! The doctor claims to *know* a great deal, as has been seen in his late contributions to the *Herald*. The *quality* of his professed knowledge is a matter of serious question. He was once associated with Sidney Rigdon building up the church organized at Pittsburgh, Pa., and while thus engaged, bore his testimony of its being the work of God. In the conference minutes of that body for June, 1845, held at Buffalo, Iowa, it is said of him, "He then bore his testimony, and spoke of his *knowledge* of the truth of this work."—"Ensign," page 184. In the same place and at the same time, he said "he had seen the holy angels of God." I was told this past winter, while in Mercer Co., Ill., that he bore testimony to many in that county in 1845, that he *knew* that the "kingdom" organized by S. Rigdon at Pittsburgh, Pa., was accepted of God, for he said he saw the room filled with angels who bore their testimony to it with uplifted hands and loud amens.

At the Pittsburgh conference he accepted the Book of Doctrine and Covenants, (the whole of it), as a revelation from God. See "Ensign," page 183, also "Messenger and Advocate." Now, and for years past, he has been busy trying to throw discredit on that book. When was he right, and when to be believed?

He was associated for a time with Geo. M. Hinkle in building up "The Bride, the Lamb's wife," and he bore strong testimony to that being the church. See the "Ensign." After he came to Independence he wrote Martin Bear, of Mercer Co., Ill., that Mr. Hedrick was the man to lead the church, and, as usual, bore his *testimony*. It's a pity that this gentleman could not be saved from himself! Dr. McClellin's testimony against Dr. McClellin is doing

the Dr. a great deal of damage, and yet a fifth part is not told of his contradictory testimonies and doings. Some people here think him a monomaniac on matters of religion. Others think very differently.

Whatever may be his *real* condition, I only wish him well, as also all others who have sought to heap obloquy and discredit upon the Reorganized Church.

W. W. BLAIR.

FALL RIVER, Mass.,

Feb. 10, 1873.

Br. Joseph:

Yesterday was a happy Sabbath to me in various ways. It was a good day, and being in health and owing no one any malice, I passed through the day, I trust, with profit to myself; as I always mean to do if I live by God's blessing upon me; which blessing I have obtained in Fall River. I have steady employment in the Crescent Mill, and am respected by my employer, as a workman needeth not to be ashamed; and I hope also as a priest I may yet have a chance to work, which, thank God I do now by writing to my parents in Maine, of the good work in these the latter days. If I am hindered of working one way, why I can another. Respectfully, DEXTER F. COOMBS.

JEFFERSONVILLE, Wayne Co., Ill.,

Feb. 7, 1873.

Br. Joseph Smith:

We are not progressing as fast as we would like, and the main reason is because we think more of ourselves than we do of the work we are engaged in. The officers of the district are, I believe, with one or two exceptions, united, and the brethren, with few exceptions, seem determined to do all they can to advance the work. We are passing through quite a trial in this district, but I believe it will be a benefit to us in the end. We will learn, I hope, what foundation we are building on, in whom to put our trust, and that the law of God must be revered by all his people. I have an abiding hope

that all will be well. There are many, yet I feel I have nothing whereof to boast, calls for preaching throughout the district, and many are believing; some have declared their intention to obey. I am satisfied all that is needed is a united effort, and the work will move on. May the Lord inspire us all with the spirit of love, is the prayer of
G. H. HILLIARD.

MILTON, Santa Rosa Co., Fla.,
Jan. 28, 1873.

Br. Joseph Smith:

Since last writing you, I have been striving in my weakness to set forth the principles of eternal life, and advise men to walk therein. I have preached the word in six different counties in this state and Alabama; have baptized twenty persons into the church, one of whom has been called by the Spirit and ordained an elder, and now bids fair for usefulness. I have organized two branches of the church, one of which was at last report in a flourishing condition; the other is not doing so well, yet I am sure there are some good saints belonging to it. This is a brief account of the result of my labors outside the branch since May last.

I have exhorted the saints at every opportunity to abide the covenant they are under with the Lord, and have endeavored to teach them the law according to the best of my understanding. I have also been bold, yet careful, in discountenancing iniquity in all its variegated forms. In discharging all these duties, I feel satisfied that the Lord has assisted me by his divine Spirit; for which I feel to praise his holy name. I have had many, very many things to cheer, comfort and encourage me in the work; I have not felt discouraged, neither cast down; neither have I been wearied in mind, joint or limb. I mention this that it may possibly serve to strengthen others.

Last year being my first one spent solely in the ministry when I started out I did so at the refusal of seventy-five dollars per month, with house rent. I choose rather to labor without pay at my own expenses;

yet I feel I have nothing whereof to boast, only in the godness of the Lord; and while I have done but little, I know that but for his assistance I could not have done that little. It is due the saints here that I acknowledge the reception of some sixty dollars as donations from different ones towards the support of my family; for which I hereby extend my humblest thanks.

While I have no reason to look back with regret, my path has not all along been strewed with flowers, but has been interspersed with trials. One laboring in this section will meet some opposition from the world, yet not more than would be expected; and indeed, not more than I think is healthful. I believe a little outside opposition is good for the church to unite her members.

One of the most humiliating principles that the elders have to contend with is acrimonious dissension among members; the most aggravated form of which is a spirit of opposition manifested by some toward those whose duty it is to enforce the law. I notice with surprise that in some instances, officers who are prompt and strict meet with more opposition, even in the church than those who are less active.

Men and women having a degree of light sometimes seem to forget that to be the church of Christ they must partake of her principles; which to depart from is a forfeiture of their claims as citizens; and so forgetting, they oppose those who as true friends are striving to keep them in right ways, and cleave to those who through false delicacy or a man-fearing spirit will gaze upon them going down the precipices of destruction and not attempt to correct them. I consider it far better to tell a man of his faults in a brotherly spirit and probably reclaim him therefrom; than to stupify his judgment when the very arrows of destruction, the javelins of Jehovah are aiming at his soul.

Any way I glory in a man standing upon his principles, the more so if they are good

ones; and I believe the Lord wants such men as standard-bearers for himself.

The main object I have in writing is, that having been laboring some little for the church, I did not know but that she might want to know something of what I had done; especially that from my report her general authorities may gather some information concerning the condition of the work here, its needs, &c.

I think the work here is promising in some respects, while in others there is room for improvement. There are doubtless some good saints here who are willing to labor and sacrifice for the advancement of Zion's cause. There are far more of the Spirit and spiritual gifts being enjoyed now than heretofore; but in some of the branches old Lucifer has been doing his "level best" for some time, and has overthrown the faith of some. There is also a disposition manifest by those not of the faith to investigate our principles.

The mission of Br. T. W. Smith has been greatly blessed to the education of the saints here, more especially to the priesthood. He did me much good in advising, correcting and instructing me. It was with regret that I parted with him when he left us for Texas. He left a clear record and many warm friends behind. His mission is about ended in the South. Brethren who take his place, never mind the warm climate, many have survived it. I shall keep the field till April, then likely will have to stop awhile to provide the necessities of life for my family. I am glad to have the honor of remaining your brother in the new covenant,

L. F. WEST.

ROCKLAND, Knox Co., Maine,
Feb. 10th, 1873.

Br. Joseph:

The work is onward here. Great interest is being kindled. O, that some able man in the gospel would come to the rescue. "How can they hear without a preacher; and how can he preach except he be sent." There is more than usual in-

terest felt among the people now as this is the year that many think the Savior will come. At first they were sure he would come, but now they are not so sure. Perhaps I am over anxious in this matter, but when I see a people so eagerly grasping at every particle of light and inquiring where more may be found, it makes me long for some one holding the keys, and having authority to unlock the mysterious door at the entrance of the Kingdom. Brother Joseph should you know of any one coming this way, please ask them to stop at Rockland; enquire for us, where any elder shall be welcome as long as he will stay. There will be chances enough to preach, and I think plenty of hearers. May God be praised for all his goodness and bring us to praise him in his kingdom, is the prayer of your unworthy brother.

M. HOLLAND, JR.

Conferences.

Northern Illinois District.

Minutes of the Northern Illinois District Conference held in Plano, Feb. 8th and 9th, 1873, at 2 P.M. Elder E. Banta was called to preside, and W. R. Calhoun was chosen clerk.

Minutes of last conference was read and accepted.

Boone County branch reported by letter from Br. A. B. Alderman.

Janesville reported by letter.

Fox River no change since last reported.

Mission reported by letter.

Marengo branch reported by Br. Horace Bartlett, that there were but three there active members in the church. Prospects a little more favorable for a work in the future. There were some desirous to embrace the truth.

Br. Bartlett's report was received, but not as the report of the branch.

Br. Charles Williams, of Amboy, reported by letter; the letter was read.

Leland branch reported by Elder Oden Jacobs; no change since last reported.

Mission branch: no change. Elder T. Hougas reported.

C. G. Lanphear, S. Richardson, George Rarick, D. Powell, Joseph Morrill and P. Wixom reported. Reports approved.

Br. Bartlett was, by motion, requested to give to the conference an epitome of the history of the Marengo branch for the last three or four years. Br. Bartlett responded to request.

Sandwich branch reported no change since last reported.

An account due the *Herald* office for printing was presented as follows:

1869.	Dr.	
Jan'y 15, to Blank Reports and postage.....	\$1	50
July 19, to 400 rhymes.....	2	50
Aug. 17, to 250 Notices of Two Days' Meetings..	2	25
July 21, 1870, to Branch Reports.....		50
May 2, 1872, to 100 Circulars.....	1	25
Aug. 7, to 50 Preaching Notices for President...		20
Oct. 8, to Tracts, &c., taken by the President....	1	08
Dec. 2, to 8 Branch S. Reports.....		30
	\$9	58

It was moved to allow the bill and order its payment. Upon the motion the propriety of charging the district with the various items was discussed; whereupon it was moved that the items, 400 rhymes and the various items for blank reports be stricken from the bill and the remainder be allowed.

It was also ordered that the bill for the hymns be presented to the president of the Plano branch; and the bill for the blank reports be presented to the presiding elder of the district for payment.

On motion, a collection was taken up, the bill amounting to \$3.43 was paid, and an overplus of twelve cents was ordered placed in the Bishop's hands, subject to the order of the district.

It was resolved that the committee to procure a horse and buggy be continued, and instructed to secure the means and procure a horse for the use of the district as soon as practicable.

Br. Wm. Aldrich be released from serving on the above committee. E. Banta was appointed to act in his stead.

Evening session, Feb. 8.—Report of Plano branch was read. After which Br. Thomas Hougas spoke to the saints on the necessity of living up to the whole law of God. He was followed by Br. Sheen, who not only bore testimony to the truth of the gospel, but that God was not only speaking to the inhabitants of the earth by the voice of his servants, both now and in former days, but that he was speaking to us by the voice of earthquakes, tempests and tornadoes; by the voice of famines and great judgments of various kinds, saying, in tones not to be mistaken, repent, repent.

Sunday morning session, Feb. 9.—After singing, prayer was offered by Elder P. Wixom, sermon by Br. Joseph Smith, subject, Christ's question to the Jews, "The

baptism of John, was it from heaven, or was it of men."

Afternoon session at 1:30 P.M.—Br. E. Banta led in prayer. The sermon was by A. M. Wilsey; text, 1 Peter 4: 18, "And if the righteous scarcely be saved, where shall the sinner and the ungodly appear."

After singing; the 14th of Romans was read. Prayer was offered by Br. Thomas Hougas; sermon by Elder J. W. Mather, text, second Epistle of St. John, ninth verse, "He that transgresseth and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ hath both the Father and the Son." By the text the subject preached were the first principles of the doctrine of Christ, showing that by a strict conformity to the same, we shall be able to attain to a heavenly inheritance incorruptible, undefiled and fadeth not away. Br. Mather was followed by the president upon the subject.

Resolved that we adjourn to meet at Amboy, the first Saturday and Sunday before the full moon in May, (10th and 11th), 1873.

Northern Kansas District.

Quarterly Conference convened at White Cloud, Feb. 1st, 1873. Hugh Lytle, in the chair; J. W. Brackenbury, clerk.

Minutes of last conference received.

On motion, Chas. Herzing was released, and J. W. Brackenbury was chosen District Clerk.

Afternoon Session—Branch Reports.—White Cloud and Atchison reported; Benton, Fanning and Tarkeo, not reported.

Elders' Reports.—B. B. Brackenbury, D. H. Bays, Daniel Munns, A. Shaw, B. Banta, J. W. Brackenbury, and Hugh Lytle; David Williams baptized four; Br. Tyler baptized one. The above reports were accepted.

Resolved that in the opinion of this conference, the use of tobacco is hurtful to the physical constitution, and is unbecoming Latter Day Saints, and should be dispensed with.

Evening Session.—The time was spent in a testimony meeting.

Morning Session.—Opened by singing; prayer by B. B. Brackenbury. Preaching by D. Williams, followed by Brn. A. Shaw and H. Lytle.

Afternoon Session.—The sacrament was administered by Br. Middleton.

Br. George Gater (colored) was ordained a priest, by Brn. Williams, Lytle and Shaw.

Preaching by Br. B. B. Brackenbury, followed by Br. J. W. Brackenbury.

The first Sunday in April next was appointed as a fast day in the District.

On motion the authorities of the church were sustained in righteousness; also Br. Hugh Lytle was sustained as district president.

Br. George Gater (colored) received a priest's license.

Minutes were read and approved.

Evening Session.—Preaching by Brn. David Williams and D. H. Bays.

Adjourned to meet at the city of Atchison, at 10 o'clock A.M., May 3, 1873.

Nodaway District, Missouri.

The Nodaway Conference was held in the Freedom Schoolhouse, February 15th and 16th, 1873. W. Powell, president; James Thomas and R. C. Moore, clerks. Hymn 168 was sung; prayer was offered by Br. D. Fisher.

Branch Reports.—Allenville, 32 members; 2 baptized since last report. All in good standing.

Platt, 34 members; 1 child blessed; all in good standing.

Guilford, 22 members.

Elders' Reports.—R. C. Moore, W. Powell, D. Fisher, Ole Madison, A. Jacobson, C. Christian, M. L. Winters, C. Andreason, and A. Bearigo reported; James Thomas had baptized one and confirmed one.—Priest W. Hailey, reported; teacher W. H. Joie reported; and deacons A. Hailey and J. Nelson reported.

The saints enjoyed a season of prayer and bearing testimony to the truth; all felt well, and were willing to do all they could for the enlightenment of erring man.

Sunday Morning Session.—Sung hymn 986; prayer by Br. W. Powell; preaching by Br. D. Fisher, followed by Jas. Thomas.

Afternoon Session.—Sung hymn 929; prayer by R. C. Moore; preaching by W. Powell, followed by R. C. Moore and C. Christian.

The spiritual authorities were sustained in righteousness.

Adjourned to meet at this place at ten A.M. on Saturday, May 17th, 1873.

Some minds, suffer a kind of ebb and flow in their inspirations—are now dull and depressed, and then glowing with life; and there are others which possess a steady, permanent action, like crystals which are brilliant in every light, like stars which shine forever.

He who stoops to pick up the devil's gold inevitably drops his own soul.

Miscellaneous.

To the Elders and Saints Whom it may Concern.

For the purpose of economizing and affording the saints a good visit together en route from Farmington, Iowa, on the morning of the 5th day of April next, to Plano, Illinois; I have made a contract with the proper officers of the Burlington and South Western Railway Company, for a coach, said coach to be solely applied for said excursion; and for which we are to pay the sum of one hundred and eighty-nine dollars, (\$189.) We invite the attention of the St. Louis Saints, and hope they will make arrangements with the Northern Line Packet Company; to come to Fort Madison, on the river, to meet us; also all others living west and south; also those residing along the line of the C., B. & Q. R. R. Fares would be at the following rates for the trip:

Twenty persons	\$9 45 each.
Forty	“ 4 75 “
Sixty	“ 3 15 “

These figures are for the round trip. Now we wish each branch to send at once the number that will go, so as to publish in due time, should we obtain the proper number to warrant the amount required. As soon as this can reach you, brethren, drop a line to me.

F. REYNOLDS.

Farmington, Van Buren Co., Iowa.
February 4, 1873.

Notice.—St. Louis District.

The president of the St. Louis district requests every president of branches in the district to send in a branch report one week before the conference takes place, to Br. James X. Allen, 1019, Morgan street, St. Louis, Mo., and it is expected that a delegate will be sent from each branch.

W. H. HAZZLEDINE,

Pres. of District.

Notified to Appear.

This is to notify James H. Stone, and Maggie, formerly his wife, now Maggie Lee, to appear at the house of E. E. Binstead, in Clinton Co., Mo., on the 20th day of April, 1873, to answer to charges to be there preferred against them. By order of branch.

E. E. BINSTED, Pres.

WM. SUMMERFIELD, Clerk.

Starfield, Mo., Feb. 9th, 1873.

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Beware of Him.

A man calling himself Thomas Jefferson Don Carlos, who says he is eighty years old, but who is probably under seventy; six feet and four inches tall, white hair and beard, with blue eyes, has been playing upon the credulity of many throughout Western Iowa, Missouri, Nebraska and Kansas. By craft, he has obtained board, money, and other property, damaging the saints, alone, to the amount of hundreds of dollars. Br. E. Hoskins, of Crescent City, Iowa, writing to me of him, under late date, says he swindled Wm. McKeown, himself and others, in Iowa. The people at Lee's Summit, and Independence, Mo., fully endorse this. It is believed that John N. Burton is in league with him.

W. W. BLAIR.

ERRATUM.—In the marriage notice in *Herald* for February 1st, 1873, for Jan. 13th read Jan. 12th. Br. Hightower and wife write us that they were married on the 12th instead of the 13th of January.

DIED.

Near Wapello, Iowa, December 19th, 1870, of heart disease, Sister CHARLOTTE THORNDIKE, aged 55 years, 5 months and 13 days.

Sister Thorndike was baptized in 1832 by Elder Herret. She kept the faith.

At Watsonville, Santa Cruz Co., Cal., January 24th, 1873, Elder JOSEPH BROWN, in the 36th year of his age.

The funeral ceremonies were conducted by Elder George Adams, and were largely attended by sympathizing friends of the bereaved family. A wife and four small children mourn his loss, but not without hope; for he lived and died firm in the faith of the resurrection of the just, and hoping to be reunited with his unbroken family in that day.

At the DeKalb branch, Mo., January 27, 1873, JULIA ADER, daughter of John and Matilda Wood, aged 5 years, 4 months and 12 days.

At DeKalb, DeKalb Co., Illinois, March 25th, 1871, of lung fever, MARY EMMA BROOKS, aged 2 years, 6 months and 27 days.

At the same place, January 16th, 1873, of inflammation of the lungs, MABELL ELSIE BROOKS, aged 7 months and 18 days.

Both were children of Gilman E. and Celestia Brooks.

At Flintville, Wis., January 3rd, 1873, of typhoid fever, MARGARET PHEBE, wife of William FRANKLIN, aged 29 years, 1 month and 14 days.

Br. Franklin says, "If it were right I would ask the prayers of all who know how to sympathize with me in my bereavement. I wrote to Br. S. Powers, of

Beloit, to come and preach my wife's funeral sermon. His son writes me that his father is lying very low of spotted fever. Should he recover, he will come if I desire it."

Selections.**Arctic Explorations.**

The second installment of valuable tidings from the outstanding Polar expeditions has just been made public by Dr. Augustus Petermann, of Gotha. The intelligence that now reaches us gives new discoveries in the Arctic ocean lying east of Spitzbergen, and also north-east of the islands which skirt its eastern shores. The new vision of the open Polar sea, like every former observation of this mysterious phenomenon, will be of univertal interest. The following is a translation of Dr. Petermann's circular announcing the facts:

THE LAND TO THE EAST OF SPITZBERGEN
MORE CLOSELY EXPLORED BY CAPTAIN
NILLS JOHNSON IN AUGUST, 1872.

GOtha, October 11, 1872.

The Polar Search Expedition, which during the past three years has unceasingly given many and extensive results, has also again this summer made considerable progress, although the first news from the Polar sea has just reached us. The land lying east of Spitzbergen, which for 255 years has been danced about upon different positions on the map, and which was for the first time reached by Captain Altmann, of Hammerfest, was reached the second time by Captain Nills Johnson, of Fromsoe, in August, who landed upon and more narrowly explored it.

Captain Nills Johnson sailed on May 8, in the sailing yacht *Lydiona*, of twenty-six tons burden, with a crew of nine men, from Fromsoe, Norway. He directed his cruise in June toward the western half of the open sea, and in the second half of this month, when the Austrian exploring steamship *Tegethoff* had just left the German coast, was already some fifty east south-east of the islands of East Spitzbergen, in the middle of the usual position of the Polar stream, which generally carries an enormous mass of ice toward Spitzbergen and the Bear islands.

In July and August of this summer the ice current held a more easterly course toward Nova Zembla, and left the western half of the sea free from ice, as the reports already received from Captain Altmann at the end of August had announced.

Captain Johnson, who, during July and

the first half of August, had been engaged in whale fishing (not exclusively) on the broad Spitzbergen bank, which reaches from the Bear Islands over four degrees of latitude towards the northeast, had at noon of August 16 pressed as far as 78 degrees 18 minutes 46 seconds north latitude, and 80 degrees east longitude, and shortly thereafter came in sight of land, which first appeared upon maps in 1817 as Wiche Land, and which was then given as extending from $78\frac{1}{2}$ degrees to $75\frac{1}{2}$ degrees north latitude.

The whole sea to the south and east of this land Captain Johnson found entirely free from ice on August 16. On the 17th of August he anchored near the point of this land in north latitude $79^{\circ} 8'$, and east longitude $80^{\circ} 15'$, for the purpose of fishing and supplying himself with fuel from the immense piles of drift-wood which were accumulated along the shore. Landing to explore the land, which he was first to set foot upon, he ascended a mountain near the coast, from which he obtained a view over a wide circuit. He thus discovered that the land masses which, by Captain Altmann, had supposed to be separated by channels into three large islands, were ultimately reunited so to form a continuous, though deeply indented, island. There were also a number of small outlying islands. On the evening of the 17th of August, Captain Johnson again set sail, and followed during that night and the two successive days (viz., the 18th and 19th of August) the entire east and southern coast of the land, which was everywhere, as well as the open sea, far and wide, wholly destitute of ice. The ocean lying toward the east northeast was perfectly free of ice, so far as it was distinguishable from the sunlight of the hills. Only on the north coast was there any ice.

Fuller communications as soon as possible will appear in the *Geographische Mittheilungen*, with maps and charts illustrative of Captain Johnson's exploration, and also of those just made by Captain Altmann.

Among the most important discoveries made by Captain Nils Johnson were the fauna and flora of these far northern lands. Birds, seals and reindeer abounded, the latter of remarkable fatness. The immense longitudinal piles of driftwood, which ran along the eastern coasts some twenty feet above the highest tidal mark, are suggestive of the current conditions of the Arctic ocean, and also of the meteorologic and other atmospheric commotions in the "icy seas."

THE PAYER WEYPRECHT EXPEDITION.

Dr. Petermann has received information from the Payer Weyprecht expedition, dating from the 16th of August, when it was near the Bear islands, in 76 degrees, 17 minutes north latitude, and 60 degrees 44 minutes east longitude. The expedition found immense masses of ice—since it is driven to the west half of the sea—but Payer wrote, "For steam easily penetrable." "Although," Dr. Petermann concludes, "the expedition first arrived on the 25th of July at the ice barrier, in $74\frac{1}{2}$ degrees north latitude, and 48 degrees east longitude, it was enabled by the 16th of August to make its way to its position in sight of Cape Nassau, at least 220 leagues in a straight line."

News From A Polar Expedition.

Dr. Peterman, the eminent geographer of Gotha, Germany, has received intelligence from Hammerfest (Norway,) bearing date August 24th, of the successful progress of one of the outstanding polar expeditions, commanded by Captain Altman. This is the first tidings that has reached us of any of the Arctic fleet of explorers, and contains some interesting facts. Captain Altman found that this year the coast of Spitzbergen has been remarkably free from ice and safe for navigation, which is highly encouraging for the results of the various ships now seeking to penetrate to high latitudes in the icy ocean. This officer discovered and landed upon King Carl's Land, which has been sighted but never before visited by any expedition. Captain Altman found that it consisted of three large and many small islands, lying in the throat of the Polar stream that pours around Spitzbergen. The observations now taken differ materially from those heretofore published by the Swedes. It is not improbable that the drift-ice this year will be found in large quantities, but it would seem, not in formidable proportions, and almost all the exploring vessels now in the high north are prepared to rough it among the worst seas of ice. Dr. Peterman, in a circular dated Gotha, September 2nd (present) takes this intelligence as confirmatory of the theory of the ice and current conditions on which the outstanding Austrian expedition and others have been projected.—*Px.*

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., MARCH 15, 1873.

No. 6.

TIME IS PASSING.

"And the angel which I saw standing upon the sea and upon the earth, lifted up his hand to heaven, and swears by him that liveth for ever and ever, * * * * * that there should be time no longer."—*Rev. 10:6.*

Another year has passed into eternity, and a new cycle of time is presented unto us; and its visit is of short duration, for we notice how swiftly the moments pass one by one. By these evidences we can conclude the above text is speedily receiving its fulfillment. Minutes, hours and days, are of the same length now as they were a thousand years ago; but when we look upon the circumstances attendant upon time, and timely things, it seems apparent to every mind that we are hastening on with an accelerating ratio, to that momentous era "when time shall be no longer."

In taking a view of the world in its present condition with its changing scenes, we are made to wonder, and conclude that with her increasing velocity, we surely are nearing that awful catastrophe which will soon burst upon a sinful world.

The evidences of its rapidity as presented to our notice, are the great changes that are brought to pass, seemingly by natural things, although spoken by the prophets and Christ himself. That signs should be seen in the sun, moon and stars, and the heavens shall declare the glory of God.

Whole No. 270.

Upon the earth distress of nations, with perplexity, the sea and waves roaring, earthquakes, conflagrations, epizootic, epidemics, famines and fearful inundations. Also the great progress in civilization. What formerly took ages to accomplish is now brought about in a short time; where certain events required years for their fulfillment, such events now are brought about in days; that which took days, is accomplished in seconds. This truly is an age of progress, not only in literary attainments and science, but in sin. The cloud grows dark and darker; the horrible fog of iniquity develops itself in high places, and in the councils of the nations. Pride, deceit and theft, seem to be the silent workings of society. Religion, as a science is transformed into a system of speculation; divining for hire and preaching for money. Like the mighty maelstrom drawing all into its mighty vortex that comes within its grasp. Blind indeed the eye that cannot see in the far distant future, the angel with one foot upon land and the other upon the sea, with uplifted hand, swearing that time shall be no longer.

Ordinary observations of time with all its attendant evils indicate such an event at no distant day. Divine revelations of ancient and modern date, with the signs of the times are ominous of its near approach, even that it is at the door. As the windows of heaven opened and destroyed the antediluvians unawares, so shall Christ come as a

thief in the night. Terrible scenes shall then take place. When the angel's voice shall reverberate from east to west, and from north to south, declaring, "Time shall be no longer."

Oh! then, time will be precious indeed to perishing souls; no time then for studying the latest fashions; thumping the piano; attending dances; shuffling cards, or taking the intoxicating bowl; no time then for slandering neighbors, or following in the tattler's steps; the sinner will not then listen to the whispering influence of Satan, with his siren songs of dulcet notes of mysterious powers. Oh! no; every moment will then be of more value than the golden wedge of ophir. Oh! reader, think how fast time will pass as the great vortex of ruin opens wide her mouth, hungry and craving for wicked and unconverted souls. The last day, hour, and moment will come, and time shall be no more.

With you unconverted, the time at least is not far off when your last moments will be swallowed up in an ocean of eternity. How then can you be so wasteful of time, not knowing what your stock is in bank, a few more drafts and you may have all that is allotted to you. Then be saving of time, as time is money; but as concerning your spiritual interest, it is glory, honor and eternal life.

Death has reaped a rich harvest the past year, and still continues his work. Those who have been visited by the archfiend and have had wrested from their embrace their joy, comfort and companion in life, whose icy grasp leaves our home desolate, can sympathize with the bereaved; yet all will have to pass the same ordeal. Consolation can only be ensured in the embrace of Jesus, that after a few more days of trials, troubles, pain and anguish; a few more conflicts with the legions of darkness; a few more sighs and sorrows amidst life's cares, and then; ah! then, all will be over. "Time shall be no more." We then

shall join the mighty throng, and receive a crown of glory, and inherit the salvation purchased by Christ.

W. A.

SPIRITUAL MANIFESTATIONS.

A WHISPER.

The last time I stood in a pulpit was in 1846-7, being then in connection with the Wesleyan association; so called, or Warrenites. Our circuit required two traveling preachers, only one was sent from conference, who asked me to be his helper; I said I had helped all I could, and was still willing to do the same.

The next Sunday found me in the desk, commenced the service, singing, prayer, again singing; named the text, and introduced and divided it, and when nearly through the first proposition I heard a whisper in the ear as plain as though a man whispered, saying, "This is not your place, an hireling of man."

I was confounded and could proceed no further, though urged by the friends and congregation to go on. Very soon after this I threw up man-made systems altogether, after having been a spouter or local preacher over thirty years.

A VISION.

Shortly before coming into the workhouse, but during the period of anticipating it, my soul one night was drawn out in fervent and earnest prayer before God, for guidance and patient submission to His divine will, these words came forcibly to my mind, "I will guide thee with mine eyes," when on opening my eyes and looking up to the ceiling of the room, there I beheld a large, bright and glorious eye looking down on me.

A DREAM.

Soon after joining the church, in 1851, I dreamed that I went to the hall where our meetings were held, and being early, I stood on the landing

place watching the people coming up the stairs. Presently two men came up, shook hands, and asked if I belonged to the church. My answer was, "Yea, thank God." We then conversed a little while on the principles of the gospel.

On the Sunday morning after, going to the hall, my dream was fulfilled to the letter. There they were, both strangers. I had never seen them before, only in my dream. One was Elder Mills; the other, if my memory be correct, was Elder Halladay.

VISION OF BOOKS.

Frequently while lying in bed awake praying, meditating and contemplating the glorious work of the last days, I have had presented to the minds eye books of various forms and sizes; but one, on the night of Saturday, February 11th, 1871, spread open, I strained hard to read but could not, the language being unknown; I prayed the Lord that if it was of Him that He would be pleased to give me power to read it; when forthwith the following portion was made plain. I give it exactly as it was:

And Ple-u-du-a-za
very soon began to understand
the as-trin-gen-cy
of the pure word of God.

The thought struck me at once, surely I have read this in the Book of Mormon, the words appeared so familiar; assuredly I must have seen them somewhere.

VISION OF A VERY LARGE FOLIO BOOK.

On the Sunday afternoon of March 22d, 1872, while an exhorter was engaged reading and expounding the scriptures to the men in our ward, myself not being able to hear, I closed my eyes and fell into a profound meditation, when an exceeding large folio book was presented before me, spread open; it was so large that the length nor breadth could not be seen. It was divided into columns, some of them in appearance containing names in diamond

type, others in prose mixed here and there with poetry, some of them very long. The whole book was divided into chapters, the figures or numbers heading the chapters I could read, but the readings were in an unknown tongue, though in appearance much like our own English.

CASE OF HEALING.

One Sunday morning in going to see one of my daughters, when in getting up on a curb from the road, I fell and sprained the wrist of my right hand, and the back of it was swollen immediately very much. On getting up the pain was so great that my stick was of little use; being lame and not able to walk but with a crutch and stick, it was with great difficulty that I hobbled to the house of a friend and brother in the faith, about the length of a dozen houses from where I fell.

Sister Downes, the wife of Elder Downes of whom I speak, anointed my hand with oil, and before she had finished so doing, and in fact all the time during the application, the pain was, and the swelling too, abating; and after sitting awhile I went on my journey as though nothing had happened.

PRAYER OF FAITH ANSWERED.

My eyes had been very weak for a long time, for having lost the sight of the right one twenty-five years ago, and the other one being more or less affected thereby, so that writing or reading have sometimes been impossible, and of late especially so; but feeling very desirous of writing a few of my past experiences, and of the goodness and grace of God toward me, therefore on the night of Sunday, March 17, 1872, I made it a matter of special prayer to my Heavenly Father in the name of Jesus, believing he would answer. I asked him if he would be pleased to strengthen the sight of my left eye, so that I might see to do what I felt it my duty to do; and praise His holy name, He answered my prayer; and

ever since, I have read or written more less every day.

I give my prayer in poetic strain as suggested at the time.

PRAYER.

I pray the Spirit's light,
Influence, grace and might,
Strengthen, O Lord, my sight,
That I may see to write
The things presented me,
In which I plainly see
O God, thine own dear love.

INCIDENTS IN LIFE—PROVIDENTIAL
INTERPOSITIONS.

When an infant of nineteen months, a sad accident happened which made me a cripple for life. Why was not I cut off? Why? Because the eye of God watched over me for good.

Again: When turned up in a bureau bedstead, and the front closed in; and on being discovered, nearly suffocated. Why not so? Why? The eye of God was there.

The cause of these two accidents, as I have been told, was through the carelessness of a wild, if not a crazy young woman. I mention this to show how careful mothers should be, to whom they trust the care of their children.

When shipped with my eldest sister on board a vessel to sail from Penzance to Plymouth, a storm came on and drove us on Saint Mary's, one of the Scilly Islands; I believe the ship was wrecked, but no lives were lost. Of this I have but a slight recollection, being as might be expected, ill at the time.—Why not lost? Why? God's eye was there.

When a school boy at the age of ten years, I put a cartridge in the fire, and not being quick to escape, the powder besmeared my face and eyes; then going off to the sea to bathe, and going down the path to the beach I fell over, and must have fallen into the sea, but for a projecting rock. Why not drowned, or dashed in pieces on the spot; or in the illness which followed through cuts, bruises, and being blind for weeks,

died? Why? The eye of God was there.

When in London, standing with the thousands waiting to see the Queen, George the Fourth's wife, go to the House of Lords, (her trial pending at that time), the streets being laid with fine gravel, a coach unheard coming on, the rank of people opened; I was thrown down, and but for presence of mind in turning myself over, the coach must have gone over me, one of the wheels passed over my crutch and broke it in two. Why not cut off? The eye of God was there.

When leaving London with wife and four children, in 1828, on board of a schooner bound for Penzance, an hour after sailing a very heavy squall came on, with wind in our teeth, which continued throughout the voyage of three weeks, putting into three ports on the way. I thought myself something like Jonah fleeing from the presence of the Lord, not having made it a special matter of prayer to know His mind and will about leaving London. How thankful we all were on arriving safe at the desired haven, after passing through such a storm. Our friends never expected to see us, believing us lost. Why not sunk to the bottom of the sea? Why? Because the eye of God was there.

The best of friends, whose watchful eye hath ever been over me; and He never will cease to watch and care for me, He who never slumbereth, nor sleepeth, and who promised: "I will guide thee with mine eye."

These manifestations are to me a source of joy and comfort, in my comparatively isolated condition, and buoys up the spirit above the things of the present; and are given in truthfulness, as perhaps, my last testimony, (God only knows, His will be done); being now in my 77th year, or 76 on the 18th of February, 1872.

And now I would add a few words more, as feeling at present very near the close of the journey of pilgrimage

and probation here below. I was baptized into the Church of Latter Day Saints in the middle of the first week of August, 1851, and confirmed the following Sunday, by Elder Caffal, and ordained an elder by Br. Pitt, and re-baptized into the Reorganized Church, by Elder James, June 11th, 1866; confirmed, and ordained an elder the same day. I have striven hard to be liberated and set free to preach the gospel; but my afflictions and the enemies of truth have been an hindrance; nevertheless, I do hope and pray that having used my best endeavors, with a single eye to the glory of God, those endeavors are accepted by him; and would say to the brethren whose names have been mentioned, the fear of death is extinct, and I believe when it pleaseth God I shall die in peace.

Praying the eternal Father in the name of Jesus to give His Holy Spirit to all who may read what is written. Amen and Amen. JAS. THOMAS.

CAN WE GATHER?

PLEASANTON, Iowa,
February 10, 1873.

Br. Joseph:

Inasmuch as the time for the gathering of the saints together, to make the necessary preparation for the redemption and establishment of Zion, is at hand; and as several brethren have united and formed a company under the title of the "First United Order of Enoch," and have made a location and commenced work, in view of aiding in accomplishing that glorious object; I thought to write somewhat upon the subject, which you are at liberty to publish if you see proper.

In the first place then, I will speak of the location selected by the "Order" for a settlement. It is in Fayette, the south-west corner township in Decatur county, Iowa, bordering directly on the Missouri state line, due North, and about one hundred miles distant from Jackson county, Missouri; thus com-

plying to the letter, in point of location, with the directions given of the Lord, in the 7th paragraph of section 102, in the Cincinnati edition of the Book of Covenants, which says: "But carefully gather together as much in *one region* as can be consistently with the feelings of the people." In another place it says, "in the borders of the land," speaking of Zion. Therefore, the committee in making the location have obeyed that commandment.

It is, in my estimation, a very beautiful location; undulating, or rolling prairie, neither too level or too hilly for profitable cultivation. A good soil, adapted to the luxuriant growth of the tame grasses; also good for corn, oats, rye, barley, potatoes, and other vegetables, and many seasons good crops of wheat are raised; but wheat is not counted as sure a crop as the other grains. Timber in the immediate neighborhood is scarce; but there is an abundance a few miles away. The Lamoni branch of the church is located there, and is in a prosperous condition.

Little River branch is located from twelve to fourteen miles east of Lamoni, in the immediate vicinity of Pleasanton. The face and character of the country here is quite different from that of Lamoni. It is what would be termed hilly, and in places quite rough and broken, but well timbered, and generally well watered. The soil is mostly good, but now and then a gravelly clay point, where it is almost impossible to get a plow to scour, yet reasonably good crops are raised where anything like proper care is taken. But I find, after a residence here of nearly seventeen years, that it is very much as other countries, it requires labor if the husbandman expects good returns from his fields. The prairies are smaller in this immediate vicinity than in Fayette, and since the fires are kept out, much of the prairie land is growing up to a thick growth of young timber, so that many would style it brush land.

There are numerous farms for sale

throughout this entire region, at prices varying from \$8 to \$15 and \$20 per acre, according to improvements, location, timber, water, etc.

The managers of the "Order of Enoch" have accomplished a good work the past season, in having, as I understand, something over 800 acres of prairie broken, and 10,000 oak fence posts hauled on to the ground, and 100,000 feet of lumber delivered for buildings and fences, and last October they contracted for 2,500 more posts to be delivered this winter. They also had a good frame dwelling house put up last season, and contracted for four more to be ready for occupants this coming spring. Besides these, they have purchased several improved farms in that vicinity, which are mostly, if not all occupied by brethren. They purpose renting their lands to brethren wishing it, on the shares. Whether it is all rented for the coming season or not, I do not know. Any brother wishing information on this point, can obtain it by writing to Br. E. Banta, President of the "Order," Sandwich, De Kalb county, Ill. I am thus particular on these points, as I am written to by brethren abroad, making inquiries on these matters.

I heartily approve and endorse the object and aim of the "Order," as far as I understand it, and am much pleased with what they have already accomplished; and must confess that when I pass over their lands, my heart burns with joy within me. That there will be a gathering of the saints into that region, I am fully and perfectly satisfied. This brings me to the point of saying a few things to those brethren who may propose to gather.

Brethren, do not come to this country expecting to find perfection here. If you do, you will be sadly disappointed. If you wish to dwell with a righteous people, be sure and bring your share of righteousness with you. You will find here, as elsewhere, those professing to be saints, who, if you give them an

opportunity, will treat you to a dish of scandal just as highly flavored as Satan would wish to have it, without any reference to truth, concerning some of their brethren and sisters, and seem to take delight in it. At least so I have found it. It shows clearly that our Savior spake truly, when he said, "The kingdom of heaven is as a net cast into the sea, which gathers both good and bad." On the other hand, you will find here, some of God's noble men and women, who are striving to keep His commandments, and are anxious to prepare themselves so that they may be worthy to assist in the redemption and establishment of Zion, and to receive an inheritance therein.

Do not come, as some already have, expecting or saying that they "thought their brethren ought to give them a home."

The day for setting apart the inheritances of the saints in Zion has not yet come, and *will not come* until a people are thoroughly tried, proven and found worthy.

To those brethren who feel the spirit of gathering moving upon them, I would say come, but come with a fixed determination to bear your share of the toils, the fatigues, the labors and privations necessary to be endured, that you may be found worthy to be partakers of the joys and blessings which our Heavenly Father will bestow upon those who accomplish the redemption and establishment of His Zion, in the last days. And may the God of Israel bless you with His Holy Spirit, and direct your footsteps, that you may be found worthy to receive an inheritance in Zion, His holy hill, is the earnest desire of your brother in the covenant.

E. ROBINSON.

Study to do whatever you find to be expressly or tacitly laid down to your charge; this is your post stand to it like a true soldier, do not aim to quit it until you have done all that is your duty.

There is more sunshine than shade, more bright than dark hours to be remembered.

RAISING THE DEAD DURING THE MILLENIUM.

COURTLAND, De Kalb Co., Ill.,
February 18, 1873.

Br. Joseph:

In the *Herald*, vol. 20, pages 51 and 52, I find an article from Br. Robert Fuller, in which he states that in his intercourse with the outside world, he is met with the objection, that if we profess to believe and enjoy the gifts promised to the believers in the gospel gifts, why do we not raise the dead? as Christ and His apostles did? The brothers answer, to my mind, viz:—“That raising the dead is not included in the spiritual gifts promised to the believers,” is correct. But when we attempt to couple, or connect the spiritual gifts, and the raising of the dead with the promise of our Savior as recorded in St. John 14: 12, and claim that it will, or even may have its fulfillment; in or after the Millennium; it looks to me that we are making a claim that the word of God *does not warrant*.

Shall the saints of God raise the dead during the Millennium?

What says Isaiah, 65: 20, (King James' Translation),

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed.”

The Inspired Translation says:

“For the child shall not die, but shall live to be an hundred years old.”

Now, if this is speaking of the Millennium, which I hold that it is, where will be our subjects to operate upon?

But to the promise: “The works that I do shall ye do, and greater works than these, because I go to the Father.”

Where is our warrant for claiming that this promise was to have its fulfillment hundreds of years after its prediction? As well might we claim that the gifts promised to the believers were in the future, as to claim that the

promises contained in St. John 14: 12 were in the future.

But have we anything to show that said promises were ever fulfilled? Can we show that the apostles ever wrought any great miracles that Jesus did not? I think we can; but as we have to show that such miracles, if wrought, were as great or greater than raising the dead, we wish, if possible, to ascertain for what purpose the gifts of the gospel were given. Were they given to convince the unregenerate that the gospel was true?

Let us see. In St. Mark I read that Jesus said to His disciples: “Go ye into all the world, cast out devils, speak with new tongues, take up serpents, drink deadly poison, heal the sick and raise the dead: that the world may know my gospel is true, and that I have sent you.” Wait a moment. I fear I have not quoted it correctly, and I would not have this go to press without being sure that it is correct.

“And he [Jesus] said unto them, [the Apostles], Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow [not go before] them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”—*Mark* 16: 15-18.

We have found by a correct quotation that it was preaching the gospel, and not the working of miracles, that converted man to the gospel. We also learn that the gifts of the gospel and miracles are for the confirmation and encouragement of those who have embraced the gospel; also those who may be partially overcome by the adversary. I will point to one case to confirm this statement; also to ascertain, if we can, which was the greatest miracle that Jesus wrought; so that if we shall show that Christ's servants have wrought any miracles that He did

not work, we can judge whether the promises contained in St. John 14 : 12 were fulfilled or not.

By reference to the New Testament, we learn that John the Baptist was not only a believer in Christ, consequently a believer in His teachings and gospel; but that he was a servant of God, called and sent to prepare the way for Christ. He was also the chosen instrument to baptize Jesus. More than this, he saw the Spirit of God descending like a dove; he also heard the voice from heaven saying, "This is my beloved Son." More than this, Jesus says of him: that he was a prophet, yea, and more than a prophet. (See Luke 7 : 26.) Yet he was a man, subject to like passions and doubts as other men. In Matthew, 11th chapter, we find John sending to Jesus, asking whether He was the Christ, or whether they should look for another. Does not this look like his doubting?

Now John needed strengthening or confirming in the faith. He was not a sign-seeker, demanding some great miracle, as did the Jews, when they demanded of Christ to come down from the cross and save himself. What was the answer that Jesus sent back?

"Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."—Mat. 11 : 4, 5.

Here are six propositions, or rather demonstrations, that the Savior sends back to John as evidences of his divinity, and they are all miracles. Which of them is the greatest miracle? Would the Savior rise step by step in telling of his great works until he had raised the dead; and then as the crowning proof of evidence of his mission, descend to a lesser miracle, or no miracle at all as proof of his mission? I think not. In defense of this view, that preaching the gospel was a miracle, I will cite you to the charge that Jesus gave his disciples when he gave them

their mission. That charge was, "Tarry ye at Jerusalem until ye are endowed with power from on high."

So far from its being no miracle to preach the gospel of Christ, it required one of the greatest miracles that Jesus ever wrought to enable his servants to preach it. Listen to the first gospel sermon preached after our Lord had been glorified.

Behold Peter standing before the assembled multitude of Jews; before those who had only a short time before put them (the disciples) all to route, and had taken the Master and crucified him.

Behold him (Peter) with Christ-like boldness accusing the Jews of crucifying the Savior, preaching unto them the unsearchable riches of the gospel of peace; also giving to them the conditions of salvation. Behold the great manifestation on that occasion. Behold them gathered together in an upper room, an hundred and twenty, or thereabouts. Listen to that sound as of a rushing mighty wind; behold it filling the whole house (or room) where they were sitting. They are all filled with the Holy Ghost. See the cloven tongues like as of fire as it rested upon each of them. Listen to those illiterate Galileans and fishermen speaking in different tongues and languages. Behold three thousand of the wicked persecuting Jews converted in one day. Is not the resurrection of Lazarus and a few others whom Jesus raised from the dead, fairly eclipsed by the manifestations of this day. Surely the greatest miracle ever wrought amongst the children of men is the conferring of the gift of the Holy Ghost; for as Christ says, that the builder of the house is greater than the house, then the conferring of that power by which miracles is wrought is a greater manifestation of power than miracles themselves. It was by this power (the Holy Ghost) that Paul raised the dead. See Acts 20 : 9. Paul received this power or gift through obedience to the gospel,

and the laying on of the hands of Ananias. Acts 9:17.

Then is not the power to confer the gift of the Holy Ghost upon poor sinful man, the power to command one of the attributes of Jehovah, the third person in the godhead, to rest upon man, a greater miracle than Jesus ever wrought whilst in the flesh, I mean before his crucifixion?

Then did not the disciples do a greater work than the Master? and were not his words verified in them, his disciples, "The works that I do, shall ye do, and greater works than these shall ye do because I go to the Father."

Here is a work or miracle that Jesus did not do:

"Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. * * * For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:4, 5.

"But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."—John 7:39.

I now have given some of my reasons for believing that Jesus verified his promises to his disciples of old; and that we have not to wait till the millennium for the fulfillment of the same. I have not sought to cover up the truth with a multitude of words, nor with a perverted application of the Scriptures. What I have said has been said in a spirit of love, and with a desire for the spread of truth.

My prayer for God's people is, that he will give them enough of the Holy Ghost to discern truth from error, and encourage to forsake the later and cleave unto truth. Yours in the love of the gospel,
W. R. CALHOUN.

In the intoxicating cup discontent seeks for comfort; cowardice for courage; bashfulness for confidence; sadness for joy; and they all find ruin.

When a man dies men inquire what he has left behind him; angels inquire what he has sent before him.

ANTIQUARIAN RESEARCHES.—No 8.

BY ELDER H. A. STEBBINS.

Of the magnitude of the works found, and the degree of artistic design and beauty of workmanship evinced by them, I gleam the following statements from various authors, trusting that they will not be wholly uninteresting to the readers of the *Herald*.

Mr. Baldwin says on page 111, that the ruins known as Copan are situated in the extreme western part of Honduras, where they are densely covered by the forest; that they were first discovered by the Europeans about forty years after the Spanish Conquest; and that they were at that time wholly mysterious to the natives. They are situated in a wild and solitary part of the country. For this reason they have not been carefully explored. It is known that the ruins extend two or three miles along the bank of the river, but not much has been done to discover how far back into the forest they extend.

Mr. Stephens describes the great stone wall along the river, which is from sixty to ninety feet high and six hundred and twenty-four feet long. This wall supported the rear side of the foundation of a great edifice, and was made of cut stone well laid in mortar or cement, the blocks of stone being six feet long.

"Ancient America," page 112. He also saw

"A stone column, fourteen feet high and three feet square on each side. From top to bottom it was richly ornamented, with sculptured designs on two opposite sides—the other sides being covered with inscriptions finely carved on the stone. Fourteen other obelisks of the same kind were seen, some of them higher than this, and some of them had fallen. These sculptured and inscribed pillars constitute the chief peculiarity of Copan."

Mr. Squier says of them, "The ruins of Copan, and the corresponding monuments which I examined, are distinguished by singular and elaborately

carved *monoliths*;" while the style at Palenque, he says, is that of "equally elaborate *basso relievos*."

Mr. Stephens says that the ornamentation was "rich and abundant."

"Ancient America," page 113:

"The ruins, though greatly worn by decay, still show that 'architecture, sculpture, painting and all the arts that embellish life had flourished in this overgrown forest.' Some beautifully executed sculptures were found buried in the earth, and there can be no doubt that extensive excavation, if it were possible in that invincible forest, would lead to important and valuable discoveries."

Mr. Stephens says that extensive exploration is impossible without first clearing away the forest and burning up the trees.

Mr. Baldwin writes, page 113:

"Palacios, who described this ruined city nearly three hundred years ago, saw much more than later discoverers. He described 'the ruins of superb edifices, built of hewn stone, which manifestly belonged to a large city.' He mentions in connection with the great wall, an enormous eagle carved in stone, which bore a square shield on its breast, covered with undecipherable characters."

He mentions the circular "plaza" with its eighty ranges of seats rising one above another around it; the "plaza" paved with beautiful stones, with its great stone basin in the centre, and the six obelisks standing about; the gateways that led within; the pyramids of stone, eighteen feet high, surrounding the walls without and the sculptured figures mingled with them.

What might be found, could the forest be removed and a careful and thorough investigation be made, is food for speculation to scientific men and to us, for the country is very difficult and uninviting, and, Mr. Baldwin remarks, "would require much more than the means and efforts of one or two individuals," or of small bodies of explorers, in order to investigate.

Other ruins called Quirigua, in Guatemala, are mentioned, and it is said that it is "manifest that a great city

once stood there." They appear to be older than Copan by their having gone to ruin and decay so much. Mr. Stephens saw an obelisk here that was twenty feet high, five feet six inches wide, and two feet eight inches thick. The inscriptions were similar to those at Copan.

The ruins named Mitla, are in Oaxaca, Mexico. At the time of the Conquest they were old and much worn by time, but a very large area was then covered by the remains. At present only six decaying edifices and three pyramids, which were very finely terraced, remain for examination," the other being reduced to decay. Figures 30, 31 and 32 represent them, and Mr. Baldwin writes of them on pages 117 to 122.

"Captain Dupaix's work gives some account of them, and Charnay, who saw them since 1860, brought away photographs of some of them. Four of the standing edifices are described by Dupaix as palaces, and these, he says, 'were erected with lavish magnificence; they combine the solidity of the work of Egypt, with the elegance of those of Greece.' And he adds, 'But what is most remarkable, interesting, striking, and which alone would be sufficient to give them the *first rank* among all known orders of architecture, is the execution of their mosaic relievos, very different from plain mosaic, and requiring more ingenious combination, and greater art and labor. They are inlaid on the surface of the wall, and their long duration is owing to the method of fixing the prepared stones into the stone surface.'"

Figure 33 taken from one of the photographs is a fine representation of mosaic decoration on one of the great walls. It bears witness itself to the above high encomiums, which certainly are all that can be asked in praise of the most civilized of nations.

The general character of the architecture and masonry is said, by Mr. Baldwin, to be much more admirable and artistic in the finish of the workmanship than that of Palenque; and that the ruins are remarkable.

Page 122.—"Dupaix speaks of the perfection of the masonry; the admirable design, and the beauty of the decorations.

Their beauty, says M. Charney, can be matched only by the monuments of Greece and Rome in their best days."

The "Castle of Mitla" is said to stand on a high and isolated hill of rock accessible only from the east side; the whole summit of which "is enclosed by a solid wall of hewn stone, twenty-one feet thick and eighteen feet high."

Page 123.—"Old ruins, of which but little is known, exist in Guatamala, Honduras, San Salvador, and the more southern portion of Central America."

Mr. Squier, who tells us more of them than any other explorer, says, "I heard of remains and monuments in Honduras and San Salvador equal to those of Copan in extent and interest." He gives account of the ruins of Opico, in San Salvador, which "cover nearly two square miles, and consist of vast terraces, ruins of edifices, circular and square towers, and subterranean galleries, all built of cut stones."

The principal ruins in Yucatan are called Mayapan, Uxmal, Kabah, Chichen-itza, Labua and Ake.

The Mayapan ruins are spread over an extensive plain, and overgrown by trees and other vegetation. The most prominent object is said to be a great mound, "sixty feet high and one hundred feet square at the base." Four ruined stairways twenty-five feet wide lead to the top, which is a stone platform fifteen feet square.

The ruins of Uxmal are regarded as the most important in Yucatan, and the area covered by them is said to be extensive. Charney calls it a league or more in diameter. Most of the structures are fallen and exist only in fragments scattered over the ground, says Mr. Baldwin of one very large building it is said that, from the cornice up, there is one solid mass of rich, complicated and elaborately sculptured ornaments." Another great edifice here is built around the four sides of a quadrangular court; the part on what is called the front side being two hundred and seventy-nine feet long. Both

without and within the enclosure is a dense growth of vegetation which had to be cleared away. Mr. Stephens found the four great sides facing the court-yard within "ornamented from one end to the other with the *richest and most intricate carving* known to the builders of Uxmal, presenting a scene of *strange magnificence*."

Other less important edifices are described by explorers. Brownell, on page 53 of his work, mentions the large court paved with stones cut in relief figures of tortoises; and of a large pyramid and temple containing fine statues, and adds, "Great mathematical accuracy and adhesion to the cardinal points distinguish the relics of this city."

Page 137, "Ancient America:"

"The ruins known as Kabah are on the site of what must have been one of the most imposing and important of the *more ancient cities*."

He describes a great stone-faced mound; an extensive terraced foundation with great ruins upon it; and of the sculptures and ornamentations having been spoken of "in the highest terms of admiration." Mr. Stephens says of it, "The cornice running over the doorways, tried by the severest rules of art recognized among us, would embellish the architecture of *any known era*." At Uxmal the walls were smooth below the cornice—here they are covered with decorations from top to bottom, says Mr. Baldwin.

The field of ruins is extensive, but it is so overgrown that exploration is very difficult. It is believed that ruined edifices of which nothing is known are hidden in the dense forest.

Of Chichen-itza, special mention is made of the "richness and beauty" of the ornamentation. Here is a grand staircase of twenty steps, forty-five feet wide, leading up to a ruined building, situated on one of their terraced foundations; and the stone balustrade is described as formed of entwined bodies of serpents. A stone tablet, forty-

three feet long, in another building is covered with an inscription. Who shall read it, and the numerous other ones, and unfold the story of the long silent inhabitants of this long forgotten city of antiquity?

Mr. Baldwin writes that if it had been the fashion to explore and study these ruins as their importance deserves, and as Egypt and Ninevah have been explored and studied, knowledge of them would now be more extensive and it might go farther toward a solution of the problem they present; but, that not many persons have sought to explore and understand them; and but two or three have really sought in earnest to examine the old books and traditions of the country. He says:

"The abundant inscriptions at Palenque fade in their forest solitude while waiting for some Champollion who will interpret their mysteries. Something is known, but we have no history of those old cities, no authentic historical record of the people who built them."

Thus they entirely overlook the history which so plainly corroborates their arguments, and never think that under the humble origin that God gave to it, rests the solution of that which they try in vain to solve—the plain answer to the questions over which they puzzle their wise brains.

At Labua is an ancient gateway "beautiful in design and construction," of which an illustration is given.

At Ake is a remarkable ruin on the summit of a great mound two hundred and twenty-five feet long, being "thirty-six columns in three parallel rows, each one fifteen feet high and four feet square. The ruins of Ake cover a great space."

Mr. Stephens says that time and the elements are hastening to decay the forty-four cities or places found by him in Yucatan, most of which were unknown to white men, even to those inhabiting the country.

Mr. Baldwin relates that in 1519, when Cortez landed in Mexico, he found the Tlascalans had "beautiful

white-washed houses," "towns, cities, agriculture, and markets," and of, when they arrived at the city of Mexico, "beholding the size, architecture and beauty of the Aztec capital with astonishment."

Herrera, soon after in Yucatan, said, "There were so many and such stately stone buildings that it was amazing."

Brownell says on page 43:

"Here in unknown ages, and for unknown periods, have existed wealth, power and civilization. There are remains of high mechanical and scientific art. Pottery, the most fragile of man's work, which in grace of form and perfection of finish, rival the remains of Grecian or Etruscan art."

"Indian Races," page 52: "Elaborate mosaic work and illustrative paintings abound."

On page 94 of the same work, Brownell relates the ceremonious visits between Cortez and Montezuma, and how the king conducted them "through his royal palaces and gardens." "The pomp and state of the monarch; his pleasure houses, aqueducts and fountains; his wealth and jewels; his store of arms, and the number of skillful artizans are described at great length." It was a matter "of astonishment that such high buildings of hewn stone could have been erected without the use of iron."

There has been another objection urged, accompanied by ridicule, against the Book of Mormon, that it so frequently claims the use of iron and steel, but, as the years advance, discoveries are being made that substantiate the fact that these metals existed, which is great proof in favor of the book; for no one, if composing fiction on the subject, would be foolish enough to mention anything as having been common in the time written about, unless it also was in use at the time of writing such fiction.

In "Indian Races," page 44, is stated an evidence, and also the probable reason, and no doubt the true one, why none was found by Europeans:

"Metallic remains are frequent. Copper, used both for weapons and ornaments, has been found, and occasionally specimens plated with silver. At an ancient mound in Marietta, a silver cup, finely gilt on the inside, was discovered. It has been often questioned whether the use of iron was known to these aboriginal races; but excepting the occasional presence of rust in the excavations, little has been ascertained with accuracy—the *perishable nature* of this metal peculiarly exposing it to the destroying influences of time and dampness."

Page 48.—"Besides utensils of lead, silver, and copper, the oxydized remains of iron have been found."

Mr. Baldwin, on page 40, in writing of the fine workmanship on some carved stone articles, says:

"Tools of some very hard material must have been required to work the porphyry in this manner."

On page 44 he mentions the mark of an axe on some wood found at the bottom of an ancient mine.

Page 149, he says that they "had the use of metals and the art of making some of them admirable for use in cutting stone and carving wood."

On pages 248 and 249 of the Peruvians, he says:

"Iron was unknown to them in the time of the Incas, although some maintain that they had it in the ages previous, to which belong the ruins of Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts, without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue, *panile*. 'It is remarked,' observes Molina, 'that iron which has been thought unknown to the ancient Americans, has particular names in some of their tongues.'"

Baldwin well remarks that

"It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself. In the *Mercurio Peruano*, tome 1, p. 201, 1791, it is stated that, anciently, the Peruvian sovereigns 'worked magnificent iron mines on the west shore of Lake Titicaca;'

but I cannot give the evidence in support of this evidence."

However, the evidence is sufficient and clear, for they could not have accomplished their great works without it and the Book of Mormon, which has been quietly putting forth its claims all these years, speaks thus:

2 Nephi 4: 3.—"And I did teach my people to work in all manner of wood, and of iron, of copper, of brass, and of steel, which were in great abundance."

This is one out of many places where it is mentioned. Conclusion No. 4 by Mr. Bradford in his "Origin of the Red Races," is,

"That they possessed the use of many of the metals, such as lead, copper, gold and silver, and probably the art of working in them."

Of their ability in mining the metals, Mr. Baldwin writes, page 61, as follows:

"But their intelligence, skill, and civilized ways are shown not only by their constructions and manufactures, but also by their mining works. Who can imagine the Iroquois or the Algonquins working the copper mines with such intelligence and skill, and such a combination of systematic and persistent industry!"

On page 44, of the mining country at Keweenaw Point, Lake Superior copper region, he says:

"All through this district, wherever modern miners have worked, remains of ancient mining works are abundant; and they are extensive on the adjoining island, known Isle Royale. The area covered by the ancient works is larger than that which includes the modern mines."

He also declares that the works of ancient miners show remarkable skill; that they must have worked the mines for a great length of time; and that they everywhere show the same methods, the same implements, and the same peculiarities.

Page 54.—"They are known to exist in heavy forests where the modern mining works have not yet been established. Wealth was necessary to make this regular and systematic mining possible. Without this they could not have provided the supplies of every kind required to sustain organized companies of miners."

Long before this corroborative proof came to light, which was not till 1845 and later, the Book of Mormon made its claim that extensive mining operations were carried on vigorously, constantly and successfully, as follows:

1 Nephi 5: 45.—“And we did find all manner of ore, both of gold, and of silver, and of copper.”

Ether 4: 7.—“Wherefore they did cast up great heaps of earth to get ore, gold, silver, iron and copper.”

All these things show that the wisdom of the wise is but slow of foot, simply following the mandate of God, working out his designs, and the proof that his word is not void, his declaration not untrue, even if they are made audible by the weak and despised among the sons of men.

Of their knowledge of the precious metals and the working of them; of cloth manufacture; roads, canals and aqueducts; agriculture, wealth and industry I shall collect the various proof in my next article.

TO BE CONTINUED.

THE CARNAL MIND.

BY R. L. YOUNG.

Whence is it? It originated in the human mind in the Garden of Eden, and Eve was the first in whom it was begotten when listening to Satan, and with Adam when he ate the apple with Eve. From that time it has been generated in every son and daughter.

Well, what is that mind? In short, it is any and every thing contrary to righteousness, truth, peace and solid comfort. It worked out in Cain in its worst form. In him and his posterity was murder, covetousness, polygamy and secret societies formed for this purpose.

But was no cure provided for this horrible malady? It is pretty hard to conquer. Paul says, “It is not subject to the law of God, neither indeed can be.” What shall be done with it then? Cast it out.

How is that done? By faith; repentance, and baptism for remission of sins, then is the human mind prepared for the reception of the Holy Ghost, which clears out this carnality. This was the way of all the good old Bible men and women.

This is highly necessary Paul says, “To be carnally minded is death, to be spiritually minded is life and peace.”

The death here alluded to, is the second death; the life, is that which attaches to the resurrected righteous. There is however a wide difference in this life, in an excused or an accused conscience.

But has any one ever been so thoroughly cleared of this carnal mind that it never returned again? It often returns and tries for re-entrance, and when it can get no further, tantalizes the human mind and brings it into captivity, and fears of the second death.

But can one help his thoughts? We can help nourishing and carrying them out in actions, and if we strive against them by faith and prayer, the Spirit that helpeth our infirmities, will cast them out again; this is the cross bearing life by which we must live during all our stay here.

Paul says, “There is therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

The latter part of this should be understood by all.

But how does one get into Christ? Well, this Paul tells us too, “For as many of you as have been baptized into Christ have put on Christ.” As many as are “born of the water and of the Spirit,” are adopted sons and daughters.

But we read, “If we say we have no sin, we deceive ourselves, and the truth is not in us.” Yes, yet there is a wide difference between having the carnal mind hanging about us, and acting out its dictates; and the next verse reads, “If we confess our sins, he is faithful to forgive us, and cleanse us from all unrighteousness.”

But we read again, "He that committeth sin is of the devil." Here the word "committeth," shows continued action, hence such an one is of the devil.

But again we read, "Whosoever is born of God doth not commit sin." Yes, and here the words doth commit is the same as committeth, only more emphatic, and shows by the act that such a one ceases from actual transgression; and the same verse tells the reason he is thus able. These were the ones spoken of as having overcome, and were strong; these were the ones who had the Holy Unction, and needed no man to teach them, only as that taught; those who had received the promise of the Father, the Comforter, which should bring all things to their memory, guide into all truth, and show things to come. Such are born of God.

Peter renewed this promise to the Jews and their children, and extended it to all whom the Lord should call. Hence, all this is the privilege of every one, through faith and obedience.

COMMANDMENTS, INSTRUCTION, AND PROMISES.

"There is a God, and He hath created all things, both the heavens and the earth, and all things that in them is: both things to act, and things to be acted upon; and to bring about His eternal purposes in the end of man, * * * it must needs be that there was an opposition: even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. * * * Behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy. * * * Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man.

And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. * * * And now I would that ye should look to the great Mediator, and hearken unto His great commandments: and be faithful unto His words, and choose eternal life, according to the will of His Holy Spirit, and not choose eternal death, according to the will of the flesh, and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom."—2d Nephi 1st chapter.

"Behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not any thing save it be for the benefit of the world; for He loveth the world, even that he layeth down His own life, that He may draw all men unto Him.—Wherefore, He commandeth none that they shall not partake of His salvation. Behold, doth He cry unto any, saying, depart from me? Behold, I say unto you, nay; but He saith, come unto me all ye ends of the earth, buy milk and honey, without money, and without price. * * * Hath He commanded any that they should not partake of His salvation? Behold, I say unto you, nay; but He hath given it free for all men; and He hath commanded His people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of His goodness? Behold, I say unto you, nay; but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion.—Nephi 2: 11.—*Selected by W. C. Lanyon.*

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., March 15, 1873.

GERMAN TRACTS.

WE want at this office two or three two page, and two or three four page tracts on the first principles of the gospel, written in German.

We have two or three tracts in German, translated from the English; but they are not well adapted to the native German, owing to the difference of expression. What we need is two or three good tracts, written by our German brethren. We can put a few of such tracts in print, and if our brothers speaking the German tongue will write them we will try and get them out soon. We shall submit them to examination, and make choice of those best suited to our need.

SOME presiding elders of branches are of the opinion that the elders of the church, who are members of the branch, ought not to engage in the performance of any ministerial labor, either in or out of the branch, except they are directed so to do by the president of the branch. One of the primary reasons for branch organization is that the actual care of the church in the given locality may have a minister. If there are more elders in the branch than the one who presides, it is their right, privilege and duty, to counsel with each other, and the presiding elder with them if he

chooses, as to how they can best serve the church as ministers of the Word, and adopt such course in their labors as would the most effectually aid in spreading abroad the Truth.

The presiding elder has no rule nor authority over these elders only as members of his branch, and within the bounds of the branch itself. They may administer to the sick, pray with the tried and tempted, visit and chat upon the doctrines of the church and all who may choose to ask them so to do. They may also, and they should, seek opportunities, outside of and beyond the limits of the branch, to preach; and should procure regular appointments and fill them wherever they are favored with chances so to do, within the limits of the branch by consent of the authorities of the branch; and outside of the branch, by virtue of their calling as elders of the church.

The presiding elder of a branch who tries to prevent elders in good standing, and good character for adherence to the doctrines of the church, from preaching whenever and wherever opportunity offers, we think, stands in the way of the work, provided always, that those elders are known to have authority and license to preach, and faithfully present the gospel as laid down in the books.

Any elder in good standing not living in the limits of a branch is at liberty to speak in defence of the work, "preach, teach, exhort and invite to come to Christ;" and when so requested, to baptize into Christ.

Elders in a branch are at liberty also, when away from branch jurisdiction, to baptize, confirm and admit

members into the church; but all baptisms performed within branch limits should be by and with the knowledge of the branch authorities in all cases, and no elder should disregard this rule; praying for and administering to the sick may be done by the elders whenever and wherever they are desired, if the Spirit does not forbid.

It is our opinion, and we are satisfied that we are correct in so understanding the law, that where a branch has been organized, and the officers have been chosen by the people, or they have been pointed out by the Spirit, the priest, if there has one been chosen, is the presiding officer of that branch in the absence of the presiding elder; if presiding elder and priest both be absent, then the teacher, if there be one; if presiding elder, priest and teacher be absent, then the deacon if there be one.

Elders in a branch are not officers of that branch unless so chosen. Their work is that of elders of the CHURCH, not the branch; general, not special.

If all the chosen officers of a branch be absent, as sometimes occurs, then the one holding the highest authority is the presiding officer, or the one who should take the lead. If there be two or more of the same authority, present in such case of absence of the chosen officers, the eldest of them should be the one selected. The one having the *right* may waive it, or call some one to take the lead.

The words, "the elders are to conduct all meetings as they are led by the Holy Ghost," are a general direction to the church, signifying that any

person holding priesthood, leading, or having charge of, or presiding over a meeting, shall conduct that meeting as he may be directed by the Spirit. It no more means that all the elders present at a meeting shall have charge of and conduct that meeting than the words of a preceding paragraph means that one elder, and he an apostle, shall take the lead of *all* meetings, see Doc., and Cov., Sec. 17, par. 8, closing sentence of paragraph.

Having written before on this subject, we do not now care to discuss it further, at present.

BRO. JOHN GALLUP, writing from Avoca, Iowa, January 23d, says: "The calls are more than I can respond to." He has lately filled some appointments with, he thinks, good results. Success attend our brother.

BRO. MARK H. FORSCUTT is hereby thanked for copies of the "*Birmingham Daily Mail*," (England), for the 13th, 14th and 15th of February, 1873, in one of which we read a notice of a lecture by somebody upon the Second Coming of Christ. It would seem from the tenor of two other notices, in subsequent issues, that the lecturer was inclined to adnimadvert upon the faith of the church, for in the issue of the 15th Br. Mark requests him to affirm in debate what he stated in his lectures, to which Br. Mark would reply.

Br. Forscutt does not intend that the faith of the church shall lack for defence when assailed in his field of labor.

In the issue of the "*Daily Mail*" referred to, for February 14th, 1873,

Br. Forscutt is announced to lecture, in a notice of which the following is a copy:

"Christ is coming! Three discourses will be delivered on the above subject, in the Saints' Meeting Room, 14, Temple Row, by Elder Forscutt, from America, on Sunday next, February 16th.

"Morning, 10.45—'The Promise of His Coming.' Afternoon, 3.15—'The Signs of, and Preparation for, His Coming,' Evening, 6.30—'The Object of His Coming.' Bring your Bibles with you. Seats free."

BR. JOHN S. PATTERSON has delivered a course of lectures, illustrative of the faith of the church, in the Temperance Hall, 103 Mile End Road, London, England, of which the following is a list of times and subjects:—Sunday, Jan. 12th, "Polygamy a false and unscriptural doctrine;" Jan. 19, "Prophecy already fulfilled literally;" Jan. 26, "Prophecy unfulfilled and fulfilling;" Feb. 2d, "Apostolic faith;" Feb. 9th, "Apostolic Baptism;" Feb. 16, "The laying on of hands, is it essential to salvation?" Feb. 23, "The true Church of Christ as organized by Jesus;" Mar. 2d, "The glories of the redeemed." The thoughtful of all parties were most earnestly invited to attend.

JOHN LAWSON, some time since was silenced and gave up his Elder's license, and the appointment under which he was laboring was revoked. He is, however, still traveling from branch to branch, neglecting or refusing to labor for his own support, and outraging the feelings of the saints by an unauthorized fault-finding with the brethren, alleging that he is free from sin and has been for a number of years. The

presiding elders of Branches and Districts will do well to remember that brother Lawson is not an accredited officer of the church, and should govern themselves accordingly. The saints should also insist that he should show the fruits of a christian life before they give way to his captious spirit.

The Editor of the HERALD is responsible for and will answer for this notice.

BRO. SOLOMON SALISBURY writes from La Crosse, Hancock County, Illinois, March 2d, 1873:

"Brothers Joseph and Daniel Lambert have been with us a couple of weeks, and we have had a refreshing time. They held meetings at the Cottage School House eight nights, and at the Christian Church at Burnside three nights, with good attendance; they also held several meetings at our school house. They preach to crowded houses almost every night. There seems to be a deep spirit of interest manifested by the people generally. I believe there will be much good done here yet."

THE Spring Conference will convene at Plano, April 6th, 1873, and it is hoped that there will be present a fair representation of the different districts and branches, through their respective delegates and representatives.

Business of great importance will be presented for action, concerning the government of the church; there will also be an effort made to fill some vacant offices.

It will be well for those of the saints coming from near distances to come provided to assist in caring for visitors from afar, as those resident in Plano are not well provided for furnishing beds for a great number, and if there should be a large attendance, as it is

anticipated there will be, there may be some who will not be cared for in this particular, unless those living near assist. The saints at Plano will do the best they can, and all who come must come prepared to be good natured and easily pleased.

Please remember that the last Sunday in March is to be a day of fasting and prayer, that the favor of God may be with his people at conference.

BR. JOSEPH C. CLAPP has lately held a four days' discussion with a clergyman of the Disciple Church, we think, of which we are promised some details soon. Br. Clapp is of the opinion that the cause gained friends by the discussion.

WE notice in a late issue of the "*Deseret News*," the death of Major Wm. Pitt. We remember Major Pitt when he used to play in the band at Nauvoo. They are passing away that bore the heat and burden of the day years ago.

BRO. R. D. COTTAM, presiding elder of the St. Louis branch, says: "The St. Louis branch is in a better spiritual condition than for some time past."

Thanks to Bro. Cottam for notice of Almerin Grow, found in this number.

BROTHERS Josiah Ells and David H. Smith, are still battling for the truth in Utah, although they are contending against great odds.

BR. SOLLENBERGER of Waterloo, Black Hawk County, Iowa, called on us on the 11th, and stayed over night.

Correspondence.

AFFOLTERN, a A. Ct.,
ZURICH, Switzerland,
February 12, 1873.

Br. Joseph:

After a short, but rather cold journey, I arrived at the place of my birth, Feb. 9th, at three in the afternoon; was received by my kindred with weeping joy, having been absent from them about thirteen years. It was to them an unexpected arrival, and consequently a real wonder and surprise. The journey was rather a suffering one, on account of the cold weather; and it is better for any one not to undertake such a journey in the winter time, unless well provided with bedding on the ship and warm shoes on the feet; having not been so provided, made me suffer greatly from cold, night and day.

I started from Chicago in the evening, on the Michigan Central, which was a very slow train. The sky being dark and cloudy, I could see that we would get snowed in and the train be delayed. In the second class car, all were men, and each one having a pipe or cigar, they commenced to smoke nearly all at once, from thirty to fifty men, so that the smoke grew so thick, that it nearly resembled the clouds of smoke at the Chicago fire. The floor was entirely plastered from the continual spitting, so that it was impossible to get your feet on a dry spot, it was really sickening. They spit, no matter where it comes to, on your boots or on your pants. The train getting delayed for many hours, ran at night into a freight car, demolished it, and considerably damaged the locomotive. The Great Western was hemmed twice from the snow, and the Eric Bahn ran out from the track, caused a delay of seven hours. I came to Jersey City on the 25th of January, just in time to jump on the steamer Atlanta; paid for bedding \$3.25, no time left to receive it, or to wait another week for another steamer, as this would have cost too much. I had there-

fore to make the journey across the ocean without a bed. A Danish man and myself succeeded in getting a small blanket from one of the stewarts, paying him one dollar for the use of it to Liverpool, and then to return it. He also lent us two straw sacks to lay on, which was torn and dirty, who knows how many did lay on before. This was all the bedding for us two; we suffered therefore from cold on feet and legs night and day. The weather was stormy, snow and rain for several days and heavy gale, and afterward a calmer sky, but head wind.

Was getting acquainted on the cars with a Danish man, the above mentioned, was glad of having my company, gave me his address, comes from Wisconsin, has a family residing there. He will return to his home in the spring. If any of our elders come in that vicinity, they would be kindly received by him. He thinks a Danish elder could do better, as there are a majority of Danes there. Address: Christian Nelson, Waupaca, Waupaca Co., Wisconsin.

Happened to come into conversation with an Englishman, having his wife along. He thought the first that I was a Lutheran. I told him I was not. In a few minutes he was not able to contradict my statements out of the Bible. He only wanted to know to what church I belonged. I told him our position, showed him the difference between us and the Salt Lake Mormons.

Then he said, "Well, my wife is not well, I will have to go and see her. I see you are very smart in Scripture, I will see you again."

I expected he would misrepresent me to the inhabitants of the ship, and he actually did so.

The next night as a crowd was sitting together, an American lady called me to come over to them, she wanted to see the Mormon, I have to take her to Utah. The whole crowd commenced to laugh and scoff, talked of polygamy and of Brigham. I kept my place like I would not hear any-

thing. Then they sent a man over to me, saying, "I should come over, they are going to have a wedding."

After the pause of a minute, I stepped up to them and addressed the American lady, "You are greatly mistaken; but if you want to marry Brigham Young, you have to go and introduce yourself to him, for I shall have nothing to do in the matter; and if you want to go to Utah, you will have to go without me, for I was not going there."

They all felt a little ashamed, and nobody said a word afterwards.

We landed safely February 5th, in the forenoon, at Liverpool; took the train to Hull in the afternoon; went at eleven o'clock on board a steamer bound for Antwerpen, Belgium. The steamer, on the journey, did get on a sand bar, and rested on it from ten at night till six in the morning, the water rising again gave him a lift to move, arrived at Antwerp at eleven in the forenoon, Friday 7, and at home at three in the afternoon, on the 9th of February. I receive many invitations to come and see them, and I am commencing my labors in the vineyard. Thanks to my heavenly Father for the prosperous journey; he had strengthened me greatly in body, that I was able to endure the suffering journey without any injury to my health as yet. May God bless all his children; pray for me that I may bring many souls to Christ, and that I may prove a worthy servant. Yours in the covenant of Christ,

I. L. BEAR.

LEBANON, Linn Co., Oregon.

Br. Joseph:

I think some elder would do well to come here and preach to the people of Oregon. I have not preached any myself, my abilities being very limited.

Not understanding some things as well as I wish to, I have been backward. If the Lord will send some one here to proclaim the glad news, I will be glad to lend my assistance, for I think there are many honest hearted people in this

country that would receive the truth with gladness if they had the opportunity.

There has been no preaching here since Br. J. C. Clapp and J. Gillin left.

If any elder feels like coming we will receive him with gladness. The branch here is not in so prosperous a condition as I would like to see it. Praying for the welfare of Zion, I remain yours in the love of the truth.

A. P. MORRIS.

LOUISVILLE, Ontario,
Feb. 11, 1873.

Br. Joseph:

The brethren recently mobbed in Ontario, were an elder and priest who were preaching in the township of Usborne. As they were on their way from the place of preaching one night, they were set upon by a gang of ruffians organized into what was termed a Vigilant Committee, who carried them into the woods and extorted a solemn promise that they would not preach in that place again under pain of a threatened coat of tar.

DUNCAN CAMPBELL.

MISSION SAN JOSE, Cal.,
February 9, 1873.

Dear Herald:

As part of an elder's duty I am trying to raise your list in this vicinity, having as yet been able to obtain but few gentle subscriptions, which with the brethren who renew, I herewith forward, desiring that they may receive the blessings of the word for the coming year; during which time, God only knows how many tear-dimmed eyes, and sorrowing hearts shall be made to rejoice by that portion of meat you give in due season; or how many bounding hearts, that hunger after righteousness, shall be stilled in death, with eyes closed on earth's eventful scenes, as you may continue to herald truth to the living. Several other names are promised, and may soon be added to your list, as well as the *Hope*.

If all the elders were to make it an active, earnest part of their mission, your

present subscription list might easily be doubled, yea more. Then add to that what the brethren and sisters might obtain by wisdom and zeal among their neighbors and friends, much more might be accomplished in spreading the words of life and light. The Lord himself would bless our efforts. The word thus sown would not return void, but greatly increase our joy in the salvation of many precious souls, who with as in the great judgment day, when the books are opened, and we are being weighed in the balances, wherein the worldly wealth and fame of earth's proudest monarchs may not enter, we might almost unexpectedly find our garments thus rid of the blood of many people.

Brethren, sisters, and children of the kingdom, may we not lightly esteem the glorious reward of living, working saints. However weak we may be, remember that as the arm of man is weakened by inaction, so is it also made strong by continued wielding of the heavy hammer, which from the hard steel, fashions and forms alike the *Plow* and the *Sword* for their missions of life or death; so, likewise, after obedience to the gospel, the inner man may be weakened by neglect of duty, or strengthened by a vigorous effort to spread the word, which shall prove a savor of life unto life, or of death unto death, to this generation. Realizing that our God is perfect in judgment, and that my own salvation depends upon my own acts, still the purposes of God will be fulfilled whether I stand or fall. His will shall be done, and if none would raise the warning voice, surely he who could cause infants to praise, or the very stones to cry out, is not dependent upon us, but is quite able to perform all he has declared without the aid of puny man, whose action or inaction can no more hasten or delay his eternal purposes, than they can chain the wheels of time. For as those who fell upon this stone were broken, even so upon whom it shall fall, it will grind to powder; for at the time appointed the end shall be. That the children of Zion who remain may so

act in faith one and all, as to be of that glad company who shall rise with a shout exclaiming, "Lo! this is our God; we have waited for him, and he will save us," is the prayer of your spiritually willing, though fleshly weak, brother in the Gospel Covenant.

D. S. MILLS.

368 Cardiff Road,
ABERAMAN, Wales,
Feb. 13th, 1873.

Br. Joseph:

I am happy to state that we are alive in this mission; battling for truth in our feeble way. We look forward with great interest to the time that we shall have the help of the press in establishing the "Kingdom and His righteousness," in these lands. Considerable interest is manifested here already for the *Co-operative Publishing Association* to be a success. Many from Wales will take shares, and I do earnestly hope that all throughout the church will do their best towards the movement. Permit me here to state, what should have been stated in our "appeal to the Welsh Saints in America," that the Welsh mission intend to amalgamate in one, with all the church in Europe in the aforesaid association, as soon as it will come to operation. Union is strength, and we hope to see the day soon when a good substantial publishing office of the Reorganized Church of Jesus Christ, will be established in Europe, that we may have a good amount of printed material scattered among the people. The remains of the great apostacy and the reorganization are here together; and to succeed, a bold and strong effort must be made. We are fighting the foe for the last time, and we *must* conquer; therefore I ask why not make that effort *now*. We have our missionaries in Europe, and the abilities to make use of the press. There is but one way that we can take our worldly possessions to heaven; viz: to *dissolve them unto good works*, and they will follow. I would count it a small matter indeed to take a share, (if at home), in comparison to

leaving home, wife, children, and friends and go to foreign land for the gospel's sake. I hope and pray that all will do what they can to forward the cause of truth. We are truly thankful for them that have already taken part.

My love to you, and all the saints.
Yours for Christ,

JOHN T. DAVIES.

MONROE County, Ala.,
January, 1873.

Br. Joseph:

Probably you would be glad to hear from here. The Dixie saints are all right, I mean the saints indeed and in truth. The cause of Zion is onward down South. Their is not a great deal of preaching done here at the present, though the calls are many. The elders mostly have there hands tied in the South; those that are untied dont run very well, causes not known. Yours in Christ.

G. R. SCOGIN.

ST. JOSEPH, Mo.,
Feb. 19th, 1873.

Br. Joseph:

I take the opportunity of informing you of our present circumstances as a branch, in St. Joseph. I would like you to inform Br. Blair when he comes to Plano, how we prosper here since he left. I have baptized seven, and Mrs. Thompson, and Bell's brother have given their names for baptism next Sunday, which I will do if the Lord willeth. There are also more calling for baptism. There are some of the noblest men in town coming to our meetings.

We as a branch of bretheren and sisters are in a flourishing condition. The Lord blesses his saints with gifts and prophecies, and there is a good feeling prevailing, and not one accusation yet entered. Therefore we are a band of good brothers and sisters. My large house is too small to contain the saints, consequently we have rented a hall in the centre of town close by the new Opera House.

If any of the elders will pass through St. Joseph we will be able to greet them with a good substantial hall to preach in from henceforth.

We hold three meetings a week, beside the singing meeting, and we are blessed with a large attendance.

I have sent for Br. Bays to visit us here once every month.

Please to give my best respects to Br. Blair and accept the same yourself. Yours in the Gospel of Christ.

ALBERT BISHOP.

FREEDOM, Wisconsin.

Br. Joseph Smith:

I send the money to pay for two little papers, one is for myself, and the other is for a little girl in Vermont. We live alone on our place, nine miles from the branch where we belong. We are seventy-five years old, so you see we can't go to meeting very often, but we enjoy ourselves very well. We have the *Herald* and the *Hope*, and depend on the *Herald* for our preaching a good deal; but we enjoy ourselves very well. Kind love to all the saints.

E. NYE.

MALAD City,

Feb. 13th, 1873.

Br. Joseph:

Winter is severely on us in this place, snow is very deep. Nevertheless the saints are feeling well, particularly those that are doing their duty with full purpose. We have good saints' meetings here as a general thing. Our preaching here on Sunday evening is not very well attended. Our brethren, the Brighamites, are touching the old pet doctrine sometimes.

And some of those that are most enthusiastic on the more than one wife system, continue occasionally to blow their horns very loud, even asserting that a man with one wife is not fit to drive geese to water; such are the arguments used in favor of the Brigham Young gospel. Such assertions are made in public with all the complacency imaginable.

We are not sorry that such arguments are used. When the old fogies give vent to their feelings it is laughable to the reasonable mind, but fatal to what they are endeavoring to build. Little do they suspect that some are getting more and more disgusted with such gospel, or rather that which is no gospel.

May the day soon come when they will remember the new covenant, even the Book of Mormon, not to say but to do according. Yours in the covenant.

HENRY R. EVANS.

81 South Sixth Street,

WILLIAMSBURG, N. Y.,

February 14th, 1873.

Br. Joseph:

Having an hour to spare I thought to write a line to you concerning the work of God in this place. The few saints composing this branch are full of life and the spirit of the work of God; frost or snow does not keep them from their meetings. We have had our share of both this winter. Three of the brethren attended to an invitation to preach last Sabbath, the 9th instant, at Paterson, N. J., and are invited to come again. The last parcel of tracts you sent us are much appreciated, and the saints read them until such time as they understand them, and then give them to others. We have our place of meeting advertised every Saturday in the *Brooklyn Times*, with subject. A few weeks ago one brother selected "Polygamy an abomination," and after meeting we had a very interesting time with two ladies, who were strong for Brigham and polygamy. The *Times* reporter was present, and reported on Monday. He misrepresented us strangely. All who were there knows that. It was the means of bringing others to hear, the Sabbath after, and they stated that they did not believe it was as reported. Our meetings are interesting, and the saints are satisfied that the Lord is blessing us and answering our prayers. We expect to have good times and be able to send a pleasant report shortly. We have good times at our

weekly meetings, Wednesday evenings. I expect to have the pleasure to report favorably of this branch of the church.

May God bless Br. Josiah Ells, and all His servants who are in the vineyard, is the prayer of your brother in Christ,

COLIN C. McPHERSON.

MONONGAHELA CITY,
Washington Co., Pa.,
Feb. 10, 1873.

Br. Joseph Smith:

Since our December Conference I have been laboring in Belmont Co., Ohio. In this county there is a branch of the church, of thirty-six members in good standing. I arrived there December 29th 1872, stayed about four weeks, preached twenty-three times, and baptized eleven. There is a prospect of much good in that place. There is a fair prospect of good in the Pittsburgh District this year. The saints are becoming more alive to their duty. May God bless us all. I remain your brother and co-laborer for Zion.

JAMES BROWN.

HARTFORD, Warren Co., Iowa.

Br. Joseph Smith:

It is a little over a year since I obeyed the gospel of Jesus Christ; and I thank the Lord that he has given me the light and understanding that he has. There are but five members here; more are believing and acknowledge that we have the truth; but it is very hard for them to give up their good names and become poor despised "Mormons;" nevertheless, the honest in heart will come out, not fearing to give up their all for the sake of Jesus, and their reward if they prove faithful until the end. We have preaching every few weeks. Brothers Alfred and Isaac White, from Newton, have been with us for the last few days, preaching God's Word, and warning the people of the judgments that are coming upon the earth for its wickedness. Surely "darkness has covered the earth and gross darkness the people." They heed it not. O, how we

that believe and have taken upon us the name of Jesus Christ should live and prepare ourselves for the coming of our Savior that we may meet him with joy and not with grief.

There is one thing I would like to say to the sisters; beware of pride; the saints should be a neat but plain people; we should not follow after the world's vain frivolous fashions. We had better give what we would put in ruffles to some poor child for an apron or dress. May the Holy Spirit direct all into the ways of righteousness is my prayer.

E. M. SMITH.

WELLSVILLE, Mo.,
Feb., 14th, 1873.

Br. Joseph:

We do not send a quarterly report every time, but owing to some cause or other the district clerk does not get them; perhaps we do not know how to address them right, at least that is what we think. If you think proper, if these lines were inserted in some corner of the *Herald*, our brother the clerk, will favor us with a few lines containing his address.

We have invited the district president to visit us a time or two, and expressed our willingness to bear a part of his expense, but he as not come yet.

As I have stated before, there is no increase here as yet, I have done all I can; but I cannot carry on a public meeting in English very well myself. According to the Lord's promise there are some honest souls in this vicinity, and I hope they will be gathered in His time. If any brother feel to visit us, I shall put in my help with him. When we meet together we have good feeling, and know that the Spirit of God is with us. There is but four of us that meet. Two are scattered, one is backsliding, and one cut off. You and others can see our present standing. I remain yours in gospel bonds.

J. F. PHILLIPS.

If thou art a master be sometimes blind; if a servant be sometimes deaf.

Conferences.

Fremont District.

The Fremont Quarterly Conference convened at Glenwood, Mills Co., Iowa, Feb. 8th, 1873, and proceeded to business by choosing W. Baldwin, president; William Leeka, clerk.

The minutes of last conference were read and approved.

The minutes of the last Southern Nebraska Conference, together with an exegetical report of the late secretary of said conference were also read and accepted.

Branch reports.—Farm Creek; 31 members, 1 disfellowshipped.

Mill Creek, 23 members.

Glenwood, 33 members, 1 admitted by certificate, and 1 child blessed.

Elm Creek, 14 members.

Plum Creek, 71 members, 1 baptized, and three received by certificate since last report.

Nebraska City, 47 members, 2 admitted by certificate, 1 removed by certificate.

Liberty, 12 members, 5 baptized since last report.

Hamburg, Fremont, Nephi, Camp Creek, Nemaha, and Union, not reported.

High Priest W. Baldwin reported.

Elders E. F. Hyde, E. C. Brand, S. Thomas, J. Kemp, T. Nutt, D. Hougas, and E. R. Walker, reported in person. J. R. Badham, R. M. Elvin, R. C. Elvin, and John Lee, reported by letter.

Priests E. Bryant and J. H. Smith reported.

Teacher J. W. Terry reported.

Deacon W. Walling reported.

Resolved that the president of the district appoint officers to labor and deal with all members residing in the district, who refuse to attach themselves to the nearest branch.

Resolved that the officers of the various branches shall report to the president of the district, the names of all scattered members that are living in a disorderly manner in the district limits of their locality.

Resolved that the elders be requested to labor under the direction of the president of the district during the next three months.

Resolved that we sustain all the spiritual authorities of the church in righteousness.

Preaching by E. C. Brand, at 7 o'clock p.m., Saturday 8th. Preaching at 11 A.M. by W. Baldwin; at 2:30 p.m., by J. Kemp

and D. Hougas; at 7 p.m., by E. C. Brand, Sunday, 9th.

Adjourned to meet at the Gaylord school-house, May 10th, at 11 A.M., 1873.

Pottawattamie District.

The above conference was held at Council Bluffs, Iowa, on the 22d and 23rd of February, 1873. Organized with Jas. Caffal, president, and F. Hansen, clerk.

Minutes of last conference were read and approved.

Reports of branches.—Council Bluffs: total numerical strength 109.

Union: total numerical strength 17.

Wheeler's Grove: total numerical strength 54.

North Pigeon: total numerical strength 26.

Boomer: total numerical strength 19.

Eight Mile Grove: total numerical strength 25.

Total number reported 250.

Reports of the spiritual condition of branches: Council Bluffs, by Br. C. A. Beebe; Wheeler's Grove, by Brother L. Campbell; Union, by Br. R. Campbell; Boomer, by Br. J. Mackland; North Pigeon, by Br. Gross.

Reports of missions.—John Gallup, of Big Grove, C. G. McIntosh, James Caffal, A. G. Weeks, reported that they had preached in different localities of the district.

Missions continued and discontinued.—John Gallup and A. G. Weeks continued.

Financial reports from Council Bluffs and Eight Mile Grove branches.

Officers present: seventies 2, elders 7, priests 2, teachers 2, deacons 2.

Resolved that this conference will not sustain any elder as a representative of the church that does not sustain the organization of said church.

Resolved that it is the opinion of this conference that the *Herald* is encumbered too much with the minutes of quarterly conferences to the exclusion of other important matter; therefore, be it

Resolved that we refrain from reporting to the *Herald*, except the facts of conference convening from time to time, and business of a general character.

Resolved that we sustain James Caffal as president of this district during the coming quarter.

That a two days' meeting be held at Wheeler's Grove, on the last Saturday and Sunday in March next.

Resolved that any elder receiving a mission from this conference, should re-

port in person or by letter, or their mission will be discontinued at the time such report should have been made.

Resolved that we sustain the constituted authorities of the church in righteousness.

Resolved that we adjourn to meet at Crescent City, on the last Saturday in May, 1873.

Montana Conference.

The above District Conference was held at Willow Creek, Montana, January 25th, 1873. Br. A. B. Moore, president; Lewis Gaulter, clerk.

Opened by singing; prayer by Lewis Gaulter.

Minutes of the previous conference was read, corrected, and accepted.

Branch reports.—Willow Creek reported 24 members.

Gallatin consists of 31 members, 7 received by letter, 3 baptized, 1 cut off, 3 children blessed since last reported.

Eight officers present.

Report of Elders.—Lewis Gaulter, J. W. Gillen, Edward Bowen, A. B. Moore, Jas. Bamber, and John E. Reese, reported by A. B. Moore. Priests John Pritchard and James Green, reported. Teacher Thomas Reese, reported.

It was resolved to sustain Joseph Smith as President of the church of Jesus Christ of Latter Day Saints, with all the spiritual authorities, with our faith and prayers.

J. W. Gillen was sustained as a missionary to Montana.

A. B. Moore was sustained as president, and John J. Reese as clerk of the Montana district.

The word was preached by brethren J. W. Gillen and A. B. Moore.

Adjourned to meet at the East Gallatin branch, on the last Saturday and Sunday in April, 1873.

Northern Nebraska District.

Minutes of the Northern Nebraska District Conference, held at Linn Wood, Washington Co., Nebraska, on the 8th and 9th of February, 1873. Br. Z. S. Martin, president; S. Butler, clerk.

Evening services were preaching by the president.

Sabbath Services.—Prayer by Brother Miller.

Minutes of last conference read and approved.

Report of Branches.—Bell Creek was reported verbally, 1 child had been blessed;

no other change in same since last report.

De Soto: no change since last report.

Resolved that the president accompany Br. Fyrando to Br. George Derry's to organize a branch.

Resolved that we take up a collection to purchase a record for this district.

Afternoon session.—Elders M. Fyrando, B. Miller, George Derry, J. Peterson, and S. Butler, reported.

Resolved that the elders labor in their respective localities as much as is in their power.

The president reported that his labors had been favorably received in the northern portion of the district.

Evening session.—Preaching by the president to a large and attentive audience, on the kingdom of God, Daniel 2: 31-45. During the entire conference the Spirit of our Master prevailed.

A collection was taken, and \$2.60 was raised towards a record.

Elders present 8, teachers 1.

Resolved that all the spiritual authorities of the church be sustained in righteousness.

Adjourned to meet at Bell Creek branch, on the 10th of May, 1873.

Miscellaneous.

Notices.

The Western Maine District Conference will commence on the third Friday in May, (16th), 1873, with the Little Deer Isle Branch, Hancock County, Maine. The elders are earnestly requested to be in time. A complete representation is desired. Branch officers will please send their reports by mail to M. R. Cousins, Brooksville, Hancock Co., Maine, if they cannot send them by delegate. By order of

THOMAS AMES, *Dis. Pres.*

St. Louis, Mo., Feb. 23, 1873.

BR. JOSEPH SMITH, Editor *True L. D. S. Herald*: Almerin Grow, having applied for membership in the St. Louis Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, has been found unworthy and rejected by the branch. If other branches of the church will pay attention to this notice they will probably save themselves the trouble we have passed through in former years, by this disturber of both family and other organizations. Lately he has been refused membership in the Christian Union here; also, has been tried

by the St. Louis Courts for different offences, and found guilty.

R. D. S. COTTAM,
Presiding Elder:
JOSEPH SMITH,
Clerk St. Louis Branch.

The hand of fellowship has been withdrawn from Priest George Dove, so that he is no longer recognized as a member of the Fall River branch, he having, both personally and by letter, requested the said branch, of which he was a member, to cut him off. His request has been granted. Voted, that we request brother Joseph to publish this notice in the *Herald*. The above resolutions were passed at a Church Meeting, held Sunday, January 26th, 1873, in the Fall River Branch of the Massachusetts District.

Information is wanted of Andrew Svendson, formerly a Latter Day Saint, and supposed to be so still. Should he, or any one knowing him, read this notice, they will confer a favor upon the undersigned to send word of the same. He started to St. Louis in 1866. He is of Swedish birth. Address: Christian Andreason, Guilford, Nodaway Co., Mo.,

ERRATUM.—In the obituary of Br. J. W. Lewis, *Herald*, Feb. 1st, 1873, instead of "On the 22d of September he officiated at the Saints' Meeting House," it should read Sunday, December 22d, he officiated, &c.

Information of the whereabouts of Hendray Baxter and family is wanted. Address James Miller, box 6, Newton, Jasper County, Iowa.

BORN.

To Otis Shumway's youngest daughter, Mrs. C. P. Wildermuth, of Inland, Iowa, October 3d, 1872, a daughter.

MARRIED.

At Davenport, Iowa, December 15th, 1872, by Elder Richard Rowley, Bro. HYRUM STOW to Sr. AMELIA CLIFF.

At the Saints' Hall, in Pittsburgh, Pa., December 22d, 1872, by Elder Jas. Brown, Elder THOMAS E. LLOYD, of Newton, Iowa, to Sr. HELEN M. SAVARY, of Pittsburgh.
May peace and blessings crown their pathway through life.

DIED.

At Malad City, Idaho, February 6, 1873, THOMAS WILLIAMS, aged 68 years.
He gathered from Cap Coch, Wales, in 1864, and settled at Brigham City, Box Elder. In the spring of 1866 he moved with his family to Malad City, where

he resided until his death. Although not a member of the Reorganization, he would have nothing to do with the Brighamites. He was well acquainted with the Doctrine and Covenants, and during his sickness for six months had oftentimes asserted that the sons of Joseph were the only ones entitled to the martyr's place. They offered to administer on him. He refused, censuring those proposing, at the same time saying that they were presumptuous to attempt such, as they had no authority. May he rest in peace.

At the residence of Br. Joseph Harvey, Hancock County, Maine, Bro. TIMOTHY HUTCHINSON fell asleep in Jesus, December 6th, 1872, aged 62 years, 8 months, 9 days.

At Keokuk, Lee Co., Iowa, February 8, 1873, CHARLES W., infant son of B. F. and M. J. DURFEE.

At Philadelphia, Pa., February 9, 1873, Sr. ANNIE S., wife of Br. Geo. W. CLARK, aged 22 years.

She died in the faith of the gospel of Christ.

At Sycamore, Meigs Co., Ohio, of old age, Sr. MARY ROSSER, aged 82 years.

She obeyed the gospel in 1848, and renewed her covenant with the church in 1860, and lived faithful till her departure. The last two years of her life she was blind. She now sees, and rests in the land of peace.

[For the Herald.]

AN EXHORTATION.

Brethren! Look at our traveling procession;
It is broad, it is dense, it is long.
We seem making slow, onward progression;
Ours indeed is a vast motley throng.
We seem poor, and despised, and forsaken;
Our attire doth uncleanly appear;
We are often by pride overtaken,
And passed by with a jest and a sneer.
We are sometimes ashamed of each other,
And often almost loathe ourselves;
We chill, or we faint, or we smother;
We lack tables, lack benches, lack shelves;
But don't let us think of privations,
Of dust, or disorder, or mud;
But like clocks, that cease not their vibrations,
Plod along through both sunshine and flood.
Let us talk as we journey together,
Of the home we are striving to reach.
We must travel in all sorts of weather,
Letting all bear the burdens of each;—
Yes, a share of the hope, that is in you,
To your tired fellow traveler impart;
It will strengthen his bone and his sinew,
It will brighten the faith in his heart.
We shall stop at the Inn, just below us;
And the sign we already can see;
The host and his household all know us,
And a seat at their fireside is free.
The Porter will take our old clothing,—
No matter how tattered, or torn,—
Yes, these filthy rags we are loathing
Will soon from our bodies be shorn;
And we all shall be dressed in clean raiment,
As white, and as spotless as snow;

Without bank-notes, or specie in payment

We to their broad table may go.
Our rest will be sweet and unbroken,
Our morrow, for to-day, make amends;
Every wish gratified, though unspoken,
Our converse held only with friends.
Then don't let us go pinching, and crowding;
And pushing, and pulling along;
Our faults in our brethren enshrouding;
Their conduct the theme of our song;
But do let us be helping and cheering,
Thinking actions, the motives, don't show;
As the Great Golden Throne we are nearing,
Leave the judgment with Him who doth know.

ALICE E. COBB.

Soldier Valley, Sept. 21, 1872.

Selections.

The Wandering Jew.

[Translated from the French by C. E. Stone.]

When our Savior, bending beneath the weight of His cross, sought to obtain a few moments of repose on the doorsteps of Salathiel, the Jew, that barbarous man, with insulting language, drove Him away, who, struggling to continue His journey, become overpowered by the weight of His cross, faltered, and fell to the earth; yet without uttering a groan, He arose again and went on his way. The Savior of the world, condemned to death by man, and made to carry the instrument of His torture on His back, was a sight which should have paled the cheek of His persecutors; but they reviled—they mocked Him.

The avenging angel appeared before Salathiel and said:

"Thou hast refused a resting-place to the Son of Man. Cruel wretch! All rest on earth shall be refused to thee in return. A dark demon, let loose from hell for the purpose, shall drive thee from clime to clime. Salathiel, even the hope of death, and the repose of the tomb shall be withheld!"

These words were hissed into the ear of the Jew, and he fell upon the earth as if he had been struck by lightning.

Nearly two thousand years passed away, yet Salathiel was still pursued by a demon over the whole face of the earth. One day he arrived near the cavern of Mount Carmel, and shaking the dust from his long beard, he took a skull from a heap of human bones piled up near him and threw it from the mountain; it rolled and bounded, and striking against the rocks below, was shivered to pieces. "It was my fathers," said Salathiel.

"My parents, my friends, my acquaintances, my wife and children all perished. Ah! they could die; but I, the doomed, cannot die. The judgment of Heaven frowns over my head—my guilty head—and life, which to all else is a blessing, to me is a curse."

"Jerusalem fell by the Roman power: fire consumed the city; palaces crumbled to the ground, and temples were as torches to the maddened soldiery; men, women, and children were butchered, all, all, but me alone! I courted every danger, defied legions of Romans; I rushed upon their spears, but an invisible hand warded their points from me: I was their conqueror instead of their victim. Rome, in her turn, tottered to fall. I rushed to her that I might be buried beneath her ruins; the Colossus was broken and prostrated, but it could not crush me, though the wise and the great, the good and the powerful, were all destroyed with her.

"Nations, empires, and kingdoms rose and fell before me; I alone remained alive. Pestilence swept over the land; I snuffed up the tainted breath of the dying, and hugged the dead in my arms. That which was death to all but me was a narcotic. I slept in the charnel-house, and awoke refreshed. Death passed me in dread!"

"An avalanche fell through the air, and swept me into the sea. I thought death had pitied me, and I laughed as I was carried into the foamy waters; but the surges threw me back again on the shore, and the poisonous cup of human existence was put again, with all its bitterness, to my lips.

"I went to the edge of the crater of Etna, and sprang into its profound abyss, and, howling with madness and despair, fell into the burning lava; but the mountain would not grant me an asylum in the midst of its consuming bosom; it threw me up again upon this sinful earth; and though the flames of the eruption set fire to whole districts of country, though the highest spires of the greatest cities disappeared beneath the liquid lava, before me the flame and lava stayed their work of destruction. A forest caught the flames—in the midst of delirium and distraction, I rushed among the burning trees. Hot rosin fell drop by drop upon my scorching limbs; the fire raged around me; the heat dried my bones, and the flames tortured me with their hissing fury. Death brandished his scythe over me; I bent my head to receive the blow, but at that moment he caught my fixed gaze, and

fled to destroy the good and the happy. Death was no longer the conqueror—he feared me;

“I joined the standards of the mighty warriors of the earth—the desolators of the land, the conquering heroes, the mighty butchers of the human race—and followed them in all their wars. I sought the thickest of the fight, where blood flowed in rivers, where men were swept away like dry sand before the hurricane, where destruction piled hundreds upon hundreds; yet I was left alone. I braved the Gaul and the Norman—I defied the hordes of Germany; but their darts and their lances broke like dry reeds against my body. The scimitar of the Saracens was broken to pieces when it struck me. Balls struck against me like hail, and bounded as from adamant rock. Bayonet points were blunted against my side. The powder mine exploded beneath my feet, and hurled all but me into oblivion; launched into the air, I fell back to the earth; burnt limbs of mortal men lay scattered around me. I arose, the living from the dead, and a voice bade me on—on, on, forever.

“I wandered to the deserts of Arabia; I joined a caravan journeying to the holy city; it lost its way; hunger and thirst tortured us, and put a brand, as it were, of hot iron upon our lips. My companions fell around me upon the burning sands, our beasts of burden sank to rise no more, the simoom blew its poisoned breath over the parched and verdureless earth, the sun’s heat dried the blood in my veins. I did not die, but I suffered alive that which killed my fellow-travelers.

“The elephant trampled me under his feet; the tiger gnawed my flesh with his iron teeth; the anaconda drew his mighty folds around my limbs, but in vain did they mangle me; a voice from above cried, ‘Live, Salathiel, live! Pursue thy endless journey. On—on—on, forever!’ I cursed that voice, and laughter mocked me—what could I do against the Eternal?

“The giant’s club has been broken against my head. The arm of the executioner has been disjoined in his efforts to end my existence. I have insulted despots and tyrants that they might give me death. I told Nero that he was a monster; Mahomet that he was an impostor; the Pope that he held no title from Heaven; the inquisitor that his hands were red with the blood of innocence and virtue—that his power was drawn from the ignorance of the people, and he was the most ignorant; I spat upon the long beard

of the Grand Master, and denied in his presence the existence of a God! The tyrants invented new tortures; my bones cracked, my flesh quivered, but the blessing of death was withheld.

“I cannot die! I cannot die! Even my own hand has vainly tried to extinguish the everlasting flame that burns within me. Will there never be any rest for me? O! Thou who hast condemned me to this eternal pain, hast thou still more torture to inflict? See my death-pale face, my decrepid limbs, my mangled body! O! I am tired of seeing that never-ending process of nature which continually brings forth, and continually destroys. Jesus of Nazareth, pardon! pardon! Thou art all mercy—at least thy prophets preach it to the world; have mercy, then, on me. What is the life of a worm to thee? Spurn me out of the way! crush me! kill me!”

And Salathiel fell with his face to the earth, and for the first time shed a flood of tears.

“Salathiel! Salathiel!” exclaimed a voice.

Salathiel raised his head and saw the angel of death before him.

“Salathiel!” continued the angel, “He has obtained repose for thee from His Father. Close now thine eyes—rest. Sleep until the day of judgment. He will then call up all men from the dead, but fear not; the anger of God is not eternal. For thou didst spurn His holy Son with thy foot, and did rejoice to see the blood shed at Golgotha, He hath pardoned thee!”

A strain of heavenly music came down, as it were, from the skies; the air was perfumed with the fragrance of unseen flowers; a stillness as of death followed the harmonious sounds, and a feeling of joy unfelt before came over the senses of the bruised and crushed Salathiel. Earth now looked beautiful; the curse was removed. He was told to close his eyes and sleep; he obeyed.

It was the sleep of death.

The wandering Jew was called home!

Interest.

Long ago we determined that it should not be our fault if our readers did not soon better appreciate the accumulations of interest, and how impossible it is for any business to long pay current high rates. Possibly some have almost tired seeing our oft-repeated table about the accumulations of one dollar at different rates for a hundred years. But, tired or not, it is a health-

ful sight; and every business man especially, ought to have that table where it will meet his eye at least once a week; and even then it is probable he will allow many dollars unnecessarily to accumulate their interest against him. This may be in dead stock, in unnecessary fixtures, or in various expenses easily dispensed with. If he would be successful, he should count the interest he *might receive* as well as that he has to pay.

Especially in making permanent investments let no one forget the interest account. However familiar with this subject, there are probably few who would not be startled at the statement that the cost of the outfit of Christopher Columbus in his first voyage of discovery, put at interest at six per cent., would by this time have amounted to *more than the entire money value of this continent, together with the accumulations from the industry of all who have lived upon it*. If any doubt this, let them reckon the amount estimating the entire outfit to have cost *only* the small sum of five thousand dollars, and remembering that money doubles, at six per cent., in a little less than twelve years—or accurately, in eleven years, ten months, and twenty-one days. Allowing it to double every twelve years, this five thousand dollars at interest at six per cent. since 1492, it will be found, would have amounted to \$17,895,700,000,000, which estimating the population of the entire continent of America to be eighty-five millions, or seventeen million families (averaging five members each) would give more than a million dollars as the possession of every one of these. The interest upon a million dollars at six per cent. is sixty thousand dollars, which would be the princely annual income of each these seventeen million families from the accumulations upon so small a sum as that named for the outfit of the discoverer.

We are glad to see the following computations going the round of the press:

“One thousand dollars loaned at 6 per cent., in 12 years will accumulate to \$2,000; in 24 years \$4,000; in 36 years to \$8,000; in 48 years to \$16,000; in 60 years to \$32,000; in 72 years to \$64,000; in 84 years to \$128,000; in 96 years to \$256,000; in 108 years to \$512,000; in 120 years to \$1,024,000. Multiply this sum by 1,024 and it will give the accumulation for 120 years more, or \$1,048,576,000. Multiply this product by 1,024 and we shall have the accumulation during the next 120 years, or a total period of 360 years—\$1,073,741,824,000—one trillion, seventy-three billions, seven hundred and forty-one

millions, eight hundred and twenty-four thousand dollars.

“This is rather an incomprehensible amount for even a nation to manage, but perhaps we can make use of one year's interest on the sum which amounts to \$64,424,509,440, or over \$20 a minute for every minute in the age of the world, allowing it to be 6,000 years old. Or if this calculation is too complicated to be readily apprehended, we can take the interest of it for four months and pay off our whole national debt.”

Our table of the accumulations of one dollar, alluded to above, we again subjoin for the benefit of any who may purchase never to have seen it, as well as those who have not as yet fully considered the important lesson it teaches.

If one dollar be invested, and the interest added to the principle *annually*, at the rates named, we shall have the following result as the accumulation of one hundred years:

One Dollar, 100 years, at 1 $\frac{3}{4}$ cent....	\$23 $\frac{1}{2}$
do do 3 do ...	19 $\frac{1}{2}$
do do 6 do ...	340 $\frac{1}{2}$
do do 8 do ...	2,203
do do 9 do ...	5,543
do do 10 do ...	13,809
do do 12 do ...	84,675
do do 15 do ...	1,171,405
do do 18 do ...	15,145,007
do do 24 do ...	2,551,799,404

New York Mercantile Journal.

A California paper describes the discovery of three villages of Zuni Indians, supposed to be the survivors of the ancient Aztecs. They dwell in the great trail from Fort Mohave, on the Colorado, to Albuquerque, on the Rio Grande, and are a day's journey from the diamond field. They are about 2,000 in number, and are very different from other tribes, being in looks, bearing and pride of dress a manifestly superior race. The women are comely and modest in dress, their houses are clean and their cooking good. Certain kinds of cloth are made by them. These people have fields of corn, wheat, and vegetables, flocks of sheep and goats, and they keep all the domestic animals. They are friendly to the whites, never fight aggressively, but are stubborn in defense. Their houses are of stone, three stories high, and built in terrace form. They worship the Great Spirit, and believe He dwells in the sun.

He who is able to govern his taste can be trusted everywhere, though grog shops may be as thick as holes in the ice in the springtime.

Subjects For Thought.

“THY WILL BE DONE.”—How much is comprehended in that short petition, yet how often it is passed over carelessly by those of its extensive import. It is the prayer “our Father” taught us, and it teaches us to place implicit confidence and reliance in “Him who doeth all things well.”

The dispensation of Providence may sometimes seem severe and unjust to us, especially when we cannot discover “the silver lining to the cloud,” yet we should not murmur, for it is evident that the will of a supremely wise and beneficent Creator is far different from the creatures of earth, earthly.

How sweet from human lips sounds the words: “Father, thy will be done,” when almost bowed down with woe and sorrow, weak, and erring man breathes that pathetic petition. I heard the orisons of a lone widow, when at nightfall her earnest supplications ascended to the Throne of Grace for the preservation of her only son, who was a mariner tossed on the restless billows of the tempestuous ocean; “Father may thine own angels hover near him, to watch over him and keep him from evil; may his life be preserved so that he will make glad the heart of her who truly loves him; yet, Father if it is thy will that he should find in the coral depth of the ocean a grave—then, Father, thy will, not mine, be done.”

O! the trusting confidence of that humble supplicant’s prayer! Closely did the heart of that mother cling to her child—her only child. She had watched in its infancy the unfolding of new beauties and the budding of his bright intellect future when that youth should become a noble man.

He roamed far from home and his native land, visited the shores of Italia’s sunny clime—home of poetry and song; and then sped away over the blue waters of the Mediterranean, which were destined to be his resting-place forever. Ocean received another deposit, and

“Down countless fathoms, down he sinks to sleep. With all the nameless shapes that haunt the deep.” Yet the mother, sorrow stricken and bereaved, was comforted, for she knew that it was her heavenly Father that chastened her; and with subdued spirit she softly said: “Father thy will be done.”

Confiding and trusting is thy faith, forlorn mother, and may we be led to follow any example, so that if we are immersed in a sea of sorrow we may be endued with strength to say, “Father, thy will be done.”

Golden Grains.

The summons of death none can destroy. A sluggish nature is perpetually in unrest.

The influence of a good man ceases not at death.

Beware of the boy who is too big to help his father.

Grace and beauty are flowers from the root of utility.

Great lives do not often perish in the hour of their birth.

On a spanish sun dial is written, “I Mark Only The Bright Hours.

Love is the shadow of the morning, which decreases as the day advances.

Cultivate consideration for the feelings of other people, if you would never have your own injured.

They who complain of the most ill use are the ones who abuse themselves and others the oftenest.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCOUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 7.

THE PREPARATION OF THE EARTH AND THE ADVENT OF MAN.

BY ELDER S. F. WALKER.

In sight of where I write, is a mountain, whose top is covered with snow, and whose bare sides are marked with parallel lines, showing that it is made up of different layers. It stands in a desert region, where science has not yet pushed out her vanguard of investigators; but its history is like that of other mountains in all parts of the world. Its base is the granite that underlies all other formations. Its lower stratum is coarse sandstone and conglomerate formed by the beating of the waves against the first peaks that rose above the primal sea. Above this are other strata formed at subsequent periods, in the sea, but before there was any life in its heated waters. Above these, and forming the very top of the mountain are other strata, composed almost exclusively of shells of the most primitive types; of animals that inhabited the sea before it was fit for the abode of fishes. Those minute radiates, it is known, inhabit only deep water; so this mountain has been not only under the sea, but formed beneath the deepest seas. The earth, by losing heat contracted into folds. This mountain became one of the outer folds, and the sea flowed away to the inner folds, or depressions, and its ancient bed and its innumerable inhabitants are now subject to the inspection of man. It might be likened to a vast cabinet, its

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strata different drawers, filled with specimens of the animated creations of the ages of the dawn of time; assorted, labeled and open to his gaze.

Does the God of revelation bid man shut his eyes to the objects of his daily vision? The God who speaks out of these records in the rocks, is he who, when the time had come, spoke out of the thunders of Sinai. If we reverently contemplate all that he has done, we will be able to see that his workings in nature and in providence are identical in purpose and in plan—harmonious in conception and in detail; one a prophecy of the other, and the other a fulfillment of the one. St. John looking forward, and Lyell looking backward on the vista of time, tell different parts of the same wondrous story. And, geological records get their importance from the fact that they are beginnings of a history of which prophecy tells the culmination; and each age, read aright, is a prophecy of that final consummation—a race immortal and a world redeemed.

With Sir Lyell and Professor Winchell as guides, I propose to sketch, briefly, some of the successive changes by which the earth was prepared for the abode of man.

In a former article I treated upon that part of the "Nebular Theory" that relates to astronomical phenomena. That theory is accepted by geologists as explaining, also, conditions and processes in the earth that would otherwise be unsolvable mysteries.

That the "days" of creation were great periods of time is now past controversy. That much mystery hangs about the scriptural account, I am ready to admit. I have no thought that it ever will be cleared up by mortal beings; so be it. It is not a vital matter whether or not I interpret that part of the text that relates to the dividing of the waters which are under the firmament from the waters which were above the firmament. Geology gives unmistakable evidence of a time when a hot sea enveloped a hot earth, and a dark dense vapor enveloped the sea. This atmosphere, if so it might be called, was loaded with the gasses of the highly fusible metals and minerals—carbonic acid, sulphuric acid, &c. And geologists concur that water must have fallen from those upper regions in torrents that can only be conceived of, and nothing like it is to be witnessed now. The scene is thus described by Professor Winchell, in "Sketches of Creation:"

"The vapors hurrying back to the cloud were again sent forth, again to be consumed. At length they reached the fervid crust, but only to be exploded in vapor and driven back to the overburdened cloud, which had an ocean to transfer to the earth. The cloud poured the ocean continually forth, and the seething crust continually rejected the offering. The field between the cloud and the earth was one stupenduous scene of ebullition."

The Nebular Theory includes also a solution of some of the greatest problems of chemistry. While this great interchange of elements was going on, the acids of the upper realm, carried down by the descending torrents, dissolved portions of the earth's crust, and also combined with the alkalis held in solution in the sea, and gneis, quartz, slate, limestone, and other stratified azoic rocks were formed in the bottom of the sea by chemical precipitation. The processes are given in detail by which the formations took place; suffice it that the sea was a vast laboratory that formed rocks twenty-five thousand

and feet in depth by processes the chemist can repeat and imitate. (The rocks that formed the bed upon which the precipitated rocks rest are granite, syenite, and their kindred rocks, which had been formed by the cooling and crystalization of the original elements.)

While the process of precipitation was going on, rocks were also being formed by the deposition of sediment. The precipitated rocks and some of the sedimentary rocks are so much alike, in stratification and composition, that it is only lately that they have been distinguished from each other. The subject is a new field of investigation.

There are no parts of the earth, except the highest peaks, but what show marks of submergence. Out of the sea the continents grew by slow and systematic processes. The earth shrank, and the crust could only contract by breaking into folds, and as the process went on, the ridges rose above the water, and the hollows became the beds of the sea.

The first land that appeared in North America was in the north-east part, and around this the other parts grew in a succession that can be traced. The rising continents were beaten down by the seething waves, and the material formed into new rocks to be in turn heaved up. The earliest rocks thus formed contain no traces of animal existence; the sea was too hot and the air hot and poisonous. Plants might grow in such an atmosphere, and as the earliest formations contain petroleum, it is inferred that vegetable life preceded animal life; but the oldest forms of life found in the rocks are of aquatic animals.

The oldest stratified rocks are called Silurian, and consist of a series of sandstone and limestone deposits, underlying in America, the middle and western states and part of British America. The Potsdam sandstone, in this series, was formed in a shallow sea that expanded from the Rocky Mountains to the Alleghanies when these

two chains first began to emerge. In that primitive sea, the Iron Mountain of Missouri was an island. Southward from this shallow sea were deep waters. The earth was yet fiery within, and its slight crust rested on an unstable basis, and was subject to frequent changes. An unexplainable convulsion sunk this shallow bed several hundred feet and destroyed every living thing in it.

A new order of animals, some of them disconnected with, and unrelated to, those that preceded them, were now brought into being; as corals, cuttle fish, the nautilus, and others. These animals were in their turn destroyed, and their remains are found in the limestone of the Trenton group. The whole continent was elevated, and portions of New York, New England, Wisconsin, and Minnesota were added to the existing lands. South of these were the contending seas.

The upper Silurian and Devonian strata were formed in a like manner. Some of the changes were wrought gradually by lapse of time, others by convulsions. Some races perished suddenly; others yielded gradually to new conditions, unfavorable to their constitutional needs. The newer forms that came into existence were generally of higher type than preceding ones, though this rule has marked exceptions.

In the Devonian system occurs the Corniferous limestone quarries of the western states, in which are found fossil fishes. The first remains of trees were deposited during this era, also; and New York and Wisconsin rose entire, while parts of Texas, Arkansas, Iowa and Missouri appeared above the tide.

The divisions of geological time are not arbitrary; the ages are separated by general physical revolutions, and the lesser periods by local revolutions.

The Silurian and Devonian ages passed before the new continents had sufficient soil to support much vegetation; but in the Carboniferous Era, the

soil had become prolific, and the earth was everywhere warm, and the air stimulating, and vegetation became rank and abundant. It was everywhere of a tropical nature. Ferns, which now are but shrubs, then became trees. The growth of vegetation extracted the carbonic acid from the air and made it suitable for respiration, and reptiles made their appearance. The coal-measures consist of about a hundred different strata, and were formed by that many submersions. The shallow sea occupying the great states under which the coal-measures lie, became marshes, where ferns, club-mosses and other tropical plants and trees grew luxuriantly, and formed beds of peat. The land sunk under water while each layer of shale or sand was deposited, and became a marsh again and again.

It was subsequent to the coal-forming era that reptiles abounded. They increased during the Permian period, and reached their culmination in the Triassic and Jurassic periods of the Mesozoic age. There were frogs like oxen—animals as large as oxen that leaped like frogs, and reptiles of other horrid shapes sixty and seventy feet long.

The Age of Mammals came next and last, and was ushered in by a cataclysm and an upheaval of the continent that brought the Missouri river into existence. The prairies were nearly all under water yet; the Niagara has drained them so recently that trees have not had time to grow. A sea remained at the base of the Rocky Mountains, the sediment of which is so full of the bones of great animals, that it is called the Burial Ground of the American Continent.

Beyond the Sierra Nevada Mountains, where are now the vallies of Sacramento and San Joaquin, was a Pliocene sea, three hundred miles long and half as deep as the mountains were high. Running into it from the northwest were a number of slow, winding rivers, larger than the present moun-

tain streams of that locality, fed doubtless by great storms. Palms grew on their banks, and reptiles held sway over the beautiful domain. In those streams gravel-beds accumulated to a depth in places of one hundred feet. At the bottom were boulders, and the layers of gravel were separated by layers of pipe-clay. All was of pure quartz, white, and blue, and red, bright and variegated as the rainbow, and profusely interspersed with gold. Along the summit of the Sierras was a line of blazing volcanoes. These overflowed the rivers half way down their courses with lava, in some places a thousand feet deep, and changed the courses of the streams. The whole area was elevated, and the waters formed or found new channels that now are deeper by hundreds, and, in places, thousands of feet, than the former ones. Some of the deepest gorges in the world now cut those ancient river beds into sections, leaving their rich deposits in many places exposed. Where the old beds were covered with lava, they appear to the eye as stupendous ridges and peaks of solid rock; but coursing through the highest peaks and loftiest ridges, at a certain zone, will surely be found these old channels, with even sides of slate, regular declination and fixed course; filled with blue gravel and fabulous quantities of gold.

There is a world of romance in those vanished ages, but I am giving only the skeleton of facts.

The physical history of the Eastern Continent is almost identical with that of the Western—the eras and formation correspond. It has been more closely studied in Europe, and that country has been mapped out and minutely described, so that the Europe of a billion years ago may be as familiar to the American reader as the Europe of to-day. One writer narrates that a great monster walked out one rainy day along the shore of a sea that no more is. His tracks and the prints of the rain drops turned to stone; and

the story is more enduring than Homer's immortal Tale of Troy.

After the earth had taken its present form, it was subjected to a new experience; its northern parts were covered by glaciers. The causes are yet undetermined. Elevation of the land and diversion of the Gulf Stream would be sufficient causes; and these may have been aided by astronomical phenomena. White Mountains, N. H., were a glacial centre, but ice extended in a vast sheet of great depth from the pole to the latitude of the Ohio. It moved, as all glaciers move, and thus scooped out lake beds and river beds, and rounded the hills and sloped their sides, and formed the valleys that delighted our youth with beauty. It was as if the Great Architect made a great plane of ice to smooth and finish off the world he had formed. He then again baptized it with floods, and in the sea before it was ready for its possessor; and that was the last revolution geology notes, but the volcanoes and corals and the storms have wrought wonders since that recent date.

THE ADVENT OF MAN.

Then as the glaciers retreated from the plains of Europe, and while the rivers were yet frozen in the winter seasons, man appeared upon the scene. He did not sooner. The rocks have been searched with care. The exact condition of land and forest, river and sea, has been traced and mapped; the advent and exit of the animals that accompanied him have been noticed with precision. There are no human implements below, nor in the boulder drift that marks the glacial era.

He came suddenly upon the earth; a new creation and a full man, able to contend with the elements and master of the situation; the lord of the Mastadon, the Cave Bear, and the Reindeer his first associates. He was unlike all the creations that preceded him, and separated from them, by the power of speech, of reason, and of religion.

He formed implements of flint with which to cut and to hew, to hunt and to fish. He built habitations over holes in the ice of the streams in winter; these implements mingled with the gravel of the streams; the streams changed their beds; those old beds are now pits from which gravel is taken for use, and lo! deep down in them, are their knives and hatchets; undoubtedly the oldest relics of man known to exist. They are found in the valley of the Somne, the Tinière, the Siene, and the Oise, in France; the Thames, the Larke, and Dorent, in England; in various parts of southern Europe and in Syria. Human bones, together with the bones of extinct animals, have been found in caves of very ancient date in various parts of Europe.

"Refuse heaps," where savage tribes dwelt together, and left piles of bones and shells where they made their repasts, are found under conditions that prove a great lapse of time.

Equally ancient relics are dredged up from the lakes of Switzerland, at places where ancient tribes had dwellings on piles out in the lakes. The relics found in the lakes show different degrees of advancing civilization. The lake dwellers had cloth, cereals, domesticated animals, and did some carving and sketching. They domesticated the wild bull, and by the process his shape was changed, his horn became shorter and his joints became less.

Places of sacrifice and sepulture are found at various places.

One skull of high type and one of ape-like development have been found in caves of nearly equal age, leaving the question of mental endowment undetermined. There may have been as great variety of cranial forms then as now, but the commonest form of skull found indicates a condition of barbarism, like that of the oldest tribes of Europe of which history gives a view. Ceaser describes the Ibereans and Ligureans as savages living in caves.

Man's cotemporaries; the Cave Bear,

Cave Lion, and Cave Hyena, are extinct; but it does not appear how long they have been extinct. Others of his early associates, as the Bison, Wild Boar, Irish Elk, and Danish Reindeer, continued down to the historic period.

The tribes known to history and most domesticated animals and plants, originated in Western Asia, which gives some probability to the supposition that primitive man originated there.

TO BE CONTINUED.

THE SECOND COMING OF CHRIST.

When will Christ come? Our Advent friends say he will come between now and 1875, *sure!* Well, they have set a great many times for him to come since 1843, and yet the heavens retain him. Past experiences prove them to be utterly unreliable in this matter of setting times. They say, "Behold he cometh;" and many, heeding their cry, look, and anxiously wait, and still he does not come. Are not people justified in saying that God never sent them with such a message? and that they be "blind guides?" God is not the author of uncertain sounds, nor of false tidings.

There is no more effectual way for bringing the doctrine of the glorious appearing of the Lord Jesus into disrepute, than by falsely setting times for that event. It is an event fondly desired, and anxiously looked for by all enlightened saints, and they will not be easily deceived by the "lo here's," and "lo there's." God's people need not be, and will not be, in the dark, or ignorant, touching that matter.

"Ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light."—1 Thess. 5: 4, 5.

Shall God save Noah and his family from the flood, Lot and his family from Sodom, ~~the Israelites from Canaan~~ and Rahab from Jeri-

cho, and the Jewish christians from doomed Jerusalem, by direct, plain, and unmistakable warnings, and yet leave his saints to conjecture, to guess work, in regard to the coming of the Lord Jesus?

No, verily. The way for the second coming of Christ will be made equally as plain to his people as was his first coming. There is every reason for it; and the Scriptures plainly teach it.

Peter says the heaven must receive (or retain) Christ, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20, 21. Now, God hath declared by the prophet Zechariah, Zech. 14th chapter, that when the Lord should come, and all the saints with him, (see verse 5),—come to be "king over all the earth," (verse 9), that "Judah also shall fight at Jerusalem," (verse 14.) In this we have a very important point made, viz: that when the Lord comes with all his saints, he finds Judah gathered to Jerusalem.

One of the items of the "restitution of all things," is the restitution, or restoration, of the Jews. This 14th chap. describes the Jews as dwelling at Jerusalem, as we have seen, at the time the Lord comes with all his saints. The 38th and 39th chapters of Ezekiel refers clearly to the same time, and to the same general class of events; and though they do not speak in words directly of the coming of the Lord, yet it is said, chapter 39, verse 8, "This is the day whereof I have spoken." That is, "the day of the Lord." Isa. 2:12. Joel 2:1; 3:14. Mal. 4:5. 2 Pet. 3:10, 12. 2 Thess. 2:2. Rev. 6:17.

In Ezekiel 38:11 & 12, it is written, that Gog, (Russia, we understand), will say:

"I will go up to the land of unwalled villages; [anciently the Jews built their cities and villages within walls, having gates and bars, but in their return they evidently will build without them]; I will go to them that are at rest, that dwell

safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations."

That this is the land of Judea, is clearly seen in verse 8. It reads:

"In the latter years thou shalt come into the land that is brought back from the sword, [it has been conquered by the sword of the Romans, Saracens, Tartars, Turks, Crusaders, and Turks, since the days of our Savior], and is gathered out of many people, against the mountains of Israel which have been always waste."

In verse 12, we have seen that Gog will come up against the land of Judea "to take a spoil and to take a prey." In Zech. 14:1, it is written of Jerusalem, "thy spoil shall be divided in the midst of thee." In Ezek. 38:21, it is written:

"And I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God; every man's sword shall be against his brother."

In Zech. 14:13, it reads:

"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

In Ezek. 38:19, 20, it is written:

"Surely, in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creepeth upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."

In Zech. 14:4, it reads:

"And his [the Lord's] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem upon the east, and the Mount of Olives shall cleave [split apart] in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south."

Tenth Verse. www.LatterDayTruth.org shall be turned as a plain from Geba to Rimmon,

south of Jerusalem; and *it shall be lifted up, and inhabited in her place.*"

In Ezek. 38 : 2, it is written of Gog and his allies :

"And I will plead against him with *pestilence* and with *blood*; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing *rain*, and *great hailstones*, *fire* and *brimstone.*"

In Zech. 14 : 3, it reads :

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle."—Josh. 10 : 10, 11.

Verse 12.—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their *flesh* shall consume away while they stand upon their feet, and their *eyes* shall consume away in their holes, and their *tongue* shall consume away in their mouth."

I have quoted these passages that the reader may see that in the chapters cited the same general events are predicted, and prominent among them is the gathering of Israel to the land of Judea, the destruction of the nations that come against them, and, *then*, the glorious appearing of the Lord with all his saints. Paul tells us, 1 Thess. 3 : 13; 4 : 15–18, that when the Lord comes, he will bring all the saints with him.

The Psalmist tells us of *the time* of the glorious appearing of the Lord. "When the Lord shall *build up Zion*, he shall appear in his glory."—Psalms 102 : 16. So also does Isa. 59 : 18–21.

"According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's

seed, saith the Lord, from henceforth and for ever.

That the Jews will be visited by the gospel ministry, before Christ comes, and that many of them, at least, will accept their mission, and their tidings concerning Jesus, is further evident from the language of our Savior, Matt. 23 : 38, 39. He said to them as a people :

"Behold, your house, [nationality], is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."

By this last clause we see the time is to come when Judah is to say, "Blessed is he that cometh in the name of the Lord," and it is not *until then* that Jesus will come in glory.

Inasmuch as God will have a people on the earth at the coming of Jesus, it is but reasonable, as it is scriptural, to suppose that he would reveal by the Holy Ghost, and by the visitation of angels, to that people, all that might be essential in regard to that important and wonderful event.

God revealed the first coming of Christ by the prophets, pointing out the times and seasons of that event, the *place*, and peculiar circumstances of his nativity, etc.; but that was not enough; for just before his advent, the *fact* and *manner* of his conception was revealed to Zechariah, Elizabeth, Mary and Joseph, by the angel. At his birth, the angels came to the shepherds with the glad tidings of great joy which should be to all people; and the "wise men" came from the east by *direct revelation*, and the miraculous guiding star, to see the Savior. And good old Simeon, and faithful Anna, had it *revealed to them* by the Holy Ghost that Jesus was the Christ,—the Messiah.

Should God reveal so clearly his first coming to living men and women, and yet not reveal his second coming, in as plain a manner, to his saints living in those times? This would be quite un-

reasonable, and contrary to all his dealings with his people in all former times. Among the leading items which the angel taught Joseph, the martyr, in 1827, was the second coming of Christ, and the prominent events that would transpire before that.

The angel told him that the Jews would be gathered before Christ would make his glorious appearing. In March, 1831, it was again revealed to Joseph that the Jews would be gathered before Christ would come in glory.

D. & C. sec. 45: 3-11. — “And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down, that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

“And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but

my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

“And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, Be not troubled, for when all these things come to pass, ye may know that the promise which have been made unto you shall be fulfilled; and when the light shall begin to break forth, it shall be with them like unto a parable which I shall show you; ye look and behold the fig trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

“And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watches not for me shall be cut off.

“But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

“Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed

shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity, shall be hewn down and cast into the fire.

“And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

“And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

“And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that you may now translate it, that ye may be prepared for the things to come: for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.”

Many other testimonies have been given in regard to this matter, to the saints, and by these testimonies they should be instructed and encouraged, and not be led about by the fanciful figurings of blind guides.

Christ will come upon the world unawares, but to the faithful that day will not “come as a thief.” Let us watch, and be sober. W. W. B.

BOOK OF ETHER.

Brother Joseph Smith:

I noticed in the last *Herald*, vol. 20, No. 4, a selected article, headed, “The Lost Race.” In reading that article and considering upon it, my mind is led to some almost inexpressible ideas; or rather I would say, I know not how or where to begin. The writer closes by saying, “There is little doubt, that the mystery will remain a mystery until the great day when the sea shall give up its dead, and the past be stretched before us like a scroll.”

This saying of his reminds me of what Horace Greeley once said, in reference to what he supposed to be the honest ignorance of the inhabitants of Utah.

He thought an effort to reclaim them from superstition might be made more effectual as well as more harmless, by prevailing upon them to become a newspaper reading community, than to undertake to subdue them by violent persecutions. Possibly this same measure may prove a good one, by way of enlightening the more prejudiced *litterati* of this age, who are so eager after every kind of knowledge, save that which is sacred and divine. There are many things wrapt in profound mystery until after they are revealed. Even the mystery of iniquity, so little understood by the masses who are so deeply involved in its deceptions, will be no longer a mystery unto them after it shall be revealed to their understandings. And to my mind this revelation is already made known, so much so, that the man of sin, or mystery of iniquity is clearly described in the Book of Mormon, as the history of that “lost race” is made known by the Book of Ether. So that the “past” is already “stretched out before us as a scroll,” as it regards those things which the writer of that article speaks of, as being still wrapped in mystery, that nobody in the world can solve.

And notwithstanding it may remain a mystery unto many until the "great day," as he says, yet it is only in consequence of prejudice which has closed the eyes to that great fund of knowledge which God has placed before us, through the instrumentality of the seer of Palmyra.

Unto us this "mystery" stands revealed as clearly as that which we have read concerning the planting of the American colonies, from which this the empire of nations has descended. And this revelation is now to be seen in a published book, in our own English language, which the people might have had access unto for more than forty years. It is called the Book of Ether. A book by no means less credible than that of Christopher Columbus, or the history of the American Revolution. Why should that gentleman ignore this, so very reliable a history. Or has he not yet seen it? Every book must have an author, of course, or translator, and I know of none more credible, or that can be proved authentic by stronger testimony than this.

Whole volumes might be written in confirmation of its being a work of divine inspiration, full equal to any other.

This book of Ether describes that "lost race," tells how, and when they came over here, and where they started from, and how they prospered for a long time and made improvements in the arts and sciences, and finally divided into two nations, became wicked, got into wars among themselves, and finally perished by their own murderous hands.

This record was hid by the prophet Ether, and found by a succeeding *race* who came over here six hundred years before Christ. Just in time to bury the last surviving General who died of his wounds. These *last* were the forefathers of the American Indians. A branch of the tribe of Joseph through his son Manassah. Not only does the description of "The Lost Race" go to

confirm the story in the Book of Ether, but the Bible itself is full of corresponding testimony, showing that just such a people and nation had been dwelling upon this land, when the branches of Joseph were required to come over here by the revelation of God, given through the prophet Jeremiah.

Good old Lehi himself, that hero of the narrative whose adventures are recorded in the Book of Mormon, being the father and founder of the second nation upon this land, or the first after that wealthy nation became extinct, of whom the prophet spake to the inhabitant of Hazar.

The Bible and Book of Mormon agree together in confirming this story. At the tower of Babel, when God confounded their languages, one Jared and his brother prayed that their language might not be confounded; wherefore they continued to speak upon this land their original Adamic tongue; which language was lost from the earth when that "Lost Race" became extinct.

But it is a great consolation to know that the prophets in Judah knew, and spake of that remarkable "wealthy nation." Nor were they unapprized of the time and circumstance of their being destroyed. Listen a moment to the voice of God through the prophet Jeremiah, viz: "O inhabitant of Hazar; get thee far off, even over to a wealthy nation, unknown to the nations of the earth; dwelling without bars or gates, and their cattle shall be to thee a spoil, and their camels a booty." Why not call it "The Lost Race," when no other nation knew anything of them? Nor could any other speak their language.

Being lost to all other nations they knew of no need of fortifying themselves by bars or gates. And how should the cattle and camels of such a powerful nation become a spoil to this little branch, who came over here unarmed, unless it had been with them, then at that particular time, as their sacred history tells, as we now find it re-

corded in this "Book of Ether." This prophet Ether lived to see the last battle of his nation fought, and he deposited the record for safe keeping until it was again found by the people of Limhi, in a place they called Zarahemla.

In Zarahemla's forest wild,
Where Limhi's race had strayed,
They found a book of sacred worth,
On golden plates portrayed.

Why should the Church of God despair,
Her record lay concealed?

"Thy Urim and thy Thummim" are,
That mysteries be revealed.

'T was so in Nehemiah's day,
That some their names had lost;
Nor could they either speak or pray,
As priests amid the host.

Till one stood up with instrument,
Urim and Thummim there,
Expecting then full compliment,
When each should bear his share.

But now 't is thought a thing most strange,
That such a seer should rise,
Some ancient record to reveal,
To our astonished eyes.

Unmindful these, of that sure word,
There's nothing hid from sight,
By faith, if asked of the Lord,
'T will surely come to light.

J. S. COMSTOCK.

PARMA, Feb. 1873.

COMMANDMENTS, INSTRUCTION, AND PROMISES.

Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish.

But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish.

And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that

they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them, shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile.

But behold, in the last days, * * * all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth, * * * will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them even as unto a hungry man, which dreameth, and behold he eateth, but he awaketh and his soul is empty; * * * so shall the multitude of all the nations be that fight against mount Zion.

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, * * * and their joy shall be full for ever.

"But wo unto him that has the law given; yea, that has all the command-

ments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his fate.

“Mine indignation is soon to be poured out without measure upon all nations, * * * when the cup of their iniquity is full. And in that day all who are found upon the watch tower, * * * shall be saved. And they who have been scattered shall be gathered, and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned; the pure in heart shall return * * * to build up the waste places in Zion.”—*Selected by W. C. Lanyon.*

WHERE I WAS BORN.

As in lonely thought I pondered,
Near the closing hour of day;
By a little stream that wandered,
Through its narrow winding way;
Brilliant with the many colors,
Of the pebbles in its bed;
Mirroring the stately forest,
On whose laurel crowned head
Myriads of forest warblers
Poured their wild and rapturous song,
Which a soft mysterious echo
Mellowed while it did prolong.
All the atmosphere was laden
With unnumbered odors sweet,
And a gentle evening zephyr
Scattered blossoms at my feet.
Every thing in sky above me,
Earth beneath, and air around,
Might attune the soul to worship,
Praise serene and thought profound.
On the hill-side just above me,
By wild vines half hid from view,
Stood a cottage neath whose windows,
Once the fairest roses grow.
From the little gate, now broken,
Swinging on one rusty hinge;
Once a walk of dainty pebbles
Bordered with a grassy fringe,
Led toward the rustic doorway,
Where green cypresses once twined;
Where the honey-suckle blossoms
Scattered odors to the wind.
In the corner, where the armchair
Used to stand of winter night,
Where my mother plied her needle
By the cheerful fire light,
While my father read the paper;
While my sister wound the ball;
While my brother wrote, or studied;
While I sported with my doll,

And the playful kitten capered,
And the old grimalkin purred;
And the watch dog growling started,
When the slightest noise he heard;
When the evening tasks were ended,
And the dear home circle came
Round the hearth stone, father told us
Of our great ancestor's fame.
Merry jokes were passed at pleasure;
Riddles told in prose and rhyme,
Till the dial finger pointed
To the hour of good bed time.
Then I knelt beside my mother,
While she taught me line by line,
That sweet prayer which says, Our Father;
Which the Savior taught mankind;
Then she tucked the blanket snugly,
Round my little trundle bed,
And she kissed my forehead softly,
As the sweet “good night,” she said.—
Ah! that kiss, and that sweet prayer;
Ah! that mother's voice and face,
Still remain in faith and fancy,
Round this dear and hallowed place.
But the scenes are sadly altered;
Floor uptorn, and roof decayed;
Summer's winds, and winter's tempests,
Through the windows long have played.
In the garden where the flowers
Used to sparkle in the dew,
Poisonous weeds, and stinging nettles,
With the wild vine tangled grew;
But the trees rose just as proudly,
Casting just as cool a shade,
And the birds as gayly fluttered,
And as lovely music made;
And the squirrel in the branches,
Lightly skipped from bough to bough,—
As in childhood I beheld them,—
Even so, I saw them now.
Smothered words, almost complaining,
Wrung my heart and clogged my breath;
For the loved ones, taken from me
By the ruthless hand of death.—
All at once I felt a presence,—
No one spoke,—no one was near,—
But, “Thy will be done,” fell softly,
Sweetly on my startled ear—
I was startled; all around me
Seemed so happy, fair and free;
Birds awoke their maker's praises
From the boughs of every tree;
Birds and beasts,—all things were happy;
Thankful for their life and health;
Only I whom God had given
Mental power, and reason's wealth;
I alone, of all, was silent,
Pouring forth no song of praise,
For the present peaceful hour,
For departed, happy days.
But as now the sky was reddened
In the last rays of the sun;
Then I prayed,—and truly felt it—
“Father, let thy will be done.”

MORMONIA.

TRUTH versus ERROR.

When, in the march of mind, erroneous ideas are placed in the van of religion, and urged upon the attention of the human intellect as infallible truths, which it would be blasphemous to question, or doubt; it then becomes the manifest duty of all lovers of the truths of christianity, to rally for the conflict, and attack the citadel of falsehood with might and main. I have no sympathy for those narrow minded religionists, who would have us believe that it is better to suffer the errors to remain, lest the truth which is in opposition to the error should prove to be too "strong meat" for those babes in knowledge. The truths of theology never yet injured any one, it is error and falsehood alone which weaken and enervate the mind; and it must be evident at once to intelligent men, that that which produces an opposite effect must be the agent made use of to strengthen and renovate the wasted intellect.

The most prominent error is that which presents to our minds, God as being vindictive and vengeful after the manner of men, and whose justice is not satisfied, save with the eternal and unending misery of those who, through wilful disobedience against light and knowledge, incur his wrath. I here maintain with truth and soberness, and with all due consideration, that there is not among the whole range of religious theories and doctrines, christian and Mahommedan combined, a more insulting and degrading conception of the character of Deity than that above stated.

I am aware that in thus attacking and exposing error, that I shall excite the rancor of many billious minded individuals, who pride themselves upon being model christians and teachers of the gospel; but I care not, if truth be triumphant, and error be everthrown; like the idol of the Philistines, which,

not only could not stand, but was deprived of its apparent comeliness, before the ark of God.

It is highly wrong to suppose justice can be exercised independently of mercy; all of God's attributes are so blended and interwoven, that they cannot be separated. Take away justice from the character of God and he becomes unjust; on the other hand, take away the attribute of mercy, and you render him unmerciful. As God is perfect in all the attributes of his character, no one can for a moment rightly conceive of his being actuated by any other than the attributes above named, as a description of God's character.

The assertion of the apostle that "God is love," convey to our minds that love is God's grand actuating motive in all his dealings with mankind.

It is also stated in the Scriptures that "God is light, [or perfect wisdom], and that in him is no darkness at all." There is this difference between man's love in its greatest development, and God's; man's love is finite, and is controlled by imperfect wisdom; God's love is infinite, and controlled by perfect wisdom.

The foregoing being sufficient in the way of preliminaries, I will now proceed to present some of the many Scriptural proofs bearing upon my subject. The first passage which I shall call the reader's attention to, will be found in Matt. 8 : 12. This passage refers simply to the character of the punishment which will be inflicted upon the disobedient children of the kingdom, and no mention is made of the duration of this punishment. The next passage will be found in Matthew 12 : 13-32. This seems to be, at first sight, a very strong passage on the other side of the question, but we think that a careful perusal of the text will render it less formidable; the phrase here rendered "world to come" is misunderstood by many, the word *world*, as here given, signifies the moral and

physical condition of the earth; "this world" is the present condition of the earth, defaced and barren as it is, both spiritually and physically.

"The world to come" is the condition of the earth as it will be during the thousand years of rest, or the millennium, when there shall be no more waste places; when the Spirit of God shall be poured out upon all flesh, and there shall be nothing that can hurt or destroy in all God's holy mountain.

"Shall not be forgiven." From this language we can only infer that no part of the established penalty will be remitted. In Matt. 25:46, we have presented to us the phrase, "everlasting punishment," this language conveys to our minds the idea of a period of time without any definite limits; the word everlasting is often used in this sense, when referring to the common affairs of this life, and without any impropriety. Perhaps some will object to this by urging that everything has its opposite, and that eternal punishment is in opposition to eternal life. I grant all this; but it does not follow from this that the one will endure as long as the other. Our late war was in opposition to the condition of peace which superseded it for a time, yet the rebellion was overcome, and the better condition prevailed. Again, we are informed in the word that the time will come when Christ shall have put all enemies under his feet; and as all power has been put in his hands, it follows that it will be a complete subjection.

It is also predicted in the Psalms, that in a time to come it should be said, "O grave where is thy victory? O death where is thy sting?" and in the context it is shown that the above quotation refers to the victory which Christ would obtain over the grave by his death and resurrection; and in consequence of which, he was given the keys of death and hell. And here we have presented to our minds, first the redemption of the body from the dominion of Satan.

The inquiry comes in very appropriately here; if the body is to be raised and reunited with the spirit, to be consigned to a living death from which there is no ultimate deliverance, what good is accomplished by the resurrection? Is the victory over the grave to be considered a complete victory? If any one can answer the above questions in the negative, without doing violence to the noblest feelings of his nature, let him do so, and bring forth his strong reasons in refutation of the position which I take; or keep silence, and permit the glorious truths of the gospel to triumph, unclouded by the false teachings of anti-Christ.

R. F.

MY VIEWS OF JOHN, 14: 12.

"He that believeth on me the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."

In as much as there are those who are at a loss to know what those works were, of which the Savior speaks, I have thought to give my views of the same. It seems to me there can be no greater work than the conversion and salvation of souls; and the greater the number the greater the work. It seems to me that the conversion and initiation of three thousand souls into the church and fold of God in one day, the day of pentecost, was a greater work than any thing which had been done previously.

Joseph the martyr carries the idea that the greater works which the believer was to perform, were to be done in the Spirit World. Admitting this to be true, it does not conflict with our position; on the contrary the Scriptures bears us out in the conclusion that the salvation of souls is a work in which the whole host of Heaven are interested, and engaged; and hence it is the greater work.

W. F.

"RESPECTABLY DRUNKENNESS."

BY BR. WM. STREET.

There are thousands of persons in all large cities, such as London, New York, Philadelphia, Boston and Chicago, in all situations of life, who get what is termed "respectably drunk."

The peculiarity of their drunkenness is infinite respectability. They don't stagger; they don't come in contact with a station house, police officer, or court; they wallow in no gutters; they don't lounge on the corners of the streets; their hats ain't on the back part of their heads, but their influence and example are before the young and rising generation. And from among these so-called "respectable drunkards," comes a record of thefts, murders, suicides, executions and casualties, and crimes of every nature enough to appal the most insensible.

I know ministers with titles to their names who have made assertions on public occasions, that the Bible did not prohibit the moderate use of intoxicating drinks, wine, &c.; and that in no "age of the world has there existed a people, or a nation, were drunkenness was predominant." It is passing strange that so many amiable and estimable men cannot see the tremendous danger of drinking in moderation; and of the necessity of giving it up for ever. They have the same objects and aims in life as we; they aim at pleasure and comfort here, and happiness hereafter; so do we. And if we thought we would be wiser and happier by drinking, then we would drink also. But this is not mere difference of opinion; it is a question of facts, and is as capable of demonstration as that two and two make four. We appeal to God's law and to the testimony; the drunkards on one side and total abstainers on the other, and see who has the advantage. There are many who cannot assert their own individuality. A man ought to be himself and nobody else, asserting and maintaining his right to

say "No," when he thinks it; that is the reason the serpent "disagreement" has writhed his way into so many (Edens) homes of our land.

If I am pressed to drink after I refuse, which has often been the case, I take it as an insult; because it is as much as to say, I am not man enough to stand by my word, to mean what I say; and inasmuch as I don't like it I will not take it. You have often seen moths at night fluttering around a glass globe containing a light; rushing into their own destruction. You may drive them away; you may use as much moral suasion as you please, but they will rush back into the flame and be destroyed; but put out the light, or move it away, there is an end to the matter. This is just what is wanted; a prohibitory law.

Reader, avoid the intoxicating cup; pass not by it; shun it as you would self-destruction. "For wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." For it is not good to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak.

THE "HERALD."

I have been a reader of and subscriber to the *Herald* for quite a number of years, and if I have not been benefitted there by, I think the fault must be with myself, not with the *Herald*. Certain it is, the *Herald* has contained many an article, which, if read and remembered, could hardly fail to make its readers better men and women. In a short article written by myself some time since on the globe question, I said that I preferred to see the *Herald* devoted to the plain principles of life and salvation, and that all other articles should be excluded from its columns. It seems that my article has given some little offence. One sister whose articles I have always read

with interest has, if I mistake not, taken it to herself. Why she should do so I cannot conceive. Any thing which tends to elevate or reform, I think can justly be classed with the principles of life and salvation.

I suppose we are all seeking an inheritance in the kingdom of God, and why should we quarrel while fitting ourselves for that kingdom. I find from experience the more closely I set myself to perfecting my-self, the more charity I have, and the less ill will towards my fellow man. W. F.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 1, 1873.

MATTERS of small import in themselves, and of much less importance when compared with a hope of eternal life, are permitted to become and to remain causes of offence between brethren, and among the members of a branch to the great detriment of the work in their respective neighborhoods; and to the great spiritual loss of the persons engaged in the quarrel.

We should very much like to see the Kingdom at peace; but when such frivolous causes make men angry; and such questions of little consequence are suffered to divide and subdivide branches, we see no reason to expect peace.

Men of God should love peace and do those things that insure it.

There is nothing so hurtful to the influence of an elder, at home or abroad, as the known fact that he is a stickler for petty points; a noisy and quick defender of his pet theories, and a de-

nouncer of the opinions of his co-workers. Such a man soon wears out his welcome as an elder, and the people will not listen to, nor heed him, be his doctrines ever so good.

A man may be earnest, without descending to the use of invective against others for argument; and a man may hold and maintain his views without being contentious or quarrelsome over them.

A LETTER from Br. John Avondet dated at Prarustin, Switzerland, January 30th, 1873, informs us that he has travelled in Piedmont, and that he has had some opportunity to preach the liberty of Christ to the people. Some believe that he states the truth about the principles of the church, others are enraged. There is a branch of the Brighamite church there, but now disorganized; partly because the members believe that they have been deceived, and partly because they have been left by their pastor alone.

Br. Avondet expresses his conviction that he is prevented from doing much good because he has not a series of tracts in the French language for distribution.

This want we all recognize, not only for Switzerland, but for other lands. When will we be able to supply these demands.

A BRANCH was organized at Chariton, Iowa, on March 8th, 1873, by the following named persons: James McDuffitt, elder; George Spencer, elder; Nancy McDuffitt, Genira Spencer, Mary Ann Fox and Elijah Spencer. It is to be known as the Chariton Branch, and

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Br. McDiffitt was chosen to preside. Some of these brethren united in Wheeling, Va.; and some at Pittsburg, Pa.; and some in Decatur county, Iowa.

Br. McDiffitt says: "We would like an elder to come and stay with us a while. The Lord manifests himself with us in healing the sick, and in the preaching of the word."

Will the president of the Decatur district visit this people and obtain a record of names, baptisms, &c., for the church record.

BR. JOHN H. HANSEN is still laboring around the old site of Zarahemla, in Wisconsin. There is a possibility of an increase there before long.

THE April Conference will be held at Plano, Kendall Co., Illinois, convening April 6th, 1873.

Correspondence.

FARMINGTON, Graves Co., Ky.,
Feb. 27, 1873.

Dear Br. Banta:

According to your request I seat myself to let you know about the discussion. It closed to-day, after a four days' fight of four sessions each day. We had a tolerably pleasant time; however, my opponent got angry a few times, and flew the subject under examination.

While we were discussing the first proposition: "Is the word of God contained in the Old and New Testaments a sufficient rule, both of faith and practice, for the people of God," he would, every now and then, call over "Joe Smith," which was difficult for me to bear. He finally said that he had just as well end the matter at once; so he read Howe's letter purporting

to be from the widow of Spaulding; in reply I soon read the extract from the *Quincy, Illinois, Whig*; and proved that the letter was a forged one.

He stated that Spaulding, after hearing Catherwood and Stephen's lectures on American Antiquities, was led to write his manuscript. I proved that Spaulding died in 1816, and Catherwood and Stephens did not start out on their exploring tour until 1820. He tried to prove that Elder Rigdon was one of the getters up of the Book of Mormon. I showed that the Book of Mormon was published two years before Elder Rigdon saw it. I called the attention of my opponent to the point, and told him before the whole congregation that I would debate the Book of Mormon under another proposition; but I could not get him to stick to the point; I then thought I would give him enough of it, and as soon as I began to make some strong points he got scared and wanted me to come back to the point; so of course I came to the point, and ousted him until the Campbellites even looked crest fallen.

The next proposition was: "Is the existence of the extraordinary gifts of the Holy Spirit essential to the existence of the church of Christ." I affirmed and was greatly blessed, notwithstanding I had a bad cold and was hoarse.

My opponent saw that he could not stand and quit. I insisted on debating the Book of Mormon; but no, he would not debate, neither would he let me have the house to preach in. He wanted to hold a series of meetings. I wanted to go on with my subject and prove things up inasmuch as he had pitched into them. Not letting me have the house was as bad a blow as the defeat their preacher sustained. At the close of the debate there was a man rose up and said that he had a house that I could preach in; he wanted to hear it through. So I proclaimed that I would preach at that place, "Doublin school-house," next Sunday, at 11 A.M., and all that I can hear of are going to my meeting.

I think that the Campbellites have hung themselves in this neighborhood, and by wise management a branch of the church of God can be raised here.

Inasmuch as it has been proven that the church of Christ cannot exist without the gifts of the Holy Spirit, my uncle's family, where I am staying, are no longer Campbellites. There were about six hundred attended the debate daily; but it was very bad weather and we could not get any more in the house and people could not stand out in the rain, so there was many had to go home. If the weather and the roads had been good, there would have been a host of people out.

The Campbellites had a number of preachers out, and every night they were in council devising ways and means to break me down; but God stood by and I was strong.

There were also Methodist preachers and Baptist preachers, and I heard the people counting up fourteen doctors present. One Methodist preacher said to me, "Elder Clapp, I am interested in this matter, if you knock the Campbellites overboard on that proposition, we all go over together." This afternoon at the close of the debate, he told me that my opponent never made a point. Quite an honest Methodist preacher. A Presbyterian preacher and doctor said to a Campbellite preacher, "We are all whipped at once." I mention these things to let you know how the people take it. They are now going to make one grand struggle for life.

I think after Sunday meeting I will quit speaking for a few weeks. I am invited on every hand to preach, but there is but one of me and I am not omnipresent. I wish you would find some good elder that would come back here with me; I think his labors would be well spent here. If I have a helper at all I want one that's got some back bone in him, for if he is one of those milk and cider men they will dragoon him out of the country. I tell you this hot Southern blood is very hard to get along with, and if a man shows the least

timidity they will soon run him out. They have threatened me, but I have shown them that I had some of the old blood in me; and like the Ghost, I "would not down" at their bidding; and now I have three-fourths of the people on my side; and if a mob would try to drive me from here, it would create quite a little war in the land. Give my love to all. Your brother and true friend,

J. C. CLAPP.

MOORHEAD P. O.,

Monona Co., Iowa.

Dear Br. Joseph:

I write, lest some of my brethren and friends both here and in Utah might think that I had given up the ghost, or gone to sleep, or what is still worse, have "denied the faith," as some have done who came out from bondage when I did, or that same year, the spring of 1870; some have gone astray after the way, or error of Balaam, who loved the wages of unrighteousness, and cast a stumbling block in the way of Israel; some are gone after those who peep and mutter and hold converse with divers kind of spirits; others have, like the sow that was washed, turned again to wallow in the mire and declare religion altogether a humbug, or at best, nothing more than a religious romance, and they want no more to do with it. I say wo unto them, their case is deplorable except they speedily repent; but thanks be to the giver of all good, the "salt has not all lost its savor;" they have not all gone so far out of the way but what there is still hope remaining. There is yet a "Remnant according to the election of grace," who are still "strong in the faith, giving glory to God."

I wish to say through the *Herald* that I am one of the number who still cling to the "rod of iron," which leads to the "tree of life," as spoken of by Lehi in Book of Mormon, page 15, European edition; and I think I shall be safe in saying that Mormonism, as it is called, or God's revealed will to man, is as precious to me as

it ever was; yea, I may say more so, because I better understand its principles, and with all my soul desire to do that which is right and acceptable before my heavenly Father. I want to honor my profession and not disgrace the name I bear, that of a Latter Day Saint.

It will avail us but little in that day when the Master cometh, to say "We have eaten and drank in thy name; in thy name we have cast out devils, and done many wonderful works," when to hear him say, "Depart from me ye that work iniquity, for I know ye not," (or ye never knew me.) Mat. 7: 32, 33.

How important it is that we understand upon what foundation our hope of future blessedness rests, as it is written, "Every man's work shall be tried so as by fire of what sort it is."—1 Cor. 3: 13-15. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption; and if to the Spirit, we shall of the Spirit reap life everlasting."—Gal. 6: 7, 8.

We truly live in an important era of the world's history. Genuine religion is at a very low ebb, and morals are become sadly corrupt. True love has waxed cold, and the hearts of many are failing with fear while looking for things that are coming to pass on the earth. But to those who have their lamps trimmed and their lights burning, and whose loins are girt about with truth, like unto those that are waiting for the return of their Lord, it is joy and consolation, for it shows their redemption is drawing near.

I am living here in the wilderness of Iowa, on the western prairie, where but few people live, and have not much of a chance to attend any religious meetings. The *Herald* is a welcome messenger whenever it visits our dwelling. I have not been able to subscribe for it regularly for the want of funds. I am very poor in this world's goods; but thank God I am rich in faith and an heir of the kingdom of God.

I have preached occasionally in the different school-houses where opportunity served, and try to do what good I can in my feeble way. I pray for the success of the heralds of the Latter Day Work, and hope that righteousness and truth may spread, and wickedness be swept from off the land, and the righteous flourish and prosper.

R. WINTER.

10, Haden Street, England,

Balsall Heath, BIRMINGHAM,

Feb. 21, 1873.

Dear Br. Joseph:

I am indebted to somebody from *Herald* office for a file of Miscellaneous Printed Matter received this week. I could not recognize the hand writing, but I am extremely grateful to the donor. It was quite cheering to me to receive "good news from home." England, though the land of my nativity, and the place where early and fond associations center, is not to me as my home; like as the land of Egypt was not to Israel. I sometimes am afraid that I am too much prejudiced in favor of America to properly appreciate even the good that there is in the institutions in my native land—I am certainly not prejudiced *against* England, but it as invariably loses with me by comparison with America as much as Sectarianism does in comparison with the pure gospel of Jesus. I am as a stranger among my friends, as an alien among my kindred, and continually feel the force of that seemingly hard and peculiar remark of the Savior's, when he was told that his mother and his brethren without sought for him, and asked, "Who is my mother, or my brethren?" and added, "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother." I would not be understood by this as indicating an absence of regard for me by my kinsfolks, but to intimate that however strong the love I bear for them, and I do love some of them very dearly indeed, there is yet an absence of that peculiar sympathy that the saints feel for and with each other, and which can only be under

stood by experience. None of them can enter into my feelings and thoughts as you did during the three years I was honored to be your almost constant companion in office labor and brotherly experiences.

March 4.—This letter was laid on one side through a pressure to other duties. I now resume. To-day the Feb. 15 *Herald* and *Hope* have arrived. They contain a feast for me. I am very thankful to the brother who places the necessity for a Publishing Department in so strong a light—I mean a Department for this mission; but I am sorry he does it at the cost of disparagement to the noble efforts being made by the brethren of the Order known as “The Order of Enoch.” I know the leading brethren of that Order personally, and I am fully justified in asserting that I believe them to be men of strict integrity, and high moral principle, who are seeking by the exercise of due caution to wisely combine the elements essential to permanent success. Zion has suffered, in all her past gatherings, through there not being a sufficient monetary basis on which to rest the necessary measures to insure stability to the body, and yet secure for each integral part the means of developing itself for the best interests of the whole. The elements of brain-power, capital and labor, need to be very wisely adjusted to meet those contingencies that will be sure to arise in the settling of a new country, and building up its interests. If there were to be a loose, or what some might call a generous (but a too generous) expenditure of means in order to settle comfortably those who will wish to settle there, depletion of the coffers and financial ruin would be certain to result; if there were to be parsimoniousness in rewarding the industrious and frugal, dissatisfaction and division would obtain; if capital and labor were both to be freely expended without the due exercise of wisdom, judgment and caution, bankruptcy and, probably, anarchy, would bring a renewal of those sad trials which have followed in the wake of unwise zeal in the past.

I am sorry too that the brother, in his kind and earnest advocacy of our interests here, has given the names of those whom he deems capable of assisting our enterprise, as I fear that it will cause unpleasantness of feeling to some of them. I shall try to encourage a hope that it may not do so, however. I am quite satisfied the brother desires our good, and I thank him.

The *first* object we have in view, is the permanent establishment of the Lord's work in these lands; the *second* object to so establish it that the generous-hearted saints who may give us a helping hand, may do so not only without loss to themselves, but with a fair prospect of gain. Forty-five shares are now subscribed for, and twenty-two more promised; over one-third of the *minimum* number required by the Rules adopted to authorize a commencement. In four weeks from Saturday next, our conference will convene, when we shall hope to have secured enough subscriptions to organize. The strike in Wales, by which our brethren are suffering in common with others, will act disadvantageously to our movement, as many of those who would have subscribed, will, I fear, now be unable to do so.

Since I sent you my quarterly Report, I have had two excellent letters from our good brother Avondet, who is now in Italy. He is having a hard mission, but is trying, very faithfully to sow the good seed. I should be glad of some help to give him when he comes to conference, as he writes me that he is coming. The cost of his trip will be £8 here and back by sea, and about £2 inland—about £10 altogether in English money—\$57 in your currency, or about that. He is working for his living, preaching on evenings, and when and where he can obtain an opportunity.

Br. John S. Patterson has just completed an advertised course of Sunday evening lectures in London, and I commenced a series of discourses here last Sunday. On Sunday evening last, our room was so crowded, and I so deeply interested in my

subject, that it seemed to me like the middle of summer instead of the first Sunday in March. Many could not secure seats, and both lobby and stair-case were occupied.

I learned last week at one of the second-hand book stores that there had been quite an enquiry for anti-Mormon works, so I expect to hear soon that somebody has provided materials for a terrible onslaught on "the little preacher." All right, if God is only with me, and he has been thus far, I would like to hear their cannons booming. It will notify thousands of our existence who are unaware of it now. God has appointed the work and the workmen, and the building will go up some time, however much we may get chiselled, and hammered, and planed, to make us fit in our appropriate places. My chief prayer is that the Master may not find us unworthy a place in the glorious structure, then all will be well.

Six were baptized here two weeks ago, and more are coming, so saith the Spirit. Yet in many respects our way is dark; but I have made up my mind not to complain, so I will pray that God may give us wisdom to let our light shine, so that our way be made clear, and thousands yet walk in the light *his lamp is enkindling*.

I learn that you have used the knife in Plano; God grant repentance to the erring.

My home, *i. e.*, my headquarters are at Br. and Sr. Taylor's, who are a father and mother to me, as they have been to every worthy elder who has come here, according to all accounts I hear. Calm, unostentatious, generous and faithful ever; their names will be known among the generations of Zion's favored ones. They desire to join me in love to you, although they do not know you personally.

I sent you four hundred Conference Minutes by Br. Morgan and one hundred by mail. I forward you to-day copies of Bill of Discourses. No news from Br. Bear, nor from you concerning him.

Yours in the love of Christ,

MARK H. FORSCUTT.

NEBRASKA CITY, Neb.,

March 21, 1873.

Br. Joseph:

Last Saturday and Sunday Br. J. W. Waldsmith and myself were at Sonora, Atchison Co., Mo.; we preached three times. The people seem very anxious to hear the gospel. At our first meeting there was the rise of a hundred people present, notwithstanding two "self-righteous" persons promised to stone all that would go to hear the Mormons preach. At our second meeting there was half as many more, and at our third meeting there was over two hundred present, and we had invitations to fill other appointments. One thing I must say for the people of Missouri, they are the kindest and most charitable people that it has ever been my lot to preach among; preacher and people seemed to vie with each other to see who could show the most kindness and contribute to our comfort. We left an appointment for Br. E. C. Brand, and also that if it were possible we should return and again preach in that place and near there. Praying that the Lord will inspire his elders to work while it is called to-day, that the voice of truth may reach the ear of every honest soul, I am yours in the gospel,

R. M. ELVIN.

MIDDLETOWN, Ohio,

March, 17th, 1873.

Br. Joseph:

As I am here alone, almost, I feel the necessity of working harder; I feel anxious to have a preacher come out here. I am quite confident great good can be done. A great many of the people have lost confidence in every thing else, and are now trying to find out something about the Latter Day Saints. All we want now is an able Elder. If you can send one here, or tell me where to write for one, it will not cost him anything to come or go; and I will insure him plenty to eat, while here, gratis.

Last Sunday there was what they call a "short line preacher," said in his sermon

that the Latter Day Saints had all exploded. At the close of the sermon I handed him the Epitome of faith, to let him know there was *one* left. I remain, your brother in Christ,

MORTIMER WILLIAMS.

All Aboard.

FARMINGTON, Iowa,

March 23rd, 1873.

Br. Sheens

Please say to the saints about forty are engaged for the excursion car from here to Plano, on 5th April. If there are any others desiring to go in the hired coach they can meet us at Fort Madison or Burlington. Forty persons reduce the fare to \$4.17½, having made arrangements on better terms than I had prior to advertising in *Herald* of March 1st. There is room for more; but we will not be allowed to receive any after leaving Burlington. Those wishing to go, around or near Burlington, must come to that city to start. Yours in haste,

F. REYNOLDS.

BREWSTER, Mass.,

March 18, 1873.

Br. Joseph:

The work is moving forward here. There were two baptized last Sabbath, and many more are deeply interested. Your brother in Christ,

A. J. COWDEN.

CHEROKEE Iowa,

March 4th, 1873.

Br. Joseph:

I thought I would write you a few lines and let you know how we are getting along. We have a little branch here, consisting of seven members. Two have moved away, and two have gone back into the world. We once felt that the Lord would add more to our number, but satan came and turned them from us. The elders have ceased coming, and we are left without preaching. No one comes to meeting, and if we attempt to show our neighbor the truth, they will either turn from you put his hand over his eyes and

tell you he can't see it. I have some questions to ask you, one of which is we are blamed by some of our brethren, we believe the Doctrine and Covenants to be the word of God. Is it intended for the earnest inquirer, or not? * Another is the Sabbath question. Are we keeping the right day or not? † Your sister in the Lord.

JENNIE GOFF.

*Yes; If they choose to read it let them.

†Yes. So far as we at present are informed.

CASEYVILLE, Ill.,

March 12th, 1873.

Br. Joseph Smith:

I feel rejoiced that so many of the afflicted recover by laying on of hands through the power of God.

I wish to state that many may rejoice, by reading the testimony I have to offer; which took place on the 6th of this month. My wife was very sick with inflammation in the lungs, and fever. The spirit of the Lord rested upon me to lay hands on her, and she received the blessing that evening; which was the 6th of this month; all the neighbors that came into the house thought she would never recover. Thank the Lord for his mercy; and may God be with us all now and for ever.

MORGAN LEWIS.

CANTON, Illinois,

Mar. 17th, 1873.

Br. Joseph:

Last night I closed my labors at St. Davids. Our congregations at that place have been large, and notably attentive. Five were baptized yesterday, one of whom, David Morgan Jones, was among the first-fruits of Wales, joining the Church in September, 1844. He was president of a branch in his native land fifteen years. He emigrated to Utah in 1866; became quite disheartened at what he saw, heard, and suffered in that land, and so left for the states in the spring of 1867. He has been watching the movements of the Re-

organized Church for some time past, and, becoming satisfied that it was the work of God, he yesterday made the "good confession" before many witnesses.

We baptized two at Bryant the Sunday before. I may safely say, that at Canton, St. Davids and Bryant, there are twice as many more that are either quite or *almost persuaded*.

The Saints in all this region feel earnest, cheerful, and firm; and are determind to honor God, and labor for his cause.

I go to Kewanee for a brief stay, tomorrow. In gospel bonds,

W. W. BLAIR.

SALT LAKE City,
Feb., 25th, 1873.

Br. Joseph:

It is with a goodly degree of pleasure that I embrace this opportunity of writing to you as my visit to this city to see your brother David Smith, and brother Josiah Ells. I found the latter quite well, Br. David was convalescent, is now quite well, and happy to receive such good news from you last evening, notwithstanding your extreme pressure of business. The saints feel well with but few exceptions.

Sorry to hear of the death of so good and useful a man as Br. Powers.

The Prince of Darkness reigns in the heads of our enemies, evil reports are circulated in every direction against Br. David; but this, to me, is rather encouraging, as I am quite accustomed to hear slanderous and reproachful speeches against the saints of God. It shows that we are not in favor with Beelzebub; if we were of the world, the world would love us. And we are not only opposed by foes without, but foes within.

No doubt you are aware of the bitter feelings in the hearts of some that are of us, who ought to be with us; but I will forbear to mention the names of such among whom ignorance and rebellion are only delightful. One thing is sure that there are those for you and Zion's cause, whose character is irreproachable; among

such are those who feel not desirous of vain glory among men. I might say who they are, but will not further than mention such as Br. Renseimar; who notwithstanding the out-side pressure, loss of hundreds of dollars, no remunerative labor for over a year, has expended many dollars, for the church support in many ways; his house being opened for the elders, and pockets open to the interests of the work. Your brother in Christ.

WM. WORWOOD.

CAMREON, Clinton Co., Mo.,
March 14, 1873.

Br. Joseph Smith:

The February Conference of the North-west Missouri District was got along with very harmoniously with the exception of some business that came before said conference which had to be attended to. We were very much disappointed in not meeting with Bro. W. W. Blair; in his place we had Bro. John Lawson. The spirit of the conference was not congenial with him so he left us. We had a very good representation from the branches. On the 11th day of November last I had the pleasure of leading into the water for baptism Jasper Delana Flanders, and his wife Lucinda E; after which time they opened their house four miles north of Cameron, to hold meetings in. On the second of January, when it was very cold and snowing the ice had to be cut twenty inches thick, when I again had the privilege of going into the water to baptize Bro Flanders' aged mother, sister, and sister Flanders' eldest son, and Bro. and sister Flanders' children.

On the first of February we moved up within one mile and a half of them on a large farm; and on the 9th day of February I organized a branch of fifteen members; A. J. Blodgett Sen. President, A. J. Blodgett Jr. Priest, J. D. Flanders Teacher, George J. Douglass, Deacon, and Clerk. And on the 3rd day of March I baptized Bro. and sister Middleton, and F. C. Estes, which makes seventeen members. Bro.

J. P. Dillen and family are moving up here from the Far West Branch which will make up our numbers to twenty-three. We expect to baptize more soon. A good feeling is existing now with the people. It was very bitter when we moved here, as they said they had once driven the mormons out of here, by the bayonet, and would do it again. We are 25 miles west of Adam-Ondi-Ahman and twelve miles north West of old Far West. March 4th, Bro. Flanders and wife with elders, John W. Sykes and C. E. Blodgett went north twenty miles and held several meetings and had full house. And if some of the elders that are trying to tear down the district and the church, would come and help us, fill all the calls with a spirit to bring souls to Christ would do more good than they are, and feel much better. We desire an interest in the prayers of all saints that desire to see the cause of Christ prosper. You will have the faith and prayers of all the saints in this branch in behalf of the next General Conference. The name of this branch is Delana, called after the name of Bro. Flanders, the founder of the work in this part of the county, DeKalb Co., Mo. four miles north of Camoron, Missouri. Bro. Jos. S. Lee has arrived and is delivering a course of Lectures, subject, Kingdom of God. I remain very respectfully your brother in the gospel,

A. J. BLODGETT. SEN.

Conferences.

Kewanee District.

Minutes of the Kewanee District Conference held at Princeville, March 1st and 2d, 1873. Elder H. C. Bronson presided and E. Stafford was clerk. Minutes of last conference were read and accepted.

Branch Reports.—Buffalo Prairie presented a financial report, but no statistical report.

Kewanee has 119 members; admitted by baptism 5, by certificate 2; children blessed 2. They also presented a financial and Sabbath School report; school is in an ex-

ceedingly healthy and flourishing condition.

Millersburg has 24 total numerical strength; 1 death; 1 child blessed.

Bryant has 25 total strength; 1 baptized; 5 received by certificate; 3 children blessed.

Victoria remains as last reported.

Moved by Br. R. Lyle that all elders belonging to this district report to the next conference, either in person or by letter, or they will be considered weak in the faith. Letters from brethren Jones and Boswell, of Kewanee, were read containing an account of their labors, and intention to labor in future as their circumstances will allow.

It was moved, and so ordered, that a committee of three be appointed by the president to investigate the case of Bro. J. B. Harris, and that said committee report at the next Conference.

Bro. C. C. Reynolds asked the Conference the following question:—"If an Elder is not worthy to be in an Elder's Quorum, is he worthy to act in Conference as an Elder?" which, on motion was deferred till next Conference for consideration.

Moved by Bro. R. Lyle that we take into consideration at our next Conference the propriety of purchasing a desk to keep the District Record and papers in.

Moved by Bro. C. C. Reynolds that Bro. H. C. Bronson be appointed our delegate to the ensuing Annual Conference, and that the Clerk of the District notify the several Branches thereof, that have not been represented here, to collect and forward to Bro. H. Bronson, Princeville, Branch, what means they can spare to defray his expenses, to and from the Annual Conference.

On Saturday evening had a testimony meeting; the presence of the Spirit was sensibly felt; made manifest in prophecy, and in the strong testimonies borne, which were cheering and strengthening to the heart of each child of God present.

Moved by C. C. Reynolds that when this Conference adjourn it does so to meet at Millersburg, Mercer Co., Ill., on the first Saturday and Sunday in June, 1873.

Sunday Morning.—Met at the appointed time, when Bro. R. Holt preached, Subject; the coming forth of the Latterday work; followed by E. Stafford at the same subject.

In the afternoon Bro. J. H. Hopkins preached, Subject; the faith of the Latterday Saints relative to the God-head.

In the evening Bro. H. C. Bronson preached from Isaiah 41: 21, "Produce your

cause saith the Lord: bring forth your strong reasons saith the king of Jacob."

There were present 1 High Priest, 8 Elders, 1 Priest, 1 Teacher.

Moved by Bro. C. C. Reynolds that we still continue to sustain our foreign missionaries by our faith and prayer.

It was also moved that we sustain all the Church authorities in righteousness.

Although our members were small, the God of Jacob was with us. Praise to His holy name.

Brother Bueshur and wife, of Peoria, desired to be received into fellowship with us. They finally decided to wait until warm weather, (they being aged people,) when they would be baptized.

String Prairie and Nauvoo District.

The above conference was held at Montrose, Lee County, Iowa, March 7, 8, 9, 1873. John H. Lake President; James McKiernan and Daniel Lambert, Clerks.

Branch Reports.—Burlington, German, reported 10 members, 4 removed by certificate, 1 lost otherwise.

Burlington, American, Total Numerical Strength 9.

Rock Creek, Total 36, removed by certificate 3, children blessed 3,

Vincennes, Total 20, removed by certificate of removal 2, and 1 on former baptism.

Keokuk, Total 40, children blessed 2.

Montrose, Total 42, died 2, removed by certificate 1, received by certificate of removal 2.

String Prairie, removed by certificate of baptism 2, received by vote on certificate of removal 3.

Farmington, Total 37, received by certificate of removal 2.

Croton, Total 20, died 1,

Olive, (Nauvoo), not reported.

Reports of Officers.—Elders, Wm. D. Morton, (by letter), J. R. Lambert, D. F. Lambert, Thomas Revel, H. T. Pitt, Solomon Tripp, and Richard Lambert, reported.

The general report showed that an interest had been created by the preaching of the word, and good results were likely to follow.

Resolved that it is the opinion of this conference that none have a legal right to vote on the business before this body, except the elders, or the Melchisedec priesthood.

Resolved that we petition the General Conference to annex the counties of Clark and Scotland, (in the state of Missouri), to this District.

Resolved that it is not right to vote by proxy for the election of officers in the branches or conferences of this District.

Preaching at seven o'clock by Bro. John H. Lake.

Saturday morning, March 8th, 1873. Minutes of last conference read and approved.

F. Reynolds and James McKiernan reported.

Resolved that the committee in the case of Bro. Babcock be allowed longer time to dispose of the case before them.

Resolved that after a Certificate Removal has been received by a branch, it should be filed on record, and held by the Secretary of said branch; and that a Certificate of Baptism and Confirmation is the property of the branch, when presented to it, and should be filed on record by the secretary.

Resolved that we reconsider the case of brother Henry Stephens.—The case was so considered, and the action of the officers of the district in granting him his licence was approved.

Resolved that the necessities of the District demand a bishop.

The subject was taken up and the president suggested the name of Bro. James W. Newberry for the position; when it was

Resolved that the conference confirm the recommendation of the president of the district, and petition the General Conference, on the sixth of April next, to grant us a bishop, and recommend James W. Newberry for appointment to that office.

The names of F. Reynolds and Joseph Lambert were presented for missions.

Bill of B. F. Durfee deferred at last conference, was presented and paid.

Resolved that F. Reynolds labor in Bonaparte, White Oak, Mt. Sterling, and Pulaski, and their vicinity.

Resolved that Joseph Lambert be instructed to labor in Rock Creek, Pilot Grove, and Bear Creek Townships, Hancock County Illinois; and that he be permitted to choose his associate in the ministry, as he goes forth to labor.

The Spiritual authorities of the church were sustained in righteousness.

Resolved that this district be reported by the president at the General Conference of April 6th, 1873, and that his traveling expenses be defrayed by the district.

There were 24 of the officers of the church present at conference.

Evening Session.—Preaching by Bro. Joseph Lambert.

At the Sunday morning prayer and special meeting, the spirit was present in great power.

Afternoon Session.—Preaching by Alex. H. Smith. After service Clarence Madison Schroeder was blessed by John H. Lake and A. H. Smith.

Evening Session.—Preaching by Bro. John H. Lake.

Conference adjourned to meet at String Prairie, Iowa, on the 6, 7, 8, of June, 1873.

Little Sioux District.

Conference convened at Magnolia, Harrison Co., Iowa, March 8th, 1873. J. C. Crabb, president; Donald Maule, clerk. After singing, prayer was offered by Br. J. C. Crabb. The minutes of last conference were read and adopted.

Elder's Reports.—2 p.m.—Br. P. Cadwell gave a verbal report of the Magnolia branch being in a prosperous condition, with but few exceptions.

Br. Geo. Mefford reported the Twelve Mile Grove branch the same as last reported.

Br. Colby Downs reported the Six Mile Grove branch as in a favorable condition.

Br. D. M. Gamet had preached some at Mondamin. Reported the Sioux branch favorably.

Br. S. Diggle reported the Union Grove branch to be as last reported, the spiritual condition good.

Br. Thos. Wilkins reported the Harris Grove branch as in a prosperous condition.

Br. J. M. Harvey had been at Nebraska in company with Br. S. W. Condit; also, had visited branches in the eastern part of the district in company with Brs. H. Garner, and J. C. Crabb.

Br. H. Garner had labored in company with Brs. J. M. Harvey and J. C. Crabb had visited the branches in the Eastern part of the district.

Br. T. Carrico had labored some in Magnolia branch.

Br. J. M. Adams had labored some in Magnolia.

Br. A. W. Lockling had labored some in Magnolia.

Br. Lehi Ellison had labored some in the branch, and preached three times out of the branch.

Br. S. Wood had converted one, felt like throwing in his mite for the spread of the gospel.

Br. Thomas Thomas had labored in the branch and visited some round among the saints.

Br. B. S. Parker had preached in the branch whenever called upon.

Br. Geo. Sweet had not preached as much as he should owing to the cold

weather, had preached some in the branch and some out.

Br. P. S. Stevenson had labored in Nebraska in company with Br. S. W. Condit.

Br. P. C. Kemmish had preached but once since last conference.

Br. J. Thomas had preached some in the Soldier Valley during last twelve months.

Br. J. C. Crabb had preached considerable in the district during the last three months.

Branch Reports.—Little Sioux numbers 89 members. Magnolia numbers 31 members. Harris Grove numbers 10 members. Six mile Grove numbers 22 members. Other branches not reported.

On motion Jordan branch was disorganized.

It was resolved that we sustain the president of this district in the ministry, by our faith, prayers and means.

It was resolved that the president of each branch should collect the means for the support of Br. J. C. Crabb in the ministry. Carried.

On motion the clerk of the district was made treasurer of said means. Carried.

Report of committee visiting members that do not belong to any branch.

Br. P. Cadwell in company with Br. S. Mahoney had visited the brethren in Bigler's Grove. All except one manifested a good spirit. In Missouri valley, they visited Br. Isaac Hetherington, he requested not to be one of us any longer.

Br. P. L. Stevenson and D. Maule visited in Raglan, and found some of the saints manifesting a good spirit, and others very cold. Br. D. N. Follett wished not to belong with the Church.

Br. S. Diggle and Br. Geo. Sweet had visited some of the saints in the vicinity of Union Grove branch; found them manifesting a good spirit.

Evening service.—Prayer meeting was held.

Sunday Morning.—10, a.m. Singing; prayer offered by Br. J. M. Harvey.

On motion conference preferred charges against Brs. D. N. Follett and Br. Isaac Hetherington, for apostacy, and they were to be cited to appear for trial on the first day of next quarterly conference, by the clerk.

On motion the resolution that was passed December, 1871 be sustained for the elders and officers to labor wherever and whenever an opportunity presents itself, and that they seek places to preach in.

Two Days' Meetings were appointed at

the following places. Magnolia, second Saturday and Sunday in May, 1873. Little Sioux, last Saturday and Sunday in April, 1873. Union Grove, third Saturday and Sunday in May, 1873. Spring Valley, last Saturday and Sunday in May, 1873.

On motion it was resolved that this conference discountenance dancing.

11 a.m.—Preaching by Br. Geo. Sweet. Hebrews 5th, chapter, 9th, verse.

Afternoon Session.—Singing; prayer by Br. S. Diggle, preaching by Br. T. Wilkins from 2 Tim. 1:8.

On motion the spiritual authorities of the church were sustained in righteousness by our faith and prayers.

On motion, three trustees were appointed to ascertain the amount that can be raised to build a church in Magnolia.

Brs. J. M. Harvey, P. Cadwell, and S. Diggle, were appointed as trustees.

The Presidents of branches were appointed to be a committee to collect means to liquidate the indebtedness of Little Sioux Meeting House.

Evening Service.—Preaching by Br. J. C. Crabb, to a crowded house. Adjourned to meet at Little Sioux second Saturday and Sunday in June, 1873.

Decatur District.

The Quarterly Conference of the Decatur District was held at Lamoni branch, Decatur Co., Iowa, on March 1st and 2nd, 1873. A. W. Moffet, president; Havens C. Hall, secretary.

Opened by singing the 1066th hymn. Prayer by Br. A. W. Moffet.

Official members present 16.

Minutes of last conference read and approved.

Branch Reports.—Little River, for the quarter ending Feb. 28th, 1873, total number 74, decrease 3.

Leon, number of members 15, increase since last report 6, by baptism, Feb. 11, 1873.

Lamoni, total 55, decrease 3 by removal.

Brn. C. H. Jones, S. Ackerly, Jonathan Delap, Z. H. Gurley, John Johnson, Geo. Braby, A. J. Green, W. M. Abbot, O. J. Bailey and George Bird, reported.

Brn. Alma Kent, James Shaw, S. K. Jillet, priests, reported.

Sunday morning session.—Sung hymn 201, prayer by Br. C. H. Jones. The word was spoken by Z. H. Gurley, from Mat. 12:28. The good spirit prevailed.

Afternoon session.—Prayer by Br. O. J. Bailey. Partaking of the Lord's supper,

Brs. C. H. Jones and Z. H. Gurley, officiating in the ordinance.

Whereas the Church of Jesus Christ of Latter Day Saints has suffered, and does now suffer reproach through the weakness of some of its members, by the indulgence in foolish and unprofitable dancing; therefore, be it

Resolved by the officers and members of the Decatur District of said church in conference assembled, that we do hereby condemn all dancing, as opposed to the cause of Christ and true godliness; and that all members of this church who hereafter shall indulge therein, shall be tried therefor before the proper authorities of either branch, or district, as the case may require, and if convicted by usual and accepted testimony, shall be suspended, either definitely or indefinitely; or disfellowshipped until proper and satisfactory restitution shall be made by them, as the church authorities in the case may require to this matter. And all the priesthood are hereby admonished to proclaim against it, and see that it be not countenanced in any manner. And that a copy of this resolution be read to each branch in this district, and entered upon the records thereof. This act to repeal all others heretofore passed in relation to this matter.

Whereas Br. Geo. Hall, of Little River branch, of Decatur district, has been suspended from fellowship therein, for unchristian-like conduct; therefore, be it

Resolved by this conference that the president of this district is hereby appointed to notify the presiding officer of the Third Quorum of Elders, that action may be had in his case in relation to license; and that the notice of its proceedings be published in the *Herald*, the publishing organ for the Church of Jesus Christ of Latter Day Saints.

Resolved that all the spiritual authorities of this district labor as their circumstances may permit and the Spirit may dictate.

Resolved that we sustain all officers of the church in righteousness.

Adjourned to meet on the last day of May, 1873, at Little River Branch, Iowa.

St. Louis District

Conference opened at nine a.m. in the usual form, Wm. Anderson and W. T. Kyte, acting clerks.

Reports of branches.—St. Louis: Elder Cottam reported St. Louis in better condition than he had seen it for a long time. Dry Hill: Elder Gittens reported that

he could not make a very favorable report of the Dry Hill branch.

Greenwood: Elder Allen, of Greenwood, Illinois, could not say much for his charge.

Gartside: Elder George Hicklin spoke encouragingly of the work in Gartside, No. 8.

Reports of Missions.—Bishop Anderson had been to South St. Louis once. Elder Wm. Anderson had been to Illinois, Gravois, and had done the best he could. Br. Thomson had filled two appointments. Pres. Hazzledine had been busy during the quarter preaching to the saints and counselling the priesthood.

2 P.M. Wm. Acker was ordained an elder. Remarks by the president; and the sacrament of the Lord's supper; after which followed such an outpouring of the Spirit as has not been witnessed with us for a long time. Four spoke in tongues which were interpreted, and twenty responded in testimony.

Officers present: There were thirty-three officers of the church present.

President J. Smith, and all the authorities of the church were sustained in righteousness.

A short address was delivered by Br. Phillips, (seventy.)

Business transacted.—Bishop's report—Cash on hand last report, \$28.15; received of emigration fund, \$23.50; tithing, \$15.00; total, \$66.65; paid out, \$14.50; balance on hand, \$52.15.


Br. John Beard having expressed a desire to be reconciled with the church, Brn. Hazzledine, James and Wm. Anderson were constituted a committee to visit and assist him in his laudable desires.

Resolved that the Bishop make out and present his report to the auditing committee one week before conference.

The priesthood were to labor under the direction of president Hazzledine.

President Hazzledine was appointed to represent the conference to the next general conference. His expences to be paid. Adjourned to the 2nd Sunday in June, 1873.

HYMN BOOKS.

 We will have six hundred Hymn Books, small size, on hand at Conference. Prices by mail:—Plain Roan, \$1.25; Gilt Roan, \$1.75. We have no other kinds on hand.

Miscellaneous.

Bishop's Report.

Church of Jesus Christ in account with Israel L. Rogers.

ON MISSIONARY FUND.		
1872. Cr.		
Oct. 6	Balance on hand	\$801 00
" 24	From John Thompson, Ill.....	1 00
Nov. 28	" J. X. Allen, St. Louis, Mo.....	20 00
" 28	" Frederick G. Pitt, Plano, Ill. ...	3 65
" 28	" Wm. H. Curwen, "	5 00
Dec. 24	" Pleasant Grove Saints, Utah....	5 00
1873.		
Jan. 10	" F. Peslin, Wis.....	1 00
Feb. 20	" San Bernardino Branch, Cal. ...	34 00
		\$870 64

1872. Dr.		
Oct. 9	Paid Wm. W. Blair, on mission.....	\$90 00
" 22	" Sr. M. H. Forscutt	50 00
" 22	" Sr. John S. Patterson	20 00
Nov. 20	" Sr. Josian Ells.....	30 00
" 23	" Sr. John T. Davies.....	60 00
" 28	" Sr. D. H. Smith.....	15 00
Dec. 10	" Sr. M. H. Forscutt	25 00
" 10	" Sr. John S. Patterson	20 00
" 19	" Br. I. L. Bear.....	20 00
1873.		
Jan. 15	" E. C. Briggs, on mission.....	50 00
" 25	" I. L. Bear, "	84 00
Feb. 20	" Sr. John T. Davies	20 00
Mar. 5	" Sr. M. H. Forscutt	20 00
" 5	" Sr. John S. Patterson	20 00
" 20	Sent Br. Jason W. Briggs	15 00
" 20	" Brn. J. Ells and D. H. Smith	135 00
" 24	Missionary Fund on hand to balance	196 64
		\$870 64

ON OFFERINGS AND TITHINGS.		
1872. Cr.		
Oct. 24	From Pittsfield Branch, Ill.	\$2 50
" 24	" Soda Springs Branch, Utah.....	20 00
Nov. 6	" Alf. Gay, Cal., gold and prem...	22 20
" 15	" Deer Creek Branch, Ill.....	6 55
" 15	" Susan T. Holman, Pa.....	100 00
" 20	" Oden Jacobs, Leland, Ill.....	4 50
" 23	" T. R. Allen, Ill.....	1 00
" 23	" Robert M. Clements	5 00
" 23	" Mary Clements	2 00
" 23	" Isaac A. Morris	10 00
Dec. 19	" Bartley Myers, Iowa	18 00
" 19	" Wm. C. Nirk, "	3 00
" 19	" J. McDowell.....	1 75
" 28	" John Gillespie, Pa.....	10 00
1873.		
Jan. 10	" A. McMillen, Cal.....	16 00
" 13	" A. sister, Mo., per W. W. Blair.....	198 25
" 15	" Elijah Banta, Sandwich, Ill.....	10 35
" 17	" Burlington Branch, Wis.....	17 00
" 30	" David Dancer, Joliet, Ill.....	250 00
" 30	" Sr. J. E. Stebbins, Pecatonica ..	3 00
Feb. 5	" Thos. R. Allen, Ill.....	1 00
" 8	" John Hougas, Ill.....	5 00
" 15	" North Pigeon Branch, Iowa....	8 00
Mar. 20	" H. & C. Wagner, Kan.....	10 00
" 20	" For portion of funds received at Herald Office (as credited below) and paid out for Church purposes, as per bill, less \$12 50c. credited to Chapel Fund	148 25
20 20	By paid to I. L. Rogers	3 85
		\$877 20
1872. Dr.		
Oct. 7	To Balance	\$293 62

Oct. 7	Paid	Br. H. A. Stebbins, book-keeping	2 00
Nov. 16	"	Sr. Henderson, provision & coal	14 00
" 30	"	Br. J. C. Clapp	10 00
Dec. 11	"	Sr. W. W. Blair, provisions	12 00
" 19	"	Br. T. W. Smith	15 00
" 20	"	Sr. W. W. Blair	25 00
" 28	"	Sr. Henderson	7 40
1873.			
Jan. 15	"	Int. on notes, given Jan. 1, 1872	40 35
Feb. 22	"	Sr. W. W. Blair	15 00
" 22	"	Sr. Henderson, sundries	17 97
Mar. 14	"	coal	25 00
" 14	"	Stationery and stamps	5 00
" 20	"	Bill of <i>Herald</i> Office, as below, less \$1.50 charged to Chapel Fund	159 25
" 24	"	H. A. Stebbins, acting as Secretary for the Bishop	10 00
" 24	"	Balance on hand	225 61
			<u>\$877 20</u>

ON UTAH CHAPEL FUND.

1872. Cr.			
Oct. 15	From	John Hawley	\$2 00
1873.			
Jan. 1	"	Williamsburg Branch, N. Y.	12 00
" 13	"	John C. Philips, Utah	5 00
" 13	"	A sister, Mo., per W. W. Blair	10 00
" 30	"	Columbus Branch, Neb.	6 25
" 30	"	Sr. J. E. Stebbins, Pecatonica	1 00
Feb. 3	"	A. McMillen, Cal.	5 00
" 8	"	E. Grimshaw, Paterson, N. J.	5 00
" 13	"	Robt. Cameron, Philadelphia	3 00
" 26	"	Isaac N. White, Iowa	1 00
" 26	"	No name	1 00
Mar. 20	"	Various parties to <i>Herald</i> Office, as per acknowledgement made below	12 50
			<u>\$63 75</u>
1873. Dr.			
Mar. 20	Paid	for Circulars of Subscription at <i>Herald</i> Office	1 50
Mar. 24	Balance	on hand	\$62 25
			<u>\$63 75</u>

ON EMIGRATION FUND.

1873. Cr.			
Mar. 24	Balance	on hand	\$93 35

I have procured the following names and amounts which have been received at the *Herald* Office during 1870, 1871, 1872 and 1873, to date; but which have not been paid over to me, and therefore have not been credited on my books, nor through the *Herald*. Brethren who send to the Office money intended for Church purposes must hold the Office responsible, not the Bishop, who only credits what comes into his hands, or when the Office pays out for Church purposes sums that it receives.

The following is over and above what has been turned over to me by the Office and credited heretofore on my books.

1870. Margaret Singley, Cal., \$19.50. Nancy Lovel \$1.—1871. Geo. Rarick, Ill., \$10. A. M. Wilsey, Ill., \$1. Jemima Cook, Mo., \$10. H. & C. Wagner, Kan., \$10. J. W. Nichols, Mass., \$7.25.—1872. A. B. Johns, Nev., \$10.87. H. & C. Wagner, Kan., \$20. J. Eames, Col., \$10. Feb.: C. Montgomery, Wis., \$5. Janet Black, Wis., \$1. Robert Cameron, Pa., \$20. June: Hannah Beardsley \$5. C. F. Stiles \$2. M. H. Bond, Iowa, \$5. July: A. H. Smith, Ill., \$2.50. Phebe Howard, Mo., \$1.50. J. X. Allen, Mo., \$5. Wm. Aldrich, Wis., \$5. E. H. Webb, Cal., \$12.75. E. N. Webster, Mass., \$1.

Aug.: Alameda Creek Branch, Cal., \$13.50. W. H. Morgan, Ky., \$4. Union Branch, Neb., \$3.75. D. S. Mills, Cal., \$10. Mary Clements, Cal., \$5. September: Christina Blair, Cal., \$11.50. G. H. Hilliard, Ill., \$2. I. N. W. Cooper, Iowa, \$2. Oct.: Coldwater Branch, Fla., \$14.50. Sr. H. W. Stauts, Nev., \$2. Nov.: Harriet Wiley, Cal., \$1. Mass. District Conf. \$5 Janet Black, Wis., \$1. Dec.: Jos. Lakeman, Me., \$1. Geo. Adams, Cal., \$20. M. A. Meeder, Cal., \$5. A. N. Bierguard, C. Andreason, A. Jacobson and O. Oleson, Mo., \$17.75. H. & C. Wagner, Kan., \$10.—1873. Janet Black, Wis., \$2 25. Mission Branch, Ill., \$61.90.

Total on Offerings, Tithings, and for Missions. \$388 52

FOR UTAH CHAPEL FUND.

Dec. 1872.	T. J. Philips, Mo., \$3; George Hayward, Mo., \$5; M. McHarness, Mich., 50c; Jan. 1873. Sr. M. A. Brown, Mich., \$1; Jas. Hunter, Ill., \$3	\$12 50
<i>Herald</i> Office Dr. to Church		\$401 02

The following sums have been paid out by the Office for Church purposes, and are debited to the Church and credited to *Herald* Office:—

1870 to 1872	Balance paid to the poor from 1870 to date	\$82 37
"	Cash to traveling Elders from 1870 to date	35 00
"	Books and tracts furnished same	20 50
1872	Deed of Meeting House and Recording	2 00
"	Expenses of Church Incorporation	7 98
"	Paper and printing for Church Secretary and Recorder	7 25
"	Registering letters to missionaries	0 30
"	Chapel Fund printing	1 50
"	Paid to Israel L. Rogers	3 85
"	Church Dr. to <i>Herald</i> Office	160 75
"	Bal. due the Church from <i>Herald</i> Office	240 27
		<u>\$401 02</u>

CORRECTIONS.—*Herald* Office error, Nov., 1, 1872, in adding to the Missionary Fund the sum of \$45 expended, instead of subtracting it therefrom, thus showing balance of \$891.09, instead of \$801.09 the correct remainder. Also, residence of Br. Joseph Parsons should have been Iowa instead of Ontario.

DIRECTIONS.—It would save some trouble if the saints would give their full post office address,—town, county and state, as frequently letters come so incomplete in this respect that were they not frequently known beforehand it would cause more perplexity and trouble than is now the case, especially where replies by letter are necessary.

As information is frequently requested as to the safest and best method for remitting donations and tithings, I would say that for ordinary sums a Post Office Order is safest and best. For larger amounts a draft on Chicago is cheaper, if available to the sender, because each additional fifty dollars, or portion thereof, by Post Office Order, necessitates the getting of another order. All Post Office Orders should be made payable to me, at Sandwich, DeKalb County, Ill. Their cost is as follows:—
www.LatterDayTruth.org

Sums of \$10 or under, 5 cents.

"	20	"	10	"
"	30	"	15	"
"	40	"	20	"
"	50	"	25	"

The brethren are also notified that it is advisable to send remittances for the above purposes directly to the Bishop, as his visits to the *Herald* Office are infrequent, and money sent there often does not get to his knowledge for some time. This would also prevent some anxiety on the part of senders, when an acknowledgment by letter is necessary; but if Post Office Order or Draft is used there need be little apprehension about its arrival, and none concerning pecuniary loss, for duplicates can be obtained if the *Herald* receipts, covering the probable date of arrival does not contain the credit.

When contributions are specially designed for the Missionary Fund it should be so stated, as otherwise it may be credited on Offerings and Tithings.

ISRAEL L. ROGERS,

Bishop of C. of J. C. of L. D. S.
SANDWICH, Ill., March 24th, 1873.

Notice.

This is to give notice to the saints, everywhere, that James and Divinie Whitaker were, on March 9th, 1873, disfellowshipped for unchristian-like conduct, after due trial before a court of elders consisting of Brn. (elders) Webb, Vernon, and Hawes; and that they were cut off until they shall repent and show by their conduct that they have so done, and have forsaken their sins.

RICHARD FERRIS, *Clerk.*

Sacramento Branch, March 17, 1873.

DIED.

At Darlington, Wisconsin, March 5th, 1873, in the Seventy Ninth year of her age, BETTEY BRAY.

Mother Bray was a consistent member of the Church of Latter Day Saints, she was baptized by Isaac Rile in the year 1843, and was from that time until her death an exemplary christian. She died leaving a good evidence of being accepted in the church triumphant in heaven, having a desire to depart and be with Christ which she conceived to be greater riches.

Mother Bray was a native of England, was born May 16th, 1794, near Blackburn, Lancashire, and emigrated to America in the year 1843, and lived in Newberg, New York, about four years. From there she came west, settled in Darlington where she has lived until the day of her death.

Family prayer serves as an edge and border to preserve the web of life.

No one did or ever will do their duty "by and by."

Selections.

"Follow Thou Me."

Have you looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of Christ's wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one,
The sound of the shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The son of man was among them;
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength at the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land!"

Have ye stood by the sad and weary,
To smoothe the pillow of death;
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I have been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"Tis a pathway I often go!
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be!

A Burial Ground of Giants.

The Carlisle, Ky., *Mercury* says: On the farm of Mr. Harrison Whaley, near Moorefield, in this county, is a skirt of wood which possesses characteristics of deep interest. About three inches beneath the surface of the entire tract may be found innumerable bones, evidently the remains of an extinct species of the human race. Several mounds are also in the woods, and in one which has been partially explored were found skulls and bones, which from their size must have belonged to a race of beings far more gigantic than the race which now inhabits the earth. In this mound there were also found many utensils: also arrow heads cut out of the solid rock, and pipes of the same material. Such a memorial of the past starts many inquiries. Was the place once a battle ground, where the aborigines fought to maintain their respective tribes? Or was it a common burial ground?

The first seems to be the most plausible theory, inasmuch as the whole tract, covering at least fifteen acres, has multitudes of human bones but a few inches beneath the surface. It is evident they were never buried, but originally lay exposed to view, until the accumulated deposits of time formed the black, rich soil that covers them. But whatever theory may be adopted, it is certain that these bony memorials ante-date history and furnish another proof of how little is known of the races and tribes who flourished, it may be, centuries ago.

The Open Polar Sea.

If a writer in the English periodical, *Nature*, is correct in his views, the open Polar sea, unless discovered soon, will exist no more. Land is said to be rising everywhere between the Pole and the fifty-seventh parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Pliny says that Scandinavia is an archipelago, and speaks of bold seamen who had circumnavigated the group of islands. Ptolemy confirms him. Celsius, said, in the seventeenth century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell indorses the theory. The water level in the Gulf of Bothnia falls one foot every fifteen years. Near Gefle there are low pastures where old men remember seeing boats afloat. Near Stockholm, seventy feet above the level of the sea, the remains of shell-fish, identical with the present coast species, are found. At Soduleige, ninety feet above high water, there is a bed of sand which contains some wrecked boats and an old anchor. In the interior of Spitzbergen skeletons of whales have been unearthed forty feet above the sea-level. The fishermen say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific the shores around Behring's straits are low and flat, but a mile or two back there are ranges of bluffs, parallel with the coast, and containing innumerable shells of the littoral species. If the theory is true, it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland, and New England, away to the north the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen north, and to the gain of the more habitable south.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., APRIL 15, 1873.

No. 8.

SYNOPSIS OF A DISCOURSE

Preached at Kewanee Ill., Dec. 8th, 1872, by

ELDER WM. W. BLAIR.

Elder Blair arose and said:—I select as a starting point, or it may be denominated a text, the twelfth chapter and twenty sixth verse of John's gospel. I select it for the reason that it comes from the highest authority that has ever been upon the earth, and that is the Lord Jesus Christ. I select it for another reason, that it embodies within it a promise that comprehends all the joys, blessings and rewards, as they are found in Christ Jesus, the Captain of our salvation.

There is no subject that should be of such intense and thrilling interest to the sons and daughters of men, as that which relates to our future condition,—our future state. Among the great variety of reasons why this should be the case, is one very prominent one, and that is this, that we cannot live always. If we had the wealth of the whole world at our command to bring to God, and seek thereby to purchase release from death, it would be vain,—utterly and entirely vain. If we were possessed of all the power that earth ever witnessed out-side of Jesus Christ—all the power that has been evinced by the human family in the accumulated years of the past; it could not save us, or in other words, could not shield us from the penalty of death. And though we had all the wisdom of the

Whole No. 272.

earth, in the ages past and present combined in one, still this could not devise a way, or a means, whereby we could escape death.

I know the inward thought of man is, O! that I could live forever; but the evidence of the history of our race, as well as the testimony of God's word, show to us that we cannot live forever; that we are under the penalty of death. Then it is, inasmuch as we are fated to this condition, passing along with rapidity, and death is certain, one of the most prominent reasons that we should be actively engaged enquiring with regard to what it is; enquiring as to the means by which we can become everlastingly prepared for it; how we can secure in those endless ages a vastly more exalted condition than we occupy here. This mode of preparation I understand to be the religion as it is in Christ Jesus.

The doctrine of the Lord Jesus Christ comes to us not only advertising us that we are mortal and must die, but pointing out to us the way of everlasting life, that we may pass on to a holier, better condition, than man can attain to in this life.

Our Saviour, as I have said in my opening remarks, has uttered the words found in our text; designed to instruct, to comfort, and to encourage all the sons and daughters of men. "If any man serve me,"—it does not matter what he is, or what his condition of life may be—"If any man serve me, let him follow me, and where I am, there

shall also my servant be. If any man serve me, him will my Father honor."

There are a great many people in the world who believe in future life; they have entertained theories with regard to it, and those theories have been opposed to each other, and when we trace them up to their logical source, we find that they are founded simply in the wisdom of men. The doctrine of Christ came from God. It was not the result of the wisdom of the wise of this world; but it emanated directly and purely from God, for Jesus says in more places than one, "My doctrine is not mine but His that sent me." He says, "The Father gave me a commandment, what I should say and what I should speak, and I know that His commandment is life everlasting." He came indeed with the wisdom of God, and the knowledge of God, and was prepared to speak as one that was sent; and therefore we find in Him, the very highest authority as a teacher of the truth.

We will consider for a moment what it is to follow Jesus Christ. Right here we differ with the world at large. Many tell us that it is simply to believe in the Lord Jesus Christ, that is, in the abstract; that if we believe that Jesus Christ was raised from the dead we have life and immortality; that it is all the result of faith; and that works cannot benefit us in any manner but are utterly and entirely vain. It is only a few weeks ago that I heard a sermon touching upon this point. I heard an individual, in his sermon, say, that all that was necessary for a man to obtain eternal life, was to believe that Jesus was the Christ, and that works were of no avail whatever; and when illustrating his position, he said, "I know a little lad in Indiana, who when asked by his teacher how he became a christian, replied, 'O! I done nothing; the Lord did it all.'" "Yes," says the minister, "that was the best explanation that I have ever heard or read of salvation by faith."

There are a variety of views upon this point, but the scriptures teach, that in following Christ in order to obtain everlasting life, we are to follow Him not only in manifestations of faith, but in works likewise; and that Christ was not only the teacher, but that He exemplified in His life, the straightness of the way whereby we shall obtain life and immortality. So that salvation is not by faith alone, it is also by works, and these works and faith must be in harmony; they are united in one; and without works faith is dead; "As the body without the spirit is dead, so faith without works is dead," says the apostle James.

But Christ has said "If any man will be my servant, let him follow me." Now I apprehend that this teaching of Jesus Christ embodies the whole moral-law as taught by Himself, and it also embraces that class of doctrines and ceremonies that relate to the service of God. To follow Christ we are not to follow Him in his person alone, but we are to follow Him in His life, and teachings, and keep our eyes fixed upon, and follow Him whithersoever He goeth; and this is contained in the language of the Savior. And what is the promise? It is, that where I am there shall my servant be." Whatever glorious conditions Christ has entered upon, or will enter upon in the endless ages to come, there His disciples are to follow Him; they are to be partakers of the glories that Himself partakes of; for where Christ is there shall also His servant be.

I remark that they are to be made partakers of *all* these glories. It is not stated emphatically in the language of our text, but we find it in another place where Jesus prays for His disciples. And how does He pray? He says John 17th, commencing at the 20th verse.

"Neither pray I for these alone, but for them also who shall believe on me through their words, that they all may be one, as thou Father art in me and I in thee, that

they also may be one in us; that the world may know that thou hast sent me. *And the glory which thou gavest me, I have given them;* that they may be one even as we are one, I in them and thou in me that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father I will that they also whom thou hast given me *be with me where I am,* that they may behold my glory which thou hast given me before the foundation of the world."

This is so comprehensive in its character, it reaches out and places all His disciples in the one glory, the most blessed state that Jesus has obtained; or will obtain in the endless ages to come. "Father," He says, "I will that they also whom thou hast given me, be with me where I am; that they may behold my glory," &c. In the commencement of His prayer, He prays for the same glory that He had with the Father before the world was; prays that he may be glorified with the same again; and then prays the Father to give the same glory to His disciples; so that I remark, that sense of the christian doctrine as taught by Christ and the disciples is, that the glories that Christ Himself is to enjoy, all His disciples are to be blessed with through the countless ages of eternity. "Where I am, there shall also my servant be."

I want to introduce a point here, and I regard it as one of the strongest points of encouragement to the disciples of Jesus Christ that is found in the scriptures, and that is with reference to the intermediate state of man.

"Where I am there shall my servant be," &c. Ah! says one, that text is looking away yonder to the New Jerusalem, where the glory of God and the Lamb shall be the light thereof!

Well, it relates to that it is true! And says one, "it relates to another condition—when Jesus comes on the earth to reign upon the throne of His father David, when He shall be "King of kings and Lord of lords."

Yes, we admit freely, it relates to

that period too! But does it not also relate to man in his intermediate state?

Now then there is a period between death and the resurrection. It has been a long period to some. For instance James, Peter, Paul, &c., that have passed away as martyrs. What a long lapse of time eighteen hundred weary years since they were in the land of the living, and where have they been during this time? Where are those many martyrs to day, whose lives passed away in the flames, for the word of God, and where have they been since they perished at the stake? Jesus has said, "Where I am there shall my servant be." I wonder if this scripture does not teach us that when they pass away from earth His disciples shall be with Him? We have every assurance that it does. We have the old and new testament scriptures, and we have the teachings of Joseph the martyr clear and definite upon this point. * * *

We will notice the saying of Jesus to the Jews, as found in John 7: 34.

"Ye shall seek me and shall not find me; and where I am thither ye cannot come."

If these Jews were true disciples of Christ, surely they could find Him after death. We apprehend that the condition referred to by Jesus, where they would not find Him, was the intermediate state. They were seeking Christ but not in a legitimate manner, and should they continue on in that manner until death, where He was they could not come. * * * The Jews were looking for the Messiah, but they did not accept Jesus of Nazareth. He did not come in the manner that they were looking for the Messiah.

Jesus said again unto the Jews, John, 8: 21.

"I go my way and ye shall seek me, and ye shall die in your sins; whither I go ye cannot come."

Jesus understood and so did His disciples understand, that Christ would suffer death,—would pass into the

Spirit state,—and then after His resurrection, into His glory.

We now turn to John 13: 36.

“Simon Peter said unto Him, Lord whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards.”

The time would come, when the disciples could follow Christ where He was going; but they could not follow Him then. Peter could not follow Him then; for God had appointed him to feed His sheep, until he should finally put off this tabernacle; then he could follow his Master. “Peter said unto Him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.” This shows that Peter understood that he must pass through the gateway of death, in order to follow his Master where He was going.

Again, another evidence that is right in harmony with this sentiment, we find contained in the seventh chapter of the acts of the apostles; and this illustrates what it was in part, that inspired those ancient saints and martyrs; and serves to illustrate and confirm the position discussed as found in the language of our text. You will find this evidence in the testimony of Stephen the Martyr. Stephen was filled with the Holy Ghost, and he says “I see the heavens opened, and the Son of Man standing on the right hand of God,” and when they had beaten him with stones, he cried “Lord Jesus receive my Spirit.”

Well, says one, do you know that that prayer was answered?

We know that he was filled with the Holy Ghost at the very time of his death, and believe that his spirit then went into the presence of the Lord Jesus Christ, and that in fulfillment of his master's saying, Where I am, there shall my servant be.

Where was Christ? He had “ascended up on high and led captivity captive,” and now Stephen was passing away from the fleeting scenes of

earth, and in fulfillment of the promise of Christ, was going into His presence. This was the expectation of the early saints, as we learn not only from the Bible, but from the history of the church, written immediately after the death of the apostles. We learn that these men smiled at death, and many of them welcomed it; confident of entering into their Master's presence. Polycarp, for instance, when he suffered death at the stake, was confident that he would pass into the presence of Jesus. Paul is very emphatic on this matter, turn to his second letter to the corinthians 5: 6.

“Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. * * We are confident, I say, and willing to be absent from the body, and to be present with the Lord.”

Here the statement is so clear that we may not misunderstand it. Paul desired to depart and be with Christ; he apprehended that at his departure, although his body should be consigned to the grave, his spirit would be present with the Lord.

The Bible contains many correlative testimonies on this subject, so that we may not be at a loss to understand that when we follow Christ, we not only follow Him in this life; but when the brittle thread of life is sundered, we go where Christ is.

Joseph the Martyr tells us that those four and twenty elders that were casting their crowns before the throne, were elders who had lived upon the earth, &c., consequently they had passed through the portals of death; and as John saw them, they were in the conscious act and state of worshipping God and the Lamb. This evidence is a great stimulant for us to live the life of the righteous. How often are we called to mourn the death of relatives, and dear friends, and if we have the assurance that their spirits have passed into the presence of Jesus the Lord; and that they are in a state of hap-

pinness, our sorrow is turned to joy; realising that Christ has prepared the way whereby we also may attain to this state of happiness. We discover the wisdom of God in this very provision. We see what wondrous provisions are made for our future happiness and glory.

But we don't stop here. The patriarchs and early christians did not rely upon one promise, but there were many promises made by God unto His saints, as contained in the Scriptures. We find Paul speaking to the Hebrew saints of the patriarchs who had gone before, "These all died not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They all died without receiving the promises, but says Paul, they were assured of them; and in hope of them they were pilgrims and strangers on the earth. Paul says they were seeking for a country, a heavenly country, a city whose builder and maker was God.

We see that the provisions made for our future happiness do not stop in the intermediate state, for the Scriptures teach us that the more exalted joys are not to be obtained till after the coming of Christ and the resurrection of the just; and again the most exalted station of all is not to be obtained until after the great thousand years' reign, or millennial age, as it is called.

I apprehend that Moses had a view of these things, therefore he despised the riches of Egypt; he esteemed the riches of Christ as far greater than those of Egypt; he had his eye fixed upon those eternal joys of Christ Jesus the Lord, and he despised the riches and honors that the earth could afford; although they might be found in an Egyptian court.

In order to understand the full fruition of that which Jesus had wrought, not only in the intermediate state, but in a state still in the future, we pass

on to what is recorded concerning the righteous dead. Paul says, Phil. 3 : 20, 21 :

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

This is Paul's testimony, and John's is the same. John, in his first epistle, 3 : 2, says :

"And it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

We shall be precisely like Christ for he is made the first fruits of the dead; and he is the first fruits, so shall we all be in his likeness. Paul bears the same testimony to the Corinthian saints, so that we see our being made like unto Christ is not resting upon one testimony alone; we are compassed about with a great cloud of witnesses.

A word in regard to being made like unto Christ, so far as this tabernacle is concerned. In passing through the country I come in contact with a great many zealous people, who desire to keep the commandments of God. They are very good people, God bless them, but they have very strange views with regard to the resurrection. One says, "I believe we shall be like Christ. I believe that when Jesus passed into the heavens, he had some particular kind of a body, ethereal in its nature, with which he ascended into the presence of his Father;" and says one of this class, "The Scriptures teach that when I die I shall be like him; I expect therefore when I die, to have the same kind of a body prepared for me, and to pass away from earth to heaven." This they understood to be a fulfillment of the promise made by Jesus; but such is not the language of the Scriptures." They teach that Christ's body, after he rose from the dead, was a corporeal one; a body of flesh and bones.

I have talked with some who say, "O yes, it appears to be a corporeal body, but it was an illusion;" that is, in common parlance, it was a *deception!* But, as I remarked, the Scriptures teach us that Christ's body, after the resurrection, was a corporeal one; and this body of ours which is to be made anew, is to be precisely like unto his glorious body.

Paul, in 1 Cor. 15 : 44, says, speaking of the body, "It is sown a natural body, it [the same body], is raised a spiritual body," and in the preceding verse he says, "It is sown in dishonor, it [the same body], is raised in glory." "There is a natural body," says Paul, "and there is a spiritual body." The body we now have is natural; but the body that we shall have will be spiritual; there is a spiritual body.

We learn from the twenty-eighth chapter of Matthew and also the twenty-fourth chapter of Luke, that Christ presented himself after he had risen from the dead unto his disciples. You remember that he appeared unto his disciples that they were afraid; they scarcely believed that Jesus would be raised from the dead.

Jesus says, "Be not afraid, behold my hands and my feet, it is I, handle me and see, for a spirit hath not flesh and bones as you see me have." So you see that a *spiritual body* possesses flesh and bones; for Christ's body had flesh and bones, and in the same manner we believe in the resurrection of the dead. We shall possess a spiritual body, and it will be a body of flesh and bones, for we were to be made like unto Christ in this particular.

Yes, this is the doctrine of Christ and his apostles, that we were to be made like unto Christ in this respect; "as we have borne the image of the earthly, so shall we also bear the image of the heavenly." Paul says our vile bodies shall be fashioned like unto Christ's glorious body. When Christ was upon the earth, his body had not been made glorious; he had not enter-

ed upon his glory, but after forty days had passed from his resurrection, he ascended from the mount of Olivet, into the presence of his Father, where his body became glorified. He afterwards appeared unto some of his disciples in a glorified state. For instance, to John on the Isle of Patmos, as recorded in the first chapter of the book of Revelations, where John says he saw a person whose "hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like fine brass as if they burned in a furnace," &c. Here was Jesus, glorified Jesu! here was the *pattern* of those who attain unto the resurrection of the just; of those who are to be fashioned like unto Christ's glorious body; that body that had been placed in Joseph's new tomb, had arisen from that tomb, and had gone into the presence of his Father, and there had been glorified, and now appears unto John on the Isle of Patmos. Is it your expectation that you will receive a body like unto Christ's glorious body? That is the hope of the christian; and this is the condition that the patriarchs and early saints looked forward to with delight.

But this is not all that pertains to the final condition that the righteous attain to. There is something beside this. Then what is to be the condition beyond this? The mind is going out and enquiring, what will be the end, is this the end; what will our condition be finally? We answer in the language of Scripture, 2 Pet. 3 : 13, "And we look for a new heaven and a new earth wherein dwelleth righteousness." That is one promise that saints looked forward to in ancient times. "Blessed are the meek for they shall inherit the earth."

TO BE CONTINUED.

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THE PREPARATION OF THE EARTH AND THE ADVENT OF MAN.

BY ELDER S. F. WALKER.

CONTINUED FROM PAGE 198.

The human period is divided by archeologists into three Ages—the Age of Stone, the Age of Bronze, and the Iron Age. The Stone Age is oldest. The primitive tribes used stone implements before the discovery of bronze, but may nevertheless have been of unequal antiquity. The flint implements of the Somne have been made a chief test of the truth of the Mosaic history. As the implements of that race only are found, we have no other clue to their habits, associations and civilization, and no way to ascertain their era but by calculating the age of the deposits where the tools are found. Lyell describes the locality thus:

“In the valley of the Somne we have seen that peat exists of great thickness, containing in its upper layers Roman and Celtic memorials, the whole of which has been of slow growth, in basins or depressions conforming to the present contour and drainage levels of the country, and long posterior in date to the older gravels, containing bones of the mammoth and a large number of flint implements of a rude and antique type. Some of these gravels were accumulated in the channels of rivers which flowed at higher levels, by a hundred feet, than the present streams, and before the valley had attained its present depth and form.”

The determination of geological periods must be left to authorities in that science. Dr. Andrews, of Chicago, has visited the Somne, and dissipated the views that had obtained of its extreme antiquity. He made calculations from accumulations at the mouth of the Tiniere that reduces the calculations of other geologists of the age of the Tiniere and Somne deposits to less than five thousand years. I have not the publications of Dr. Andrews on the subject; but Professor Winchell concludes, from an intimate knowledge of all facts, that there is more in the primitive history of man that confirms

the Scriptures than there is in conflict with them; that man was created since the glacial epoch; that the only evidence relied on to prove the antiquity of that epoch is the fact that the animals of that epoch are extinct; that some of those animals continued down to the fifteenth and sixteenth centuries, and the disappearance of others is now going on; and finally that “the very beginnings of our race are almost in sight.” Surely geology is coming down from its stilts. The professor makes two other concessions which I give in his own words.

1. “Judging solely from geological data man’s appearance in America was considerably later than in the Old World.”

2. The traditions of the American Indians in reference to the acquaintance of their ancestors with animals, [Mammoth and Mastodon], which left these gigantic remains are probably founded upon fact.”

The evidence is not very conclusive that the Stone age ante-dates Babylon and Thebes, and if it should ever become so, the defender of the Mosaic chronology has but to assume that the stone men were antediluvians to make his position invulnerable. Geologists make no account of the Noachian deluge, because they find no traces of it. It continued but a hundred and fifty days, and of course left no shoremarks on the mountain sides; but its effects would be like that of the glacial flood in redistributing the soil and gravel, and might serve, at least, to confuse the geologist in his reckoning. Science is opposed to the theory of a flood, but science is advancing, and to this conclusion must it come.

The men of the Stone Age who were not Antediluvians, must have been relatives of the founders of Babylon; hunters as Nimrod was, who wandered into the northern wilds where the conditions were not favorable to civilization, as were the vallies of the Euphrates and Nile, and so failed to keep pace with their more favored brethren and retrograded.

There is no fact better attested than
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that men may retrograde as well as advance. The present dwellers of the Euphrates and Nile prove it. The sites of all the ruins on both hemispheres are inhabited by tribes too debased to even wonder at them. The Jews, the Romans, Greeks and Persians, all are degenerate. How contradictory to the evidence is the theory that man has come up or down from barbarous or apish ancestry. The ancients were right in ascribing to the past the Golden Age instead of the Age of Stone.

CONCLUSION.

There is a striking analogy between geological history and human history. The earth swung through her appointed cycles, and so man moves through his. The central fires of the earth must needs result in convulsions that changed the conditions of the earth and the course of physical events; so man's passions necessitated wars, and conquest breaking out here and there like pent flame and raging in great overflows that changed the face of history; sometimes blighting as a lava stream, and again convulsing realms and continents. And, as the races of animals had each its geological era, so the races of men each came upon the stage, contended awhile for a place, and then declined and wasted away. The ruins of Babylon, Persipolis, Ninevah and Thebes, are like the strata of shells on yonder mountain. A race turned, toiled, and triumphed while the conditions favored and then perished, and we gaze in solemn thought upon each scene of vanished activity and life. Christ, heir of all things, was in some sense subject to that same law of life on the planet to which he came. He was as one born out of due time, and they took him and did unto him whatsoever they listed. He planted his thought in the human heart, and that thought has to go through a history quite like the history of the earth and of the races. That thought surviving in a world of wickedness was combined with corrupt forms and the

monstrous fabrication of the Roman church became the ark that transmitted it over the dark ages to the light of modern times. And each sect that has sprung up, came by the bidding of a law as imperative as the law of progression or development. Given the conditions of the human mind and wants and capabilities with the truth that was known, and the age and times as they were, and revelation withdrawn, and such men as Luther, Loyola, Calvin and Wesley, and the institutions they reared were as necessary and inevitable parts of the grand drama as the crystallization of the granite of the everlasting hills, or the precipitation and deposition of the rocks in the sea. We are, in a degree, all playing a committed part.

The stages of man's development are like the development of the races of the geological records in another sense. There was an age peculiar to Radiata, to Molluses, to Fishes, Reptiles and Mammals; so in human history there were ages dedicated to classes and orders of men peculiar to those times. Homer's heroes were peculiar; men of long life, great endurance, great strength, great thought and great faith; subject to dreams, visions and apparitions; exceedingly hospitable, exceedingly pious, and very bloody minded; revengeful and obdurate. The world was young then, and the races felt the vigor of youth, and like boys like moral development. The Patriarchs were like the heroes in many respects, and certainly different from men now on the earth. Who shall deny that the prophetic age was peculiar, an era of the past that can never return. Elijah smiting a river in twain with his mantle would be an anomaly in this age. There was an era of prophets in Israel—of schools of prophets; other ages of greater grandeur were provided for, but that peculiarity of age returns not. It was a foundation stratum in human affairs, and we are building on it as the corals build on the rocks beneath.

Geologists delight in showing that certain flora and fauna were a necessary result of certain geological conditions. Buckle and Draper, carrying out the same idea, show that human history is a result conformel to physical conditions to which man has been subjected; the laws governing which are fixed, unerring and ascertainable. Laine has traced the same law through English literature. Some men have found the latter day church much as Leveriere found a new planet by calculating from the data that it should exist. If theologians were competent to the task, they might find from the unvarying laws of God in the religious development of the race, that the mission of Joseph Smith was a necessary part of the grand scheme. The time will come when historians can demonstrate his claim and of the facts that make up profane history; and when statesmen can work out the same result from elements of law and government. Every domain of thought will converge to the same conclusion; while now it is left to the poor disciple to emulate the example of Paul, "Persuading them out of the law and the prophets."

It is an interesting, though perhaps meaningless, coincidence, that the geological eras as established by geologists correspond in number with the number of "days" of creation, and with the dispensations of the gospel and with the number of thousand years into which the Jews and christian fathers divided time. Seven is a magical number. John speaks of seven churches, seven thunders, plagues, vials, mountains, heads, beasts, stars and seven spirits. The geological eras are:

1. The Azoic Age.
2. The Silurian Age, or age of Molluscs.
3. The Devonian Age, or age of fishes.
4. The Carboniferous Age.
5. The Reptilian Age.
6. The Mammalian Age.

This last includes the age of man.

There is one more age to complete the number. It has been named before geology was known—the Millennial Age—the Reign of Christ—the Celestial Era.

Many men have rejected Christ in order to accept the conclusions of modern science and criticism. They find a conflict in two classes of facts—scientific and revealed. The candid investigator should seek to harmonize them. If he can, it is well; if he cannot, then let him in honesty hold on to what he does find to be truth in revelation, and at the same time be loyal to the ascertained truths of science, and wait in patience till God's providence lessens the breach, or God's Spirit shows him the true relationship. God's providence has lessened the discrepancy. Science has modified its pretensions. Whoever has followed the march of geological teaching during the last score of years has had to wade a sea of misrepresentation and mistakes.

It is a sad reflection that many who have followed false lights are of the noblest natural endowments; men and women of mighty grasp of thought and exalted aspirations. The promptings of genius lead to a self sufficiency that makes its possessor trust to his own power to solve the problems of life, rather than be led by the Spirit that leadeth into all truth. They spurn the horrid history of popery and rightly see that protestantism is lacking in authority. The faith of the Latter Day Saints has been so disgraced that they will not look to it for light. They have come upon the stage at a critical era, when the world is in its last stage of apostasy; when there is confusion in Babylon. Each one is prompted to be the prophet of a new dispensation. They have done good service in battling down old monstrosities, but as reconstructors they have utterly failed. Humanity cannot be satisfied with the abstractions of philosophy, nor the frigid deductions of science. Christ

has a hold on the universal heart, and human inventions cannot supersede his claims. A church must have a foundation of apostles and prophets with Christ the chief corner stone. All that the devil can do is to corrupt and mystify. Scientists have gained a light from which they have clear visions of some important truths, but they ought to admit that there may be other heights than the cold ones on which they stand. Isaiah and Daniel must have been on them when they overlooked the whole field of human destiny. So, there are heights now from which the beholder may take in the whole field of science and find it a fraction of the greater whole. The horizon of science is round and seemingly complete, but it shuts out vastly more than it includes, and includes a barren and cheerless waste.

The place of science is subordinate. A man will be a better christian if he can be a philosopher too. It is ennobling to have comprehensive views. They were men of narrow minds who built up the sects. They looked at certain texts with microscopic eyes. Geology has not only extended the days of creation, but it has extended the conception of God and his plans and methods; and all its legitimate teachings are within the purview of revelation. God knew when he created fishes that they were links in a chain of which another link would be man; and knew when man first appeared what his destiny would be; and the study of his works in creation forces upon us the conclusion that knowing this destiny, God would share his knowledge with man—the first of his creations susceptible of such knowledge. So the voice of revelation chimes in most beautifully with the records of the rocks. There has been a progression through all the ages of the past, and man is the culmination hitherto of creative processes. Shall there be no progression in the future? Reason will not admit that the law of

all past time shall fail now. No; the limit is not reached. Man must have a successor on the earth. His successor has been provided for. Redeemed man comes up next upon the stage. Christ will personally inaugurate the new era. It is meet and fit that the chief actor in the past should be the hero of the greater future."

"We'll inherit this beautiful world."

ANTIQUARIAN RESEARCHES.

No. 9.

BY ELDER H. A. STEBBINS.

Of the wealth of the ancient Americans in the precious metals, and their skill in manufacturing them, I collate the following proofs:

Concerning the entry of Pizarro into Cuzco, Peru, Browning, in his work, relates on page 637, that

"Temples, public edifices, royal palaces, and places of sepulture, were everywhere ransacked in search of gold. The rapacious plunderers were dissatisfied with the amount of treasure discovered, although no conquest was ever rewarded by such acquisitions of the precious metals."

And so they subjected the people to torture to find the secret deposits of still more wealth.

Prescott, the historian writes:

"In a cavern near the city, they found a number of vases of pure gold, richly embossed with figures of serpents, locusts and other animals. Among the spoil were four golden llamas, and ten or twelve statutes of women, some of gold, others of silver, 'which merely to see,' says one of the conquerors, 'was truly a great satisfaction.' In one place they met with ten planks or bars of solid silver, each piece being twenty feet in length, one foot in breadth, and two or three inches thick."

This is but one instance of booty obtained.

Mention has already been made of the golden calenders found, and Mr. Baldwin relates that in 1859 an important discovery was made, that of a "lunar calender, made of gold."

He also writes, page 238, that near Truxillo, Peru,

"The Spaniards took vast quantities of gold from the *huacas* or tombs. The amount taken from a single tomb in the years 1566 and 1592 was officially estimated at nearly a million dollars."

Brasseur de Bourbourg, one of those old Spaniards, relates of the people even in that day that "they were industrious, orderly, and intelligent, and that they worked metals, and were skillful artists and lapidaries."

"Ancient America," page 248 to 250:

"They [the Peruvians] had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, lead, tin, and quicksilver, and iron ore was and still is abundant. Their goldsmiths and silversmiths had attained very great proficiency. They could melt the metals in furnaces; cast them in molds made of clay and gypsum; hammer their work with remarkable dexterity; inlay it, and solder it with great perfection. The gold and silver work of these artists was extremely abundant in that country at the time of the Conquest, but Spanish greed had it all melted for coinage. It was with articles of this gold-work that the Inca Atahualpa filled a room in his vain endeavor to purchase release from captivity. One of the old chroniclers mentions 'statuary, jars, vases, and every species of vessels, all of fine gold.' Nothing is more constantly mentioned by the old Spanish chroniclers than the vast abundance of gold in Peru. It was more common than any other metal. Temples and palaces were covered with it, and it was very beautifully wrought into ornaments, temple furniture, articles for household use, and imitations of almost every article in nature. In the course of twenty-five years after the Conquest, the Spaniards sent from Peru to Spain more than four hundred million ducats (\$800,000,000) worth of gold, all of it, or nearly all of it having been taken from the subjugated Peruvians as 'booty.'"

Figures 67 and 68 show a gold vase and a silver vase; 69 and 70, five articles of pottery. "The most perfectly manufactured articles of Peruvian pottery were taken from the tombs."

Of the plentitude of the precious metals in the ancient days, the Book of Mormon gives frequent mention, as in 1 Nephi 4:3, Nephi says that gold

and silver, and the precious ores were in "great abundance."

Helaman 2:27.—"They became rich and did have plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north. And there was gold in both these lands, and silver, and precious ores; and there were also curious workmen, and they did work it and refine it."

Ether 4:3.—"They became rich, having all manner of fruit and of grain, also silks, fine linen, gold, silver and precious things."

Of the other industrial arts we have enough evidence from various sources to prove their ability in the manufacture of cloth and clothing; their proficiency in other manufactures, in agriculture, in roads, canals and aqueducts, commerce and the use of sailing vessels, and the kindred employments of civilized life and an established government, so far as any government may be said to be established in the mutability of life and earthly things.

Browning, on page 56, of "Indian Races," says that they had cotton cloth of fine texture.

Of the Araucanians he writes on page 652:

"They wore woollen clothing, woven from the fleece of the native sheep, and consisting of close fitting under garments and an easily constructed cloak. The women wore long dresses with a short cloak, both fastened with ornamental brooches of silver."

Page 58.—"The surprising number of these ruins and relics, and the great space over which they extend, indicate the existence for many ages, of a people possessing all the power which regular government, settled institutions, and national character can give."

Mr. Bradford, in his "Origin and History of the Red Race," says that when we look at the ancient remains, the roads, and the aqueducts, "we are surprised to discover a continuous, unbroken chain of these relics of civilization."

"We are presented with the astonishing spectacle of a great race, cultivating the earth, possessing many of the arts, and

diffused through an immense territory, three thousand miles in extent. They were dependent upon agriculture for subsistence, were clothed, and in the enjoyment of regular systems of religion, and their own peculiar forms of government."

Baldwin says, page 41, that there is

"Evidence that the Mound-Builders had the art of spinning and weaving, for cloth has been found among their remains."

A specimen of cloth, taken from a mound in Butler county, Ohio, is in Blackmore Museum, Salisbury, England.

Page 61, of the North Americans, he writes:

"They had pottery and wrought ornaments of finish and beauty. They constructed artificial ponds. They used brick and they manufactured cloth."

Concerning the Maya people of Yucatan, Central America, even in later times, Baldwin relates, page 209, that Columbus met some of them while he was at the island of Ruatan, off the coast of Honduras, and they had "a vessel of considerable size," in which they had come ninety miles. "It was a trading vessel, freighted with a variety of merchandize, and it used sails." Its cargo was composed of various colored "textile fabrics, wearing apparel, and household furniture." Columbus describes these strangers as being well clothed, intelligent, and altogether superior to any other people he had discovered in America."

"Page 247.—"The Peruvians were highly skilled in agriculture, and some kinds of manufactures. No people ever had a more efficient system of industry. This created their wealth and made possible their public works. They cultivated the soil in a very admirable way and with remarkable success, using aqueducts for irrigation, and employing guano as one of their most important fertilizers. Europeans learned from them the value of it, and the name *guano* is Peruvian. The remains of their works show what they were as builders. Their skill in cutting stone and their wonderful masonry can be seen and admired by modern builders in what is left of their aqueducts, their roads, their temples, and other edifices. They had great proficiency in the arts of spinning,

weaving and dyeing. For their cloth they used cotton and the wool of four varieties of the llama. Some of their cloth had interwoven designs and ornaments very skillfully executed. Many of their fabrics had rare excellence in the eyes of the Spaniards."

Rivero and Von Tschudi in their work, write:

"They possessed the secret of fixing the dye of all colors, flesh color, yellow, gray, blue, green, black, etc., so firmly in the thread, or in the cloth, that they never faded during the lapse of ages. Only the cotton became dissolved slightly, while the woolsens preserved their first lustre. It is a circumstance worth remarking that chemical analysis made of pieces of cloth of all the different dyes prove that the Peruvians extracted all their colors from the vegetable and none from the mineral kingdom."

About their agriculture, wealth, clothing, and appliances of domestic and national life I make the following quotations from the Book of Mormon.

Enos 1:6.—"And the people of Nephi did till the land, and raise all kinds of grain, and of fruit, of flocks and herds."

Helaman 2:27.—"They did raise grain in abundance, both in the north and in the south, and did multiply and wax strong. And their women did spin and did make all manner of cloth, and also fine twined linen, to clothe themselves."

Alma 2:3.—"In the eighth year of the reign of the Judges, the people of the church began to wax proud because of their riches, their silks, their fine twined linen, and because of their many flocks and herds, because of their gold, and silver and precious things which they obtained by their industry; and in all these things they were lifted up in pride, for they began to wear very costly apparel."

Ether 4:7.—"And they had silks and linen and all manner of cloth. And they did all manner of fine work; and made tools to till the earth, both to plough, to sow, to hoe, and to reap; and weapons of war; and all manner of curious workmanship. And never could a people be blessed more, or be more prospered, than were they by the hand of the Lord."

"Indian Races," page 51.—"The ruins of ancient cities in the same region are very numerous, and everything evinces the former existence of a swarming and industrious population."

"Ancient America," page 53.—"To make such works possible under any circumstances, there must be settled life, with its accumulations and intelligently organized industry. No savage tribes found here by Europeans could have undertaken such constructions, and they gave no sign of being capable of the systematic application to useful industry, which undertakes great works. This condition of industry, of which the worn and decayed works are unmistakable monuments, means civilization."

Gallatin thought their works indicated a "dense agricultural population," and that they were "eminently agricultural."

Baldwin, on page 50, says.—"They were a settled agricultural people, whose civilized industry is attested by their remains."

In an article, on the Indian mounds of Florida, cut from the *Pensacola Express*, I find the following words about certain articles of pottery found:

"The whole bears a strong resemblance to the more ancient pieces of Egyptian art which we find in many of the museums and see in the plates of ancient art in books."

The party which found them consider them to be of great value as relics, and that they may yet be of use in determining the race and age to which the people belonged who made them.

The Portsmouth, (Oregon), *Herald*, of September 26, 1872, calls attention to a large mound near Olympia, which is three hundred feet long and eight hundred yards in diameter, while many smaller ones are scattered about, but that no one had taken any interest in them till within a few days, when an engineer of the North Pacific railroad opened some and found pottery and "other curious relics of a long forgotten race," and says, in closing, "The theory now is that this was the cemetery of the people who inhabited the country in ante-historic times. Specimens have been sent to Prof. Agassiz."

Another paper says that "it is clearly established that a race of men familiar with the arts of civilization inhabi-

ted America previous to the rule of the Indian."

Of their more intellectual attainments, we have the following statement by various writers. Mr. Baldwin asserts on page 101, that "they had the art of writing, a fact placed beyond dispute."

Page 187.—"It is known that books or manuscript writings were abundant among the Mexicans and Central Americans in the ages previous to the Aztec period."

He says that if a consecutive history was written it has been lost.

Writing of the great destruction of ancient books by the Aztecs when they gained supremacy, long before the Spaniards came, and by the Spaniards afterwards, he says, page 201:

"If we could have the lost books, especially those of the more ancient time, and learn to read them, it might be possible to know something of their origin and history."

Page 255.—"Some of the Peruvian tongues had names for paper, and the people knew that a kind of paper could be made of plantain leaves, and, according to Montisenos, writing and books were common in the olden times, that is to say, in the ages long previous to the Incas."

Humboldt mentions books of hieroglyphical writing among the Panoes, on the river Ucayali, Brazil, which were "bundles of their paper, resembling our volumes in quarto," and a Franciscan missionary was told that the writing "contained hidden things which no stranger ought to know." There is similar writing on a prepared llama skin found among other antiquities, and it is now in the Museum at La Paz, Bolivia.

Of their great and lasting works requiring power, strength and system, we have the following records.

Mr. Baldwin writes, page 243:

"Nothing in ancient Peru was more remarkable than the public roads. No ancient people have left traces of works more astonishing than these, so vast was their extent and so great the skill and labor required to construct them. One of these roads ran along the mountains through

the whole length of the empire from Quito to Chili. These roads were built on beds, or 'deep understructures' of masonry. Their width varied from twenty to twenty-five feet, and they were made level and smooth by paving, and lime and cement were used. On each side of the roadway was 'a very strong wall six feet in thickness.' These roads went over marshes, rivers, and great chasms of the Sierras. The great road passing along the mountains was a *marvellous work*. In many places its way was cut through rocks for leagues. Great ravines were filled up with solid masonry. Rivers were crossed by means of a curious kind of *suspension bridge*, and no obstruction was encountered which the builders did not overcome. Even the builders of our Pacific railroad might reasonably shrink from the cost and the difficulties of such a work as this, for it was quite as long as two Pacific railroads, and its wild rout among the mountains was far more difficult."

Baron Von Humboldt examined sections of this road and he remarks upon its superb remains, saying that it "was marvellous," and that "none of the Roman roads" which he had seen "in Italy, France or Spain, were more imposing than the work of the ancient Peruvians."

Baldwin says that they are probably much older than the Incas reign in Peru, for it appeared to be very old and out of repair three hundred and fifty years ago; and that "these great artificial highways were broken up and made useless at the time of the Conquest, and now only broken remains of them exist to show their former character."

Prescott, the historian of the Conquest, speaks with admiration of its evident former magnificence; of its "galleries cut for leagues through the solid rock; rivers crossed by bridges that hung suspended in the air; precipices scaled; ravines filled with masonry; and of difficulties which might appall the most courageous engineer of modern times, but which were successfully overcome," by those ancients. Its length is variously estimated to have been from fifteen hundred to two thousand miles."

Browning writes of this mighty undertaking, and says, that but for the ruins, we should be tempted to throw aside the early histories as gross exaggerations. The Book of Mormon history is not silent on this point either, but speaks again.

Nephi 3 : 2.—"And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place."

Baldwin gives account on page 101, of traces of a very ancient paved road found in Yucatan, and says, "This road ran north and south, and probably led to cities in the region now covered by the great wilderness." In the same part are "remains of many finely constructed artificial lakes," attesting their skill, diligence, and civilized condition. Also at Palenque, Yucatan, are "remains of a well built aqueduct."

Captain Del Rio mentions the same as "of great solidity and durability."

One of the "Palaces of Gran-Chimu," Peru, has the relics of "a great reservoir for water, which was brought to it by subterranean aqueducts from the river Moche, two miles distant," says Mr. Baldwin, page 237.

Connected with an ancient structure at Old Huanuco, Peru, was once "a well built aqueduct"—page 240

In the City of Mexico, in Cortez's time, historians relate that, "the great streets went over numerous canals, on well built bridges"—page 212.

Still farther of the evidences of their grand labors, I quote Mr. Baldwin, pages 222 and 243 :

"The Peruvian ruins show us remains of cities, temples, palaces, fortresses, aqueducts, (one of them four hundred and fifty miles long), great roads, etc. For all these the builders used cut stone laid in mortar or cement, and their work *was done admirably*, and the masonry was always massive. Ruins of towns, castles, fortresses, &c., are found all about the country. It is noticed everywhere that the ancient Peruvians made large use of aqueducts, which they built with notable skill."

Among the longest was one of "a

hundred and fifty miles," and another "which extended four hundred and fifty miles across sierras and over rivers."

In conclusion, at the end of his book, Mr. Baldwin says that at no time since the Conquest has the country been, in any degree, as prosperous as it was even at that late period of retrogression from its previous greatness.

"Ignorance, incapacity and laziness have taken the place of that intelligence and enterprize which enabled the old Peruvians to maintain their *remarkable system of agriculture*, complete their great works, and which made them so industrious and skillful in manufactures. Is it possible to imagine the present inhabitants of Ecuador, Peru and Bolivia, cultivating their soil with intelligent industry; building aqueducts; constructing magnificently paved roads through the rocks and across the ravines of the Andes? One connected with the scientific expedition to South America in 1867, describing the ancient greatness and present inferior condition, exclaims of Quito, 'May the future bring it days equal to those when it was called the 'City of the Incas.'" He might appropriately utter a similar wish for the whole country."

So may we wish also, and so may we trust that the day cometh that shall bring to the scattered, despised, and degraded remnants of the land, to a restoration to the exaltation, knowledge, dominion and happiness in the Lord, which were enjoyed by their forefathers. These learned men, unknowingly, enter into sympathy with us, and with the Spirit of God, which has said that they shall receive a fullness of blessing again, after their days of tribulation and of suffering under the curse are over, and they come to a knowledge of their forefathers and of the things of God.

The prophecies in the Book of Mormon of the decline and degradation is fulfilled, and those of their restoration may be confidently expected; and the wishes of these men but foreshadow the coming event.

1 Nephi 3: 30, 31, 37.—"And the angel said unto me, behold these shall dwindle in unbelief.

"And it came to pass that I beheld that after they had dwindled in unbelief, they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

"And I beheld that the wrath of God was upon the seed of my brethren, and they were scattered before the Gentiles, and were smitten."

"1 Nephi 4: 3.—"In unbelief for the space of many generations after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel come unto the Gentiles, and from them unto the remnant of our seed, and at that day shall they know that they are of the house of Israel, that they are the covenant people of the Lord, and they shall come to a knowledge of their forefathers and to a knowledge of their Redeemer. Will they not rejoice and give praise unto their God? Will they not come unto the true fold of God? Behold, I say unto you, they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, and it will not come to pass until after they are scattered by the Gentiles."

Helaman 5: 8.—"Yea, I say unto you, that in the latter times, notwithstanding the many afflictions which they shall have in being driven to and fro upon the face of the land, hunted, smitten, and scattered, the Lord will be merciful and they shall be brought to a true knowledge of their great and true Shepherd. Therefore, saith the Lord, I will not utterly destroy them, but will cause that they shall return again unto me. As surely as the Lord liveth, shall these things be, saith the Lord."

BEWARE OF THE HIDDEN SHOALS.—A ship on the broad, boisterous, and open ocean needeth no pilot. But it dare not venture alone on the placid bosom of a little river, lest it be wrecked by some hidden rock. Thus it is with life. It is not in our open, exposed deeds that we need the still voice of the silent monitor; but in the small, secret, every-day acts of life, wherein conscience should warn us to beware of the hidden shoals of what we deem too common to be dangerous.

WORK, NOT WORRY.—It is not work that kills men: it is worry. Work is healthy; you can hardly put more upon a man than he is able to bear. Worry makes us idiots; but work makes us men.

People seldom learn economy till they have little left to exercise it on.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 15, 1873.

THE April Conference for 1873 is past. Much business of importance to the church was transacted. A more peaceful and pleasant session the church has never held.

The vote on the most of the questions presented was very unanimous, and the best of feeling prevailed during the discussion of those upon which there was any decided difference of opinion.

Seven were baptized during the session.

Brethren from nearly every quarter were present. Brethren John Gilbert and Francis Sheehy, of Massachusetts; Br. Elisha Culver, of Vermont; Brn. Robert Davis, Joseph S. Snively, and Duncan Campbell, of Canada; Br. Wm. H. Kelley, of Indiana; Brn. Geo. Corless and Geo. A. Blakeslee, of Michigan; Thomas W. Smith and George T. Chute, of Alabama; Daniel P. Young and George Adams, of California; Wm. H. Hazzledine, of Missouri; Brn. Frank Reynolds, John H. Lake, William Anderson of Montrose, Calvin Beebe and Charles Jensen, of Council Bluffs, and a host of others of Iowa; Alexander H. Smith, Joseph R. Lambert, and Thomas Revel and others from Hancock Co., Illinois; Thomas P. Green and George Hilliard, of Wayne Co., Illinois, with numbers from the various districts of labor in the vineyard, whom we do not now call to mind.

Brethren Wm. H. Kelley, Thomas W. Smith, Alexander H. Smith, John H. Lake, Joseph R. Lambert, James Caffall and Zenos H. Gurley were pointed out by commandment to be chosen into the Quorum of the Twelve. The five first named being present, were chosen and ordained. There are now ten active members in that quorum, as a new life was infused at conference.

Several were pointed out by the same commandment to the office of Seventy.

Brethren William W. Blair and David H. Smith were by commandment, chosen and ordained to be counsellors to the presiding elder of the church; thus filling the quorum of the First Presidency.

Brethren David Dancer and Elijah Banta were appointed and ordained to be counsellors to the Bishop.

During the Conference sermons were preached by Brn. J. W. Briggs, W. H. Kelley, A. H. and D. H. Smith, John Gilbert, J. C. Clapp, Robert Davis, H. C. Bronson, and the president of the Conference.

A car load of nearly fifty saints, under the charge of Br. Frank Reynolds, came from Nauvoo, Montrose, Vincennes, Burlington and other places, came in on Saturday, the 5th, and stayed during the session. These saints held a social meeting after the adjournment of Conference, and left on the morning train on Monday, the 14th, for home, rejoicing.

There was less sickness among the saints during the session than any we have attended for some years.

The weather was of all sorts, rain and clouds, snow and frost, for the first

days of the session, clearing up on Saturday, giving us two days of fair weather.

THERE is a continual asking after the labors of elders in nearly every quarter of this land, where men are seeking for the truth and the Kingdom of God, the church of the Lamb.

There must be more effectual local labor. There is no reason why the soldiers of the cross should not fight a good fight at home as well as abroad.

A prophet may not have honor in his own country, but he may have the respect and personal esteem of his friends, and the respect of his enemies.

The morality of the church is of a better character in the present than at any time for years past, and is improving. This is encouraging to those who have been so long insisting upon the practice of holiness and the principles of virtue and morality; and who have been so sadly depressed when brethren have gone astray. It is also very encouraging to those who are watching the course of the church in this regard.

We are receiving letters from quite a number of the brethren who were with the church in its early days, expressive of their gladness and joyful surprise that there is so good a prospect for the emancipation of the saints from the thralldom of sin. They rejoice with us whether they ever become identified with us or not.

A TERRIBLE shipwreck off the Newfoundland coast lately, sent some hundreds of souls to their final rest.

An earthquake has shaken the pillars of the earth under San Salvador.

THE Chicago *Tribune* of the 15th of April, in an editorial on Utah and its affairs, says, that Brigham Young

“Having set his Zion in good running order, has handed over the direction of the detailed business of the church, the Co-operative Mercantile Institution, and the Deseret National Bank, and the Railroads of Utah, to younger and more active men, and he, meanwhile, will repose in the Lion House or elsewhere, and take his ease, still President of the Church, Sultan of the Harem, and recipient of revenues, as well as arbiter in all temporal and spiritual questions which will come up for solution.

“His successor is George A. Smith, cousin of Jo Smith, [Joseph Smith the martyr], the founder of Mormonism, though not of polygamy, a man who is pronounced competent to take Young’s place.”

The issue which we have heretofore made is being appreciated. Let the good work go on.

THE work goes on. The elders are increasing in number and in the efficiency of their labors, in the different field. May God speed the work.

A FIGHT between the negroes and the white men took place at Colfax, in Grant Parish, Louisiana, April 13th, in which about one hundred of the negroes and a few whites were killed.

Political differences were the cause of war. Ill-advised leaders and bad passions fanned the flame. It will likely spread further.

THE address of Br. Thomas W. Smith will be Box 50, Plano, Illinois, till further notice. He does not return to the South this summer.

PREACH—preach—the First Principles—When tired of doing this—preach the First Principles; and after you get through preaching the first principles, begin again, and preach the First Principles. They will save men, long after our beautiful theories in abstract principles are faded and forgotten. Preach the First Principles.

WE have on hand, of the Huntley Edition, about two hundred copies of the Book of Mormon, muslin bound. About eighty of these are in good order, and are sold for one dollar and thirty cents, by mail. There are two grades of the others, one we will sell at ninety cents; the other at one dollar, by mail. The covers are somewhat moth eaten.

OBITUARY notices inserted free of charge. For marriage notices a fee of one dollar is requested to accompany the notice.

OWING to the long session of Conference, the present and possibly the next issue of the HERALD will be late.

WE made an error in inserting the notice of the birth of a daughter to Br. and Sr. Wildermuth, of Inland, Iowa, a few issues since. It was a son, and is called Lester Otis.

We thank Sr. Wildermuth for the correction and apologise for the error we committed.

PETER RAY, living on the Marietta and Pittsburgh R. R., two miles from Cambridge, is desirous that some "good" elder shall call on him. Good

opportunity for^d preaching the word there. His address is Peter Ray, Cambridge, Guernsey Co., Ohio.

Correspondence.

SANDUSKY, Wis.,

April 6th, 1873.

Dear Br. Joseph:

Since the death of Br. Hackett, Br. John Bierline was chosen president of the Freedom Branch.

Brother Bierline is preaching in that vicinity in the German language; he was the instrument in the hands of God of bringing four Germans into the church by baptism, last Sunday. And there is a good prospect of others coming in before long.

As for this place the prospects for any addition to our numbers, look rather unfavorable; the saints here are all very poor, and those that have a desire to preach are not able in consequence of being burdened, but are willing to do what they can, according to their circumstances.

As for myself, I am doing what I can in the way of preaching wherever there is an opportunity, and it is my design to so do while I live; and my desire is that all the honest in heart may all prepare for that great mountain that will finally fill the whole earth,

JOHN LEE.

ADRIAN, Hancock Co., Ill.,

March 30th, 1873.

Dear Herald:

An important part of your duty, without doubt, is to herald the news of the cross, and to speak to many anxious souls of the progress of the Latter Day Work. Our conference of December, 1872, among other business, and other appointments, authorized my brother Daniel and I to labor in the district, and, as we understood it, preach for the *special* benefit of the world, as guided by the wisdom of God, and the spirit of promise.

We were unable to leave home till January 5th, when we started for Montrose, Iowa, designing to hold a series of meetings for the special good of those outside the fold of Christ. Sickness prevailed in and out of the church. Brothers Borley, Thornton, and sister Anderson among others were lying very low.

Of course we were called upon to perform that most difficult part of an Elder's labor, administering to the sick. Blessings followed to the afflicted; they were comforted by God's Spirit, and in some instances, released from pain. But it was evident that the time of departure was at hand for some.

We attended social meeting, conferred with the president, brother Tripp, and it was thought best not to attempt preaching at present.

Jan. 6th.—Sent a letter to brother Morton, president of the Burlington branch, who had previously requested us to come and preach to the people.

Jan. 7th.—Received an answer from Br. Morton, saying, "Come on the evening train; also, \$2.60 to pay the way." In due time we found Burlington, also brother Morton, in the Post Office Department, who soon took us to his pleasant little home, where we found good shelter from the cold wind without.

In connection with brother Morton, we determined to apprise the people of our intention to begin a series of meetings on Friday, the 10th, in a small hall rented by the brethren. Notice was given through the "*Hawk Eye*." At our first meeting about thirty-five persons were present, who favored us with good attention. I remained at Burlington till the 21st, Daniel till the 22d. We held ten preaching meetings in the hall, and one in the country. Attendance was always small, for some reasons not known; but the attention was excellent, and it may be that some good was done. Thanks to brother and sister Morton for their kindness to us. Their house was made our home; also, to others who manifested a desire to help.

Tuesday, 21st, left Burlington at 8: 15, for Montrose, to fill an appointment already made. Daniel remained to fill an appointment the same evening at Burlington.

We tarried at Montrose till the 3d of February, preached eight times. The weather was cold, and the house uncomfortable, hence our congregations were generally small; we think good was done.

Sickness and death among the Saints kept us there longer than we anticipated staying.

On the 3d. of February, we took the morning train for Keokuk, stayed all night at brother Spicer's, up at four or soon after, took the T. P. & W. R. R. for Elvaston, Hancock Co., Illinois.

We walked from Elvaston to the house of brother William Wallace of Bear Creek, a distance of three miles, and found ourselves quite willing to break the fast.

Arrangments were made for us to begin preaching on the evening of the fifth.

The fifth came, and with it, near meeting time, one of the School Directors, informing us, by proxy, (although he knew we were inside the house), that "we must not preach any more in the 'Independent' school-house."

The main objection urged was that "it is the only school-house they can preach in, in the county." What great blunders they do make!

Meeting had been announced through two schools, and we hardly knew what to do, however we concluded to go to the house. We found people waiting, the door locked, and much dissatisfaction prevailing. The conclusion was to return to Br. Wallace's and preach in his house. The Lord blessed us with His Spirit, and our meeting was excellent.

The next morning we received the word that the closed house was open again, the error had been corrected by our friends, and all was well. We preached twice, then left the house peaceably, for another, the "Fair View," in an adjoining district. We preached six times in the neighbor-

hood, and held one social meeting for the benefit of the few saints there, and investigating friends. Uncle Mark Phelps made known his intention to obey the Gospel. We think some others will follow his example. In Bear Creek, there are a few good saints, and many kind friends.

Tuesday, Feb. 11th.—We felt satisfied with our labor in Bear Creek, and the Spirit seemed to urge us on to Pilot Grove, on the T. P. & W. R. R. We left Elvaston for Burnside, thanks to brothers Wallace and Pierce, who helped us on our way. At Burnside we found brother Salisbury, who informed us that all was going on well. We remained at Mr Thomas McGahan's till night, when we were pleased to meet with a people willing to listen to the Gospel. As you have learned, by the kindness of brother Salisbury, we preached eight times in the "Cottage" School-house, and were blest with the liberty of the Spirit. Average attendance, about one hundred and thirty or more.

Through the kindness of our friends, we were permitted to speak three times in the Christian Church at Burnside.

On the 18th, Daniel spoke upon the first four principles of the gospel.

19th, I spoke upon the organization of the kingdom of God and the privileges of its citizens.

20th, Daniel presented the great apostacy that took place from the primitive church, and he was greatly blessed. From Burnside we went to "Oak Grove," commonly known as "Shake Rag," school-house. At the first meeting there was some confusion by persons under the influence of liquor. The house was too small for our congregations. We also visited a number of friends, talked with them privately, and found, thank God, that the gospel had obtained room in their hearts. Our attendance was, generally, very good; at Burnside, about 250. The excitement was considerable, our preaching furnished the chief topic for conversation in the stores and in the post office for many days. To use the words of

a friend, "The excitement is as great as if a comet was nearing the earth." Some false reports went the rounds, but one important feature of the movement was this: bitter opposers were greatly in the minority, and we had many kind friends, who were wonderfully able and willing to defend our position. Thanks be to the many who cared for us, fed us and supplied our every want as far as in their power. We shall pray for their good.

On the 26th of February we returned home, after a tour of more than seven weeks. While gone, we preached forty-one discourses, besides other necessary labor, sharing the burden as equally as circumstances would permit. Probably before this is in print, some who have heard the word, by us and others, will be born into the kingdom of God. Meanwhile, we remain yours, in the gospel,

JOS. R. & D. F. LAMBERT.

WHITE CLOUD, Kansas,
April 9th, 1873.

Br. Joseph:

I left this place on the 8th day of March last in company with my wife to visit friends in Iowa. We found all well; and to all appearance enjoying the good spirit of the Latter Day Work. I preached some nine or ten times in Little Sioux, Preparation, further up Soldier Valley, and in Maple Valley. On my return I called at Bro. C. F. Stiles', in Holt county, Mo., and preached to good congregations on Thursday, Friday and Saturday nights, and Sunday at 11, and at 3 o'clock; making five times; left them in good spirits. We arrived at home yesterday, the 8th day of the month.

I learned that brothers D. H. Bayes and Lewis Middleton and families had started for Texas. There will be some four or five more leave this branch soon for other parts, making a falling off of some ten or twelve. We are not discouraged. We have the prospect of an increase, both by immigration and baptism. The saints here feel encouraged; our congregations are increasing;

our neighbors express great satisfaction with the preaching of Bro. John Brackenbury, who has conducted the meetings during the month of my absence. The prospects are good for some additions. Yours in gospel bonds.

HUGH LYTLE.

MILLERSBURG, Mercer Co., Ills.,
March 27th, 1873.

Br. Joseph Smith:

The work here is onward. The saints are striving to serve their Master. We have been enjoying the labors of Br. H. C. Bronson, who has been with us for some time, and I believe his labors will be crowned with success. May God grant that they may. Not only his but all who are laboring for their Master.

We have a very nice little branch here, all is peace with few exceptions. We with the rest of God's people have to fight the common enemy "Satan." Yours in Christ,

JOHN M. TERRY.

DELOIT, Iowa,
March 3rd, 1873.

Br. Joseph:

I have been enlisted in the cause of our Lord and Master, a little over a year; and I must say that it as been the happiest moments of my life. Tongue cannot find words to express the gratitude I owe to my heavenly Father in sparing my unprofitable life and permitting me to hear the gospel preached in its purity, and giving me a heart to receive the same.

I and my companion were both members of the Missionary Baptist church, and we tried to live our religion; but there was one thing that I could not see into, when I took up the Bible to read, it was like a sealed book to me. I found it taught one thing and our denomination another. I never heard a Latter Day Saint preach till I come to this part of the country and I must confess when I first came here that I was a little superstitious about the people called "Mormons." I had been traditioned to believe that life and property were not safe among them; but

instead of their being what they were represented to me to be, I found them to be an honest and upright people, and above all they believed in taking the Bible just as it reads or calls for. I did not have to hear many sermons before I could endorse them, because they preached the whole and not a part as do the sectarian world; or if you will have it in plain English the way it reads. This is why I am a Latter Day Saint. It would have made me angry to have been called a "Mormon" two years ago; but I am now proud of the name of saint. Our branch has been in a very prosperous condition this winter, God has been pleased to add twenty-two to our number, and has made known to us his will concerning us from time to time. I now close, praying that God may bless you and all that are engaged in this glorious work. Your brother,

H. H. FRANKS.

DELOIT, Iowa,
March 20th, 1873.

Dear Herald:

The Lord has truly blessed the labors of his servants in their endeavors to preach the gospel of Christ. Twenty-two have been added to the Mason Grove branch by baptism, the past winter, mostly through the preaching of local elders. After holding several preaching meetings, a series of prayer meetings were held, in which the gifts of the gospel were manifested in a very great degree; to God be the glory.

About the first of February I went over into Carroll county; preached some three times, and baptized two; I then sent for brother George Montague to come to my assistance. We continued our meetings one week longer and although no more were baptized, good was done; many are believing the doctrines of the saints.

From this place Bro. Salisbury took me with his team to Calhoun county, to the house of his brother-in-law, C. W. Thompson, whose wife is a member of the church, having been baptized some three years ago

by elder C. Derry. Mr. Thompson received us very kindly, and is himself believing, and I think not very far from the Kingdom. I preached three times here to attentive congregations. While here I was called to administer to a lady who has been confined to her bed since some time in December last, and through God's blessing in about thirty minutes she arose and walked into the sitting room, to the great joy of her husband and children; the Lord be praised for the manifestation of his power in this place; many were the remarks of the neighbors and friends. Some are investigating and will ere long, I think, unite with the church.

From this place I went to Camp Creek, where are a small band of saints, as also many kind friends. I held four meetings in connection with brethren Buttricks and Banks; both young elders and both zealous in the cause of the Master. On a former visit they had presented the truth so vividly that elder Birch, a christian minister, became alarmed, and sent me a challenge to discuss our doctrines with him. I have accepted the challenge with the privilege of entering the field myself or of getting some other elder. The discussion is to take place at Camp Creek, some time in the fore part of June in a beautiful grove, as there is no building in all the county that would begin to hold the congregation. The Lake City paper is already out in an editorial concerning it. Quite a good many brethren and friends are in favor of sending for elder W. W. Blair, and I have written to him and hope that he will be at liberty to come. Yours in gospel bonds,

THOS. DOBSON.

INDIAN RIVER, Maine,

March 24, 1873.

Br. Joseph:

The work of the Lord is still onward in the East. I am having many calls to come and preach, even from a distance of one hundred miles. I am trying to do all I can. There has been six added to our number since the past week. While I was

on my way from Jonesport to come here, last week, I was called to attend a funeral. About one hour and a half after, I had a call to attend another. Yours ever,

JOHN C. FOSS.

KNOXVILLE, Ray Co., Mo.,

March 26, 1873.

Br. Joseph:

On the 16th day of March, 1873, the saints met at my house in Knoxville, Ray county, Mo., and organized a branch, known as the Knoxville branch; J. W. Johnson was chosen president, William Wolf, priest of the branch; J. D. Craven, chosen clerk. The next Sunday we met in a prayer and testimony meeting, and we had the promise that if we lived faithful the Lord would add souls to our number.

We would be glad to see the scattered saints gather in with us here and help us to roll on the good work here. Land is cheap here. We live in a country town; we need workmen here, such as harness makers, saddlers, cabinet makers, &c. Come on and help to build up our little town and the cause of Christ. We want a large branch here in this part of the vineyard. Pray for us. Yours in the cause of Zion,

JAMES W. JOHNSON.

SCOTTSVILLE, Ind.,

March 20th, 1873.

Br. Joseph:

I take this method of informing you that we have had some twenty-two or three meetings in Jefferson county, Indiana, in company with brother John Scott; the result was that we established a branch of ten members; ordained one elder and one priest. The elder's name is Samuel Rector; priest's, William Burton. Some others united, but we did not baptize them; one of them was William Marshall's wife; he refused to let her. There are a great many more of the old saints throughout that county. There is a great deal of good to be done in Southern Indiana. We have had some strong testimony in that branch.

The name of the branch is Union. It is fifty miles from the Eden Branch. Since we came home we have had in the Eden Branch, prophecy, tongues, interpretation of tongues, and some of the best meetings that have been held in the state. The cause seems to prosper. The glory be to God and the Lamb. We blessed five children in the Union Branch.

JAMES G. SCOTT.

LITTLE SIOUX, Iowa,
March 14th, 1873.

Br. Joseph:

We have just held our quarterly conference, at which we had the greatest representation of elders since I have been in the district, with a general good feeling, throughout the whole session, with a manifest desire, to do more in the future.

Brothers H. Garner, J. M. Harvey and myself, visited most of the branches in February and found them in good condition, with but little exception. We have not as yet been able to ascertain the exact numerical strength of our district, but may possibly be able during this summer, the presumption is that it is about as last reported. Owing to the scattered condition of the saints, from the regular place of meeting the branches are not prospering as they otherwise would. Yours in the covenant,
JAMES C. CRABB.

17 Arthur Road,
Stoke Newington, LONDON, N.,
March 14th, 1873.

Br. Joseph:

It is now some time since I addressed you. But as an Elder of modern Israel, I feel pleased in all the efforts that are made for the spread of the gospel of Christ, though as we say here, I have not set the river Thames on fire with my effort. I am thankful I have done a little. I hope that some day I shall be privileged to devote my time to the ministry, but at present I am tied hand and feet. I am very well pleased with the noble spirited men you sent amongst us. I mean brothers Mark

and John, for their hearts are set to do missionary work. God bless the efforts of such, for they are worthy of their reward. We have been pleased with Bro. John during the winter. He has given a course of lectures, which are just finished, and there seems to be a good feeling in the branch, which I hope will continue.

Your brother in Christ,

C. D. NORTON.

CRAWFORD, Crawford Co., Iowa,
April 7, 1873.

Br. Joseph:

I have sent a condensed report of our quarterly conference. A truly praiseworthy effort has been made since our last conference in the way of preaching throughout the District, much good has been done, and quite a goodly number have been added by baptism. Mason's Grove branch reports eighteen. In the neighborhood of Galland's Grove more preaching has been done, I think, than ever before; quite an interest is manifested in some places, and a respectful hearing can be had anywhere, but no additions have been made during the quarter. A decided determination was manifested not to relax in effort for the good of the cause. With kind love.

Yours in the bonds of peace,

JOHN PETT.

LONDON, England,
March 18th, 1872.

Dear Br. Joseph:

The work is progressing slowly here, but surely, though many has seen the light of the gospel in this part of the field; still few have approached to investigate the doctrines of Christ taught now, as they were anciently, but although the world at large run after fables, we know in whom we trust. It does our hearts good to hear the sound doctrinal discourses of Br. J. S. Patterson, delivered every Sabbath in the Temperance Hall, Mile End Road. May the Lord abundantly bless him, and repay him a hundred

fold for his earnest and sincere labors with us, is the prayer so deservedly called forth on his behalf by the saints of London. Hoping this will find you well, I remain yours, ever faithful in Christ,

JOSEPH HOWARTH.

Conferences.

Galland's Grove District.

The above Conference was held at Galland's Grove, Shelby Co., Iowa, on the 15th and 16th of March, 1873. Thomas Dobson, president; John Pett, secretary.

After singing, prayer was offered by the president.

The minutes of last conference were read and accepted.

Official members present 16.

Elders' Reports.—Br. John A. McIntosh had endeavored to do all he could in the surrounding country, had preached some on week days and generally twice on Sundays, during the last three months; he had not been able, through the clemency of the weather and from other causes, to fill his mission to Dallas Co., and wished to be released.

Brn Eli Clothier and John Hawley reported as having labored in connection, had preached nearly every Sunday since last conference. Br. Clothier had preached in Denison, Mason's Grove, and other places in that vicinity, and baptized one.

Br. George Montague had labored with Br. Ira Goff on Coon river and other places, and baptized one.

Br. Longbottom had preached and distributed tracts in the neighborhood in which he lived, near Peoria, had preached at Union school-house, eight miles southeast of Jefferson, and baptized one.

Br. Thomas Dobson had been north on Coon River, was assisted some by Brn. Montague and John Rounds, had preached at Camp Creek and in Calhoun Co, and baptized two.

Br. Wm. Jordan reported by letter. He had preached on Coon river and Camp Creek, and was calculating to labor as circumstances would permit.

Br. McBurney, living near Ogden City, Boone County, Iowa, sent in a request to be represented in this district, which was granted.

Branch Reports.—Galland's Grove 136 members, Mason's Grove 112 members, Salem branch 41 members, Boyer Valley 47

members, Harlan and North Coon branches not reported.

A letter was read from the Mason's Grove branch, stating that Br. Eli Dobson, son of Br. Thomas Dobson, had been called through the gift of tongues to the ministry. He was ordained to the office of an elder by Brn. J. A. McIntosh and Geo. Montague.

Also, a letter from the Boyer Valley Branch, recommending Br. Chas. Butterworth to an ordination to the Melchisedec priesthood. He was ordained to the office of an elder by Brn. Geo. Montague and J. A. McIntosh.

6: 30 P. M.—Preaching by Br. Longbottom, on the revelation which reads thus: "After your testimony cometh the testimony of earthquakes," &c.

Sunday Morning, 11 A. M.—Singing; prayer by Br. Longbottom. Br. Thos. Dobson read the 3rd chapter of Malachi, and spoke upon it in a most edifying and instructive manner; followed by Br. Longbottom on the same subject.

Evening Service.—Preaching by brother Longbottom.

Adjourned to meet at the call of the president through the *Herald*.

A spirit of peace, unity, and good-will prevailed throughout the session.

North-west Missouri District.

Minutes of the North-west Missouri District Conference held in Benjamin Hall's house, Far West Branch, February 21, 22, and 23, 1873. Elders Jos. D. Cravin, presiding, and A. J. Blodgett, sen., clerk.

A committee of three elders was appointed as a committee of investigation for said conference.

In the afternoon the committee, by its clerk, reported that they had investigated the situation of the Far West Branch and reported that the old organization was illegal on the grounds that it was illegally organized; and that the last organization is legal.

Branches Reported.—Far West: Total 28; at the time of its disorganization it had 52 members and now numbers 28.

Turney branch: total 21, removed by certificate 10, died 1, strength last report 33, children blessed 2.

Starfield: total 27, received by baptism 3, removed by letter 1.

Waconda: 7 elders, decrease 1, 5 baptized, 2 received by letter, strength last report 37, total 43.

Tinney's Grove, no change.
Delana, (DeKalb Co.), numbers 15, organized February 9, 1873, by ten mem

bers of the Turney branch, by letters of removal and 5 baptisms, 2 children blessed, 2 ordinations to the lesser priesthood.

DeKalb, no change since last report.

Bevier numbers 42. 1 meeting-house owned by church—this report is for six months.

St. Joseph: total 41, baptized in February 14, children blessed 2, marriages 2, deaths 2. This report embraces the time since last report, February 24, 1872.

Hannibal, Coon Creek and Union Mills branches not reported.

Resolved that all members of the church living in the limits of this district, that is not united with any branch, be requested to join the nearest branch, and on refusing to do so, that they be reported to the president of the district.

Elders' Reports.—James W. Johnston; Wm. Summerfield, preached some, baptized 3, confirmed 3, blessed 1 child. F. M. Bevins had baptized and confirmed 1. J. P. Dillen, R. Hoyer and Wm. T. Bozarth confirmed two and blessed 1 child. L. L. Babbitt and Priest John Wood reported. A. J. Blodgett, senior, had baptized 5, confirmed 2, ordained 1 teacher and 1 deacon, blessed 1 child, organized 1 branch. Joseph D. Cravin had ordained 1, confirmed two, blessed two children. E. W. Cato confirmed three, opened up ten new places. L. Booker assisted E. W. Cato on his mission. Joseph B. Belcher baptized 1, and assisted in opening up 5 new places. A. C. Inman had baptized 6. R. L. Ware; Caleb E. Blodgett, (reported by his father), had confirmed 1, ordained 1 deacon, blessed 1 child. Albert Bishop reported by letter; had baptized 7, confirmed 8, blessed 1 child and ordained 1 elder.

Minutes of last conference read.

Resolution adopted, That we adopt "The Young Debater" as a text book to govern our deliberative bodies in conference assembled, in the future.

Ten were associated together to labor the next quarter.

Ensley Curtis was ordained a priest by Joseph D. Cravin.

It was also resolved that no member of this church will be considered to be in good fellowship that will fiddle or participate in a dance.

Also, that the president of the district take the book respecting the shares in the English Publishing Department, and introduce the same to the branches in the district.

Eighteen officers were present.

Elders Cravin and Jos. Belcher were ap-

pointed to go to Elm Creek to organize a branch there.

A petition from the St. Joseph branch for withdrawal from the district was read, but was not granted, as they did not ask for territory, and it would not look well for them to live in a district and the same time belong to another district.

Resolved that the secretary of this district be authorized to report this district to Annual Conference at Plano, April 6th, 1873, in person or by letter.

The spiritual officials of the church and district were sustained in righteousness.

Jas. W. Johnson and Joseph B. Belcher preached the word Sunday forenoon. Saints met at candle light in Br. Seelye's house for prayer and testimony meeting. Three children were blessed by Elders Blodgett and Frost. The saints had a good fellowship meeting for three hours, gifts made manifest, and a good feeling existed through the conference.

Adjourned to meet at the Seeley school-house, Far West, May 30th, and 31st, 1873, at ten o'clock, A.M.

Pittsfield District.

Minutes of a Conference held at Pittsfield, Illinois, March 15th and 16th, 1873. C. Mills, presiding; Thomas Williamson, clerk.

Minutes of last conference read and corrected. They should read Darius Weatherby, instead of Br. Bowen accompanying Br. Mills to Schuyler county.

Branch Reports.—New Canton reported 12 members, 1 died.

Pittsfield reported 21 members.

Reports of Elders.—Elder Mills had visited the south part of the county four times, and preached five times, had also visited New Canton and preached once; visited Brown county twice. A carelessness was manifested by the saints in not attending meetings. Obeyed a call to Atlas to visit the sick.

Jackson Goodale had visited and preached at the Peerclay school-house.

Thomas Williamson had been to the Carleton neighborhood and preached twice, and kept the branch meetings up.

Priest John Miller had visited the Carleton neighborhood.

Wm. Curry reported by letter.

Preaching by Jackson Goodale from Rom. 11th chapter.

Sunday morning, preaching by J. Goodale, subject, "The Son of God," Hebrews 2: 10, and on Sunday evening the subject was continued.

Conference met in the afternoon to finish their business.

Resolved that the branches composing this district pay the president his traveling expenses that he may incur in the district, to be paid to him at our quarterly conferences.

Moved that Br. Mills be our president for the ensuing three months

A vote of thanks was offered to the Presbyterian Church for the use of their meeting-house during conference. Adjourned to meet on the second Saturday and Sunday of August, 1873, place to be appointed by the president.

South-eastern Illinois District

Minutes of a District Quarterly Conference held in the Dry Fork branch, March 1st and 2nd, 1873. Conference was called to order at 10 A.M. by the president. J. A. Morris was appointed to act as clerk.

Minutes of last conference were read, and after some corrections, were approved as follows: instead of "legality of charges," read "legality of former action against T. P. Green." Report of committee corrected and are compelled to endorse the decision of the elders' court.

Branch Reports.—Dry Fork reports 27 members; branch not in very good condition.

Brush Creek reports 57 members.

Deer Creek reports 23 members.

Elm River reports 11 members.

Mill Shoals reports 7 members.

Elders J. A. Morris, B. F. Kerr, N. A. Morris, B. S. Jones, and G. H. Hilliard reported their labors.

Elders' Missions.—Father Morris is to take the oversight of the Elm River branch until the president resumes his labors.

Resolved that Elder Benjamin S. Jones visit Dry Fork and Elm River as often as he can this quarter.

Resolved that I. A. Morris visit Dry Fork, Deer Creek and Little Wabash.

Resolved that B. F. Kerr take the oversight of the Deer Creek branch until they shall appoint a president.

Resolved that other elders of this district are requested to labor all they can; also that the lesser priesthood do all they can to spread the truth.

Book agent's report for the last quarter was accepted.

Resolved that this conference, when it adjourns, it does so to meet at Brush Creek, on Saturday before the first Sunday in June, at 10 A.M.

In consequence of a report said to have been started by one of the brethren that there was a polygamous affair getting up in the district; it was resolved that we therefore declare the report to be false, let it come from where it may; and we would request all to speak the truth, or prove their such assertions.

Brother B. S. Jones preached to the people at 7 P.M. from Mat. 5th, "Ye are the salt of the earth."

Resolved that Br. G. H. Hilliard be appointed delegate to represent this district at the Annual Conference.

Resolved that the president of this conference address the people from the stand at 11 A.M. Br. Hilliard then preached to a very attentive congregation. After preaching, the sacrament was administered by Brn. B. S. Jones and J. B. Prettyman. The saints enjoyed a good degree of the Spirit, was made to rejoice under the testimony of the brethren and sisters and the revelation of the Spirit.

Sunday night the meeting was conducted by Brn. B. F. Kerr and I. A. Morris. Conference adjourned as per resolution.

We had a time of peace and union throughout the entire conference. The saints seemed determined to do their duty.

Southern Indiana District.

The above Conference convened at the house of Br. William Robinson, Crawford Co., Indiana, on Saturday, March 1st, 1873. Br. I. P. Baggerly was called to preside, J. S. Constance, clerk.

Five officers were present.

Branch Reports.—Eden has a total of 38 members.

Low Gap is composed of 14 members.

Priest Moses R. Scott reported.

Elders' Report.—I. P. Baggerly reported. Br. John A. Scott was requested to hasten to the field of labor assigned him by last conference.

Br. I. P. Baggerly was appointed to visit the neighborhood of Cannelton.

Resolved that all elders in the district not assigned missions, also traveling elders visiting us, labor under the direction of the president of the district.

Br. Harbert Scott was requested to labor in the district as his circumstances permit.

Harbert Scott was sustained as president and J. S. Constance as clerk of district.

The spiritual authorities of the church were sustained in righteousness.

Resolved that when this conference adjourns, it does so to meet at Eden, on Saturday, May 31st, 1873, at 10 A.M.

The saints met in the evening at the house of Br. Baggerly for prayer.

On Sunday the word was preached by M. R. Scott and I. P. Baggerly to a household of attentive listeners at Marietta. In the afternoon the saints assembled at Br. Robinson's for sacrament meeting; also Sabbath evening and Monday evening met at different points for prayer. At all of these meetings a good feeling prevailed; some not of our faith seemed to be very favorably impressed.

Adjourned to meet at Eden, on Saturday, May 31st, 1873, at 10 A.M.

Omaha District.

The Omaha District Conference convened at the saints' meeting-house, on the 5th and 6th of April, 1873, at 2:30 P. M. Opened by singing, prayer by the president. Br. H. Nelson chosen clerk, *pro. tem.*

Minutes of last conference read.

Florence branch has 9 members.

The District President reported having reorganized said branch, on the 23rd of March, 1873, with 6 members all present.

After some discussion about the ordination of Br. Zacariah Cole to office of a priest; it was agreed that his ordination be considered legal, instead of illegal as reported in the minutes of last conference.

The minutes of last conference were then corrected and accepted.

Scandinavian report rejected.

Evening Session.—The minutes of the afternoon session read and approved.

Elders' Reports.—The district president had done some good at Florence, and presided over the Omaha branch. G. Hatt preached seven times, and visited the poor-house four times. G. Medlock had visited the poor-house. Jesse Broadbent labored some within the limits of branch. O. Mallsen acting teacher in the Scandinavian branch. J. Anderson had visited the poor, and spoken of the truth to others. J. Christensen had visited the poor-house. A. Jonasen had presided over the Scandinavian branch and visited the poor-house. E. T. Edwards and J. Carr had labored with the children in the Sabbath School.

G. Hatt, G. Medlock and E. T. Edwards were appointed a committee to investigate the difficulties existing in the Scandinavian branch.

J. Gilbert released from the clerkship of the district.

Morning Session.—Minutes of Saturday's proceeding accepted.

The president stated the necessity of having perfect order, and leaving out branch business. Some unpleasant discussion ensued on the authority of a district president and the necessity of a district clerk to be an elder.

Moved by J. Broadbent and Hougas that we request the district president to resign his office, on account of incompetency.

The president refused to lay the motion before the house.

The Omaha branch consists of 70 members; 1 removed by vote, 2 died, decrease 3.

Some uncertainty existing about brother McKnight's good standing with the church before coming here, it was moved by J. Broadbent and E. T. Edwards that brother McKnight do not act in any of the ordinances until he produces his papers from the district he formerly belonged to, which motion prevailed.

Afternoon Session.—Omaha branch financial report: fund \$3.65, received \$17.95, expenses \$11.60, in fund \$10.

Sabbath School numbers from thirteen to twenty-one. Moneys received and on hand from the children's fund \$3.70.

Moved by George Hatt and G. Medlock that the elders labor in this district under the direction of the district president. Motion lost.

Resolved that we sustain the district president. Carried.

Resolved that we sustain all the church authorities in righteousness.

Moved by H. Nelson and E. T. Edwards that the English branch endeavor to settle their own difficulties before proceeding to adjust those existing in the Scandinavian branch.

There were twenty officers present.

Adjourned till the 5th and 6th of July, 1873, at 2:30 P.M.

Addresses.

Peter B. Cain, Neelysville, Morgan Co., Ill.
John T. Davies, 368 Cardiff-street, Aberaman, near Aberdare, Wales.

C. N. Brown, No. 12, Ford-st., Providence, R. I.

E. C. Brand, box 39 Tubor, Fremont Co., Iowa.

Reuben Newkirk, Lloyd, Richland co., Wis.

D. Griffith, No. 11, Glamorgan-st., Aberaman, Nr Aberdare, Wales.

C. C. McPherson, 96 Fourth-st. E. D., Brooklyn, N. Y.

Thomas Bradshaw, 16 John-st., Limehouse, London.

Jesse Broadbent, Secretary of Second Quorum of Elders, Omaha, Nebraska.

H. A. Stebbins, Secretary of 1st Quorum of Elders, Plano, Ill.

C. D. Norton, 17 Arthur Road, Walford Road, Stoke Newington, London.

Wm. Hart, 16 Louisa-street, San Francisco Cal.

Thomas Taylor, 10 Haydon-st., Balsall Heath, Birmingham, England.

Miscellaneous.

An Explanation.

Mr. Editor :

I am sorry to see that my article in the *Herald* of February 15th, present volume, with reference to the Publishing Association in Europe, has been misunderstood in some of its parts.

In the first place, I wish to state that I hope this article will be given a place in the *Herald*, so that the church may properly understand me. I did suppose that the words "gain alone" and "church alone" would be taken at their broadest meaning. I meant that they should express the financial difference between the proposed European House and the other two organizations. It is true that the primary object of the noble "First United Order of Enoch" is for the good of the saints, and will ultimately prove a great blessing, not only to shareholders, but to all who may be in any way connected with it. But it cannot be supposed that the men who are interested in it have invested their capital without a hope of some return; for I know some of them that are largely interested, or stockholders if you please, and I know that they are not only men of God, but that they are men who know how to use the temporal means God has entrusted to their care. I do not wish to be understood that this noble institution is unworthy the patronage of the saints; God will bless and prosper it inasmuch as its managers conduct it in righteousness.

I wish to be understood that, for the present at least, a publishing house is needed; and that the articles of association for the same are framed so altogether in righteousness, (not that the other is not so framed). I deem it the most worthy of patronage of anything now in existence, the church alone excepted. Every sentence in it (if I shall be allowed so to express myself) is the *very extract* of righteousness itself; and so I have said that God is at the head of it, and if the saints will respond to the call, He will remain at the head of it, and the church in Europe shall bud and blossom as the rose.

But, another thing. It is said, (and I mention this with love and reverence for the person that said it), that I *misunderstand* the primary object of this association. I hope I do not. I understand the primary object to be for the building up of the work in Europe, else I should care no more for that than I would for any other

office of the kind in London or any other place not devoted to the cause of Christ; but the civilized portion of humanity are so curiously constituted that they do not like to invest money in an enterprise from which they expect no return, and in this case not only the prosperity of the church in Europe will be secured by the establishment of a printing-house there, but a return of at least twenty-five per cent. is promised. (See Art. 5, page 17, Minutes European Conference.)

The brethren *all* love the brethren at the head of this movement in Europe, and by giving this enterprise being, we may be the instruments in the hands of God, of raising up other brethren to love; not more love for them, however, than for any other good brother or sister, but we feel to commend the energy and activity of these brethren in an especial manner.

Brethren, in conclusion I wish to urge this matter on the notice of the saints. Suppose you subscribe twenty shares; (I now write to the poor brethren); you may pay in weekly or monthly installments; or suppose you subscribe only one share, you can pay in installments, weekly or monthly, as you may elect to do. If you cannot preach, you can surely do this and help roll on the work. Don't be afraid of being gulled, for these brethren are righteous men and only desire the prosperity of Zion. The security against fraud is perfect. Yours in love,

A FRIEND OF THE CAUSE.

[If the brother had written as explicitly in his former communication, as in this, we should not have called attention to its disparaging statements of the Order of Enoch. We are pleased that the brother meant better than we feared.]—ED.

Notices.

ATCHISON, Kan.,

April 9th, 1873.

Brother Joseph: Will you be so kind as to inform the saints in the North Kansas district, that we intend to open our new place of worship on the third and fourth of May next, on which days our quarterly conference will be held. Also; that on Monday the 5th of May, we shall have a public Festival to assist in defraying the expense of lighting and seating the Hall. We hereby cordially invite our

brethren and sisters to pay us a visit on this occasion. Charges moderate. We also invite our esteemed brother E. C. Brand, to pay us a visit and assist us in the opening services. Your brother in Christ,

ALFRED SHAW,
President of Branch.

The next quarterly conference for the S. W. Missouri and S. E. Kansas district, will be held at Jacksonvillle, Neosho Co., Kansas, commencing on Friday, May 9th, at 7½ p.m. All the saints, and especially the officers of the church, are requested to be present.

B. V. SPRINGER,
Pres. of District.

I, John Lawson, was born in Argyle, Washington Co., N. Y., June 20, 1805, of goodly parents. I heard the everlasting gospel preached May, 1833. I believed it with all my heart; but that did not make a witness of me. The following Febuary, I went to my Father and my God, with a broken heart and contrite spirit, and he accepted my offering and spoke peace to my soul. My sins forgiven me, and I was born of water the first opportunity and had hands laid on me for confirmation, and the gift of the Holy Ghost. Then for the first time in my life I partook of the Lord's Supper. While on our knees asking God the eternal Father to bless the wine, my mission came to me; I must tell the people the straightness of the way. The same evening he showed me I was nothing and then said to me, "I am all sufficient, put your trust in me." The spirit of this mission is on me continually.

I was ordained an Elder the same evening and that Elders' license was recorded in the Kirtland Recorder's License Book of the Elders Quorum.

I was afterwards ordained a High Priest by Hyrum Smith, and set apart as a High Councillor in the stake of Ramus, afterwards Macedonia and I have ever belonged to the Church of Jesus Christ of Latter Day Saints, since I first joined in 1834, and am now engaged in preaching Jesus and him crucified, with a broken heart and contrite spirit, and I am determined to know nothing else and have renounced all *ites* and *isms*.

JOHN LAWSON.

The Council Bluffs Branch.

Isaac N. Beebe, Charlott Scoot, Nelson C. Peterson, John Borgstrom, Luella Borgstrom, Jane Marx, William Fowls,

Jun., Lizzy E. Mitchel, Lorenzo Babcock, George L. Molding, and Emma Molding. The above names are on the record of the Council Bluffs branch, as members, and left the branch without a recommend. Some left one year ago, some longer.

Not knowing their whereabouts, and not wishing to take hasty action, we take this method of notifying all concerned that we wish to know their desire, and hereby notify them that if we have no report from them within three months from the above date, their names will be erased from our record.

If any will write for their Certificate of Membership, unless there be valid objection, we shall be happy to forward them.

The above notice is requested to stand in the *Herald* until June 15, next. Signed,

THOMAS PILLING,

President, pro tem.

FREDERICK HANSEN,

Secretary.

All letters may be addressed to Frederick Hansen, Council Bluffs, Iowa.

Report of the Quorum of Seventies.

The members of this quorum present at conference met on the morning of the 8th of April, 1873. A. M. Wilsey, presiding; T. W. Smith, secretary.

The following business was transacted during the 8th, 9th, 10th, and 11th:

Thomas W. Smith tendered his resignation as secretary.

Frank Reynolds was chosen secretary.

James Burgess' name was erased from the record of Seventy on the ground of his withdrawing from the church.

The following names were enrolled on the record of Seventy: Wm. H. Hartshorn; Samuel H. Gurley, Duncan Campbell, Robert Davis, J. C. Clapp, J. H. Hansen, and James McKiernan.

The following names were presented for duty: C. G. Lanphear, F. Reynolds, Robert Davis, Duncan Campbell, James McKiernan, J. H. Hansen, J. C. Clapp and Samuel H. Gurley.

Moved that the several elders of the Quorum of Seventy be requested to report themselves to C. G. Lanphear, Sandwich, DeKalb Co., Ill., at as early a day as possible, either personally or by letter, their readiness for duty; also, that they report to F. Reynolds, Secretary, Farmington, Iowa, the time of their birth, all the particulars concerning their baptism, place, by whom baptized and confirmed; (if or-

ained to the lesser offices state it); date and place of being ordained seventy, and by whom, and are they ready for duty as seventy.

C. G. LANPHEAR, *President.*

F. REYNOLDS, *Sec. of Quorum.*

Plano, Ill., April 12, 1873.

Notified to Appear.

Inasmuch as sister N. I. Fuller has left the Lone Star branch of the Alabama and Florida District of the Church of Jesus Christ of L. D. S. in a manifestly disorderly spirit, and moved without the reach of the officers of the branch, we take this method of notifying her to appear before said branch, and make restitution for wrong doing, or appear before a Court of Elders to be held in the meeting house of the above named branch, on the 20th day of May, 1873, and answer to charges to be there presented against her.

G. R. SCOCIN,

Pres. of Branch.

Monroe Co., Ala., March 19th, 1873.

Brother Joseph Hopson is hereby notified to appear before a Court of Elders in Christen Christensen's house, Platte Branch, Nodaway Co., Missouri, on the tenth day of May, 1873, to answer to charges there to be preferred against him; he not being within the limits of said Branch. He is also notified that in case he does not appear at said time and place, proceedings will be had as if he were present, according to the evidences presented.

By order of the Platte Branch of the Church of Jesus Christ of Latter Day Saints.

OLE MADISON, *President.*

C. ANDREASON, *Clerk.*

DIED.

At Montrose, Iowa, on the 4th of April, 1873, after a long and protracted sickness, JOHN THORNTON, aged 65 years, 10 months and 6 days.

The exit of this worthy brother, so soon after our lamented Br. F. Borley, and Sr. H. Anderson, is a matter of deep solemnity, and one that opens afresh the wounds that have so lately been inflicted. Nevertheless it seems to be the infinite wisdom of Jehovah to move him from the pains and troubles of mortality. He leaves a kind and loving wife, and many warm friends to mourn his departure. May they find consolation in knowing he secured a crown of glory, a palm of honor, and the limped waters of eternal life will surely be given him.

At San Bernardino, Cal., of a lingering sickness, Sr. THANKFUL CLARK.

The sister was born in Jefferson Co., N. Y., Jan. 8th, 1808; was a member of the church in the days of the martyrs; emigrated to Utah, and not being

satisfied with the way things were conducted, she came to this place. She joined the Reorganization in 1864, and has been a good and faithful member ever since. May she rest in peace until the coming of our Savior. Funeral services by Br. A. Whitlock.

Also, at San Bernardino, Cal., Feb. 11, 1873, MARTHA BRUSH.

She died suddenly of inflammation of the kidneys. This sister was born in Murry Co., Tenn., Jan. 17th, 1815. She was baptized in 1844, went with the saints to Utah, from there she came here, united with the Reorganization in 1864; and has been an exemplary member until death called her away. She died in hopes of a glorious resurrection. Funeral services by Elders McKenzie and Prothero.

At her home, in the Wilton, Iowa, branch, March 20th, 1873, of consumption, Mrs. MARY HUNTER, aged 50 years, 4 months and 3 days.

She united with the church in Ohio about thirty years ago; was baptized by Elder S. Carter; was re-baptized by Br. J. S. Patterson in 1870. She sleeps in Jesus, in hope of a glorious resurrection.

At Jonesport, Maine, March 14th, 1873, CHARLOTTE D., wife of George W. REYNOLDS, aged 22 years, 4 months and 8 days.

At Jonesport, Maine, March 13th, 1873, MIRIAM A., daughter of George and Eliza DOBBIN, aged 19 years, 10 months and 8 days.

At Fall River, Mass., March 16, 1873, at 11:55 P.M., of Hydrocephalus, EMMA, daughter of Br. John and Sr. Mary A. SMITH, aged 4 months and 2 days.

Services by Elder E. N. Webster.

At his residence, in Freedom, Sauk Co., Wisconsin, on the 18th of February, A.D., 1873, Br. SAMUEL HACKETT, aged 68 yrs.

Br. Hackett was a priest and president of the Freedom, Wisconsin, branch, of the church. Services by Br. John Lee, from 1 Cor. 15: 21.

Selections.

"Ir."—If we were rich instead of poor, into what manifold blessings should our gold resolve itself. If the demon anger had not burst his bonds one day, the hasty words would have remained unspoken, and we should still possess that which cannot be regained—a friendship lost. If we had but waited one little day ere penning the letter whose every word was bitterness, what self reproaches, and bitter tears of regret, would have been saved us. We are tired of this old home. If we could only go out into the great bustling world, and do what others have done! If we might win name and fame! If there were only more of sun and less of cloud in our pathway! If we could only be content with what we have and are! If flowers bloomed, and mother earth wore her robe

of green all the year round—if we could always be in a good temper—if people never found fault with other people—if we were all as good, and kind, and loving, as it lies in our power to be—what a sunny paradise we might make of our world!

The Use and the Abuse of Memory.

There is hardly anything in which our educational system is more faulty than in the use it makes of memory. Children are made to remember when they should be taught to comprehend; they learn words when they ought to be gathering ideas; they memorize rules when they should master principles. The thing called memory is a wonderful, capable and obliging servant, willing to do its own work and that of all its fellows, and as it is more softly shod than they, and readier of hand and eye, both teacher and pupil accept its service altogether too largely in almost every case, and the results invariably are imperfect scholarship and bad mental habits.

The fault is not confined to the school-room by any means. Throughout life we abuse and maltreat the memory, requiring it to do not only its own work but that of half the other mental faculties as well, and when it fails us from sheer exhaustion we complain of our "treacherous memory." Any one who will take the pains to observe carefully, will discover that in more than half the cases a bad memory is simply a memory which is required to do that which is not its business to do.

It is the office of the memory to receive and retain whatever we commit to its keeping, and this any ordinary memory may be trained to do. But while we may cultivate the faculty to almost any conceivable extent, people who have any thing else to do in the world cannot afford to waste time in training one faculty to do the work which properly belongs to others, even if the result were not, as it invariably is, to weaken the other and more valuable ones.

We should commit to the keeping of memory those things which it is necessary to intrust to it, and those only, sparing it unnecessary burdens, not so much because they are unnecessary and burdensome as because they are often essential to the well-being of other faculties of the mind.

In addition to matters of this class, however, there are many other things which it is a waste of time to commit to memory, simply because they are not often needed at all, and may be readily had from books whenever wanted. Every book-keeper might learn his ledger index by heart, if

he saw fit to do so; but as it is a thing convenient of reference, he has no occasion to do anything of the kind, and to do so would be to misuse time sadly. The same is true of a hundred other things, chief among which, as a stumbling-block to childhood, is the matter of dates in history. Of the many thousands of them which are given even in school histories, hardly a dozen are ever wanted after the recitations have been finished, and when one is wanted, a dictionary of dates furnishes it unerringly, and with a far smaller consumption of time than that which would be necessary to the memorizing of an elaborate chronological table, even if the table could be retained in the mind with any degree of certainty, which it can not.

In reading history, of course, a general and approximate memory of the chronology is necessary to a proper comprehension of the text, but this may be had in many ways without the trouble of remembering exact dates, and when it is secured it is a far more permanent guide than a bad memory of figures can possibly be.—*Hearth and Home.*

Words of Wisdom.

A lazy dyspeptic was bewailing his own misfortune and speaking with a friend on the latter's hearty appearance, "What do you do to make yourself so strong and healthy," inquired the dyspeptic. "Live on fruit alone." "What kind of fruit." "The fruit of industry, and I am never troubled with indigestion."

DOING GOOD.—Do you want to do good without money? Then be good to yourselves.

A true and virtuous man necessarily exerts a good influence. When he looks, speaks, or acts, the elements of goodness beam in his countenance, for he develops the natural language of his soul, which can be read by all men.

If you cannot be perfect, strive to attain as near perfection as possible. This is the noblest struggle in which you can engage; one which will elevate you and make you fulfill the great end of your existence.

A clergyman gives two sermons every Sabbath, one in the morning and the other in the evening; but the man who is true, his higher nature preaches every day during the entire week a living sermon, and carries the glad tidings wherever he goes, for actions speak louder than words, and those who see his goodness are stimulated to imitate it.

CONSIDER OTHER'S FEELINGS.—Remember that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph. Value triumph only as the means of peace.

THE poor mechanic who performs his daily task to provide food for his wife and little ones, and contributes through his example and influence to mould the popular mind to a noble comprehension of its true dignity, is fulfilling his mission as faithfully as the millionaire who contributes his thousands to aid, in some useful undertaking.

THE higher the order of intellect with which one is brought in contact, the less one has to fear; true goodness is all charity, and true genius is the least presumptuous.

A GOOD RULE.—Back your friends, and face your enemies.

"I can't do it," never did anything. "I'll try," has worked wonders, and "I will do it," has performed miracles.

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.

A Remarkable Prophecy.

The following, which is known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1681. It will be noticed that all the events predicted in it, except the last two lines—which is still in the future—have already come to pass:

Carriages without horses shall go,
And accidents fill the world with wo,
Around the world thoughts shall fly
In the twinkling of an eye,
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through the hills men shall ride,
And no horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as in a wooden boat.
Gold shall be found, and found
In a land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew.
The world unto an end shall come
In eighteen hundred and eighty-one.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., MAY 1, 1873.

No. 9.

TO THE SAINTS.

Brethren and Sisters.—Peace be unto you in all your habitations. Prompted by a sense of duty and strong desire are these lines indited.

The events of the late General Conference warrant the interchange of mutual congratulations among the Saints. I offer you mine upon the fact, that for the first time in the history of the Reorganization, the Quorum of the First Presidency of the Church is filled; we need not say by good and faithful men; they are known to all Saints; how many of whom are their living epistles known and read of all men.

The Quorum of the Twelve, also, being more nearly filled than heretofore by the young and middle-aged, whose faith and zeal, with the vigor of manhood to sustain them in hardships, much labor accomplished and much fruit gathered may confidently be looked for at their hands.

The Seventy also received some additions of constant laborers in the extended vineyard of the Lord. These things, together with the good news from all parts where labor has been bestowed, ought to encourage us to renewed efforts in the great work before us. Twenty years have elapsed since the first steps were taken to reorganize the quorums, that had been shattered to fragments when the old ship, Zion, losing her chief officers, and the under-

Whole No. 273.

standing of her chart and compass, struck a hidden rock and went to pieces on a foreign coast.

The first years of this period were spent in the humane and sacred duty toward the missing crew, afloat upon many waters, in frail human contrivances for present relief. Some, however, speedily made to themselves leaders and followed them—in their infatuation—right or wrong; while others still more numerous, tried either to forget, or stood aloof waiting. The only parallel to this sudden change in history, may be found in the case of Israel when deprived of the leader God had appointed them, for the space of only forty days, had made—not another Moses—but another God.

From the numerous organizations have the pure in heart come to identify themselves with the Church, until those organizations have, one by one, passed away; and to-day, virtually but one remains, with name and form to deceive and destroy, viz: the Latter Day organized apostasy, with polygamy its speciality; while its elder sister, the Former Day organized apostasy remains, with celibacy its speciality; the two forming, (where unfortunately for mankind they have the dominion), the upper and the nether millstones, between which they fain would grind to powder the messengers of truth, their natural enemy. But God holds the reigns in his own hands.

But the time is past for the Elders to seek exclusively after backsliding

Israel. For, as in former times, after an exclusive mission to such, the world was declared their mission; so now is the mission of Apostles and Elders to all the world. Hence, missions stand first in the catalogue of things to be done. The true policy in sub-dividing the great mission into fields of labor, no doubt will be found to consist in "striking while the iron is hot;" or, in other words, to preach where there are ears to hear; where doors are open to enter in rather than seek to open new ones.

Brethren of the Seventy; you, as especial witnesses to all nations, whither the Twelve shall first lead, you are the essential strength of the Church, exerted in missionary labor. Will you, with the Elders, take it kindly, if we advise with you and suggest some thoughts upon several subjects.

Among the qualifications of an evangelist is, that he be "apt to teach;" to this we would add, be also apt to be taught.

Preach *what you know and believe*; but mainly what you believe. In private conversation avoid talking to people, but rather talk *with* them—do not dogmatize. In administering we suggest the formula, "We lay our hands upon thee," &c.; instead of "upon thy head;" and avoid using the words, "the holy priesthood;" but use the name of Jesus Christ alone. Lay down no new rules for the Branches. While on your Missions, if you need assistance in temporal things, apply to Presidents of Branches, and not to the members. Finally, as the exponents of the faith of the Church, seek to make every act a fit precedent for others to follow.

These suggestions are made for use, if found useful, and to advance a step toward unity.

The Elders' Quorums are expected to furnish a large volunteer force in every campaign against the common enemy, error. Truth the weapon with

which we will fight out—and on this line—the great battle of Gog and Magog. To you, the Priests, Teachers and Deacons, as local ministers, are confided the preservation of order, peace, and the ties of brotherhood; to give words of counsel and comfort for every day's use.

We welcome the High Priests into the field for counsel and example.

The proceedings of the General and District Conferences show that some diversity of views and opinions exists upon various questions of doctrine, discipline, government, &c. This should disquiet no one. It would be exceedingly strange if it were otherwise. Gathered from every faction of the Latter Day apostasy, and every sect of the Former Day apostasy, immediate unanimity would be the most stupendous miracle ever wrought; besides, this would conflict with every idea of growth, which implies time, labor, patience, charity, &c.

Many difficulties located in the future, over which many a fierce conflict is waged, and much ill-feeling generated, are greatly lessened, or entirely disappear as we approach them. Among these questions are *lineage* and *suffrage*; which perhaps in their general bearing may be considered more important, and the diversity the most marked.

In reference to the first of them, though the Reorganization owes its existence to the application of the principle involved, and forming the central idea in the system of truth contemplated in the "setting in order the house of God," we speak advisably here, and all agree in this, it is not the principle itself that separates any, but the diversity arises upon a proposition to limit its operation. Upon this question of limitation we may say, as Paul the aged said, "If the root be holy so are the branches." If the principle be true, so are the logical deductions therefrom equally true; truth tends to expansion; error to contraction. One

of the grounds of complaint against ancient Israel was, that they presumed to *limit the Holy One of Israel*. But the truth upon this point will develop itself and can afford to wait; for "the eternal years of God are hers," while with error, it is now or never.

In reference to the suffrage question, we look to the establishment of all the Quorums, and their conditions to act severally and as a whole, for its solution.

Here also the diversity arises, not from affirming or denying the principle of suffrage, but its limitation. Now when every Quorum performs within itself its own specific duties, from the Deacons to the First Presidency, and what devolves upon them as a whole, standing in the relation of "servants," what remains or can remain for the congregation or church, but to pass upon these *servants*. With her consent they act, without her consent they cannot act. Here are the reserved rights in the congregation, and there the delegated rights in the Elders, (or Quorums), and no conflict between them. Truth cannot conflict with itself.

The question of tithing, in its practical sense, may be considered settled, so far as applicable to the present condition. One impediment, (perhaps the chief one), to the effectual execution of this law, is found in the want of that confidence that ought to exist among Saints. This is due to the fact that imposition has been, and still is practiced under the name and profession of Latter Day Saints; this being one of the iniquities comprised in the "flood" against which the Spirit of the Lord raised a standard in the reorganization of his people.

Will the Saints withhold the sustaining of this standard because of former misrule, against which this is a standing rebuke? If too confiding then, shall we go to the other extreme now? To you, brethren, belongs a full share of every legitimate burden, and

also the full rewards of well doing, the glory of success in every righteous enterprise.

The Gathering is such an enterprise proposed to the Saints. The best preparation for it perhaps is to comprehend the law of tithing and consecration, and to secure on our part a willingness to abide it; hence, the gathering must be proportioned to the readiness on the part of those who would gather. Finally, brethren and sisters, you love the truth; let it make you free—free indeed—is the prayer of your fellow-laborer.

Pray for us, and may the blessings of our Heavenly Father abide with you all. Yours in Faith and Hope,

JASON W. BRIGGS,

One of the Twelve.

Cottage, Hardin Co., Iowa,
April 27, 1873.

SYNOPSIS OF A DISCOURSE

Preached at Kewanee Ill., Dec. 8th, 1872, by

ELDER WM. W. BLAIR.

[CONTINUED FROM PAGE 230.]

The Psalmist David tells us *when* that promise will be fulfilled; and that is, *when the wicked are cut off from the earth.* * * * And to those who have passed through the turbid waters of death and have gone into the presence of Christ. This was a theme of rejoicing that they should have an inheritance upon the new earth.

John beheld in vision, a book sealed with seven seals, and he declares that he saw no one able to open the book, until the Lamb of God, who had been slain from the foundation of the world, came and He prevailed to open the book and seals thereof. And those in the heavens sung a new song saying,

"Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

So that it was not only the expectation of men whilst they were upon this earth; but after they had passed into the intermediate state; after they had passed into the presence of God and the Lamb; they then expected, and looked forward to the time, when they should reign upon the earth.

Herein we discover a substantial physical resurrection; something that the mind can dwell upon with delight; that the saints of God are to have a substantial inheritance; that they are not to pass away through the air into some fancied ethereal region, but that God is preparing a substantial inheritance, incorruptible, undefiled, and that ~~fadeth~~ *fadeth* not away * * * It will be in some respect as this Earth and Heavens, but it will be a new Heavens and Earth *wherein dwelleth righteousness*, and that new Earth that is to be provided for the Saints, is to be pure, free from the contact of sin, and Christ Jesus is to reign, "King of kings" upon the new earth, as He now reigns King of Saints * And with propriety Paul could say, concerning the ancient Patriarchs; they sought a country, a heavenly country, and if they had been mindful of that country from whence they came out they might have had opportunity to return.

But that was not the country they were looking for; they were looking for one superior to it; they were looking for the heavenly country.

I wish to make a few remarks with regard to this heavenly city. When is it that this heavenly city is to come? Is it some glorious reality, or is it some figure? These are questions that naturally throng upon the mind when we think of these things. I understand it to be a literal city; a city that is prepared by God himself. I understand also that this city for which they were all looking, is not to be established until the end of the thousand years' reign; until the end of the "little season;" that it is not to be established until the resurrection of the wicked

dead, and they are judged according to the deeds done in the body. [The brethren had better bear this in mind, as there has been some little error with regard to this, existing in the minds of some.]

We find that Christ at his second coming is to come in the clouds, and is to descend "with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord."

These do not enter into the New Jerusalem at this time, but they are caught up to meet the Lord in the air, when he comes to take vengeance on all them who know not God and obey not his gospel.

I apprehend that there is no mortal living, and perhaps never will be, that can comprehend the glory of the New Jerusalem city, as it stands in the declarations of God's word, unless their intellect is greatly enlarged by that same Spirit of revelation by which it was seen.

We look for an eternal and abiding city; not one that whirlwind or tempest can destroy; a city not built by human hands; but one that hath foundations, whose builder and maker is God. That was the expectation of the early saints, and it should be ours today. We shall go into this city if we are Christ's disciples. Why, we read that the Lamb of God is there, and so great is the glory of that city that they have no need of the light of the luminary of day; they need not the light of the moon; for the glory of God shall be the light of it. Let me illustrate the glory of God by a few examples. What a halo of glory surrounds the angels of God when they appear in their glorified state unto men! What beams of light emanate from their bodies! We go with Jesus to the mount of transfiguration, where two glorious person-

ages appear unto him and the three disciples. What a glory appears with them! It surrounds Jesus, He is transfigured; his face shines like the sun, and his raiment is as white as the light! And what was this? It was the glory of God manifest there, and while it lasted they had no need of the light of the sun. Saul, while journeying to Damascus to persecute the saints of God, was struck blind "by the glory of that light" from heaven.

We read in the statement of Joseph the Martyr, in his first experience, when he was seeking God, that he would guide him in the way that would be acceptable to him; that there appeared two personages unto him, surrounded with a glory indescribable by mortal man. We read the statement of Oliver Cowdery respecting John the Baptist. He said that the light that appeared to Joseph the Martyr and himself on that occasion, was vastly superior to the light of the sun; and amidst this glory there came a personage, and he laid one hand upon Joseph and the other upon Oliver, and said, "Upon you my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron," &c.

From these examples of the glory of God, we may form some idea of what will be the glory of that city, where the light of the sun and moon are not needed, "for God and the Lamb will be the light thereof."

The early christians looked for this city; they sought, they lived for it, and they died for it, and they confessed that while here they were strangers and pilgrims. They looked to Christ and to the future, when this city should be revealed; when the glory of its Maker should be made manifest.

Let me introduce another point here with regard to this city. I will first read some in the 20th chapter of Revelations.

"And I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand. And

he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them."

Here we discover how Christ will perform his work. Here are "thrones" mentioned, and judgment given to *them* who sit upon them. [Jesus says, Mat. 19:28, "When the Son of man shall come sitting on the throne of his glory, ye also shall sit upon twelve thrones," &c.]

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth," &c. There are some who assert that these characters who are upon the earth and are deceived by Satan, are the wicked dead; but there is nothing of the kind taught by these scriptures. [Read the whole chapter.]

Who are those characters? We answer that they are the remnant of the heathen nations who are left upon the earth at the time of Christ's second coming. [Read Zechariah 14th ch.]

"And I saw the dead small and great stand before God." This refers not so much to size as to character.

"And the books were opened, and another book which was the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works."

You will notice here, distinctly, that the resurrection of the wicked dead does not occur until *after* the end of the thousand years reign; and not till Satan goes out against the camp of the Saints and the beloved city. Then "death and hell were cast into the lake of fire." This is the second death.

Now comes another scenery of things. "And I saw a new heaven and a new earth; for the first heaven and the first earth was passed away and there was no more sea."

"Why," says one, "God is going to annihilate and utterly destroy the earth!" I do not so understand it. When it speaks of this new heaven and earth, I understand that God will bring it out of its sin-cursed condition. He will beautify it at the second coming of Christ, and celestialize it at the end of the millennium. I understand that the earth is to be created anew, and made vastly superior to what it is now. It is to become the abode of the redeemed of the Lord, and not only of them but of others. It is to be the inheritance of the saints, yet others will dwell upon it. The term *create* the learned world says, means to make something out of nothing. The scriptures do not use the word in this sense. You know that the scriptures say that God will create a new heart; but does that mean that he will create another heart, physically, in a person? I understand that God will simply change the disposition of that heart; that whereas it has been carnal, it will be made pure and holy; not that the substance will be destroyed, but the character will be changed. God creates it a "new heart," and so we understand where it says that God will create a new heaven and a new earth, that he will change, beautify, and exalt, our present heaven and earth, bring them into higher conditions, into a more exalted state than that in which they now are.

We trace the dealings of God with relation to our planet, and we see that there has been a series of important changes. Not less than six or seven remarkable physical changes have occurred with regard to our earth; every change has been an advance upon the one preceding it; growing a little better with every change, and every step an advance upon the preceding one; and hence we argue from this, laying

aside the scriptures, that the earth had not attained to its final condition. We can conceive of conditions in which if the earth was placed, it would be vastly better than it is now; but we apprehend that it is adapted to the present condition of man. When man shall attain to a higher state of being, then the earth will be brought up with him; until, finally, at the end of the thousand years' reign, and of the "little season," the earth will pass through its celestialization, sin being swept from its face entirely, and they who are redeemed by Christ will enjoy it through the endless ages of eternity.

I have said that there will be others who will inhabit this planet besides those who are the saints of God. We come to this conclusion from the language found in the 21st chapter of Revelations, which we will notice for a few moments:

"And I, John, saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

God prepares this city, not man.

"And I heard a great voice, out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death."

But, mark you, during the millennial age, death is to have dominion to a degree; but after the earth becomes celestialized, then death is banished from it; and it is not until *this time* that death is swallowed up in victory, for Christ shall put all enemies under his feet, and the last enemy that shall be destroyed is death.

When does this take place? After the thousand years' reign, after the wicked dead have been raised. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

Now pain in its time is good; it is sometimes a blessing in disguise.

Death sometimes is good; it is a messenger of good to poor suffering humanity. Many of these things are blessings in their time; but humanity is passing onward and upward to that time when pain shall cease and death will have no more dominion.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Then comes a description of the holy city, and finally we are told its size, fifteen hundred miles square, &c. And this city is to be the capital of the new heaven and the new earth, and the eternal abiding place of them who overcome.

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."

Does it stop here? No.

"And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Here are the others who inhabit the earth, besides those inhabitants of the city.

"And there shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

And this, my dear brothers and sisters and friends, is the final condition that we can hope to attain to through Jesus Christ.

If we can follow him in bearing our cross; follow him in giving testimony in favor of his truths; follow him in

that intermediate state after death. Yes, and not only there, but follow him in having our vile bodies fashioned like unto his glorious body; and be with him when he comes to reign on the throne of his father David; we shall follow him and be with him in the new heaven and the new earth.

I cannot tell you a great deal about it. The description that I can give is so far below the reality, that for me to attempt it would be futile. I can tell you how you may know about it. By obtaining God's Spirit. I can tell you another way, and that is, by keeping the commandments of God. Keep his commandments to the end, and then you will know all about it.

Jesus says, "Where I am there shall also my disciples be." And may God grant that you may share all the joys of the New Jerusalem; all the joys that may be obtained in that beautified condition; and may he keep you in the way to these eternal joys, is my prayer. Amen.

Conferences.

Eastern Maine District.

The above Conference was held at Jonesport, Me, April 5th and 6th, 1873. Elder Joseph Lakeman, President; Andrew Talbut, Clerk.

Minutes of last Conference were read and approved.

Branch Reports.—Pleasant View, 18 members.

Kennebeck, not reported.

Mason's Bay, 28 members.

Pleasant River, 10 members.

May, 26 members, 15 baptized since last report.

Officers present: twelve.

Resolved, that John C. Foss continue his labors, as the Spirit may direct.

Resolved, that Joseph Lakeman, be continued President of District.

Resolved, that we help sustain the Church in righteousness, by our means and prayers.

Adjourned to meet at Grand Manan, the first Saturday in July, 1873.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., May 1, 1873.

WE notice a new feature in the Church Government in Utah. President Brigham Young has resigned several important positions of trust and emolument, which he has hitherto held; among them, are the Presidency of the Deseret National Bank, the Presidency of Zion's Co-operative Mercantile Institution and the office of Trustee-in-Trust for the whole Church.

George A. Smith, one of the Twelve there, has been chosen, at President Young's suggestion, to be his successor as Trustee, President Young, as stated by Mr. Cannon at the time of calling the vote, to *retain a supervisory power*. This successor is to have twelve assistants whose names are given. It was further ordered, by resolution, that George A. Smith, the incoming Trustee, should give bonds to the amount of \$25,000; and each of the twelve assistants is to give bonds in \$10,000; thus securing from these *thirteen* men bonds for *pecuniary* good behavior to the tune of \$145,000, still further saddled with a supervisory power vesting in President Young, to assume the responsibilities and discharge the duties of an office, which said President Young has carried for years without having ever given a *bond* in pecuniary, or personal penalty for the faithful performance thereof.

We pity the character for honesty which this exacting of bonds from George A. Smith, as principal; and

John Sharp, Joseph F. Smith, Thomas Taylor, and others as assistants, gives to them as compared with President Young; for they are *required* to give bonds, while he would have been insulted if he had been *requested* so to do; the inference being, that he *was* sufficiently honest without bond, but that they *are* not. Of course we can have no objection to their method of doing their own business, as it is "none of our business;" but that is the look it has to one reading the minutes of the session of conference at which such appointments were made.

Another feature of Church Government to which we were attracted by reading the minutes, as published in the *Deseret News*, was the selection by President Young of *five* additional Counselors to himself, as President of the Church.

By this selection he practically, and directly, ignores the organic law of the church, and the long usage by which he has himself been governed hitherto. It is evident that President Young, by this act, quietly sets aside the long established customs of the church; also some of the aged and trusted ministers to the people, and lays down the lines of a new and deep rooted policy to perpetuate something, to the existence of which he sees danger.

Whatever the object may be, which President Young has in view in these new departures, so manifestly in violation of the rules of church government, as laid down in the Book of Doctrine and Covenants, it is to be earnestly hoped, that their force for injury to a long suffering people may be broken by a refusal to be silent under so flagrant

forgetfulness of the principles of true religion, and the revelations upon which the Church was originally founded.

BR. JOSEPH C. CLAPP held a discussion at Princeville, Illinois, lately, with Mr. Isaac Paden, once a Latter Day Saint, as we are informed, now of Spiritualistic tendencies. The debate was to have lasted six nights; it closed at the third, at Mr. Paden's request, reason not known to us.

Br. Clapp went on to St. Louis, Mo., where he was at last writing. He writes in high praise of the Princeville and St. Louis Saints. He holds, or has held meetings for a week at St. Louis, and then goes on to Kentucky. May the shadows of the good Saints at St. Louis never grow less, and may Br. Clapp always retain their respect and confidence, as they now have his warm commendation.

SHOULD any of the elders traveling in Pennsylvania, pass near South Bethlehem, they will please bear in mind that they are invited to call on Br. Lewis D. Morgan, corner of Second and Pine streets. Br. Morgan signifies his desire to entertain and aid them while laboring for Christ.

It is rumored that Br. C. C. McPherson, of Brooklyn, New York, was among the killed in the Bridgeport, Connecticut, railroad disaster. We trust it is not true.

BR. H. A. STEBBINS begins his summer District labors at Amboy, at the sitting of the Conference there.

BR. JOSEPH S. SCOTT, for four years past an active member of the HERALD Office corps of employees, with his mother, Mrs. John Scott, Senior, left Plano, on the 29th of April, for Salt Lake City, Utah. Br. Joseph S. Scott goes out to prosecute the trade of painting with his brother, Thomas C., who is a resident of that city. We commend Br. Scott to those into whose hands this paper may fall as a young man of steady and good habits. May he prosper in his business is the wish of those whom he leaves here.

EIGHT were baptized lately in the region of country, in Wisconsin, where Brn. Amos Bronson, C. W. Lange, and Marion Cooper are laboring. So we are informed. Also, eight at the Jonesport session of the Eastern Maine District Conference.

Thanks to Brn. Joseph Lakeman and John C. Foss, for late letters from that field.

BR. BRAND had baptized two at Wyandotte, Kansas. The Saints now have an excellent hall at Atchison. Elders, give Br. A. Shaw and the Saints at Atchison a call when you can.

BR. JOHN H. HANSEN is at Braidwood, Illinois. He will attend the Northern Illinois District Conference, at Amboy, May 9th and 10th; thence into Wisconsin, at Zarahemla.

THE Modocs have just slaughtered about sixty of the United States troops sent out to annihilate them. Surely it is a "sore vexation" that the remnants are visiting the nation with.

BR. T. W. SMITH is at Millersburg and Buffalo Prairie. His health was improving at last writing and he was preaching. He spoke at Kewanee on his way to Buffalo Prairie; and Br. J. D. Jones writes that they were blessed in his ministrations.

BR. DUNCAN CAMPBELL left to-day for his field of labor, Michigan and Indiana. He meets Br. Wm. H. Kelley at Coldwater, Michigan, where they will labor together for a time.

BR. WM. W. BLAIR starts to-morrow, May 2nd, for Southern Illinois, *via* Canton and St. Louis.

BR. E. C. BRIGGS will begin the summer's campaign at Quincy, Michigan, in a few days.

BR. JOSIAH ELLS has arrived safely at his home and will enter upon his labors soon.

RRM. JOHN GILBERT and F. Sheehy, of Fall River, Massachusetts, were with us on the 30th of April.

STIRRING news from Rome; see the extract respecting the Pope's illness in this issue.

Correspondence.

LEAVENWORTH, Kansas,
April 24, 1873.

Br. Joseph:

I arrived here yesterday at 8 A.M.; went out about two miles south and three miles north, and hunted up two stray sheep that desire to be cleansed by the washing of regeneration.

Leavenworth is rocky, a hard place, so I have drilled a hole and put in a blast;

calculate to fire a shot in the Court-house to-morrow night; so you can look out and expect to see the rocks fly. I have had the sure witness of the Spirit that I shall not leave Leavenworth before I see the seed sprouting. There will be a work done in Leavenworth to the glory of God. I have a very encouraging letter from Independence. I go from this place to Wyandotte, and thence to Independence. I remain here over Sunday; shall be at Wyandotte 28th, 29th and 30th. May 1st and 2nd, at Independence; then 3rd and 4th, at Atchison Conference; and back to Independence, where I should esteem it a favor to get a line or two from you.

Br. Joseph, the prospects are bright; the Saints at Atchison have a good hall which will be dedicated at Conference. They are trying to live as becometh Saints. God bless you; in Christ, yours,
E. C. BRAND.

NEWTON, Iowa,

April 8th, 1873.

Br. Joseph:

I am alone to-day and it is snowing; my husband has gone to Conference and my children to school, except the least one. I thought I would like to do something for the benefit of the Church and I thought of no better way than to pen a few lines for the *Herald*, and send a dollar for printing of tracts.

I have felt to rejoice many times since the fast day that was appointed, for the benefit of the Conference. I feel that the Lord will hearken unto the fervent prayers of his Saints in behalf of his Church. O, may the Saints pray fervently for the Quorums of the Church to be filled; that the foundation of the Church may be strong; that Zion may be redeemed and the Children of the Kingdom may be gathered in holy places; that they may rejoice together; and that the judgments of God may pass by them. O, may the Saints of God take more interest in the welfare of the Church and give all they can spare for the printing of tracts.

I think that every Elder should be furnished in tracts sufficient to give to his congregations wherever they may be called to preach amongst the world. The elders in general are too poor to furnish themselves in tracts. I feel that it is the Saints' duty to think more about this matter.

I believe that every sister in the Church can give a little to the press for that purpose; if they have to leave off one feather, or one flounce, or one artificial in order to do so. I feel that the sisters has something to do as well as the brothers. O, may we awake to a sense of our duty and do it with an eye single to the glory of God, and the advancing of his cause and Kingdom here on the earth. I would like to see more letters in the *Herald* from the sisters; it strengthens us to read them as we are weak any way, the strongest of us.

I joined the Church of Christ a little over four years ago, and I can truly say I have received more light in reading the Holy Scriptures than I ever did before; although I belonged to the M. E. Church for several years. I was sincere, and tried to do the will of my father as far as I could, not knowing it. I was blessed according to the light I had received; but it was small in comparison with the blessings I now receive. My prayer is that the Lord may bless his Saints with wisdom, that they may work righteousness in all their doings.

Your sister in Christ,

ELIZABETH WHITE.

MEDICINE LODGE, Barbour Co., Kan.,
April 9th, 1873.

Br. Joseph Smith:

I write you from this point. I left my home in Iowa on the sixth of March, last, in search of a location, traveling through the state from St. Joseph, Mo., in a south-westerly direction, by the way of Topeka, Council Grove, and Wichita. From the latter place I went west seventy miles, and south twenty-five miles over an unsettled stretch of country.

There are good bottom lands along the Doe Skin, Ninnescahs, and Chikaskais,

and good table lands; but there is no timber for sixty miles till we struck the bluffs of Elm Creek, in Barbour County. Barbour County is watered by the great Medicine Lodge, and its tributaries. There is plenty of timber in this county; such as cedar, cottonwood, elm, hackberry, and mulberry. This county is well adapted to stock raising, and along the Medicine Lodge, Elm, Turkey, and Spring Creeks, there is a good variety of farm lands. The soil is a red mulatto soil. The water is pure spring water.

Brethren in search of homes, either for stock raising or farming, would do well to come here and get homes, rather than to give a one-third of their time on rented lands.

These lands are called the Osage Indian Trust Lands, sold to actual settlers by Pre-emption, and entry, at one dollar and twenty-five cents per acre. Barbour county is a new county, just opened to settlement and pre-emption. There are but few families in this county at present; but there will be a number of families in by the 1st of May. I would like well for the brethren that want homes in a new country to come here, so as to start a settlement of the Saints, and there is a great field here for some active Elders to labor in,—as I have not heard of any of the Saints since I left St. Joseph, where I spent the evening with brother and sister Woodhead. I there left Bro. Ackerly, on the 11th of March; since that date, I have been alone striving for the one faith, and sowing the seed of truth wherever I have had an opportunity. I remain your brother in Christ.

A. KENT.

CAMDEN, (West) Tenn.,

April 13, 1873.

Br. Joseph:

I am as ever in the gospel; but I find many drawbacks, and hard cases. On last Saturday and Sunday I held some meetings. On Saturday I had good attention, on Sunday there arose a little disturbance; a drunken fellow came swear-

ing and saying that he intended to see that the meeting should go on in good order. There were little groups of men here and there talking, which made me feel as if there was a mob not very far off; but I commenced with my meeting, went on until I was through, one man having taken it on himself to reform the disturber there came near being a general fight.

If I had a little help here, I think there could be some good accomplished; yet as Satan howls I am a little encouraged. I am yours in the gospel,

REUBEN CAPPS.

[WE cheerfully give a place to the following letter; and we hereby offer Br. Harris our hand and ask forgiveness for any injury the mention of his name as connected with Spiritualism, in a former letter published in the HERALD, may have done him. A little more carefulness in stating what is said of our brethren would have saved us wounding Br. Harris unnecessarily.]

—ED.

ALEDO, Ill.,

April 15, 1873.

Dear Brother T——

Since I saw you, I have been reading the Book of Mormon, Doctrine and Covenants and the New Translation; and truly, I have been comforted. I have prayed to God to enlighten my mind, and open my understanding; and have been blessed in so doing.

I have also been reflecting about your kind words to me when I met you in town; for it seemed that God had sent you to my help, for it was like the voice of an angel to me. I have felt pretty well ever since, until last Saturday when I went again after my mail, and got the *Herald* and a letter from Br. J. B. L., saying that he had heard that I had changed my views in regard to my religion. I began to think of what you had told me how it was rumored about that I had been preaching Spiritualism.

Now what was said of this was said at the house of Br. C——.

However, I went home and commenced reading the *Herald* and found, to my great astonishment, my name asserted there as a criminal; or as one that it was necessary to appoint a committee of three to attend to my case.

I also have been informed that it has gone to a mining settlement, a place where I used to preach, and I do not know how much farther it has gone. Now I am well known among them (the miners) as the "Mormon preacher," and I have no doubt but that they will rejoice and be exceeding glad; and no doubt, will say, "That old Mormon preacher has turned Spiritualist." This is not all, but my name has gone throughout the Church, and I will be estimated in the eyes of my brothers and sisters who know me as one not to be trusted.

Now brothers and sisters I want you to look at the sin of tattling, let this be a warning voice to all.

What I have said or done that has displeased God, or my Brothers or sisters, I ask your forgiveness for, and I also ask God to forgive me; and now let me say to you, have charity one for another; and if through misfortune you see a brother in the mire, do not first give him a push and continue to push until you have him in so that he hardly knows how to get out; but go to him in the spirit of love, as Br. T—— did to me, and you will do him good, and God will bless your acts. Let this be read in Conference, (meaning the District Conference to be held at Millersburg), and at the Branch at Millersburg and at the Prairie; and if you think it worthy you can send it to the office for publication. And let the brethren see that the Lord made Br. T—— an instrument in his hands of helping one unfortunate brother. Your brother in Christ,

J. B. HARRIS.

Of which Br. Terry writes as follows:

"To one not acquainted with the case there may be some points that cannot be understood. The brother was accused of

preaching Spiritualism, and takes this method to rectify the mistake. Your brother in love,
J. M. TERRY."

SHENANDOAH, Page Co., Iowa,
April 21, 1873.

Br. Joseph:

I write to inform the readers of the *Herald*, that I am still laboring for the cause of Zion. I preached three times yesterday at Camp Creek, Montgomery Co., Iowa, and baptized and confirmed two; and blessed one child. Six others expressed a desire to unite in the future. I think there will be a branch there soon, as there are now eight members. Yours in Christ,

J. R. BADHAM.

FONTANELLE, Adair Co., Iowa,
April 23, 1873.

Br. Joseph:

My heart is full, this morning, of thoughts occasioned by the understanding which the Lord has revealed in the books which have been given for the purpose of instructing this nation, and all others, of what is coming on the earth; yet they heed it not.

What a state of affairs our country has got into? How corrupt our Senate and Congress with many others of the states is found. What zeal and earnestness are found existing among the sects to return to former blessings or favors; surely it can again be said with equal propriety, they have a zeal of God, but it is without knowledge: can any man, or church, have the Holy Ghost, and refuse to read, or curse or condemn the Book of Mormon? Can any man or set of men acknowledge the Book of Mormon to be true; and do and practice that which the Book itself forbids and declares to be evil, and be a Saint, or Saints? Can any of the sectarians ever obtain the favors and blessings they were in possession of before, and at the time the Book of Mormon was found and put into circulation, 1829 and 30. Surely, the Lord is fulfilling His word on the religious and political world. He is withholding His Spirit from the churches, and

the wisdom of the wise of political circles is being confounded and brought to nought. Corruption, theft, lying and perjury, are clearly manifest in our governmental affairs. Divisions are found with the old Mother of Harlots, so that they are divided and are shedding the blood of one another, and her Daughters are much divided and finding fault with one another. And to me, it looks as though, the time is near when they will soon be engaged in the same ungodly work.

Mr. Beadle's book is directly calculated to prejudice the minds of all who are not well and properly posted on the doctrine of Christ, and his apostles, which is the doctrine of the Lord Jesus Christ, that has been restored to earth again, against us as a people. Those that have no acquaintance with us and of our doctrine will be led to believe that we are like himself; destitute of the love of truth or any virtue that belongs to the character of our Lord Jesus Christ. His aim is to expose the sins of the erring and the acts of the wicked who have been guilty of murder and the like; and to make it appear to all, that we are a set of ignoramuses that can be led by any man that covets and loves wickedness of all kinds, and that your father was an impostor from the start, or the beginning of the work; that our efforts are all used for this one purpose to sustain an unholy and wicked cause; that our object is to deceive our fellow beings in religious matter. But he will find out, some day, that it is a small part of virtue, or charity, to be always exposing the faults of men better than himself, or condemning the righteous with the wicked or unrighteous.

The *New York Sun* keeps me posted in the affairs of the world in general, and what is going on in our Nation, and the *Christian Cynosure* is doing a goodly work for the benefit of the Freemasons and other secret societies.

The Masons will soon have to possum or go into their holes, like the gophers and chipmunks, for their craft is now fully ex-

posed and known by all who can and dare to read their papers and books.

The *Herald* of 15th of April has failed to come which is a grief and regret to us. Please explain or send one soon, or both. Yours for the Doctrine of Christ and all who love Him,
BRIGGS ALDEN.

PLATTVILLE, ILL.,

April 16th, 1873.

Br. Joseph:

Wednesday morning, four o'clock.—Waking up quite early this morning, as I usually do; being in the spirit, meditating on the goodness of God, how he has smiled over me ever since the first stage of my existence, especially since my obedience to the gospel. Though unworthy as sometimes I am, yet thanks be to His holy name, he has always blessed me when bearing witness to his truth, or speaking in honor to his name, for which reason I will praise Him.

I wish to say to my brothers and sisters in the new and everlasting covenant of our God, that I ask forgiveness for my backwardness in this good cause; hoping that God will forgive me also, the Lord being my helper I shall try to improve upon the little talent given me. Never have I had such continual peace, such joy, such manifestations of His goodness since I became a member of the Church of Jesus Christ of Latter Day Saints, as I had for some few days before Conference and since. I never had such a strong desire to stay through Conference before, I was satisfied that there would be a good time; a time long to be remembered by His Saints.

May the God of heaven bless and keep His Saints is my prayer. Amen.

Your brother in Christ,

J. W. WILSEY.

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.

He that troubleth his own house shall inherit the wind.—Prov. 11 : 29.

Miscellaneous.

Conference Notice

The Michigan District Conference will be held at the Coldwater Branch, Branch Co., Michigan, on Saturday, 31st of May, and Sunday, 1st of June, 1873.

Parties coming to Coldwater by rail, will inquire for George and Bradford Corless, about four miles south-east of the city.

The Conference of the Kent and Elgin, Canada, District, will be held at the Zone Branch, about four miles from Bothwell, Ontario, on Saturday and Sunday, 14th and 15th of June, 1873.

E. C. BRIGGS,
Elder in Charge.

Notice, to Henry Love.

The above named, a member of the Plano, Illinois, Branch, is hereby notified to appear before a Court of Elders, at Plano, Illinois, at 2 P.M., on Wednesday, the 25th day of June, 1873, to answer to charges preferred against him; and he is also notified that in case he does not appear, proceedings will be taken as if he were present, and a verdict be rendered according to the evidences presented.

HENRY A. STEBBINS,
Pres. Northern Ill. District.

Notice, to George Hall.

At a meeting of the First Quorum of Elders, held in Plano, Illinois, April 12th, 1873, the Secretary read a statement from Elder A. W. Moffet, President of the Decatur District, Iowa, concerning an action taken against George Hall, a member of the Third Quorum of Elders, and as the officers of the First Quorum are to act officially until officers to said Third Quorum are chosen, the following was adopted:

“WHEREAS, Elder George Hall has been dealt with and suspended from the Church by the Little River, Iowa, Branch of the Church, for drunkenness and unchristian-like conduct, it is hereby

“Resolved, That the President of the First Quorum of Elders be authorized to silence said George Hall, and to demand his license, and that his name be stricken from the list of Elders enrolled as the Third Quorum.”

Said George Hall will therefore send his license to the Secretary, Henry A. Stebbins, Plano, Illinois; and he, and all oth-

ers, will take notice, that he is silenced from officiating as an Elder in the Church of Jesus Christ of Latter Day Saints.

ELIJAH BANTA, *President.*
HENRY A. STEBBINS, *Sec'y.*
First Quorum.

Plano, Ill., April 26, 1873.

INFORMATION of the whereabouts of G. W. Nuttall is wanted by Albert Woodin, at Asper, Livingston Co., Missouri.

MARRIED.

At the residence of the bride's father, in Snellings, Merced Co., California, March 17th, 1873, by Judge Talbot, Mr. H. L. JONES to Sr. CAROLINE MONKHAM.

[Thanks for the dollar accompanying notice.]—Ed.

DIED.

At Dennisport, Massachusetts, April 7th, 1873, JAMES H. ELDREDGE, aged 76 years.

Father Eldredge was born in Chatham, Barnstable Co., Mass., in 1797. He followed the seas from youth through the strength of manhood, acting efficiently as a ship master for a portion of the time. He was numbered among the pioneers of the Latter Day Work in Dennisport, having been baptized and united with the first organization of the Church in that place about twenty-seven years since. With the faithful few he mourned the desolations of Zion in the apostasy and rejection of the Church, and earnestly watched for the dawning of the promised day of her redemption. With joyful heart he heard the sound of the Reorganization, and wrote for the Elders, who came and re-baptizing him with others, re-established the Branch in Dennisport; in which, being then ordained a priest, he continued to serve faithfully in his calling until the day of his departure.

His doors were ever open, and his hospitalities were the ready fruits of a generous heart, with fraternal love toward every true follower of Christ. His integrity was unquestionable, and his life exemplary in both temporal and spiritual things. His counsels were given in meekness, wisdom and love, for the profit of many.

He suffered much near his departure, but never murmured, wishing only, "The will of the Lord be done." He had no fear of death; his pain departed, and he rested in a peaceful sleep and thus breathed out the closing hours of his probation.

Yea, blessed are they who have died in the Lord,
Henceforth from their labors they rest;
The fields they have sown shall be watered of God,
And their fruits shall appear with the blest.

C. N. B.

Addresses.

T. R. Davis, *Bryant, Fulton co., Ill.*
J. C. Clapp, *Farmington Graves Co., Ky.*
T. W. Smith, *care Box 50, Plano, Kendall Co., Ill.*
Josiah Ellis, *8 Western Avenue, Alleghany City, Pa.*
David H. Smith, *care Box 50, Plano, Kendall Co., Ill.*
A. H. Smith, *Nauvoo, Hancock Co., Ill.*
Isaac Sheen, *box 165, Plano, Kendall Co., Ill.*
R. C. Elwin, *Nebraska City, Neb.*
Peter B. Cain, *Nevilsville, Morgan Co., Ill.*
John T. Davies, *368 Cardiff-street, Aberaman, near Aberdare, Wales.*
C. N. Brown, *No. 12, Fmrd-st., Providence, R. I.*

[For the Herald.]

BEFORE BAPTISM.

Our good Father, and all glorious God:

Our light, our life, and source of every good;
Before thy throne we humbly bend in prayer,
That thou wilt never cease thy tender care.

Thy scatter'd flock on earth, the faithful few,
Are constant praying for thy grace anew:
Let thy good Spirit once again descend,
With our weak faith new life and fire to blend.

Thy voice has promised, and we long to feel
That quickening influence o'er our spirits steal:
We would receive the pentecostal shower,
A full endowment of thy spirit's power.

If we are worthy, Lord, do not withhold
A gift so rare and purchaseless with gold.

If we are faithless, oh! unvail our sight,
And show the way to make our garments white.

THOS. MANWARING.

Selections.

THE POPE'S ILLNESS.

Arrangements for the Election of the New Pontiff---Curious Precautions.

I am informed that while it is probable we shall hear of the death of the Pope in a short time, the news of that event arrive simultaneously with the announcement that the new Pope has been elected. Everything has been arranged to this end under the special direction of Pius IX. You understand why this is considered necessary. Should the Pope expire to-day or next week, and should the fact be known, the Governments of Italy, Germany, and perhaps Austria, would seek at once to interfere in the election of his successor. Nay, in the opinion of some people, the Italian Government would use force to prevent the assembling of the conclave immediately, and would seek to postpone the election of the new Pontiff until it had time to either set up an anti-Pope by a pretended plebiscite of the inhabitants of Rome, or had thrown elements of discord among the College of Cardinals. One of the schemes attributed to the Italian Government which is believed by all those inside the Vatican to be capable of every villainy, is this: The College of Cardinals when full is composed of seventy members. There are now only forty-four—or rather forty-six, two being reserved *in petto*—and the Italian Government, it is said, if they get a chance, will declare that the election of a Pope by this small number of Cardinals

what is going on within. All the Cardinals—with a single exception—are now in the Vatican; and a chapel has been prepared as the place for the holding of the conclave, which formerly assembled in the now confiscated Quirinal. Even the contingency of an attempt on the part of the Italian Government to force their way into the Vatican in order to learn the fact of the Pope's death, has been thought of and provided against.

The Pope still retains in the Vatican some 400 soldiers, picked men from his famous guard; they can and will make a stout resistance to any force which the Government can send against the Vatican with instructions short of making a breach with artillery; and, at the very least, the resistance they will offer to a forcible entrance will gain time enough to enable the conclave to do all its work. There could be no justification for an attempt on the part of the Government to invade the Vatican; they have promised, over and over again, to hold that sacred to the Pope; and it is improbable, though not impossible, that they would attempt an act of violence which would stir all Catholic Europe and America to madness against them.

Some private dispatches from the Vatican arrived here last night. Necessarily, they came in cipher. I believe they were ostensibly sent by a banker in Rome to his correspondent in London, and referred, apparently, only to money matters. But they were really messages from those nearest the Pope to their friends here and in Dublin. I am able to say that one fact was stated with great clearness in these messages. The condition of the Pope had grown very serious; he was far more dangerously ill than had been thus far supposed. He was suffering from a very severe attack of rheumatic fever; his legs were ulcerated, and gave him great pain; for the last two nights he had been unable to sleep without the aid of powerful opiates. He was bearing his sufferings, which at times were extremely acute, with great patience and with wonderful cheerfulness. But on the 13th of next month, if he lives until then, he will be 82 years old, and a man of that age cannot long endure these pains. Should he die, I have no doubt that the plan upon which he has decided for the election of his successor will be carried out to the letter; we shall hear simultaneously of the death of the Pope and the election of the Pope. The cry will be, "The Pope is dead! Long live the Pope!" But then will probably follow scenes in Rome that have not yet

would be illegal and void. This is an absurd claim to set up, for there are plenty of precedents against it, but it is believed in the Vatican that nothing is too absurd for the Italian Government if it can aid in their scheme of totally overthrowing the Papacy by preventing the election of a Pope or of controlling the Cardinals so as to force them to choose a Pope who will make friends with the Government and consent to be their servant. Be all this as it may, however, I believe that it has been determined to keep the death of the Pope a secret until the conclave has been held and his successor has been chosen. This can easily be done. The Vatican is such an immense place—a city, almost, by itself—and it is so well guarded from intrusion from without and from unauthorized egress from within, that it will be perfectly easy to prevent any one outside its walls from the slightest knowledge of been witnessed there, and unless the Government is stronger than it seems to be the red mob may succeed in wreaking their vengeance in a terrible manner. At all events, Rome for the next few weeks promises to be once more the most interesting spot on earth.

In addition to the bronchitic affection under which the Pope has suffered for some time and his present attack of rheumatic fever, he has suffered for many years from a varicose ulcer in the leg, the temporary closing up of which is followed by epileptoid seizures of a very exhausting kind, while its re-opening, whether spontaneous or artificial, procures exemption from these seizures. This safety-valve, however, is said to have at last failed him, the cerebral congestia caused by the paroxysms of coughing sufficing of itself to induce an epileptoid attack in spite of the ulcer's remaining open. What medical advice His Holiness has called in besides that of his veteran physician and confidant Dr. Viale Prela, I have not ascertained. Dr. Pantaleoni, the leading Italian practitioner in Rome, is an old enemy of the Vatican, and, indeed, owes his presence in the Eternal City to that of King Victor Emmanuel.—*London Correspondence of New York World.*

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH.

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SUPPLEMENT TO THE TRUE LATTER DAY SAINTS' HERALD.

Vol. 20.

PLANO, ILL., MAY 1, 1873.

No. 9.

MINUTES OF THE General Annual Conference.

The Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, convened at the Saints' Meeting-house, Plano, Kendall Co., Illinois, at 10 A.M., April 6, 1873.

Conference was called to order by President Joseph Smith, and Elders Wm. H. Kelley, Duncan Campbell, and Alexander H. Smith, were appointed Secretary, and Clerks of Conference.

Meeting was opened by singing; after which prayer was offered by Elder E. C. Briggs.

The President announced, that as this was the Sabbath, business matters would be deferred until Monday, and the day be devoted to preaching the word.

On motion, President Joseph Smith was requested to address the Conference in the forenoon. He spoke effectively from the words, "What is Truth."

Benediction, by Elder Wm. H. Kelley.

AFTERNOON SESSION.

Services commenced by singing the 169th hymn; prayer was offered by President Joseph Smith.

Elders W. W. Blair and R. Holt were then given charge of the meeting, and Brn. Nathaniel Tinkham, Ira Mack, Elisha G. Culver, and Sisters Alice Wilson and J. O. Barnes, who

were baptized in the morning by President Joseph Smith, were confirmed, under the hands of Elders E. C. Briggs and Wm. H. Kelley.

The Sacrament was then administered, and the remainder of the session was spent in a social way; many bearing strong testimony to the truth of the gospel, and the knowledge given them by obedience to the truth. The solemnity of the Spirit rested upon the assembly, and joy gladdened the hearts of the Saints.

EVENING SESSION.

Elder Josiah Ells led in prayer; after which Elder Jason W. Briggs addressed the Conference, from the text, "And the Truth shall make you free," in connection with, "Thy word is Truth."

On motion, Conference adjourned until Monday, April 7th, 9 A.M.

MONDAY, APRIL 7TH.

MORNING SESSION.

On motion, President Joseph Smith was appointed President of Conference.

Services opened by singing; prayer by the President.

It being necessary for the President to be absent, Elder W. W. Blair was called to the chair.

The minutes of the Semi-Annual Conference of 1872 were then read by the Secretary, and accepted by motion. It was then

Resolved, That no one be permitted to speak more than once on the same subject; until all others, who may desire, shall have spoken.

DISTRICT REPORTS WERE THEN READ.

The Pottawattomie District, reported by letter, as follows:—

“Seven Branches, viz: Council Bluffs, Crescent City, North Pigeon, Boomer, Wheeler's Grove, Eight Mile Grove, and Union. Officials, 1 High Priest, 5 of the Seventy, 44 Elders, 8 Priests, 9 Teachers, 7 Deacons, and 225 members; total 349.

“Since last report 6 have been baptized, 21 received by letter, 1 removed by letter, 6 cut off, 6 died, 2 marriages, and 9 children blessed. Fifty are scattered in the district. James Caffal, President; Frederick Hansen, Secretary.”

Decatur District, reported by letter:

“Three Branches, viz: Little River, 74 members, Lamoni 55, and Leon 15; 6 have been added by baptism to the Leon Branch since last report. There are in Ringgold Co., near Mt. Ayr, six members not organized into a branch; also six at Chariton, Lucas Co. About twenty members are scattered over the district not identified with any branch; total members in District 164.

“The district is in good condition. More calls for preaching than can be filled by the few laborers in the District. Some influential men are taking a bold stand against the work, and they must be met by an able elder. A. W. Moffet, President of District.”

Fremont District, reported by letter:—

“There are 13 Branches in the District, five having been added by the annexation of the Southern Nebraska District, since last report, with an aggregate membership of 432, including 3 High Priests, 2 of the Seventy, 47 Elders, 15 Priests, 14 Teachers and 8 Deacons. The general condition of the District is tolerably good. Wm. Redfield, President; Wm. Leeka, Clerk.”

Alabama and Florida District, reported by letter:—

“Ten branches comprising a membership of about 375.

“Some of the branches are rather inactive; but the majority of them are in a working condition, and making some progress. About seventy have been added to numbers within the past year; and the prospects are fair for others to unite with us. Since last report about fifteen have been disfellowshipped; one of them an elder.

“There are eighteen elders in the District; two of them having been ordained

during the past year. There is but little preaching done, compared with what there should be with the number of elders in it; but there is more of an active spirit among them now than there has been hitherto. I think, if some one can be sent from the Conference to take charge of affairs and labor with us, that good will result from it; for members will receive counsel from one from abroad sooner than from those raised among them, and they are more willing to help such. L. F. West, President of District.”

St. Louis District, reported by letter:—

“Eight Branches, with a membership of 442; including 3 High Priests, 38 Elders, 12 Priests, 14 Teachers, and 6 Deacons. It has 5 Sunday-Schools, with a membership of over 200 scholars. The spiritual condition is fair, much better of late than usual; although there has been no increase to our numbers for some time past. Wm. H. Hazzledine, President of District.”

South-West Missouri and South-East Kansas, reported by letter:—

“Twenty-five Elders, very few of whom are engaged in the ministry, 7 Priests, and a total membership, as far as known, of 228. Added by baptism since last report 12.

“The District is not in as good a condition as formerly; but prospects are better for the future. B. V. Springer, President of District.”

Northern Illinois District, reported by letter:—

“Twelve Branches, and a total membership of 522; of which number 86 are church officials; there being 1 of the First Presidency, 1 Presiding Bishop, 2 Apostles, 9 High Priests, 6 of the Quorum of Seventy, 40 Elders, 12 Priests, 9 Teachers, and 6 Deacons. Within the past year 20 have been added by baptism, and 14 by letter; or a total of 34; while there has been a loss within the same time of 33, by letter of removal, 4 by expulsion, and 5 by death, being a total loss of 42.

“The District is in fair condition; although there is not a general amount of zeal manifested, nor a great degree of warmth, neither is there much preaching of the word outside of branches, except by district appointment. The presiding officer has endeavored to be active and diligent, and as constant as other duties permitted, and during the past year had traveled over two thousand miles in the District. Presidents of Branches are doing

what they can, and there is little or no actual trouble in any portion, and a majority of the saints seem to have a clearer conception of duty, as saints, and to desire to take a firmer hold on eternal life.

"The labors of Elders John H. Hansen, of Iowa, have it is believed, been productive of much good. He has labored diligently for most of the past year in the District, and may be continued acceptably if it be pleasing to himself and the present general assembly of the church. Henry A. Stebbins, President; Valentine White, Clerk of District."

Galland's Grove District, reported by letter:—

"Membership 392. Increase within the year of about 40. Some of the branches have increased in faith and good works, others are making but little progress; but the work is on a firmer footing than it ever has been in this part of Iowa. Many of our young Elders have taken hold of the work in earnest, and much good is being done. Thomas Dobson, President."

Eastern Nebraska, reported by letter:—

"Three Branches, consisting of 110 members, including officers. The most of the members are trying to do their duty. I am sorry to say that the most of the troubles are with the elders. I have not visited in the District much, but I have been trying to impress on the minds of the Saints the necessity of taking the church publications, especially the *Herald*. Some now take it, others promise to send for it. M. Ballinger, President."

The minutes of the Central Nebraska District Conference were not accepted as a report of District.

Pittsfield, Illinois, District, reported by letter:—

"Two organized branches, the Pittsfield and New Canton; the Pittsfield branch numbering 21 members, including, 3 Elders and 1 Priest; and the New Canton numbering 12 members, including 1 Seventy and 2 Elders; 1 died. There are scattered in the District some 22 members, making a total numerical strength of 55. C. Mills, President of District."

The String Prairie and Nauvoo District, reported by letter:—

"Ten Branches, viz: Olive, Keokuk, String Prairie, Burlington, (American), and Burlington, (German), Croton, Farmington, Rock Creek, Montrose, and Vin-

cennes. Officials, 2 High Priests, 4 of the Seventy, 31 Elders, 8 Priests, 9 Teachers, 5 Deacons, and 254 members; total 313. Branch officers 28, district conferences 7, general conferences 2, total officers 45; 13 baptized, total numerical gain 28. Removal by Certificate 28, died 7, disfellowshipped 1, total numerical loss 37; 2 ordained, official gain 5, official loss 8, confirmations 13, marriages 2, children blessed 14. John H. Lake, President of District."

The Kewanee, Illinois, District, reported by letter:—

"Nine Branches, viz: Millersburg, Kewanee, Bryant, Buffalo Prairie, Illinois; Butternut Grove, and Davenport, Iowa; Henderson Grove, Princeville, and Victoria, Illinois. Officials, 2 High Priests, 1 Seventy, 42 Elders, 13 Priests, 9 Teachers, 7 Deacons, and 295 members; total 368. Baptized 17, received by vote 1, by Certificate 9, otherwise 2, total 29. Decrease, by Certificate 6, excommunicated 2, died 2, loss otherwise 25, total decrease 35, confirmations 17, marriages 1, children blessed 12. Number last report 374, increase 29, aggregate 403. Decrease since last report 35. Total numerical strength 368. Buffalo and Jackson, Iowa, have not reported since 1871. They then contained 31 members. Canton, Illinois, has not reported since 1870. Supposed to be disorganized. Wilton Branch reported in 1872, 14 members. H. C. Bronson, President; E. Stafford, Clerk of District.

On motion of Elder J. Ells,—

Resolved, That a committee of five be selected to examine the business to be brought before conference.

Pending the consideration of this resolution Conference adjourned, until 2 P.M.

Benediction by the President.

AFTERNOON SESSION.

2 P.M.—Opened by singing 162d hymn. Prayer by Elder A. M. Wilsey.

The resolution pending at the forenoon adjournment was taken up, and after being discussed, was lost.

REPORT OF DISTRICTS, CONTINUED.

The Pittsfield District report, by Elder C. Mills, by letter, was objected to by Elder I. Sheen, on the ground that there was nothing in the report show-

ing that it had been officially made.

On motion of Elders John H. Lake and S. H. Gurley, the report was received.

The report of the South-Eastern Illinois District was read, as made by Elder G. H. Hilliard, in person, from conference minutes of 1873, as follows:

"Six Branches. Five Branches report a membership of 125, including 23 officials. One Branch not reported. G. H. Hilliard, President of District."

The report was objected to by Elder T. P. Green on various grounds.

On motion, it was

Resolved, That a committee of three be appointed to examine the nature of the objections to said report.

Amended, on motion of Elder Isaac Sheen,—

That said committee consist of three High Priests.

The resolution so amended was passed.

The President appointed Elders Edwin Cadwell, E. Robinson, and George Blakeslee, as said committee.

REPORTS OF PRESIDENTS OF DISTRICTS, IN PERSON.

Elder *George H. Hilliard* reported the South-Eastern Illinois District not in as good spiritual condition as he could wish; yet that there was a fair prospect for a better state of things to be brought about in the District. That the work bid fair to stand upon higher ground. This was corroborated by Elder T. P. Green.

Elder *H. C. Bronson*, of Kewanee District, reported an increase of one branch in the district. Some difficulties existed, but prospects bid fair for a settlement. The territory was too large for the few laborers there.

Elder *John H. Lake* reported the String Prairie and Nauvoo District. He had been blessed in laboring in the district. Calls for preaching were very numerous. If circumstances would permit he could preach every day in the week. Members of the district are not as lively as he could wish, a lethargy

seems to rest upon some. He desired to do all he could in the ministry, as he had done in years previous. Did not know but he had really done more some times than was required under his circumstances.

Elder *H. A. Stebbins* reported the Northern Illinois District. There were good opportunities for preaching in the district. He had been assisted in the district by Br. C. Williams, and various brethren who attended the Two Days' Meetings. There is a probability of organizing a branch at Savannah, on the Mississippi river. If continued in the district he will still do all he can.

Elder *John Gilbert*, by request of the President of the District, reported the condition of the work in the Massachusetts District. It extends over three States, contains six Branches, viz.: the Fall River, Boston, Providence, Rhode Island, Dennisport and West Brewster. If there was some one to travel and keep up the interest in the district, much more good might be done. Drunkenness and fishing on the Sabbath have been the besetting sins of some of the brethren. Many good, live saints are in the district. The President of the District desires some one sent from this Conference to labor in the district.

MISSIONS, REPORTED IN PERSON.

Elder *Josiah Ells* reported his labors in Utah. He volunteered to assist in the mission. Brn. D. H. Smith and A. D. Boren had been appointed before him. When he arrived in Utah he found that the work performed by Elders Blair and Brand had suffered somewhat; because of the scattered condition of the members, and the want of an efficient laborer with them. Their unity of action and strength were somewhat impaired, as they were organized into three branches, and he found it necessary to dissolve the organization and unite them all into one branch. There were no houses to hold meetings in, except those offered by outsiders. After the brethren began to wake up

to their duties, they rented the Institute for the purpose of holding meetings. They proposed building a Meeting-house, but little had been done towards it as yet. Assistance was proffered them by several merchants when the work should begin. There are many there who would like to be out of polygamy if they could get out. Many are dissatisfied and believe that there will be a break up there, at no very distant day. He did not accomplish any very great results, and did not expect to when he went there. He did not baptize many, yet some are ready to be baptized now. Many will yet accept the truth there, and many become sceptics. There are a great many good and honest people in that country.

Elder *D. H. Smith* reported his mission to Utah. He corroborated the report of Br. Ells. He baptized thirteen while there. Some professed great love for the sons of Joseph, but wished them to adopt their peculiar platform. He had met with much kindness while there, and a good deal of trial.

By request, Br. *George Adams* reported the condition of affairs in California. The general feeling of the world was indifferent so far as religion was concerned. The population was made up principally of an adventurous and speculating class. They think as well of us as of any class of worshipers. The brethren are doing the best they can.

Elder *D. P. Young*, by request, also spoke of the work in California, confirming Bro. Adams' statement, and adding that there were many good saints in that country; and that they wish some one sent from this Conference to labor there.

Elder *E. C. Briggs* reported the Michigan and Canada Mission. In Michigan there are 7 branches, 172 members, 13 Elders, 2 Priests, 2 Teachers and 1 High Priest. The people in this district are earnestly inquiring the way of life. As many as fifty or sixty

who have not united with the church have expressed themselves in faith with us. The honorable men of the world who belong to no church, have been the first and principal ones to aid us in our mission. People of other persuasions have called upon their ministers to stand by that which they had formerly taught them, or they would be necessitated to renounce their faith. Houses are offered to preach in, and lodgings tendered for stopping. The Saints are alive in the work. Might have baptized many more, but believe it wisest to see that people are thoroughly indoctrinated in the faith ere they are baptized. Some of the ablest ministers we have had have been Priests; and he believed a Priest, by virtue of his calling, can be just as able and efficient a minister as any in the church, and present the gospel with as much power and telling effect as either Apostle, Prophet or Elder.

In February, he attended a conference in Canada; and while there visited six branches. There are many good live members there. Some difficulties have occurred, and darkness has obtained, and there needs an able and live ministry engaged there, or we will lose much prestige.

Elder *W. H. Kelley* reported. He received a mission from the Annual Conference of 1870 to labor in Minnesota, Michigan and Indiana. He visited Minnesota in May, of 1870, and preached in that State until December. There is a fine field of labor there, and a number of good Saints. They have written and desire an elder sent from this Conference to visit them, and they ought to have one. In 1871 he was engaged principally in Southern Indiana. There is quite an interest to hear manifest in many places, in that section of country, and many praiseworthy Saints. The greater part of 1872 and until the present of 1873, he spent in Canada and Michigan, in conjunction with Br. E. C. Briggs. There is a

good people there, and he enjoyed his mission.

Elder *Thomas W. Smith*, as President of the Southern Mission, reported:—I left Plano, for the South, about the 1st of December, 1870. Stopped in Southern Indiana till February 1st, 1871, preached a number of times and baptized 7 persons; ordained 1 Elder. Reached Evening Star Branch, Alabama, on Feb. 4th, 1871. Have preached in a number of places in Alabama and Florida, and baptized 83, organized 3 Branches, ordained 3 Elders, 2 Priests, 3 Teachers and 1 Deacon. Left for Texas, January 8th, 1873. Baptized 9 at Bandera, Bandera Co., Texas, ordained 1 Elder, 1 Teacher, 1 Deacon, and organized a branch of 22 members. Many of these members had been followers of Lyman Wight; but were baptized in 1865, by Elder Hugh Lytle. I left Texas on the 3rd of March; reached Columbus Branch, Kansas, on the 6th of March; preached there and at Cow Creek Branch, and at Galesburg, Mo. Baptized four at Galesburg. Arrived at Plano, on the 2nd of April, after an absence of two years and five months. Have preached in all, since I left Plano, in 1870, about 500 discourses, baptized 103, organized 4 branches, ordained 5 Elders, 2 Priests, 4 Teachers, and 2 Deacons. Have been greatly blessed of the Spirit. Received some persecution, and passed through some deep afflictions; but the Lord gave grace to endure. I expect such things in all places. My time and weak abilities and unprofitable life are the Lord's. I am willing to labor when and where the Lord by his Spirit may direct. I hope for a continuation of the love and confidence of my brethren, especially those under whose direction I have labored.

Elder *J. C. Clapp* reported. He was appointed at the Semi-Annual Conference, to visit Leon and Decatur City, Iowa, and Kentucky. Visited the two former places, and did some

good. In October, he started for Kentucky, by way of St. Louis. In Kentucky, some of the people received him; some did not. He had preached seventy-nine times, distributed five hundred tracts, and held one discussion, lasting four days. After the discussion, the Campbellites closed their church against him; but the people opened their houses. Several had tendered aid to build a meeting-house there. He promised to return. Great good will evidently be done there.

Elder *John H. Hansen* reported. He had preached some fifty or sixty times during the winter, in Wisconsin. Met some opposition at first. Held a discussion with an Adventist, lasting four nights. Good to the cause was effected by it.

Elder *N. Stamm* reported. He received a mission from last fall Conference. Had preached in Des Moines; and twelve miles from there he had preached five times to large congregations. Visited Newton and Pella. Preached in the house of friends in the latter place, and thinks some will unite with the church. Was very much blessed in preaching three discourses near Pella. Had preached in Dutch and English eighty sermons.

On motion, Elder Alexander H. Smith was requested to address the conference in the evening.

Benediction by the President.

EVENING SESSION.

7 P.M.—Preaching by Elder A. H. Smith, upon the Evidences manifest of God's Power and Love.

Benediction by Elder Henry A. Stebbins.

TUESDAY, APRIL 8TH.

MORNING SESSION.

MISSION REPORTS, RESUMED.

Elder *C. G. Lanphear*, reported labor in Indiana, and occasionally in his branch. Remained at Fox River until the 20th of June. From that time he had labored in Indiana til

September, and thinks that good will result. Baptized but two while there; but believes that there are others who will be brought into the work. Considerable prejudice exists among the people, but withal a desire to know the truth. He had started for Iowa, but while on the way, cold weather set in, and he deemed it prudent not to proceed. Found his health failing, but would do all that circumstances would permit for the good of the work.

Elder *E. C. Briggs* made a brief explanation of some remarks made by him yesterday.

The minutes of yesterday's session were read by Secretary.

Correction was made in Utah Mission report, by Brn. Blair and Ells; and the minutes were approved with the corrections.

MISSIONS, CONTINUED.

Elder *F. Reynolds*, reported preaching in some new places. He did not succeed as well in some places as desired, on account of revival meetings among the sects. Had visited Bonaparte, White Oak, Mt. Sterling and Pulaski, in Iowa. The preparing of a place of worship, both for the opening of the gospel and assembling the Saints, had occupied much of his time for some time past. He had the assurance that his labors in that region of country will be rewarded. Recently his feelings were changing in regard to his locality of labor. He desired to do the greatest possible amount of good.

COMMITTEE REPORTS.

The committee appointed to examine the nature of the objections against receiving the report of the South-Eastern Illinois District, reported as follows:

"We recommend that a committee be appointed to go into that District, and make a full investigation of the difficulties existing between Br. T. P. Green and other members of the church.

"And your committee ask to be released. All of which is respectfully submitted,

EDWIN CADWELL,
G. A. BLAKESLEE, } Com.
E. ROBINSON."

On motion of Elder John H. Lake, the report was received, and the committee discharged.

LETTERS READ.

"Binghamton, Outagamie Co., Wis.,
"April 2, 1873.

"*Brother Joseph*:—The work of the Lord is still moving slowly onward here. Four more were added to the church by baptism here. Two of them came some twenty miles to be baptized.

"The brethren here would like to be included in some district, so that we could report ourselves in proper form. Our branch here numbers over fifty members, and is known by the name of Wolf River Branch, of the Church of Jesus Christ of Latter Day Saints. Gilbert Watson is President, and Peter Harris, clerk.

"The names of the members of this branch have never been duly reported to the General Church Recorder, for the reason that we have not the proper blanks. Statistical blanks, as we understand them, were for branches to report to districts, and being in no district we could not report to any.

"We want to be recognized as part of the body, and would like to know what we must do to be so recognized. Yours in Christ,
GILBERT WATSON."

Br. C. F. Burrows, wrote from Crystal Lake, Minnesota:—

"That they desired an elder sent from this Conference into that State, as it had been some time since an active elder, in the work, had been there.

"If Br. Wm. H. Kelley, would come from the Conference, they would pay his fare; and if he could not come, they would do the same by any other good elder."

Br. J. T. Shields, of Wisconsin, wrote concerning the situation of the Saints there, as follows:—

"Br. Spaulding came up here and baptized eighteen, and they prospered well for a while, until our leaders proved false.

"We are in a bad situation. They tried to lead us off on Advent doctrine. I thought it best to write to you and perhaps you could send us a man that could right up our church."

Report of Elder M. H. Forscutt, on Tune Book, was read:—

"President and Brethren in Conference assembled:—Being on a mission, I have not been able to do but little towards the work you assigned me as one of your Com-

mittee on Music, but trusting that some of the other members may have made a report, I herewith submit report of Tunes by me selected.

"Long Metre.—Hebron, Uxbridge, Hursley, Zephyr, Fordingbridge, Abbotsford, Owestry, Magdalen, Evening Hymn, Stonefield, Duke Street, Rest, Rockingham, Luton, Widdop, Wareham, Peters, Broadway, Old Hundred, Denmark, Compassion, Execution, Ambrose, Portugal, Creation, Darwin, Windham, Justification, Winchester, Resignation, (for hymn 145.)

"Common Metre.—Arabia, Bedford, Cumberland, Hensbury, Elizabethtown, Prestwich, Winchester Old, Immanuel, Fulton, Wainwright (D.), Carr's Lane, Warwick, Nativity, Arlington, Miles Lane, Stephens, Irish, Asaph, Royal Palace, Mark, Fulbert, Matthers (D.), Manchester, Revelation, Dundee, Coronation, Hayden, New York, Belmont, Harmonia, Columbia, Southwell, Voyage.

"Short Metre.—Shirland, Sarah, Falcon Street, Sutton, Cranbrook, Reuben, Ephraim, Picton, Whitefield, Lonsdale, Affection, Westminster, Harrison, Harborough, Pelham (D.)

"6s.—Wish, 6s D. Sympathy.

"6s & 4s.—America, Bethany.

"P. M.—(No. 891) Indian Air, Paradise.

"6s & 5s.—Fallowfield, Mountain Glory.

"2-6s & 8s.—Departure.

"4-6s & 2-8s.—Burnham, Ascension, Darwell.

"7s.—Adron, Pascal, Helens, Triumph.

"6-7s.—Austin, Privilege.

"7s D.—Spanish Chant, Martyn.

"7s & 6s.—Barden.

"7s & 6s D.—Webb, Missionary, Ewing.

"6-8s.—Eaton, Sovereignty, Plymouth Rock.

"8, 6, 8, 8, 6s.—Peace.

"3-8s & 6s.—Leeds, Satisfaction.

"Anthem.—(Hymn 388) Pope's Ode.

"P. M.—(Hymns 1099 and 960) Miriam.

"Hymn 1094, Memory

" 1117, Israel.

" 1072, Come Away.

" 1063, By and by.

" 1016, Home again.

" 981, Resurrection.

" 963, Gather at the River.

" 951, This is my Rest.

" 946, Israel is Free.

" 942, March to Zion.

" 903, Fondly thine own.

" 895, Know each other.

" 866, Gone to the grave.

" 854, When I am gone.

"Hymn 848, 839, A home in heaven.

" 843, 840, Joyfully.

"Not being able to attend to this matter properly while on my mission, if the other members of the Committee are waiting on my selection and assistance, it would be better to release me; but if I am still sustained, I will do what I can to forward the good work."

On motion of Elder T. W. Smith and H. C. Bronson, the report was received and the committee continued.

A letter was received from Sr. Isabella Butterworth, written at Dowville, Crawford Co., Iowa, asking the prayers of the Saints in behalf of her afflicted mother.

A request, with reference to Elders' Quorums in England, was presented, which reads as follows:—

"The brethren in England feel that they are left out in the cold with respect to quorum organization, and have inquired, whether or not, they could either be united with a quorum in America, or have a quorum organization here. I name their wish, and if you choose to grant it, I submit a preamble and resolution for your consideration.

MARK H. FORSCUTT."

"WHEREAS, the Elders of the European Mission are entitled to equal privileges with the Elders in America, be it, and it is hereby

"Resolved, That an Elders' Quorum to be known as the Fourth Elders' Quorum of the Reorganized Church of Jesus Christ of Latter Day Saints, be organized in the European Mission, under the direction of the Presidency of that mission, of such Elders as may be recommended by the District Conferences to be enrolled as members thereof. Be it also

"Resolved, That when such quorum shall meet for organization, and the officers shall have been elected, the President of the European Mission, with the aid of such ordained quorum officers as may be convenient, shall ordain the members who may be elected to the offices of President and Counselor of said fourth quorum to the Presidency and Counselorship thereof."

A letter asking that Alexander H. Smith be sent on a mission to California, was deferred until the subject of the Utah Mission should be taken up for consideration.

A letter from Daniel B. Rasey was referred to Quorum.

A letter concerning Union Pacific Railroad was presented.

Requests of Canada Saints respecting the races and Bishop for Canada, were presented.

A resolution respecting a Publishing House being established in England, was placed on file with the miscellaneous business.

Resolutions presented by Elder I. Sheen, was filed with the miscellaneous business.

On motion of Elders T. W. Smith and J. H. Lake, the President was authorized to make appointments for the preaching meetings during the session.

The report of the Committee in the matter of petition in the case of the Princeville Saints against John Shippy was presented and read.

State of Illinois, }
Kendall County. } s.s.

In Ecclesiastical Court before:
Committee

Joseph Smith, Pres. of Church.

Israel L. Rogers, Bishop of Church.

Elijah Banta, Pres. Elders' Quorum.

CHURCH OF JESUS CHRIST

versus

JOHN SHIPPY,

In a matter of petition, from H. C. Bronson, and others, dated April 6th, 1872, referred to committee, by April Conference of 1872, in session at St. Louis, Mo.

We, Joseph Smith, of the First Presidency; Israel L. Rogers, Bishop; and Elijah Banta, President of the First Quorum of Elders, of the Reorganized Church of Jesus Christ of Latter Day Saints, having been appointed by the April Conference of the Church, held at St. Louis, Mo., April 6th to 13th, 1872, as a committee to which was referred a petition from H. C. Bronson, and others, Princeville and Victoria, Ill. Branches of said church, requesting reconsider-

ation of the matters connected with the cutting off, and subsequent readmission of one John Shippy by baptism, administered by direction of a District Conference, held in the Kent and Elgin, Canada District, on October 2nd, 1869, which baptism was enquired into at the April Conference of 1870; upon which inquiry certain restitution was required of said Shippy, his action as a minister being suspended until such restitution was made or attempted to be made by him; do find:—

That about May 15th, 1870, certain letters were written by said Shippy to the parties signing such referred Petition, attempting to make restitution, as required by said Conference of 1870; and that said Shippy, thereupon supposing that such attempt to make such restitution was, or should have been accepted as satisfactory, considered himself free to act as a minister, and did so act; that at the April Conference of 1871, the Quorum of Elders found said John Shippy guilty of a contempt of Conference, by so acting as a minister, and the Conference, upon such report being made to it, silenced said John Shippy until a General Conference should determine otherwise; that at the Semi-Annual Conference, held at Council Bluffs, Iowa, September 20th to 24th, 1871, the matter of silencing said John Shippy being again considered; and it appearing that said John Shippy had apologized for said contempt, and had also respected the act of Conference silencing him; and that the brethren of the church where said John Shippy resides, certified to his late good conduct; whereupon, the license of said John Shippy was restored to him. Against this action said H. C. Bronson, and others, petitioners, protest, asking that they be permitted to be the judges whether or not said John Shippy has made sufficient restitution.

Now, therefore, we your Committee, beg leave, and do report the following:

1st. That the acts of the Canada

Conference by which said John Shippy was baptized and ordained an elder in the church subsequent to his expulsion therefrom, were unwise; but that being legal acts, they cannot safely be set aside by the church in general assembly.

2nd. That said John Shippy, in pursuance of the act of the April Conference of 1870, did attempt to make restitution, and did write certain letters to the parties aggrieved, and who have signed the petition referred to your Committee, he having previously made public confession by letter, to-wit; August 26th, 1869, *Herald*, September, 1869; that said letters from said John Shippy to said parties aggrieved, though not sufficiently explicit as to time, place and character of offence in confession, were evidently an attempt in good faith to confess wrong doing and ask forgiveness.

3rd. That your Committee are of the opinion, that the church can not in strict justice, make demands for further restitution from said John Shippy; and that the church can not demand that your said petitioners shall accept said letters as fully satisfactory, and fully forgive said John Shippy; but that in mercy, and by reason of the uncertain propriety of making further demands, they may accord to him a general amnesty during his good behavior.

4th. That it is the opinion of your Committee, that there is no course of action now open to the church, which will give *entire satisfaction to all the parties to*, and acquainted with the transaction, in Canada and Illinois. We, therefore, recommend that the Conference request your petitioners, H. C. Bronson, and others, to accept the reconciliation offered by said John Shippy; not as an act of right demanded by the church, but in clemency to the individual.

5th. That, whereas, there is now and has been since 1868, a charge of criminal conduct pending before the

Civil Court of the County of Peoria, State of Illinois, against said John Shippy, which precludes the possibility of his visiting the Northern Illinois, and Kewanee Districts of the church, with safety from arrest to himself, and consequent distress and annoyance to the church in said districts; it is the opinion of your Committee that it would be a wise and prudent act in said John Shippy to refrain from all public ministerial labor until such time as said suit is dismissed, or he discharged therefrom; and that he be requested to take early steps to secure such dismissal of said suit.

6th. That we recommend that this report and the action of Conference thereon be considered final in the matters set forth therein.

And further your Committee do not report.

JOSEPH SMITH,
Pres., of Church.

ISRAEL L. ROGERS,
Bishop of Church.

E. BANTA, *Pres., First
Quorum of Elders.*

March, 31st, 1873.

On motion of Elders E. C. Briggs and J. H. Lake the report was received and committee discharged.

Adjourned until 2 P.M.

Benediction by the President.

AFTERNOON SESSION.

Opened by singing hymn 719; prayer by Elder R. Davis.

The Committee Report in the matter of Petition of the Princeville and Victoria Saints against J. Shippy was taken up.

On motion of Elders W. W. Blair and B. F. Durfee,

Resolved, that this Conference approve and adopt the report of committee in the case of the Princeville and Victoria Saints *versus* J. Shippy, as submitted to this Conference.

Quite a discussion followed, in which Elders J. W. Briggs, J. Ells and H. Garner spoke in favor of adopting re-

port; and Elders H. C. Bronson, W. W. Blair, I. Sheen and F. Reynolds against adoption.

Elder E. C. Briggs was called to the chair, as Pres. Smith was also chairman of committee.

On motion of Elders F. Reynolds and I. Sheen, an amendment was offered, demanding of Br. J. Shippy his license until all law governing the case, State or Church, be complied with.

The motion was then put and carried.

An amendment was offered by Elder J. Smith, that the amendment be added as a supplement to committee report.

On motion of Elder R. Warnock a vote was taken on the amendment. Approved. The Report, as amended, was then adopted.

The report of Committee appointed to examine the objections against receiving the South-Eastern Illinois District Report was taken up.

On motion of Elders R. Warnock and E. Banta, the recommendations of the committee were adopted, and the President empowered to appoint said committee.

A petition from the St. Joseph, Mo., Branch was read.

Moved by Elders J. W. Briggs and W. W. Blair that said petition be entertained. Carried.

Exhibit A.—"PETITION."

"St. Joseph, Mo., Feb. 16, 1873.

"We, the members of the St. Joseph Branch, do petition that the St. Joseph Branch as it now stands be released from the North-West Missouri District, for the following reasons, to-wit:—First, because we are so far removed from the Branch in our District, that we have to go from twenty-nine to one hundred miles, being at the extreme north-west corner of the district, and at the same time all the branches of the North Kansas District are within an average of fifteen to thirty miles. This petition was presented before the Branch and voted unanimously, with a request that we do hereby request Br. W. W. Blair to assist us in making this charge.

"ALBERT BISHOP, *President.*

"W. L. ANDERSON, *Clerk.*

"J. C. McINTYRE, *Priest.*"

Exhibit B.

"Cameron, Mo., March 1, 1873.

"Mr. C. A. Bishop, Dear Brother,—At Conference I received the Report of the St. Joseph Branch, and also your Report, and the Petition. Your report and the Branch was accepted, but the Petition of the Branch was rejected, on the grounds that you did not ask for territory, and it would not look well for a branch to be set over the river, and at the same time be situated in another District, and the Conference concluded if you did not wish to live in the District you could move out. (Signed);

"A. J. BLODGETT."

"This is to certify that the foregoing is a *verbatim* copy of a letter from Br. A. J. Blodgett to C. A. Bishop.

"D. H. BAYS."

"PETITION.

"St. Joseph, Mo., March 4, 1873.

"We, the members of the St. Joseph Branch, would respectfully represent that the Petition to the North-West Missouri District, marked 'Exhibit A.' was not granted by said District, 'On the grounds that we did not ask for territory.' (See letter, marked 'Exhibit B.')

We, therefore do petition the General Annual Conference of the C. of J. C. of L. D. S., to be held at Plano, Kendall Co., Illinois, April 6th, 1873, to not only grant our Petition, as set forth in 'Exhibit A,' but that the 'territory' of Buchanan County, Mo., may be annexed to the North Kansas District, for the reasons set forth in our petition to the North-West Missouri District. As your petitioners will ever pray."

[Signed by the President, Secretary, and thirty-two members.]

"St. Joseph, Mo.—We the undersigned members of the St. Joseph Branch, not being present when the Petition for an Appeal to the Annual Conference, to be held at Plano, Ill., April 6th, 1873, to be released from the North-West Missouri District, and attached to the North Kansas District was presented, do hereby ask to be released from said district and attached to the Kansas District."

[Signed by eight members.]

"The appeal was voted for by the branch, and the vote was unanimous.

"ALBERT BISHOP,

President of Branch."

"Whereas, the St. Joseph Branch respectfully petitioned the North-West Missouri District Conference, held at Far West, Mo., February 22d, 23d, 1873, to give the said St. Joseph Branch the privilege of uniting with the North Kansas District,

and whereas, the said Conference refused to grant the petition of the aforesaid Branch; therefore, *Resolved*, that the St. Joseph Branch does hereby appeal from the action of said District Conference to the General Annual Conference, to be held at Plano, Ill., April 6th, 1873.

"ALBERT BISHOP, *President*.

"W. L. ANDERSON, *Clerk*.

"J. C. McINTYRE, *Priest*."

Moved by Elders E. Robinson and J. W. Briggs that the petition be granted.

A substitute was then offered by Elders R. Warnock and F. Reynolds,

That the Petition of the St. Joseph Branch be granted, and that Buchanan County be detached from the North-West Missouri District and attached to the North Kansas District.

Some discussion followed, in which Elders W. W. Blair and Albert Bishop spoke in favor, and Elders E. Banta and C. Beebe against. Motion prevailed.

Moved by Elder H. A. Stebbins that applications for membership be now entertained. Carried.

The name of John Camp was presented, and on motion of Elders C. A. Beebe and G. H. Hilliard he was received into fellowship on his original baptism, as a member of the church.

On motion of Elders W. W. Blair and H. A. Stebbins, Sister Sophronia McClary was received on her original baptism, as a member of the church.

On motion of Elders John H. Lake and H. A. Stebbins, Arthur Millikin was received on his original baptism into the church.

On motion of John H. Lake and B. F. Durfee, Sr. Lucy Millikin was received on her original baptism, as a member of the church.

On motion of J. C. Clapp and E. Banta, Br. John Camp was accepted as a Deacon in the Church, on his original ordination.

The President then appointed Elders R. Davis and Joseph S. Snively to take charge of the evening meeting.

Some excellent remarks were made by the President, but were not taken down.

Adjourned until 7 P.M.

Benediction by Elder J. W. Briggs.

EVENING SESSION.

Met at 7 P.M. Meeting opened by the singing of the 126th hymn, and the offering of prayer by Elder T. P. Green.

Bro. Davis, from Canada, then addressed the congregation on the principles of the gospel.

Adjourned until 9 A.M., April 9th.

Benediction by Elder J. S. Snively, of Canada.

WEDNESDAY, APRIL 9TH.

MORNING SESSION

Opened by singing 136th hymn. Prayer by Elder Josiah Ells.

It being necessary that the President should be absent, he requested Elder J. W. Briggs to take the chair.

Elder J. W. Briggs arose and said that he would make a brief report of the condition of the Quorum of the Twelve; that they, as a quorum, had said but little, and had done but little, in comparison to what devolved upon them by law; that they had been reduced to less than a majority by the death of some, and the neglect of others, but that at the last meeting of the Quorum in 1868, they attempted to fill the vacancy occasioned by the death of Br. James Blakeslee, but that the attempt was arrested by act of the conference. This we acquiesced in, and do still, as a postponement of the same.

The President presented a Revelation which was read by the Secretary, as follows:—

Plano, Illinois, April 6, 1873.

To the Church in Conference assembled, greeting:—

In answer to long continued and earnest prayer to God for aid and light upon the condition of the Quorums of the Church, on the morning of the 1st of March, 1873, I received the following:—

Hearken to the voice of the Spirit, O, ye Elders of my Church; the prayers of my people have prevailed with me.

Behold, it is wisdom in me, and expedient in my church that the chief Quorums should be more nearly filled, and their organization more nearly completed. Thus saith the Spirit.

Let my servants William W. Blair, and David H. Smith, be chosen and ordained to be Counselors to my servant, the Presiding Elder of my Church. Let them be set apart to this office by the laying on of hands by my servants, whose duty it is to ordain and set in order the officers of my church; and let my servants, the President of the High Priests' Quorum and the President of the Lesser Priesthood, also lay their hands upon these their brethren who are to be Counselors, but let my servants of the Twelve be the spokesmen.

Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, and Joseph R. Lambert, be chosen as especial witnesses, even of the Quorum of the Twelve, for they are called thereunto, that they may take this ministry upon them. Let them be ordained and set apart to this office by the laying on of the hands of my servants Joseph Smith, Jason W. Briggs, and William W. Blair.

Verily, I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people.

Let the names of my servants Daniel B. Rasey and Reuben Newkirk be taken from the record of the Quorum of the Twelve and placed with the records of the names of the Elders, and let them labor as Elders, and their labors will be accepted by me.

It is my will that my servants Jason W. Briggs, Josiah Ells and Edmund C. Briggs, remain and stand in their lot as especial witnesses before me:— Let them diligently labor in their min-

istry, encouraging and directing their brethren in their labors. It is expedient for the good of my cause that my servant Jason take the active oversight of his Quorum.

Let my servants Archibald M. Wilsey, William D. Morton, and George Rarick, be ordained High Priests; and let my servants E. C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witnesses of the Seventy in their places; and let my servants Joseph Lakeman, Gland Rodger, John T. Davies, and John S. Patterson be also appointed as witnesses of the Seventy before me.

Until such time as the Quorum of the Twelve shall be filled the decision of that Quorum, being a unanimous decision, shall be accounted final as if such Quorum were filled, according to my law as given in the Book of Doctrine and Covenants. And until such time as the Quorum of the Seventy shall be filled, their decision, if unanimous and agreeing with that of the Quorum of the Twelve, shall be considered the same as if the Quorum were filled.

It is expedient that the Bishop of my Church shall choose two Counselors, and that they be ordained to their office as my law directs; that there may be henceforth no caviling among my people. The Bishop of my Church may also choose and appoint Bishop's agents, until it shall be wisdom in me to ordain other Bishops, in the districts and large branches of my church.

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

Behold, if my servants and my handmaidens, of the different organizations for good among my people shall continue in righteousness, they shall be blessed,

even as they bless others of the household of faith.

Let contentions and quarrellings among you cease. Sustain each other in peace and ye shall be blessed with my Spirit, in comforting and strengthening you for my work.

It is not expedient that I command you further at this time; but be ye diligent, wise and faithful, doing all things with an eye single for the glory of your God, and the good of His people.

Thus saith the Lord. Amen.

JOSEPH SMITH,
President of the Church.

Moved by Elder I. Sheen; seconded by Elder E. C. Briggs, that the Revelation be accepted. Carried.

During the discussion of the motion, the question was asked, "What the effect of a vote upon the question would be?" And it was stated, by the chair, that an affirmative vote would be to acknowledge the Revelation for what it purported to be, a Revelation from God.

Moved by Elder E. Banta; seconded by Elder H. A. Stebbins, that further action on the Revelation be deferred until to-morrow morning. Carried.

Moved by Elder E. Robinson, that we proceed to business where we left off yesterday. Carried.

The minutes of previous day's session were then read, and with slight correction, approved.

REPORTS OF OFFICERS.

Financial report of *Herald* Office, was read:—

Financial Report of the Publishing House of the Reorganized Church of Jesus Christ of Latter Day Saints, from November 17th, 1872, to February 15th, 1873, to the Board of Publication in session, assembled March 4th, 1873.

Cash on hand Nov. 17, 1870..... \$51 36
Total receipts of cash for all purposes..... 2520 26

Total.....\$2571 62

EXPENDITURES.

Paid all engaged in the Office, in full..... \$1150 25
" On Account for Printing Paper, &c..... 332 91
" Messrs Snider & Holmes, in full of ac.. 31 32
" For Binding Books 86 62

Paid Marder, Luse & Co., on account.....	40 25
" For Roller Composition	7 50
" For Books and <i>Herald</i> Binders	26 89
" Our note in favor of F. U. O. of Enoch	500 00
" Interest on the above note.....	16 40
" W. H. Curwen, on his deposit	10 91
" For Fixtures, in Store Department....	27 98
" For Postage Stamps.....	48 00
" Sr. J. Randall, on I. L. Rogers' Acct'..	5 00
" For Recording Articles of Church Association.....	2 00
" Br. D. Dancer, per order I. L. Rogers..	30 00
" J. C. Clapp, for expenses to Kentucky, and charged to I. L. Rogers.....	20 00
" For Coal	69 62
" F. U. O. of Enoch, money sent to us....	33 00
Lent Frank Lull.....	5 00
" Br. Jarman, to pay his taxes.....	4 00
Paid Incidentals, including Oil, Freight Charges, Expressage, Drayage, Traveling Expenses, &c.....	54 11
Cash on hand February 15th, 1873.....	69 86
Total.....	\$2571 62

LIABILITIES.

Accounts Payable.....	\$4354 73
Due N. Kennedy, Old Account.....	113 34
Borrowed Money.....	2,000 00
I. L. Rogers, European Mission Funds.....	139 39
Due Oglesby, Barnitz & Co., on account....	259 60
" Cox & Henderson.....	12 03
" E. L. Henning, for Rent to Nov. 1, 1872.	365 00
Tithing sent to the <i>Herald</i> Office.....	14 75
Total.....	\$7,258 84

RESOURCES.

Accounts Receivable.....	\$5113 00
Total Footing of Inventory.....	15861 41
Poor Fund, Jane Frost for Hymn Book and Doctrine and Covenants	2 25
European Mission, for <i>Heralds</i> and <i>Hopes</i> , for the last eight months	154 86
Tract Fund, for tracts issued.....	53 30
Missionary Fund.....	66 00
Cash on hand, Feb. 15th, 1873.....	69 86
Total.....	\$21,320 68
	21,340 20
	7,258 84
	\$14,081 36

REMARKS.

Lost principally from repudiation of old account during the last nine months....	503 85
Received Donations to <i>Hope</i> Roll of Honor.	66 56
" " " Press Fund.....	105 97
Total.....	\$272 59

Net Assets of Publishing House, Jun. 17, '72..	13,079 93
" " " " " Feb. 15, '73..	14,061 84
Net Gain since June 17th, 1872.....	\$981 91

Moved by Elder I. Sheen, seconded by Bishop Rogers, that the report be accepted.

Report was corrected by Elder Warnock, vote taken, and the motion was carried.

The General Church Recorder read his report, which was as follows:

"Report of the General Church Recorder of the Reorganized Church of J. C. of L. D. S., to the Annual Conference of said Church, appointed to be held April 6th, 1873.

"Brethren and sisters.—The last Annual Conference, and the last Semi-Annual Conference resolved that they would sustain me in my office; but from June 15, 1872 to this time, I have received from the church no temporal or pecuniary sustenance.

"The last Annual Conference also resolved that an appropriation of not more than \$15, be authorized for the purchase of a new Record for the General Church Recorder, the amount to be paid out of funds that may be in the hands of the Bishop.

"A new Record has not been presented to me, therefore as I have not been sustained by temporal sustenance, nor by the presentation of a new Record, no recording has been done since June 15th, 1872. Having labored nearly thirteen years in the service of the church, part of the time without any temporal support, and another part of the time with a very inadequate support, I am now without the means of procuring a livelihood in my old age, except from the little that remains of my substance, which would soon be exhausted. I am willing to resume my labors, if the Conference shall decide that I shall be sustained therein. Your brother,

"ISAAC SHEEN."

Report received.

Israel L. Rogers, Bishop of the Church, requested that a committee be appointed to audit his books.

Moved by Elders B. F. Durfee and A. White that a committee of three be appointed to audit the Bishop's books. Carried.

Moved by Elder W. W. Blair that Elder E. Robinson be one of said committee. Carried.

Moved by Elder F. Reynolds that Elder Wm. Anderson be one of said committee. Carried.

Moved by Elder J. W. Briggs that Elder George Blakeslee be one of said committee. Carried.

Moved by Elder W. W. Blair that a committee of three be appointed to examine the General Church Recorder's report. Carried.

Moved by Elder W. W. Blair that Elder H. A. Stebbins be one of said committee. Carried.

Moved by Elder R. Warnock that Elder T. W. Smith be one of said committee. Carried.

Moved by Elder E. Robinson that Elder Wm. Hazzledine be one of said committee. Carried.

On motion of Elder R. Warnock,

Resolved, that the two Quarterly Reports of the Bishop, made between the General Conferences, be considered his Semi-Annual Report to said Conference, and that all resolutions or parts of resolutions conflicting with this resolution, be and are hereby repealed. Carried.

Br. Wm. Aldrich tendered his resignation as Counselor to the Bishop. His resignation was accepted.

Bills from *Herald* Office were presented and read.

"*English Mission in Account with Herald Office.*

"To *Heralds* and postage sent to England } \$154 86

"*Tract Fund:*

"To remainder due on Tracts furnished for distribution } \$53 30

"*General Mission:*

"To *Heralds* sent to Elders in the field." } \$37 12

On motion of Elders J. H. Hansen and F. Reynolds, they were referred to a committee to be appointed by the President.

The President appointed Elders J. H. Hansen, James McKiernan, and John Gilbert as said committee.

He also appointed as committee to examine difficulties existing in South-Eastern Illinois District, Elders W. W. Blair and Wm. Hazzledine.

Motion to adjourn until 2 P.M. prevailed.

Sung the Doxology. Benediction by the President.

AFTERNOON SESSION.

Sung the 70th Hymn. Prayer by Elder W. W. Blair.

Elder H. A. Stebbins asked to be released from acting on the committee to examine the report of the General Church Recorder.

On motion of Elders I. L. Rogers and J. S. Snively, the request was granted.

On motion of Elder E. Robinson Elder Edwin Cadwell was appointed in the place of Elder H. A. Stebbins on committee.

A letter from Br. H. Olmstead, of Minnesota, requesting admittance into the Church was presented and read.

On motion of Elders W. H. Kelley and W. W. Blair, it was resolved that his request be granted.

A preamble and resolution was then offered by Elder R. Warnock, as follows:—

WHEREAS, the String Prairie and Nauvoo District Conference has at its last session, as published in the *Herald*, adopted a resolution expressive of their opinion, to the effect, that none had a legal right to vote on the business before the body except the Elders, or Melchisedec Priesthood; and whereas, the General Conference of 1868, resolved, and decided affirmatively, "That all private members, male and female, have a right to vote upon all questions that may be brought before the General Conference; it is hereby

Resolved, that this Conference considers the action of the String Prairie and Nauvoo District Conference, on the suffrage question, premature, and disrespectful to the entire body, and that said Conference is hereby respectfully requested to reconsider and rescind said resolution at their next Quarterly Conference session.

A lengthy and spirited discussion ensued, not exactly upon the merits of the question, but more directly as to the right of members to vote in Conference.

The following named brethren spoke to the question: Elders R. Warnock, I. Sheen, H. A. Stebbins, Joseph S. Snively, E. Robinson and C. G. Lanphear in the affirmative; and Elders A. H. Smith, W. W. Blair, Wm. Ander-

son, D. H. Smith, J. C. Clapp, A. M. Wilsey, J. Hunter, J. R. Lambert, T. W. Smith, E. C. Briggs, A. White and and T. P. Green in the negative.

Moved by Elder E. C. Briggs, seconded by Elder J. W. Mather, that Elder Robt. Warnock be permitted to speak a second time, and that his speech close the discussion. Carried.

Br. Warnock spoke to the question, after which it was put to vote, resulting in the affirmation of the resolution, by a vote of forty-seven to twenty-three.

A motion to adjourn until 7 P.M. was amended, that we adjourn until seven o'clock, and that we have a fellowship meeting. Carried.

Singing and Benediction.

EVENING SESSION.

The saints met in a fellowship meeting, presided over by Elder Wm. Hazledine, of St. Louis, in which many of the older brethren bore strong testimony to the coming forth of the work and its ultimate triumph, as revealed by visions, dreams and otherwise; and the younger ones expressed their determination to do all in their power to help in the Redeemer's cause.

On motion, adjourned until 9 A.M. to-morrow.

Closed by Benediction.

THURSDAY, APRIL 10TH.

MORNING SESSION.

Sung hymn 613. Prayer by Elder J. W. Briggs.

Yesterday's minutes were read, corrected and approved.

Moved by Elders J. Ells and E. C. Briggs:

"That this Conference accept the Revelation of March 1st, 1873, presented and read on yesterday, and that we do now proceed to act upon the same."

The question arising to the effect that the Revelation had been accepted, by the body, the day previous, and that this would be a repetition; an amendment was offered by Elders R.

Warnock, W. H. Hart and I. Sheen:

That we endorse the Revelation as one sent from God, and proceed to comply with the provisions thereof.

On motion of Elders J. H. Hansen and I. Sheen, the vote of the house was taken on the amendment and carried.

First provision of Revelation was then read, which is as follows:—

“Let my servants William W. Blair, and David H. Smith, be chosen and ordained to be Counselors to my servant, the Presiding Elder of my Church. Let them be set apart to this office by the laying on of hands by my servants, whose duty it is to ordain and set in order the officers of my church; and let my servants, the President of the High Priests' Quorum and the President of the Lesser Priesthood also lay their hands upon these their brethren who are to be Counselors, but let my servants of the Twelve be the spokesmen.”

Moved by Elder J. W. Briggs and seconded by Elder E. C. Briggs, that Elder W. W. Blair be chosen and ordained Counselor to the Presiding Elder of the Church. Carried unanimously.

Moved by Elders Josiah Ells and I. L. Rogers, that Elder David H. Smith be chosen and ordained counselor to the Presiding Elder of the church. Carried unanimously.

The second provision of the Revelation was then read as follows:—

“Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, and Joseph R. Lambert, be chosen as especial witnesses, even of the Quorum of the Twelve, for they are called thereunto; that they may take this ministry upon them. Let them be ordained and set apart to this office by the laying on of the hands of my servants Joseph Smith, Jason W. Briggs, and William W. Blair.”

Moved by Elder E. C. Briggs, that Elder Wm. H. Kelley be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders E. C. Briggs and J. Ells, that Elder T. W. Smith be chosen and ordained an especial wit-

ness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders E. C. Briggs and J. Ells, that Elder John H. Lake be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders H. A. Stebbins and F. Reynolds, that Elder Alexander H. Smith be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elder W. W. Blair and O. P. Dunham, that Elder Joseph R. Lambert be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders J. C. Clapp and T. W. Smith, that Elder James Caffall be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders E. C. Briggs and E. Banta, that Elder Zenos H. Gurley be chosen and ordained an especial witness in the Quorum of the Twelve. Carried unanimously.

Moved by Elders I. Sheen and Geo. H. Hilliard, that Elders James Caffall and Zenos H. Gurley be ordained at the next Semi-Annual Conference. Motion withdrawn.

The Secretary read that portion of the Revelation relating to Elder D. B. Rasey and Reuben Newkirk, as follows:—

“Let the names of my servants Daniel B. Rasey and Reuben Newkirk be taken from the record of the Quorum of the Twelve and placed with the record of the names of the Elders, and let them labor as Elders, and their labors will be accepted by me.”

Moved by Elders I. Sheen and Geo. H. Hilliard, that the names of Daniel B. Rasey and R. Newkirk be taken from the Quorum of Twelve and added to the Elders' Quorum.

Elder J. W. Briggs made some remarks touching the labors assigned Elders R. Newkirk and Daniel B. Rasey, and that it was evident that the Lord approved them as men, from the fact

that he had promised to accept their labors as elders.

A substitute was presented by Elders R. Warnock and J. S. Snively,—

That the names of Elders D. B. Rasey and Reuben Newkirk be dropped from the Quorum of the Twelve, and that they be sustained as Elders. Motion withdrawn.

Moved by J. H. Hansen and A. White, that the names be presented singly. Carried.

On motion,—

Resolved that the name of Elder Daniel B. Rasey be taken from the record of the Quorum of the Twelve, and placed with the records of the names of the Elders. Carried.

On motion,—

Resolved that the name of Reuben Newkirk be taken from the record of the Quorum of the Twelve, and placed with the record of the names of the Elders. Carried.

Further reading of Revelation concerning High Priests and Seventies, as follows:—

“Let my servants Archibald M. Wilsey, William D. Morton, and George Rarick, be ordained High Priests; and let my servants E. C. Brand, Charles W. Wandell, and Duncan Campbell, be appointed as especial witnesses of the Seventy in their places; and let my servants Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson, be also appointed as witnesses of the Seventy before me.”

Motion of Elders R. Warnock and Geo. H. Hilliard, that Elder Jason W. Briggs be sustained in his lot as a member of the Quorum of the Twelve. Carried unanimously.

Motion of Elder H. A. Stebbins that Elder Josiah Ells be sustained in his lot as a member of the Quorum of the Twelve. Carried unanimously.

Motion of Elders J. Hansen and R. Davis, that Elder E. C. Briggs be sustained in his lot as a member of the Quorum of the Twelve. Carried unanimously.

Moved by Elders I. Sheen and E. Robinson that Elder Archibald M. Wilsey be ordained a High Priest. Carried unanimously.

Moved by Elders W. W. Blair and

J. W. Briggs that Elder William D. Morton be ordained a High Priest. Carried unanimously.

Moved by Elders I. L. Rogers and J. Landers that Elder George Rarick be ordained a High Priest. Carried.

Moved by Elders W. W. Blair and J. Landers that Elder E. C. Brand be ordained a Seventy in the place of Elder A. M. Wilsey. Carried unanimously.

Moved by Elders E. C. Briggs and Geo. H. Hilliard that Elder Chas. W. Wandell be ordained a Seventy in the place of Elder Wm. D. Morton. Carried.

Moved by Elders B. F. Durfee and E. C. Briggs that Elder Duncan Campbell be ordained a Seventy in the place of Elder Geo. Rarick. Carried unanimously.

Moved by Elders H. C. Bronson and H. A. Stebbins that Elder J. S. Patterson be ordained a Seventy. Carried unanimously.

Moved by Elders W. W. Blair and J. W. Briggs that Elder Glaud Rodger be ordained a Seventy.

Remarks by Elders E. C. and J. W. Briggs, and Geo. Adams, to the effect that he had been ordained to the office of a Seventy, but that its validity had been questioned. Motion was put and carried unanimously.

Moved by Elders W. W. Blair and I. L. Rogers that Elder John T. Davies be ordained a Seventy. Carried unanimously.

Reading of Revelation relating to the Bishop choosing his Counselors, as follows:—

“It is expedient that the Bishop of my Church shall choose two Counselors, and that they be ordained to their office as my law directs; that there may be henceforth no caviling among my people. The Bishop of my Church may also choose and appoint Bishop's Agents, until it shall be wisdom in me to ordain other Bishops, in the districts and large branches of my church.”

The Bishop made choice of E. Banta and David Dancer.

Moved by Elders J. Ells and J. Landers, that Elder E. Banta be ordained a Counselor to the Bishop.

Br. Banta wished it understood that he be released in one year, if he should so desire.

Moved by Elders J. Ells and E. C. Briggs, that Br. D. Dancer be ordained a Counselor to Bishop I. L. Rogers.

An amendment was made by Elders H. A. Stebbins and J. Landers, that D. Dancer be ordained a High Priest in connection with being ordained Counselor.

Br. Dancer made some objection to being ordained to the office of either Elder or High Priest.

Moved by Elders E. Robinson and George A. Blakeslee, that this question be deferred until afternoon. Carried.

The President stated that the ordinations would now be attended to, preparatory to which hymn 601 was sung, and a fervent prayer was offered by the President, invoking the blessing of the Almighty upon His people, and the Spirit's power to attend the setting apart of those called to minister in word and doctrine. The Holy Ghost like a mantle rested upon the assembly, and every heart was moved with joy and gladness, in that the day spring from on high had visited them, and the Lord had again manifested himself to his people. The hardest heart was melted to tenderness, and all were made to feel that this was indeed the house of God, the very gate of heaven.

Brn. W. W. Blair and D. H. Smith were then ordained under the hands of Elders J. W. Briggs, E. C. Briggs, Josiah Ells, Isaac Sheen, and I. L. Rogers.

Elder E. C. Briggs was spokesman in case of W. W. Blair, and J. W. Briggs in that of D. H. Smith.

Elders W. H. Kelley, T. W. Smith, J. H. Lake, A. H. Smith, and J. R. Lambert were ordained under the hands of Elders Joseph Smith, W. W. Blair and J. W. Briggs.

Elder Joseph Smith was spokesman

in case of W. H. Kelley and Joseph R. Lambert; J. W. Briggs in case of T. W. Smith and A. H. Smith; and W. W. Blair in case of John H. Lake.

Brn. A. M. Wilsey and Geo. Barick were ordained under the hands of Josiah Ells and E. C. Briggs. Elder E. C. Briggs was spokesman in the ordination of Br. Barick, and Elder J. Ells in that of Br. Wilsey.

Elder Duncan Campbell was ordained under the hands of Elders E. C. Briggs (spokesman) and Josiah Ells.

Moved by Elder E. Robinson, that Elder H. A. Stebbins be added to the auditing committee to audit the Bishop's books. Carried.

Moved by E. Banta, that we adjourn until 2:30 P.M. Carried.

Sung hymn 1079. Benediction by the President.

AFTERNOON SESSION.

Sung hymn 1024. Prayer by Br. Edwin Cadwell.

Report of committee on *Herald* bills, read,—

"To the Church in Conference assembled:—

"We, your Committee, appointed by your honorable body to examine the bills presented by the Board of Publication for settlement, do hereby report that we have examined them and found them correct, and we recommend that they be allowed, and that the Bishop be authorized to pay them,

JOHN H. HANSEN,
JOHN GILBERT,
JAS. MCKIERNAN. } *Com.*

Moved by Elders George H. Hilliard and H. C. Bronson, that the report be received and committee discharged. Carried.

Moved by Elders Geo. H. Hilliard and H. C. Bronson, that the recommendation of the committee be approved, and the bills ordered to be paid by the Bishop. Carried.

Request of Sr. Sarah Jane Lear for admission into the church, having been baptized by Elder Samuel Powers, was read.

Moved by Elders B. F. Durfee and P. S. Wixom, that she be admitted and referred to Plano Branch. Carried.

Report of P. H. Renseimar on Utah Chapel Fund, was presented as follows:—

“List of moneys paid to P. H. Renseimar. C. J. Anderson \$10, Isador Morris \$10, George Greenwood \$10, Mr. Waters \$5, J. K. Trumbo \$5, David Morgan \$5, John Lewis \$5, C. Albertson \$5 returned, John Mahon \$2, Erade Elliasson \$2, Emyris Davis \$2, Lucy Wheeler 50 cts. Total \$61.50.

“Salt Lake City, Utah, August 30, 1871. —Received of Elder E. C. Brand the above sum of \$61.50, subscriptions, or donations received by him, for the purpose of erecting a church building in the Utah District for the Reorganized Church of Jesus Christ of Latter Day Saints.

“P. F. RENSEIMAR,
“*Treasurer of Committee.*”

Moved by Elders W. W. Blair and R. Warnock, that the report of P. H. Renseimar on Utah Chapel Fund be referred to the Bishop. Carried.

A statement concerning the purchase of a mission house in Utah, by Elder E. C. Briggs, in 1863, and sale of same, was made.

Some misunderstanding having arisen with reference to it, Elder E. C. Briggs was called upon to give a history of the transaction, which was as follows:—

“When I first arrived at Utah I tried three weeks to obtain a house for public preaching, and could find none. Brother Stiles having united with the Reorganization, and desiring to leave Utah, offered his house for sale. B. Young's agent came to buy it, and offered him \$1,000 for it. Br. Stiles desiring that it should be used for the benefit of church, if sold, asked me if I could not buy it. He said if I would give him \$100 down and my note for \$900, I could have it. I asked the brethren where I could get \$100. A few days afterward a brother brought me that amount of money. I gave it to Br. Stiles and my note for \$900, and told him that if the Bishop would not honor the note, as I desired the house for a place of worship, that I would be responsible for its payment; that I would sell the house and pay him. I thought I would get the deed in the Bishop's name, but was counselled otherwise. I did not buy it in the name of the church, but in my own name. I received a *bonafide* deed, made to me for the house. I received no word from the Bishop, but went on to California. In

1864, I wrote to Br. Atwood to sell the house, and gave him Power of Attorney which cost me \$12. He sold the house for \$1,300. I advised him to pay the \$100 of borrowed money, and send \$1,000 to Br. Stiles who had moved to the States. The \$100 being interest on the \$900. Also to use the rest for missionary purposes. I afterwards learned that it was so used. The Church had nothing to do with the transaction. The mules I had which belonged to the Church, were not the kind to sell in that country. They were a considerable bother to me. I traded them for a house. Br. Atwood afterwards traded the house for another team. I wrote to him that he should give the man I bought the house from \$50. This team was brought to the States and delivered over to Bishop Gamet, which was afterwards sold, and the money sent to Bishop I. L. Rogers.”

Elder Matthews confirmed this statement, so far as he had any knowledge of it; he being the man who let Br. Briggs have the \$100.

On motion of Elders R. Warnock and H. C. Bronson:—

Resolved, That this Conference considers Elder E. C. Briggs, entirely free from all censure in financial affairs in his mission to Utah. Carried.

Report of Committee on Bishop's books was read as follows:—

Plano, Illinois, April 10, 1873.
To the General Conference assembled:

We, your Committee, appointed to audit the books of Br. I. L. Rogers, the Bishop of the Church, do make the following report:

That we have investigated the said books, and, so far as we may find by them, and by the means we have for judging, we consider them to be correct, and we find that the balances therein are the same in amount as shown in the Bishop's published report contained in the *Herald* of April 1st, 1873.

In addition, we, your Committee would respectfully suggest, and recommend, for the safety of the Bishop, and for the general good of the Church, and in view of the future needs and demands respecting the Bishoprick

and the Church, that he be furnished with books of receipt, and that he be requested to give or send a receipt to every individual giving any sum into his hands for Church purposes; and that he take receipts for all moneys paid out, specifying the fund from which such sums are paid out.

We would also recommend that he be released from the obligation he is now under of making quarterly reports through the *Herald*, and that he be instructed to report but twice a year, namely: In the *Herald* next preceding the sittings of the Annual and Semi-Annual Conferences.

Respectfully submitted,

E. ROBINSON,

G. A. BLAKESLEE,

WM. ANDERSON,

HENRY A. STEBBINS.

} Com.

On motion of Elders J. H. Lake and A. White, the report was received and committee discharged.

Moved by Elders J. Hansen and A. White, that the course recommended by the committee in their report be adopted and acted upon. Withdrawn by consent.

Moved by Elders T. W. Smith and J. W. Briggs,—

That we endorse the recommendation in the report of Committee, except that part concerning the quarterly reports of the Bishop. Carried.

Request for the organization of Elder's Quorum in England was taken up and acted upon.

Several spoke on the question. And a motion was presented showing the impracticability of authorizing the organization of such a quorum. Also one to strike out the word "quorum" and insert the word "enroll."

On motion of Elders J. W. Briggs and Geo. A. Blakeslee,—

Resolved, That in the opinion of this Conference, the organization of a Quorum of Elders in foreign lands is impracticable, impolitic and unwarranted in the law of God. Carried.

Moved by Elders C. Beebe and H.

Hart, that the names of all elders in foreign lands should be enrolled in Quorums in the land of Zion. Carried.

Bishop I. L. Rogers presented the name of D. Dancer to be chosen as one of his Counselors.

Moved by Elders John H. Lake and E. C. Briggs, that Br. David Dancer be chosen and ordained to the office of an Elder and a Counselor to the Bishop.

Moved by Elders I. Sheen and R. Warnock, that Br. David Dancer be referred to the Plano Branch.

On inquiry it was ascertained that Br. Dancer did not belong to the Plano Branch.

The original motion was then put and carried.

Brn. E. Banta and David Dancer were then ordained under the hands of Elders Joseph Smith and W. W. Blair. Joseph Smith spokesman in ordination of Br. Dancer, and W. W. Blair in ordination of Br. Banta.

Moved that we adjourn until 7 P.M.

The president appointed Elders J. C. Clapp and H. C. Bronson to occupy the stand in the evening.

Benediction by the President.

EVENING SESSION.

Sung hymn 79. Prayer by Elder J. C. Clapp. Sung hymn 1005.

Elder H. C. Bronson addressed the congregation, followed by Elder J. C. Clapp.

Adjourned until nine o'clock to-morrow morning.

Benediction by Pres. J. Smith.

FRIDAY, APRIL 11TH.

MORNING SESSION.

Meeting opened by singing, and the offering of prayer by the President.

Reading of yesterday's minutes by the Secretary.

Minutes approved as corrected.

Report of the Committee on the Report of the General Church Recorder, presented as follows:—

Plano, Illinois, April 10, 1873.

Mr. President, and Brethren in Conference assembled:

We, the undersigned, your committee, to whom was referred the Report of Elder I. Sheen, as Church Recorder, do hereby report that we have examined the General Church Record, and find that while the style or manner in which it has been kept might have been improved, yet it doubtless will be found correct, as a record; and as it is now full, and has been for some time, and a considerable amount of matter is in the Recorder's hands, as well as an index, which is not only useful, but necessary. Therefore, be it

Resolved, That a book be purchased by a committee of two, to be appointed by the President of the Conference, which shall be at least one-third thicker, and considerably longer and wider, to contain the index referred to, as well as the ordinary items recorded. And be it further

Resolved, That in view of the past labors in, and sacrifice made for the cause of the Reorganized Church, the present General Church Recorder should be continued in his position, not only as an evidence of our appreciation of his past services, but because of his long acquaintance with the duties of the office.

And whereas no labor has been performed since a settlement between the said General Church Recorder and the Board of Publication,—made June, 1872,—and no claims have been made by said Recorder for any remuneration for labor since that date; therefore, we recommend that as soon as a new book is purchased, which should be done at once, the present Recorder shall resume his duties, and that the sum of not more than two dollars nor less than one dollar per day be paid for each day of labor performed. And be it further

Resolved, that as this labor of recording names of parties joining the Church throughout the world—as well as those disfellowshipped, and as well as other items—it becomes a matter of interest and importance to all the Church, we recommend that contributions for the purchase of the book referred to, be made by the members of this Conference during its meeting.

Your committee respectfully submit the foregoing, and ask to be discharged.

EDWIN CADWELL,
W. H. HAZZLEDINE, } Com.
THOS. W. SMITH,

Moved by Elders E. Banta and Joseph S. Snively that the report of said committee be received and committee

discharged. Carried.

Moved by Elders J. W. Briggs and E. C. Briggs

That the report of said committee be adopted, and the recommendations therein be complied with.

Remarks by Elders E. Banta and J. W. Briggs.

Moved by J. W. Briggs and H. C. Bronson as an amendment

That that part of the report referring to collection being taken up for the purpose of purchasing a book be stricken out, and the Bishop of the Church be instructed to comply with the resolution passed by previous Conference respecting said book. Carried.

A second amendment was offered by Elders E. Robinson and J. Doan

That the report of committee be further amended by striking out the words "not less than one dollar nor more than two dollars," and inserting the words one dollar and seventy-five cents. Carried.

The report, as amended, was adopted by vote.

Elder Sheen wished the duties of the General Church Recorder designated in order that he might comply with them.

The president stated that with his present understanding he would not like to define what those duties were.

Elder J. W. Briggs thought his duties related to recording the names of those uniting with the Church.

The President appointed Elders I. L. Rogers and H. A. Stebbins to purchase a book for a General Church Record.

Elder Isaac Sheen requested that Conference make known its wish respecting the Library.

Moved by Elders E. C. Briggs and J. H. Lake that we proceed to important business. Not put.

President Joseph Smith requested that Missions be the special order this afternoon.

Resolutions from the Quorum of Seventy were read as follows:—

Resolved, That we recommend to the Conference the name of Br. George W. Brooks, who was a member in the Quorum of Seventy in old organization, to be re-

ceived a member of the First Quorum of Seventys in the Reorganization. We recommend the name of Br. Nicholas Stamm for ordination in the Quorum of Seventy. Also the names of Joseph S. Snively, of Canada; John Gilbert, of Massachusetts; L. F. West, of Florida; John H. Hansen, of Iowa; John C. Foss, of Maine, James McKiernan, of Iowa; J. C. Clapp, of California, and Robert Davis, of Canada.

Resolved, That we recommend that Br. Duncan Campbell be set apart and ordained to the office of a President of the Quorum of Seventy, as signified in the Revelation. C. G. LANPHEAR, *Pres.*
F. REYNOLDS, *Sec'y.*

Moved by Elders W. W. Blair and E. Robinson, that the resolution of the Seventy's Quorum be received. Carried.

Moved by Elders B. F. Durfee and H. C. Bronson,—

That the resolutions be adopted, the provisions therein be complied with, and the names mentioned acted upon separately. Carried.

The name of Elder G. W. Brooks was presented.

Elder E. Banta wished to know who said G. W. Brooks was?

Elder F. Reynolds complied with the request and stated what he knew of Br. Brooks.

Elder Brooks also stated his past experience.

Elder W. H. Kelley inquired into the legality of the present proceeding.

Moved by Elders John H. Hansen and G. T. Chute, that we reconsider motion to adopt the resolutions of the Seventy. Motion not in order.

Moved by Elder E. Banta and W. R. Calhoun, that the name of Elder G. W. Brooks be enrolled as a member of the Quorum of Seventy.

Elders Isaac Sheen, John Gilbert, J. W. Briggs, John H. Lake, and G. W. Brooks, spoke in affirmative.

Elders E. Banta, J. S. Snively, W. W. Blair, J. C. Clapp, spoke in the negative.

The motion was then put and lost by a vote of twenty to fourteen.

Moved by J. S. Snively and J. McKiernan, that Elder Nicholas Stamm

be chosen and ordained a member of the Quorum of Seventy.

Elder B. F. Durfee objected to the brother on account of his deafness.

Elder J. W. Briggs asked if the brother was willing to undertake the duties of the office.

Elder Stamm replied that he was.

Elder I. Sheen asked whether or not he was in a position, domestically, to fulfill the duties of the office. It was answered that he was a single man.

Br. Sheen also stated that if Paul's thorn in the flesh, thought to be sore eyes, did not prevent him from discharging the duties of his office, neither should Elder Stamm's deafness prevent him from discharging his.

Elder W. W. Blair stated as his opinion, that the Quorum of the Twelve were the proper ones to attend to filling the Quorum of Seventy.

Elder F. Reynolds read the law on the point.

Moved by Elders J. S. Snively and H. C. Bronson, that the vote on the question be now called. Carried.

The motion was then put and lost.

Moved by Elders Banta and Bronson, that we now adjourn till 2 P.M.

Sung "Praise God from whom all blessings flow." Benediction by the President.

AFTERNOON SESSION.

Sung hymn 973. Prayer by Elder D. Campbell.

Action on resolution of the Seventy continued.

Moved by Elders B. F. Durfee and R. Davis, that Elder Joseph S. Snively be ordained a member of the Quorum of Seventy.

Elder E. Banta spoke in favor of his ordination. Br. Snively declined the nomination. The motion was withdrawn.

The name of John Gilbert was presented, and it was moved by Elders Josiah Ells and P. S. Wixom, that he be ordained a member of the Quorum of Seventy. On his declining to accept, the motion was withdrawn.

The name of L. F. West, of Florida, was presented, and, on being objected to, was withdrawn.

Moved by Elders H. C. Bronson and N. Dutton, that Elder John H. Hansen be chosen and ordained a member of the Quorum of Seventy. Carried.

Moved by Elders J. C. Clapp and J. Landers, that Elder J. C. Foss, of Maine, be chosen and ordained a member of the Quorum of Seventy, subject to his consent. Carried.

Moved by Elders B. F. Durfee and O. P. Dunham, that Elder James McKiernan be chosen and ordained a member of the Quorum of Seventy.

Br. McKiernan raised some objections, but afterwards withdrew them. The motion was then put and carried unanimously.

Moved by Elders E. Banta and O. P. Dunham, that Elder Joseph C. Clapp be chosen and ordained a member of the Quorum of Seventy. Carried.

Moved by Elders James McKiernan and P. S. Wixom that Elder Robert Davis be chosen and ordained a member of the Quorum of Seventy.

After some discussion as to disability on account of age, the motion was carried unanimously.

Moved by Elders John H. Lake and Joseph S. Snively that Elder Duncan Campbell be set apart and ordained a President of the Quorum of Seventy, as specified in the Revelation. Carried.

MISSIONS.

Pres. Smith presented the name of Elder Mark H. Forscutt to be sustained as President of European Mission.

Reports from Brn. Mark H. Forscutt and John S. Patterson were read.

[These reports should have appeared with the reports of missions, but were mislaid and overlooked till the *Herald* pages were made up.]—ED.

Esteemed President and Brethren in General Conference Assembled:—

Absent from you in body, I am present with you in spirit, praying for you, and the success of our Master's cause. Great

is your responsibility as a Legislative Body, acting for the entire Church of the living God upon the earth, and weighty your decisions for weal or for woe. May the gracious Spirit of an All-wise Father endow you with the requisite power to legislate wisely in behalf of much-loved Zion.

At the same time while you are assembled to consider measures for the entire Church, we in foreign lands are also assembled to consider how we may best assist your efforts by extending the influence of God's gracious truth throughout Europe; and as we in our Conference will earnestly pray that the rich influences of inspiration may rest upon you, and the wisdom of the Eternal guide you, permit me to ask that you will also remember in your solemn assembly the Conference of the European Mission, and God's feeble though earnest servants laboring in Europe.

I can not present to you so encouraging a Report of this Mission, nor of my labors, as my heart desires; yet I am very thankful to say, the Mission is neither dead, dying, nor barren of good fruit, nor am I weary of laboring in the vineyard as one of God's husbandmen.

I have much to thank God for that he sent such nobly-qualified laborers into this part of His vineyard as some of my predecessors have been; not less too would I praise Him that not one of those who have come here on Missions from Zion's land, with the exception of Geo. M. Rush, has left the stain of immorality behind him. Some excelled in wisdom, some in ability, some in prudence, but with the one exception referred to, none stand charged with immorality. They sowed plentifully; they reaped but sparingly.

Not less too do I thank God for the excellent men who are now my coadjutors here, Elders Patterson, Davis, and Avondet. I have not a word to say of them but what is commendatory. God bless them for their willing and anxious labors in behalf of Zion. I have written to them to report themselves to General Conference by letter, and trust you will be favored with their reports. Brother Avondet's Mission is a very hard one, I ask for him your prayerful sympathies.

The European Mission is a difficult one, more difficult than any other I have been in during my connection with the Reorganized Church. There is not the danger to person there is in the Utah Mission; but there is not one-tenth the sympathy for our cause among "outsiders" here that there is there. There are not the same physical obstacles to meet that our faithful brother

T. W. Smith met with in the Southern States, but we have neither school-houses nor private houses to preach the word in here as he had there; nor have we the advantage of tracts to distribute to the people. To visit the people with nothing but the sacred word, to have nothing to leave with them to read when we part from them, to go sometimes ten or twenty miles to visit them and talk with them, and then not be asked to either sleep or eat, is part of the experience of the Missionaries here. Br. Patterson found it so difficult in Scotland and the north of England, that his health was fast giving way under it, and I advised his going to London to labor, where his health, thank the Lord, has been recruited, and where his labors have not been altogether in vain. Brother Avondet in Switzerland and Italy has found the same difficulty, and could not obtain food without working for it. He has therefore been working at manual labor for his bread, and employing his evenings and Sundays to preaching or teaching the gospel of Christ.—His friends gave him employment.

Bro. Davies in Wales has had better success. Out of the sixteen branches having a name in this Mission when he came, ten fell to his lot, and covering a smaller territory, his Mission has been more favorable. The Welsh saints are a liberal hearted people too, and I am pleased to say have supplied his wants. Of the remaining six branches one was in Scotland which had become so nearly dead that the only hope of its revival consisted in Reorganizing it, which Elder Patterson did. Since Bro. Patterson left, it has to say the best of it, been very quiet. There are some good people there; but they need the personal influence of a *live* elder to keep them active. Of the remaining five branches, two are dead, though not officially disorganized. Bro. James, the President of that District, reports that he can not even get any of them to attend a meeting. I can only learn of three practical saints in the two branches; one of the three is in a work-house, unable to do any thing for the work more than to pray for it; but he is a noble-hearted old man. Another of the three is eighty-two years of age, an excellent man, but incapable of aiding the work. The third is Bro. James, the President of the District, all alive, but alone. These two branches are the Plymouth and Portsmouth Branches. There are really but three branches in all England of these that were named when I arrived, the Birmingham, London and Hanley Branches. Thanks be to God, however, two others have since

been organized, one at Clay Cross in Derbyshire, and one at Walsall in Worcestershire. There are good prospects of a Branch in Stafford also, but none yet organized there.

Unless we can get the printed word here, the European Mission will continue to be a dull Mission. There is not more than one place where an elder can stay in any town, and a sensitive man is continually made the subject of his own fears lest he should be imposing on good nature by remaining at one place all the time of his tarrying there, with the exception of his accepting an invitation to an occasional meal or two at another house. If we can obtain the printed word, the Elders can find employment, and with them many of the saints too; but if we can not, unless there be a change, it seems almost like imposing on the few saints there are to maintain two Missionaries in England. I hope that Conference will pass a Resolution, providing for the honorable release of either Bro. Patterson or myself in case we should not be able to establish a Publishing Department here, or in the events of more effective openings not arising for the ministration of the word. I hope I shall not be misunderstood in this. Neither of us wish to be released on any other grounds than that of our inability to do sufficient good to justify our remaining. We do not wish to burden the Church at home with the care of our families, nor the Saints here with the burden of our support, unless there be sufficient employment to keep us active for the Master. I will not say any thing about the plan on which we think a Publishing Department could be made self-sustaining and effective, as the views held by the Saints here are fully expressed in the Minutes of our last General Conference which are on sale at *Herald Office*; but I am fully satisfied that unless such an institution be established, our hope of any great good is almost a forlorn one. With that a number of Elders could soon take the field; without it, we are already too many.

Since I received the appointment to this Mission, I have tried to be active for the Master whom I love; yet my labors have been too divided to admit of success in any one given direction, save that of placing on a better and higher plane of thought and action the efforts of the Churches under my care, and I think I may give God glory that in this my efforts have not been in vain.

Where I could not visit, I have written, and sought to disseminate truth and build up the saints in the spirit of union and love.

In fact, writing has been one of the means by which I have informed many of the Church who are now enquiring in relation to it, and by which I have reached many of the scattered ones whom it has been impossible to visit.

That I may not take up too much of your time, I submit herewith a summary of my labors since my appointment. Travelled 8,968 miles, of which I have rode 7,942 miles, walked 1,019 miles, written 583 letters, attended 219 meetings, preached 140 sermons, baptized 9 persons, confirmed 6 persons, ordained 1 Teacher, blessed 10 children, administered to 14 sick persons.

In discharging the duties attendant upon the above labors, and in visiting, I have been very happily sustained by the good Spirit, the Spirit of promise, and although I have not done near so much as I could have wished to do, I am yet thankful to the Lord for having enabled me to do the little I have done.

The work is the Lord's, brethren, and He is carrying it on; but as we are the *servants*, we must expect He will carry it on by us, or if He finds we will not work, discharge us and employ others. I wish to be one of the Lord's workmen; if as such you sustain me in this Mission, I will try to work effectively and earnestly; if you release me, I will come home and work there. I love the Master, I love His work, and I love His people, and my highest ambition is to be His, and their co-worker. Many of your pleasant faces come before me as I write this. May God bless you, one and all, and direct all your measures to His glory, is the prayer of your fellow-laborer,

MARK H. FORSCUTT,

Birmingham, England,

March 15th, 1873.

To the Brethern in Annual Conference assembled, I hereby send, greeting:—

Dear Brethern.—Having been appointed by your honorable body, in your session, one year ago, at St. Louis, Mo., to take a Mission to Europe, in company with, and under the presidency of our beloved brother, Mark H. Forscutt, I hereby send for your information, a report of my individual labors, present prospects, and the general condition of the Mission with which I am connected, so far as my personal knowledge of it will justify me in writing.

As regards my own labors, perhaps little more need be said beyond what has appeared already from my pen, in the *Herald*. As you are aware, I found it impracticable to remain longer in Scotland,

under then existing circumstances. This I regret very much, indeed, as I left the home of my adoption, high in hope that I would be able by the help of God, to do something for the advancement of the cause of Christ in my native land, that would be permanent in its character; and I did not give up the hope, nor the effort, till stern necessity compelled; and although I had felt bound in spirit, all the time I remained there; it was with extreme reluctance, that I, by advice from brother Forscutt and others, turned my face southward, and my back on my native country. Since that time I have held frequent correspondence with the very few faithful there, and learn that the prospects for the spread of truth are in no way better, than when I left there.

I arrived in London, the latter part of last December, out of health and slightly dispirited, where I met a kind reception from the Saints of the London Branch. Since which time I have continued at this place. I have labored in connection with the branch officers and local Elders, for the advancement of the cause here. I have just finished a course of Lectures, that have been well attended. Several old Saints have favored us with their presence, and some appear quite favorable. Amongst others I might make honorable mention of Br. John Hyde, Senr., formerly an active Elder in the old organization; but who left them in disgust many years ago. He still testifies to the truth of the work, and views the claims of the Reorganization favorably; but is extremely cautious. He holds aloof from all other worshipping bodies. We have also been favored several times with the presence of brother George J. Adams, also a prominent man in the Church, in Missouri and Illinois, in the days of the first Joseph. He has, it would appear, for some time past, been viewing the Reorganization favorably; and last Sunday, March 2nd, he came of his own free will, and after asking the privilege, which was freely granted, gave a brief synopsis of his connection with the Church, testifying strongly to the truth of the Latter Day Work, stating what he knew concerning the appointment, anointing, and blessing, of the present Joseph, by his father, he having been present on that occasion. He also stated that he meant to follow the example of William Smith, whose testimony he had read in the *Herald*. Should he keep his promise, you may expect ere long to receive from him a statement of what he knows concerning the Church, for publication in the *Herald*.

He also contemplates going to America soon, with the intention, (as I understand it), of reuniting with the Church. Others of less note, perhaps, but equally precious in the sight of God, have attended our meetings, and have been frequently visited by us, and are also looking favorably, but cautiously, at the Reorganization.

In company of Elders Bradshaw and Norton, of London, I have made frequent visits to the houses of several old Saints, and we believe that our labors will eventually result in good. I have also written to quite a number of the old Saints, that I had not the privilege, of reaching otherwise, hoping to open up a correspondence with them, and thereby bring them to the light; but in almost every case of this kind, I have been doomed to disappointment.

Touching the condition of the British Mission, so far as I am personally acquainted with it, I think that it may be considered improved spiritually, and in regard to law and order, and its practical application, the Saints appear to be obtaining better light, and are less disposed to serve their old traditions.

Financially, with the privilege granted it by the American Publishing Board, it is not considered capable, by those who ought to know best, of sustaining more than one Elder in the field, (this has reference to England, and Scotland, only), and should our contemplated Publishing Department fall through, I understand that it has been suggested, by the President of the Mission to President Joseph Smith, that it would be advisable to release one of us, at your present sitting, that one of course must be me, as my field of labor has failed me.

I sincerely hope that the Publishing movement may be a success, whoever may be the brethren, that may carry on the work of the ministry, in these lands. For without it, or some movement of a like nature, the work in this country will, in my judgment, have to drag through long weary years of difficulties and disappointments, which otherwise may be avoided. The success of such a movement, (the primary object of which is *the spread of Truth*, the secondary object gain, to the extent of making the Mission self-sustaining), could not fail to soon make itself felt for good. I hope, therefore, that should the brethren view it in the light that we on this side the Atlantic do, they will give it their support, and thus make it a success, if the movement be a right one, as almost all admit, then the only way for us to right also, is to keep it

moving, but as I expect that brother Forscutt will notice the matter more fully in his report, I will leave the matter to his much abler pen.

I have great pleasure in stating to the brethren the most perfect unanimity of feelings and brotherly love, and good understanding, have prevailed between Elder Forscutt, and myself; and also all the brethren, that I have been called to labor with, while on this Mission, so as our duties have called us to labor together; and I have faith that such feelings will continue throughout the Mission, be it short or long. I feel grateful for the hearty manner in which you sustained the British Mission, by your votes at "the Bluffs," last fall; and should you now deem it wisdom, under existing circumstances, to call me home, I shall cheerfully acquiesce in the decision, and return to assist in work of the Ministry, with our brethren, in the New World; but should you conclude otherwise, I am willing, by God's help, to do what I can the coming summer, for the further spread of truth.

We expect to be assembled in Conference capacity at Birmingham, at the same time you are. Our prayers in your behalf shall be that God may direct your deliberations by the Spirit of Wisdom, that future good for Zion's weal may be the result; and trusting that we may have the benefit of your united prayers, for the ultimate triumph of the cause entrusted to us in this part of God's vineyard, and with sentiments of respect and brotherly love, I subscribe myself your fellow-laborer in the cause of Truth,
JOHN S. PATTERSON.

London, England,

March 5th, 1873.

Elder J. W. Briggs requested a postponement of the consideration of European Mission until to-morrow morning.

It was so ordered.

The Secretary read a resolution from the Quorum of the Twelve, as follows:

Plano, Ill., April 11th, 1873.

At a meeting of the Quorum of the Twelve, held at the house of Br. E. C. Briggs, the following resolution, presented by Bros. Josiah Ells and John H. Lake, was unanimously adopted:—*Resolved*, that we inform the First Presidency that as a Quorum we are now prepared to assume the responsibility of our calling.

T. W. SMITH, Clerk of Quorum.

Moved by Elders R. Warnock and Isaac Sheen,

Resolved, that the Quorum of the Twelve

Apostles travel and labor in the ministry of the gospel, severally, as directed by that Quorum, under the direction of the First Presidency, according to the Revelations of God. Carried.

The President mentioned the reasons why Br. A. H. Smith did not undertake the Mission assigned him to California. A letter from brethren Hervey Green, Glaud Rodger, and others, requesting this Conference to send Br. A. H. Smith to California was read.

Request of Br. J. C. Foss, and others, that Elder Thos. W. Smith be sent to Maine, placed on file.

Resolution from Minutes of Canada Conference read as follows:—

Resolved, that we refer to the ensuing Annual General Conference the nature of the Canada Mission, and the necessity of a Conference and President for the same.

Moved by Elders W. H. Kelley and James McKiernan that we entertain the resolution. Carried.

Bro. W. H. Kelley made some remarks explanatory of the situation of affairs in Canada, stating that some were satisfied with the condition of matters there.

Moved by Elders F. Reynolds and J. Landers that the matter be referred to a committee of three, to be appointed by the Chair. Carried.

Elders John H. Lake, E. C. Briggs, and R. Davis, entered into some explanation respecting the Canada Mission; after which, the President named Bros. Noah Dutton, Robert Holt and Daniel D. Babcock as committee to examine the matter.

Moved by Elders F. Reynolds and C. G. Lanphear that those chosen members of the Quorum of Seventy be now ordained. Carried.

Elder Duncan Campbell was ordained a President of the Quorum of Seventy, under the hands of Elders J. Smith, E. C. Briggs, J. Ells, and J. W. Briggs; the latter being spokesman.

Elder Robert Davis was ordained a Seventy under the hands of Jason W. Briggs, J. Ells, E. C. Briggs, and Jos. Smith; the latter being spokesman.

Elder J. H. Hansen was ordained a Seventy, under the hands of Jason W. Briggs, J. Smith, E. C. Briggs, and J. Ells; the latter being spokesman.

Elder James McKiernan was ordained a Seventy under the hands of Joseph Smith, J. W. Briggs, J. Ells, and E. C. Briggs; the latter being spokesman.

Elder J. C. Clapp was ordained a Seventy under the hands of E. C. Briggs, J. Ells, J. W. Briggs, and J. Smith; the latter being spokesman.

Moved by Elders E. Robinson and Noah Dutton that Elder G. W. Brooks be ordained a High Priest. Carried.

Brother Brooks was ordained under the hands of J. Ells, J. W. Briggs, J. H. Lake, and I. Sheen; the latter being spokesman.

MISCELLANEOUS BUSINESS.

Moved by Elders J. C. Clapp and E. Banta, that we proceed to the regular order of business. Carried.

On motion of Elders J. S. Snively and E. Banta, the following resolutions were presented and laid on the table:

Resolved, That we believe the Holy Scriptures which have been published by the Reorganized Church of Jesus Christ of Latter Day Saints, were translated by Divine Inspiration.

Resolved, That we believe that the Book of Doctrine and Covenants, from the commencement of the preface to the end of the appendix, is a Divinely Inspired Record.

Letter from C. F. Burrows handed to the President of the Twelve.

Moved by Elders F. Reynolds and J. C. Clapp, that the letter of Gilbert Watson be referred to the laborer in Wisconsin. Carried.

Moved by Elders J. W. Briggs and J. C. Clapp, that the following letter from Br. James McDuffitt, of Iowa, be referred to those who may have charge of that district.

“Chariton, Iowa, March 10, 1873.

“Br. Joseph,—On Saturday, the 8th, we organized temporarily, with six members, and will be known as the Chariton Branch, James McDuffitt, President. We all united under Br. Blair's preaching in Wheeling, West Virginia. We live four miles north

of Chariton, on the New Braen road. We would like a good Elder to come and stay with us awhile. The Lord is manifesting himself in power with us in healing the sick and preaching the word.

“JAMES MCDIFFIT.”

On motion of Elders T. W. Smith and C. G. Lanphear, the following preamble and resolution was adopted:

WHEREAS, there are but three States in the Southern Mission that are occupied by branches of the Church; viz; Alabama, Florida, and Texas; and Texas being separated from Alabama and Florida by two whole States, making a larger field than a traveling Elder can occupy. Therefore, be it

Resolved; that the Mission which now includes all the Southern States, be divided into at least two departments, one to be known as the South-Eastern Mission, bounded on the North by the Ohio river and West Virginia and Pennsylvania; South by Gulf of Mexico; East by the Atlantic Ocean, and West by Mississippi river. The other, bounded North by Missouri and Kansas; South by the Gulf of Mexico; East by the Mississippi river; West by Mexico and Colorado Territory, to be called the South-Western Mission.

A request from the String Prairie and Nauvoo District was presented in the following form:—

Resolved, that we petition the General Conference to annex Clark and Scotland Counties of Missouri to the Spring Prairie and Nauvoo Districts. Also that a Bishop be appointed for that place.

On motion of Elders J. McKiernan and J. H. Lake, the latter part of the petition was referred to the Bishop. Carried.

A petition from the Coon Creek Branch, of Missouri, requesting to be annexed to the St. Louis District was presented, and on motion of Elders W. W. Blair and F. Reynolds, the request was granted, and it was so ordered.

On motion of Elders E. Robinson and Noah Dutton,

Resolved, that the General Church Recorder be required to present a monthly account of the time employed on the record, to the Bishop, who is hereby authorized to audit the same, and pay such amount as he may find due the Recorder out of Church funds not otherwise appropriated.

Pending the consideration of this resolution it was

Moved by Elders E. Banta and H. C. Bronson, that we now adjourn to meet at 7 P.M. Carried.

Elder D. H. Smith was appointed to occupy the stand in the evening.

Sung hymn 1083. Benediction by the President.

EVENING SESSION.

Opened the meeting by singing; prayer by Elder I Sheen.

Elder David H. Smith addressed the congregation.

Sung the March to Zion.

Adjourned until 9 A.M., Saturday. Benediction by Elder I. Sheen.

SATURDAY, APRIL 12TH.

MORNING SESSION.

9 A.M. Sung hymn 31. Prayer by Bishop I. L. Rogers.

Minutes of previous day read, corrected and approved.

Moved by Elders E. Banta and J. Ells, that the resolution pending adjournment, day previous, be laid on the table. Motion to table was lost.

A vote on the resolution was then taken. Carried.

On motion of Elders J. Hansen and W. W. Blair,—

Resolved, That when this Conference adjourns, it does so to meet at or near Council Bluffs, on September 3rd, 1873.

The President presented requests from Farm Creek and Galland's Grove for the Conference to be held at one of those places.

The resolution was put to vote and prevailed.

MISSIONS.

The Quorum of the Twelve reported concerning the European Mission, as follows:—

“The Quorum of the Twelve, after full consideration, have unanimously disapproved of the European publishing scheme, proposed in the Minutes of the October General Conference of said Mission. Also

that in view of all the circumstances, we unanimously recommend the release of Br. Forscutt from that Mission; and that Br. J. S. Patterson be appointed and sustained as President of said Mission.

"J. W. BRIGGS, *Pres. of Quorum.*"

On motion of Elders J. W. Briggs and J. H. Lake,—

Resolved, That in view of the probable failure of establishing the proposed Publishing Department in England, and the representations and requests of Brethren M. H. Forscutt and John S. Patterson, as specified in their reports, it is hereby declared to be the opinion of this Conference that Br. M. H. Forscutt should be honorably released from said Mission, and he be appointed to labor under the direction of the First Presidency of the Church and the Quorum of the Twelve.

Moved by Elders I. Sheen and E. Robinson, that we strike out all but that part relating to Publishing Department. Carried.

Moved by Elder I. Sheen and E. Robinson, that we reconsider the motion to strike out. Carried.

Moved by Elders E. Robinson and I. Sheen, that we amend the resolution by striking out the words, "the Quorum of the Twelve." Carried.

The original resolution was then adopted, as amended.

On motion of Elders J. W. Briggs and J. H. Lake,—

Resolved, That when Br. M. H. Forscutt returns to America, pursuant to resolution of this Conference, that Br. J. S. Patterson be appointed to succeed him in the charge of the European Mission, until otherwise provided. Carried.

On motion of Elders D. D. Babcock and J. H. Lake,—

Resolved, That Schuyler Co., Missouri, be added with Clark and Scotland Counties to the String Prairie and Nauvoo District. Carried.

Report of Committee on Canada Mission was read as follows:—

"Upon examining the *Herald* reports of Conferences, we find that Canada forms part of the Mission assigned to Elder E. C. Briggs; and that misunderstandings have arisen from the manner in which the words, 'Canada Mission' have been used. Therefore, be it Resolved, that said terri-

tory, known as 'Canada Mission,' be henceforth known as Canada District, and as such has no necessity for any Conference save a District Conference.

"NOAH DUTTON,

"ROBERT HOLT,

"DANIEL D. BABCOCK." } *Com.*

On motion of Elders H. C. Bronson and A. White,—

That the report of Committee on Canada Mission be received and Committee discharged. Carried.

On motion of Elders C. G. Lanphear and F. Reynolds, Elder Duncan Campbell was released from the Presidency of the Canada Mission.

A request from Canada concerning the races was presented, and on motion of Elder E. C. Briggs and J. Ells, it was referred to the First Presidency.

Moved by Elders E. C. Briggs and J. H. Hansen, that the report of Committee on Canada Mission be adopted. Carried.

On motion of Elders Warnock and Wixom,—

Resolved, That the Quorum of Seventy travel in the ministry and labor under the direction of the traveling High Council, according to the law of God. Adopted.

Moved by Elders B. F. Durfee and H. C. Bronson, that Elder J. S. Snively be ordained a member of the Quorum of Seventy. Withdrawn.

On motion of Elders Josiah Ells and E. C. Briggs,—

Resolved, That the Quorum of High Priests are subject to the Quorum of the Twelve.

Moved by Elders I. Sheen and H. C. Bronson, as a substitute, the 5th paragraph of section 104, Book of Commandments, which reads:—

"High Priests after the order of the Melchisedec Priesthood have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things. Adopted.

On motion of Elders E. C. Briggs and Josiah Ells:—

Resolved, That High Priests, when traveling in the ministry, are subject to the direction of the traveling High Council.

Elder E. C. Briggs read from Book

of Covenants, section 107, paragraph 42:—

“And again I give unto you Don C. Smith to be a president over a Quorum of High Priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel if they choose, but rather be ordained for standing presidents; this is the office of your calling, saith the Lord your God.”

Elder I. Sheen spoke in the negative and read par. 13, sec. 99, Book of Covenants; also pars. 30 and 12, section 104.

Elder J. Ells called for the reading of par. 7, sec. 104.

It was read as requested.

Moved by Elders H. C. Bronson and F. Reynolds, that the vote on the question be taken. Adopted.

The resolution was then put to vote and was carried.

APPOINTMENT OF MISSIONS BY THE FIRST PRESIDENCY.

J. W. Briggs—Michigan, Indiana, Ohio, Canada, Minnesota, Iowa.

J. Ells—Pennsylvania, Virginia, Eastern Ohio.

A. H. Smith—Pacific Mission and Utah.

E. C. Briggs—Michigan, Indiana, Western Ohio, Canada and Wisconsin.

J. H. Lake—Missouri, Iowa, Western Illinois.

T. W. Smith—Eastern Mission, New England States, New Jersey, New York, Nova Scotia, and New Brunswick.

W. H. Kelley—Minnesota, Wisconsin, Michigan, Indiana, and Western Ohio.

J. R. Lambert—Illinois, Iowa, and Missouri.

Moved by Elders Wm. H. Kelley and I. Sheen, that the appointments be sustained by the Conference. Adopted.

Moved by Elders E. C. Briggs and P. S. Wixom, that Elder N. Dutton labor in Michigan and Indiana, under the direction of presiding officer. Adopted.

Moved by H. A. Stebbins and O. P. Dunham, that Elder J. S. Snively be continued in his Mission in Canada, subject to the direction of those in charge of Mission. Adopted.

Moved by Elders T. W. Smith and R. Davis, that Elder G. T. Chute labor in Eastern Mission, subject to Elder in charge. Adopted.

On motion of Elders R. Warnock and J. S. Snively, President J. Smith was requested to preach in the evening.

Adjourned until 2 P.M. Sung hymn 182. Benediction by the President.

AFTERNOON SESSION.

2 P.M. Sung hymn 109. Prayer by Elder J. C. Clapp.

Elder W. W. Blair in the chair.

Moved by Elders J. H. Lake and J. Ells, that Elder Nicholas Stamm be continued in his Mission to Pella, Iowa, and vicinity. Carried.

The appointments by the Quorum of the Twelve and sustained by the Conference, were as follows:—

Moved by Elders J. W. Briggs and J. Ells, that Elder J. W. Gillen labor under the direction of Elder A. H. Smith.

Moved by Elders E. C. Briggs and J. H. Lake, that Elder Glaud Rodger labor under the direction of A. H. Smith.

Moved by Elders J. Ells and J. W. Briggs, that Elder J. C. Clapp labor as President of South-Eastern Mission, and preach^e in Southren Illinois, under direction of J. R. Lambert.

On motion of Elders J. Ells and J. H. Lake, Elder J. H. Hansen, was appointed to labor in Northern Illinois and Wisconsin.

On motion of Elders E. C. Briggs and I. L. Rogers, Elder R. Davis was appointed to labor under the direction of E. C. Briggs.

On motion of Elders J. Ells and E. C. Briggs, Elder J. C. Foss, was appointed to labor in Eastern Mission,

under direction the Presiding Officer.

On motion of Elders J. Ells and T. W. Smith, Elder Joseph Lakeman was appointed to labor in Eastern Mission under the direction of the Presiding Officer.

On motion of Elders E. C. Briggs and J. Ells, B. V. Springer was appointed to labor in South-Eastern Indiana and Kentucky.

On motion of Elders T. W. Smith and J. Ells, Davis H. Bays was appointed a Mission to Texas and New Mexico, and Lewis Middleton to labor with him.

Moved by Elders J. Ells and J. McKiernan that Elder F. Reynolds labor under the direction of Elder J. H. Lake.

On motion of Elders E. C. Briggs and J. Ells, that Elder E. C. Brand labor in Kansas, Eastern Nebraska, Western Iowa, and Northern Missouri.

On motion of Elders J. Ells and E. C. Briggs, that Elder Duncan Campbell labor under the direction of Elder E. C. Briggs.

On motion of Elders J. Smith and T. W. Smith that L. F. West labor in South-Eastern Mission, under Elder J. C. Clapp.

On motion of Elders J. W. Briggs and O. P. Dunham, Elder S. H. Gurley was appointed to labor in Wisconsin, and Northern Illinois. Adopted.

Elder J. H. Hansen asked which party a Mission was responsible to in a field of labor, the President of District, or the one who has the Mission in charge.

Elder J. W. Briggs suggested that it be referred to the evening lecture, to be given by the President. Adopted

Resolution of High Priests' Quorum read as follows:—

Resolved that we, the Quorum of High Priests, after a consideration of the matter, respectfully represent that we cannot understand the law of God as placing the High Priests *when abroad* under the direction of the Twelve, but *always* under the direction of Presidency of the Church. We, therefore, respectfully ask the Con-

ference to reconsider and rescind the resolution passed this day upon this subject.

All of which is respectfully submitted.

ISAAC SHEEN, *President.*

E. ROBINSON, *Asst., Sec.*

Note:—The above passed the Quorum by an unanimous vote.

ISAAC SHEEN,

Plano, Ill., April 12, 1873.

The following request was also presented by the High Priests' Quorum.

To the President and General Conference:

We would respectfully represent that at a meeting of the High Priests' Quorum held this P. M., the following resolution passed unanimously.

Resolved, that Br. Blair be requested to state to the Conference whether Br. Lorin Babbitt was exonerated from censure at the investigation of his case at St. Joseph Mo., in January, 1873.

All of which is respectfully submitted.

ISAAC SHEEN, *President.*

E. ROBINSON, *Asst., Sec.*

Plano, Ill., April 12th, 1873.

In answer to the foregoing request Br. Blair stated that Br. Babbitt was exonerated in full; no grounds whatever being found for the charges made against him.

Motion of Elders I. Sheen and A. H. Smith, that Br. Blair's statement be placed on record. Adopted.

On motion of Elders J. H. Hansen and T. W. Smith.

Resolved, that the resolution respecting the High Priests when traveling in the ministry, offered by the High Priests' Quorum, be laid on the table. Adopted.

On motion of Elders Thomas Revel and P. S. Wixom,—

Resolved, That Elder James McKiernan accompany Elder A. H. Smith, on his Mission, if practicable. Adopted.

On motion of Elders J. Ells and J. H. Lake, Resolved that Elder C. G. Lanphear labor in New York and Pennsylvania. Adopted.

On motion of Elders J. Ells and E. C. Briggs, Resolved that Elder Gilbert Watson labor in Wisconsin, under direction of Elder in charge. Adopted.

On motion of Elders J. W. Briggs and E. C. Briggs, that Elder Daniel B.

Rasey labor in Outagamie Co., Wisconsin. Adopted.

On motion of Elders J. W. Briggs and E. C. Briggs, that Elder Reuben Newkirk labor in Northern Illinois and Wisconsin. Adopted.

Elder J. W. Briggs made inquiry respecting Br. Hiram P. Brown. Answered from the chair.

On motion of Elders J. Ells and P. S. Wixom,—

Resolved, That brethren who have received appointments and Missions from this Conference, are, by virtue of such appointment, released from all former Missions. Adopted.

On motion of Elders I. Sheen and Wm. Aldrich, resolved that Elder D. P. Young be ordained a High Priest. Adopted.

Elder J. C. Clapp spoke in favor of this ordination.

On motion of Elders J. Ells and I. Sheen,—

Resolved, That this Conference accept and sustain Elder Joseph Smith as President of the High Priesthood of the Church of Jesus Christ of Latter Day Saints, by virtue of which office he is Prophet, Seer, and Revelator to the Church. Carried unanimously.

On motion of Elders E. Banta and J. C. Clapp, resolved that we sustain Elder Isaac Sheen as President of the High Priests' Quorum. Adopted unanimously.

On motion of I. L. Rogers and E. Robinson, resolved that Joseph Parsons be sustained as Counselor of the President of High Priests' Quorum. Adopted.

On motion of J. H. Hansen and E. C. Briggs, resolved that we sustain Elder C. G. Lanphear as President of the Quorum of Seventy. Carried.

On motion, resolved that Elder E. Banta be sustained as President of the First Quorum of Elders. Carried.

On motion, of Elders J. McKiernan and E. C. Briggs, resolved that Elder John S. Patterson be sustained as Counselor of the President of the First Quorum of Elders. Adopted.

On motion of Elders W. W. Blair and J. McKiernan, resolved that Br. I. L. Rogers be sustained as Presiding Bishop of the Church. Adopted.

On motion of Elders John H. Lake and D. H. Smith, resolved that Elder Phineas Cadwell be sustained as Counselor of the President of the Second Quorum of Elders. Adopted.

On motion of Elders B. F. Durfee and James McKiernan, resolved that Elder Henry Goodcell, Junior, be sustained as Church Secretary. Adopted.

Elders E. Banta and I. Sheen moved, that L. D. Rogers be sustained as President of Deacons' Quorum. Lost.

On motion of Elders J. S. Snively and J. H. Lake,—

Resolved, That we hereby tender a vote of thanks to the citizens of Plano, and of Sandwich, for their hospitality extended to the brethren during this session of Conference. Adopted.

On motion of Elders W. W. Blair and D. H. Smith, it was resolved that Elder Charles Derry be hereby requested to labor in Nebraska, and Western Iowa, as his circumstances may permit. Adopted.

On motion of Elders J. W. Briggs and J. Ells, it was resolved that John T. Davies be sustained in his mission to Wales. Adopted.

On motion of Elders J. W. Briggs and J. Ells, it was resolved that Br. Avondet be sustained as Missionary to Switzerland. Adopted.

On motion of Elders W. W. Blair and T. W. Smith, it was resolved that Br. Ursenbach be sustained in his Mission to Switzerland. Adopted.

On motion of Brn. I. L. Rogers and J. Snively, it was resolved that Br. I. L. Bear be sustained in his Mission to Switzerland. Adopted.

On motion of Elders J. H. Lake and J. McKiernan, it was resolved that we sustain E. Banta, I. L. Rogers, D. Dancer, J. Scott, and Joseph Smith, as the Board of Publication. Adopted.

On motion of Elders J. Ells and J. W. Briggs, it was resolved that all

Missions not otherwise provided for, be continued and sustained. Adopted.

On motion of Elders J. C. Clapp and D. D. Babcock, it was resolved that we sustain Elder I. Sheen, as Church Librarian. Adopted.

Br. D. P. Young was ordained a High Priest under the hands of Elders I. Sheen and E. C. Briggs; I. Sheen being spokesman.

On motion of Elders J. Ells and T. W. Smith, resolved that the minutes of this Conference be published in pamphlet form for distribution and sale.

As a substitute, it was moved by E. Banta and I. L. Rogers, that the minutes of this Conference be printed as a supplement to the *Herald* and sent to the subscribers free. Adopted.

The President appointed Elders W. W. Blair and W. H. Kelley to occupy the stand on Sunday morning. Elders I. Sheen and E. Robinson to have charge of the fellowship meeting in the afternoon; and Elders J. W. Briggs and Duncan Campbell to take charge in the evening.

Moved by Elders I. Sheen and D. H. Smith, that we have a social meeting in the afternoon of Sunday. Carried.

On motion of Elder J. Ells and C. G. Lanphear, adjourned until 7 P.M.

Sung hymn 108. Benediction by the President.

EVENING SESSION.

Sung hymn 1114. Prayer by Elder J. R. Lambert. Hymn 473 was sung.

President J. Smith addressed the Conference on the subject of Church Government. The house was crowded and good attention paid. The audience was edified and instructed.

The name of Samuel M. Howe was presented for membership on original baptism.

Moved by Elders J. S. Snively and J. Ells, that he be accepted. Carried.

Motion to adjourn until 10 A.M. tomorrow. Adopted.

Sung hymn 179. Benediction by Elder J. R. Lambert.

SUNDAY, APRIL 13TH.

MORNING SESSION.

Opened meeting by singing the second hymn. Prayer by Elder J. Landers. A chapter was read by Elder W. W. Blair. After which the 47th hymn was sung.

Preaching by Elder Wm. H. Kelley. Bro. W. W. Blair announced that baptisms would be attended to at one o'clock.

On motion of Elder E. Banta, adjourned until 2:30 P.M.

Sung 213th hymn. Benediction by Elder W. W. Blair.

AFTERNOON SESSION.

2:30 P.M.—Elders I. Sheen and E. Robinson took charge of meeting.

Opened by singing and prayer. The Saints were blessed in bearing testimony to the work. The gift of prophecy was manifest, and the brethren were built up and encouraged.

EVENING SESSION.

7 P.M.—Meeting opened by singing the 141st hymn. Prayer by Elder J. H. Lake. Hymn 116 was sung.

Elder J. W. Briggs spoke to a large audience, on the subject of the two mysteries,—that of Godliness, and that of iniquity.

Moved that we adjourn. Carried.

Sung the hymn, commencing:

"When shall we all meet again?"

Benediction by Elder W. W. Blair.

JOSEPH SMITH, PRES.

W. H. KELLEY, *Secretary*.

ALEX. H. SMITH, } *Cllcs.*
DUNCAN CAMPBELL }

[We are quite lonesome since the brethren who attended Conference left for their fields of labor. They left us in peace, and they carry with them our warmest aspirations for their success. A nobler company of co-workers never assembled together; as one of the brethren remarked, "I never saw such a company, earnest and able, but so humble."]—Ed.

THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BY ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., MAY 15, 1873.

No. 10.

THE EARTH, AS WE FIND IT.

BY ELDER PETER CANAVAN.

[CONTINUED FROM PAGE 140.]

From the evidence of the standard scriptures of the church, it appears that the earth has motion.

By this I mean the Bible, Book of Mormon, and the Doctrine and Covenants; any two of which are competent as witnesses.

The theories of Galileo and Sir Isaac Newton then are not contrary to these scriptures, but in accord with them. Their theories demonstrating with proofs, what is asserted in these scriptures.

It has been said that these theories are contrary to the "positive evidence of our senses." If the evidences of our senses were at all times positive, this assertion might be difficult to controvert.

Seeing is a sense. Is the sense of seeing at all times correct? The many blunders and mistakes made daily in seeing, is an answer to the question.

We ought to believe the testimony of our own eyes, one would think, but experience proves that we cannot do so at all times, for we often require the corroborative testimony of one or more of the other senses to prove what we believe to be the facts in the case; so that our senses may be said to be correctors one to the other.

The senses seem to be paired off especially to correct one another. Seeing with the Touch; Taste with the

Whole No. 274.

Smelling; Hearing with the distinguishing of the Sound.

A few incidents mentioned in Holy Writ will illustrate the meaning I wish to convey.

The first that I shall introduce will be the unbelieving Thomas.

"But Thomas, one of the twelve called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord."

This was enough for Thomas to base his unbelief upon, knowing, as he apparently did, the insufficiency of the testimony of sight alone.

"But he said unto them, except I shall see in his hands the print of the nails, and thrust my hand into his side I will not believe. And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, [knowing the testimony he required], Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing."—*John 20: 24-27.*

Gideon of old is another who doubted and required the second testimony before he would believe the evidence of his senses.

"And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry on all the earth besides, then shall I know that thou wilt save Israel by my hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water. And Gideon said unto

God, Let not thine anger be hot against me, and I will speak but this once: let me prove thee, I pray thee, this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."—Judges 6 : 36-40.

Isaac lacking the sense of seeing was deceived by the sense of feeling.

"And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not. And Jacob went near unto Isaac his father: and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discovered him not, because his hands were hairy as his brother Esau's hands; so he blessed him."—Gen. 27 : 21-23.

Profane history records an incident where the sense of sight was deceived, which may also be introduced, as one of the many cases which occur to man.

In this case we have two rival artists of Greece, by name Zeuxis and Parrhasius, who entered into a contest of competitive talent.

Zeuxis brought to the trial a bunch of grapes, which he had painted, which appeared so natural that birds had attempted to peck the painted fruit while exposed to view.

Parrhasius brought a curtain,^a which he declared concealed the efforts of his skill.

Zeuxis anxious to see what his rival had brought as a proof of his skill, proceeded to withdraw the curtain, which he found to be only a painting, whereupon he confessed himself beaten, and exclaimed to Parrhasius, "I have deceived birds, but you have deceived man."

These few cases are mentioned to show that our senses are not always reliable in attesting to the truth of anything, but may lead into error if they are unassisted by reason.

It is recorded in the Book of Joshua, and there certified to, that the same is recorded in the Book of Jasher, that the sun and moon stood still at the

command of Joshua. All Israel were witnesses to this fact, so this testimony is accepted by all who believe the Bible to be of Divine origin.

Infidels use this testimony as a denial of the Divine authenticity of the Bible; because, according to their views, such an event could not transpire, without the earth stood still; and if the earth stood still, general ruin must inevitably follow.

The Book of Mormon tells us that if God say unto the earth, "Stand still," it standeth still. I believe also that he could adopt means whereby ruin should not follow. But as the Book of Mormon does not teach that such a command was ever given, only that such might be done, I presume I may reason upon it according to the light that is within me.

Israel, at the time when Joshua was their leader, had become accustomed to see marvelous things, workings of faith, ever since their first appearance in the land of Canaan.

So long as Israel was obedient to the commands of the Almighty he fought their battles; his angels were warriors; his word was sufficient to cause legions of them to array themselves against the enemies Israel.

With this great unseen Power in the field we can account for the marvelous things that transpired in that day.

At the taking of Jericho, Israel did not approach with the engines of war to batter the walls down, but they fell; because Israel had been obedient to the commands of Jehovah; and at this battle of the five kings of the Amorites, the Lord fought for Israel as he did at the taking of Jericho.

By this we may infer that although Israel made a show of battle, that in reality they did but little themselves towards obtaining a victory; although in their enthusiasm they thought they had done considerable, acknowledging that the Lord fought for them; but how, was beyond their discernment; the veil that is spread over all nations

spoken of in Isaiah 25 : 7, being the means whereby Israel was prevented from seeing their allies, the Lord's hosts.

Joshua, no doubt, understood all about these campaigns, for he evidently worked under instructions; as we gather from the last three verses of the fifth chapter of Joshua.

"And it came to pass that when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy; and Joshua did so."

At this battle against the five kings we are told that Joshua spake unto the Lord and said in the sight of Israel, "Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon." "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

From the circumstances that surround this case, it is evidently one in which we have to receive the evidence of the senses of the children of Israel. Of course they only testify to what they themselves saw; and we are not warranted in the conclusion, that other nations of the earth saw the sun and moon stand still, because the children of Israel did. In the absence of all such proof, I attribute this phenomenon to the divine manipulations of the covering cast over all people, and the veil that is spread over all nations, Isaiah 25 : 7, which enabled the children of Israel to see what other nations did not see; faith being the principle element, was *with* Israel; the sign which followed faith was to Israel; done in their sight, and theirs only.

Hence it was immaterial to Joshua

whether the earth was a globe or plane, seeing that he was not working according to science, but by faith.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned."—2 Cor. 2 : 14.

"Plane Facts" tells us "that all the stars move around the North Polar Star in concentric circles;" but this, like many other things told, is wanting in the proof.

To persons who have lived all their days in the northern portion of this earth, this assertion may have some weight, particularly to one who believes in the infallibility of the evidence of the senses.

But to one who has traveled to the southern portion of this earth, this assertion can have no weight whatever; because the traveler has acquired a better knowledge of things; if he has traveled with his eyes open. It is evident that if all the stars moved in concentric circles around the North Star, that that motion would be uniform throughout the entire sidereal heavens; so that when we proceed towards the south, and come in view of new constellations; those constellations, to be consistent with the plane theory, should move in greater circles than those in the northern heavens.

For example: The constellation known as the Southern Cross is in the Zenith, or directly overhead when on the meridian, in about sixty-two (62°) degrees south latitude;—the statement in the *Herald*, page 652, vol. 18, that this constellation bears the same relation to the South Pole that the North Pole Star bears to the North Pole, being wide of the truth;—consequently if the earth is a plane, and the stars are suspended over that plane, and move around the North Star in concentric circles, it is evident that the Southern Cross must move in a greater circle than the two stars known as the Pointers in the constellation of Ursa

Major, or the Great Bear; for while the star *Alpha*, in Ursa Major, is only about twenty-eight (28°) degrees from the north centre; the star *Alpha*, in Crux, or Crucis, is about one hundred and fifty-two (152°) degrees from the north centre.

The circumference of a circle is found by multiplying the diameter by the number 3.1416; therefore the circle described by the star *Alpha*, in Ursa Major, would be equal to 10,555 78-100 miles of arc; and the circle described by the star *Alpha*, in Crux, would be equal to 57,302 78-100 miles of arc; therefore, the star *Alpha*, in Crux, would have to travel, in describing his circle, nearly six times further than the star *Alpha*, in Ursa Major; and in consequence, would have to travel nearly six times faster, to come back to the meridian, at the end of a sidereal day.

The facts in the case are: that the star *Alpha*, in Crux, is about the same distance from the South Polar heavens, or the point of the heavens corresponding to the Zenith of the South Pole of the earth, as the star *Alpa*, in Ursa Major, is distant from the point of the heavens, corresponding to the Zenith of the North Pole of the earth; it makes precisely the same kind of a revolution around—not the South Pole star, because there is none—but around a blank space in the heavens; so that the inhabitants of the southern portion of the earth might reason with as much propriety as Plane Facts and others, that the earth is a plane with a centre, the south; and a circumference, the north; because the heavenly bodies apparently make a revolutionary movements around a point in the southern heavens.

It is also stated by this writer, which statement may be found on page 713, vol. 18, *L. D. S. Herald*, that

“The sun has power to enlarge or contract his circles, having well defined limits towards the northern centre, and towards

the southern circumference, with an equatorial between those limits.”

I presume that the “well defined limits” are the Tropics of Cancer and Capricorn, situated twenty-three degrees and twenty-eight minutes (23° and $28'$) north and south of the Equator.

It follows then, (if the premise be true), that an observer north of the Tropic of Cancer, is always *inside* of the enlarged or contracted circle; south of Capricorn, an observer is always *outside* of the enlarged or contracted circle. It must follow, that there will be a difference in the rising and setting of the sun in the south as compared with the north.

For if we stand *inside* of a hoop or circle we are surrounded by it; but if we stand on the *outside* of a hoop or circle we can never be surrounded by it; consequently, the sun can never rise nor set at the east and west points of the compass, south of the Tropic of Capricorn; but must rise and set at points north of the east and west points all the year round.

The facts are that the sun does rise and set at points south of the east and west points, *south* of the Tropic of Capricorn, precisely as it does *north* of the east and west points, north of the Tropic of Cancer.

The sun at noon, north of Cancer, is in the south; the sun at noon, south of Capricorn, is in the north; and circles toward the South Pole, precisely as it does towards the North Pole, north of the Tropic of Cancer.

From these facts it follows, that the sun does not move “in an enlarged or contracted circle over the face of the earth around one common centre.”

The apparent motion of the sun is in unison with the apparent motion of the stars already noticed; all appearing to move around *two* centres; one at the north, and one at the south.

This fact alone ought to be sufficient to dispel the idea that the earth is a plane, with its centre in the north; and

its circumference at the south; because it is only on a globe that we could find two centres, (the axis), with on circumference, (the Equator); between them.

By observing the laws of motion in various things that come under our notice daily, we have a very good guide to the understanding of what is meant by the apparent motion of the heavenly bodies.

All bodies moving, no matter by what power they move, seem to impart their motion to other bodies, whether animate or inanimate.

A ship under sail imparts its motion to the seamen, and to every thing connected with the ship; so that if a seaman were to let fall anything from a yard-arm of his ship, whether it falls inboard or outboard, it will fall, if heavy enough, and strike the water or deck plumb with the yard-arm, no matter how fast the ship sails.

Any person who has been on board a steamboat, or in a railroad car, may have noticed how everything, as we run past, seem to be imbued with motion; ships at anchor; telegraph poles; a train of cars on a side track, all seem to be traveling at the rate of fifteen or twenty miles an hour when in reality they are not in motion.

If we happen to be upon a traveling body whose motion is smooth and swift, the illusion will be greater; the apparent motion of other bodies will be more manifest.

The earth being a globe with a continued motion from west to east is the cause of the illusion of the motion of the heavenly bodies; all appearing to pass over the earth when in reality they do not.

The *cause* in the one case must be the *cause* in the other; because the effects are the same.

When we travel on the boat or cars we have a knowledge that we are in motion, because we enter them for the purpose of being carried by them, and feel them start into motion; hence, the

illusion of motionless things passing may readily be overcome.

But being born into a *traveling globe* is another matter, for we grow up without being sensible of any movement; hence, the illusion of bodies moving around us is greater, and not so readily overcome; yet the causes and effects are the same.

On page 652, vol. 18, *L. D. S. Herald*, we read:

"Many cases are on record where the North Polar Star has been visible beyond the Tropic of Capricorn."

As the writer does not bring any one of these cases to our notice I have to accept the statement on the credibility of the writer, that there *are* many cases on record. For my part I have yet to become acquainted with these cases; and how far *beyond* the Tropic of Capricorn the North Polar Star has been visible.

My own experience is, that I never yet saw the North Polar Star from the Equator, and I have been there often. This is also the experience of thousands besides myself.

But as some may object to this kind of evidence, I will reason a little.

If the earth were a plane, and the lowering of a star by an observer going south was due to the laws of perspective, it is evident, that if the vanishing point of the North Polar Star was *beyond* the Tropic of Capricorn, there *should* be a considerable height of the star from the horizon at the Equator.

The record of the *many* who travel that road yearly, is that the North Polar Star has no altitude at the Equator. Then it follows, that the North Polar Star is not visible beyond the Tropic of Capricorn.

Again: If the North Polar Star *was* visible beyond the Tropic of Capricorn, the constellation known as the Southern Cross and the nebulae known as the Magellan Clouds should be visible *beyond* the fifty-second (52nd) degree of north latitude. They should be visible all over the United States of America.

If the rule be good in the case of the North Polar Star, it must be good in the case of any other star.

The North Polar Star is classed as a star of the third magnitude.

The Southern Cross is four stars placed so, that if a Catholic cross were held up, there would be a star at each extremity of the Cross. These four stars are classed as stars of the first magnitude, are very bright, and are easier to be distinguished than any other constellation in the heavens.

It will be perceived that if the North Polar Star could be seen so very far south, that the more brilliant constellation called The Cross, whose declination, as already noticed, is about sixty (60) degrees south, ought to be seen very far north, if the earth were a plane.

TO BE CONTINUED.

“TEN CENT NOVELS.”

BY BR. WM. STREET.

Good people do sometimes in their prayers thank God because he has made his word so plain, that he who runs may read. This is a quotation from Habakkuk 2 : 2 :

“Write the vision, and make it plain upon the tables, that he may run that readeth it.”

Why was it written? Because all the people were concerned in the vision; the prophet could reach but comparatively few with his voice, and he was commanded to write and publish his prophecy that all might be instructed, and warning be made permanent.

Why was it made plain upon tables? That he may run that readeth it; that when the appointed time for the fulfillment of the vision drew nigh, he who read what was written upon the tables so as to understand the meaning, might run and save his life.

God does not intend the careless and indifferent to understand his word. He

has commanded his prophets and apostles to write the vision and make it plain upon tables, not that he that runs may read, but that he that reads may run. He was to read first and then to run, as the consequence of reading what was written. The reading and running were not to be going on at the same time; but a man must read very carefully and then run very swiftly.

This is not meant to supersede our diligence and thoughtfulness, nor to excuse haste and levity in those who do read. But some are apt to hurry out into the company of sinners and sceptics, and are overborne by the force of evil example and corrupt reasoning, and not wait for an answer. Youth is man's opportunity. The mind has only a given capacity; and if that is filled with fiction and unprofitable reading, fact finds small place for admission.

Alas! what is to become of all the readers of Ten Cent Novels? It cannot but be injurious to the human mind, besides indulging in the love of sloth, and leaving the soul flat and exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests.

Let the sales of booksellers, the issues of magazines, and the shelves of all circulating and public libraries be examined, and it will be found that the perusal of fictitious works far exceeds that of useful and profitable publications.

The perusal of Ten Cent Novels and works of fiction will not profit you in any condition or situation of life. So, reader, ask yourselves before you enter upon the next sensational novel, “Can I afford it? Will it pay? Am I doing right?”

If essays and homiles upon this subject would produce reform, the reading world would have been reformed long ago. But so long as the family Bible lies on the stand in the drawing room and parlor untouched; so will lectures and writers, both clerical and lay, speak and write in vain. One cause of the

absolute trashiness of too many books is found in the fact that their authors know nothing; all is imagination, exciting the reader's mind to somanbulism, or to spectres, who know something, and desires to know more. Consequently young people delight in fictitious reading, as if it were a luxury of sin; and the rest of disobedience is added to the other pleasures of fiction.

In youth while the mind is fresh and unoccupied, it is comparatively easy to give a good direction to the mental powers. Boys and girls like facts unless they are put before them in repulsive ways. They are also usually fond of travels and adventures; and if they are induced—led—not forced to begin their reading aright, the chances are largely in their favor, that their knowledge will make them pretty good judges afterwards.

To the best of my knowledge I cannot remember of having read a single novel or fictitious piece. Hoping that the reader may be profited by this essay, also that he may read and run on his way rejoicing, is my prayer. Amen.

THE COVENANT THAT GOD MADE WITH ABRAHAM YET IN THE FUTURE.

BY ELDER ISAAC F. SCOTT.

NUMBER IV.

And the remarkable events that have transpired for several years past, and are continuing to develop themselves from year to year, show conclusively that the children of Abraham are right, when they say that "the set time to favor Zion has come," and that they "hear the sound of the approaching footsteps of the Son of God." They see the hand of God clearly manifested in opening and preparing the way for the return of all Israel to the land of Canaan.

And the Lord is also preparing the land for their return, by restoring the

early and the latter rains as in former times, which have been withheld from it for over sixteen hundred years; which made the land barren and unfruitful, as the Lord promised to do by the mouth of the prophet Isaiah.

"And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns; *I will also command the clouds that they rain no rain upon it.* For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry."—Isa. 5: 6, 7.

This curse of taking away the rain from the land of Canaan and consequent barrenness, was the result of the long continued transgressions of the children of Israel. And now that the days of their tribulation are come almost to an eternal end; and the day of their restoration has dawned upon them, the Lord is fulfilling his word, for he promised to remember the land; and restore it to its former fertility, when the time should arrive for the return of the posterity of Abraham, to the land that *God covenanted to give to him and his seed for an everlasting possession.* The prophet speaking of this time says:

"Then shall he give the rain of thy seed, and thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. * * * And there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter, when the towers fall. *Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.*"—Isa. 30: 23-26.

And the Lord has literally fulfilled his promise in sending again the rain of heaven upon the land of Canaan, for the benefit of the posterity of Abraham, and they have sown the ground and received an abundant increase; for the land is again yielding to them a plenti-

ful supply; and most reliable accounts from Jewish Rabbis now living in Jerusalem, state that since the restoration of the rains to the land, that it has become as productive as the very best lands of Europe.

“Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locusts hath eaten, the canker worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed.”—Joel 2: 23-27.

Thus the God of Abraham is fulfilling his blessed promise to his ancient saints, “And I will remember the land,” by restoring the land to its former fertility just in time to meet the wants of his covenant people; as he has set his hand to gather them home to fulfill the covenant he made with Abraham, Isaac, and Jacob, his servants.

But what will this generation think of the miracle that Isaiah foretells in the foregoing quotation which reads thus:

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”

What day does this prophesy refer to? Evidently the day when the Lord will in his loving kindness and tender mercies bring together again the two houses of Israel; or the house of Judah and the house of Israel, or the ten tribes that revolted from Rehoboam, Solomon’s son, and went into the “north country where the foot of man had never trod.” The Lord is to bind up the breach of the people, and heal the stroke of their wound. What is a breach? A separation between friends by means of enmity; a difference, a

quarrel that results in a division. Now in the latter days the Lord will bind up this breach and heal this wound, this injury, this hurt; he will bring them together again and the enmity that has existed will be destroyed, and they will become one nation again on the mountains of Israel and one king will reign over them all. And the Lord considers this great union of his covenant people worthy of one of the greatest miracles, that will ever be witnessed by the posterity of Adam in this state of probation.

The moon’s pale rays to be brightened up to equal the sun in his glory; and the sun’s brightness or strength increased seven-fold, or equal to the light of seven days. But these are not the only great events that are to take place and have taken place in this generation; we have only to look back a few years, and we behold great changes have taken place in the religious political and social condition of the Jewish people.

A few years ago they were the subjects of scorn, derision and persecution in almost every nation on earth; disfranchised by law, prohibited the right of holding real estate; denied the elective franchise; all the avenues to office and power that were open to all other citizens were shut and barred against them; the children of Abraham must be shut out and cut off from all the privileges of citizenship, and be a target for the hate of all nations; they were compelled by the force of law, and circumstance, to resort to peddling, trading, merchantile business, banking, and whatever their means were best adapted to do, to obtain a living, and then the world blamed them because they availed themselves of the only avenues left them of obtaining a living among men. But these prohibitions that were placed upon them have only been blessings in disguise for them; for they have kept the descendants of Abraham from speculating in real estate to any great extent; and their souls have

been longing for the time to arrive when the long cherished hope of Israel would be realized, and now that the *set time has come to build again Jerusalem the beloved city*, they are ready to close up their business in a very short time and gather to their covenant land. But before the covenant could be fulfilled, these bonds of oppression had to be removed; the avenues to position and power must be opened, and they must be restored to the rights of citizenship. Turkey must take her iron yoke from the necks of the posterity of Abraham, for under the laws which she has recently abolished, they were not permitted to gather to Jerusalem, neither purchase nor own lands, nor to hold any office of trust or honor, in her dominion; neither dared they to be seen offering up a prayer to the Holy One of Israel with their faces towards Jerusalem, lest their lives might be taken for the love that they bear for the place where Jehovah had placed his glorious name, and so often revealed his will to his chosen people.

But the political condition of the Jews has undergone a vast change within a few years; the prohibitions are mostly abolished, and those that yet remain will be of short duration; and the posterity of Abraham are now found in considerable numbers in the councils of the nations, and are now holding some of the most important offices under the governments of Europe.

What wonderful changes the Lord can bring about when he sets his hand to accomplish his purposes. We call to mind the beautiful words of the Poet Watts:

"His purposes will ripen fast

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower."

And now we think that the prophecy of Jeremiah is being literally fulfilled in part, and it is so clear, so particular in detail, and to the purpose, we shall quote from his prophecy:

"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, it shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence. Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way that they may fear me forever, for the good of them and their children after them: And I will make an everlasting covenant with them that I will not turn away from, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land whereof ye say it is desolate without man, or without beast; it is given into the hands of the Chaldeans. Men shall buy fields for money, and subscribe evidences and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."—Jer. 32: 36-44.

Oh how plain, how beautiful are the words of this prophecy, and how full of meaning is every word of it; and the words are so full of overflowing goodness and love for Israel, that it touches every chord of the human heart; "*I will plant them in this land assuredly with my whole heart and with my whole soul.*"

How blind must be the mind, how dark the heart, how grossly dark the heart of that person who after reading the multitude of prophecies that the Bible contains concerning the restoration of the children of Israel to the to the land of Canaan, and to the especial favor of God; and then teach that Judaism is dead, that the Ten Tribes have been mixed up, long ago, with the Medes and Persians, and lost

their identity; and they are all cast off forever; but strange as it may seem, ministers do teach these absurdities and the people love to have it so.

But the reader may be ready to enquire, have you not been trying to prove in your articles that the Lord was going to *give the land of Canaan* to the posterity of Abraham at no very distant day? Yes; and we think we have proved conclusively, that the Lord will actually *give to Abraham and to his seed all the country embraced in the covenant*. But your last quotation from Jer. 32nd chapter, proves that they will have to purchase the land. Yes, at the commencement of their return to the land of Canaan, they will have to purchase a portion of the land from those holding the title, in order to get a legal foothold to the land in the eyes of the nations; and they will likely have to pay a high figure for it too. But Jeremiah's purchase prophesy we think does not cover all the land of Canaan, by any means; neither has the time arrived for the *giving of the land to Abraham and his seed*; for Abraham is not yet returned to Canaan, and Jesus Christ has not come the "*second time without sin unto salvation*." He has not yet appeared in the clouds of heaven, bringing all his saints; neither has he planted his feet yet upon the Mount of Olives, the place of his second appearing. When he does, Abraham will be there, and the Lord will be ready to fulfill his promise, "*I will give it unto thee*."

TO BE CONTINUED.

Hapby the man to whom heaven has given a morsel of bread without laying him under the obligation of thanking any one for it other than heaven itself.—*Don Quixote*.

There are two ways of going through this world. One is to make the best of it, and the other is to make the worst of it. Those who take the latter course work for poor pay.

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102.

ANTIQUARIAN RESEARCHES.

No. 10.

BY ELDER H. A. STEBBINS.

GREAT ANTIQUITY.

Because the abundant evidences plainly establish it to a certainty, therefore the highest antiquity is ascribed to the most valuable and extensive of the remains scattered over Central and South America.

Further than this, scientific men have investigated and endorsed the idea that not only is the Western Continent the oldest land of the globe, or that which first emerged from the aqueous state, and its fluid covering, to become habitable for the races of animals and tribes of men, but also that America was the first inhabited of all the earth; at least that its surface was the abode of an advanced type of the human race at a period as early as was experienced on any other portion of the globe.

Their reasons and statements I will proceed to present, first quoting from Mr. Baldwin a finely written tribute to the antiquity of the ruins, and the civilization of the builders—our predecessors of the soil—as found on pages 151 to 153:

"The Mexican and Central American ruins make it certain that in ancient times an important civilization existed in that part of the continent, which must have begun at a remote period in the past. If they have any significance, this must be accepted as an ascertained fact. A large portion of them had been forgotten in the forests, or become mythical and mysterious, long before the arrival of the Spaniards.

"In 1520, three hundred and fifty years ago, the forest which so largely covers Yucatan, Guatamala, and Chiapa, was growing just as it grows now; yes, four hundred and fifty years ago, [as tradition of an event shows.] It was the same then as now, and how many additional centuries it existed no one can tell. If the age of the forest could be told, it would still be necessary to consider that the ruins hidden in it are much older than the forest, and that the period of civilization the ruins

represent closed long before the forest was established.

"In the ages previous to the beginning of this immense forest, the region it covers was the seat of a civilization which grew up to a high degree of development, flourished a long time, and finally declined until its cities were deserted, and its cultivated fields left to the wild influences of nature.

"Copan, first discovered and described three hundred years ago, was then as strange as the ancient Chaldean ruins are to the Arabs. Native tradition had forgotten its history and become silent. How long had ruined Copan been in this condition? No one could tell. Manifestly it was forgotten, left buried in the forest, without recollection, long before the Aztecs rose to power."

He says that it is evident that this ancient city must have had an important history previous to that age in the past, now unknown, when war, revolution, or other agency of destruction ended its career and left it in silence and solitude to become what it is now.

Furthermore, he remarks, that these old ruins "in all cases" show only the cities last occupied in the periods of time to which they belong, while doubtless others still older preceded them.

"We must consider also that building magnificent cities is not the first work of an original civilization. The art of building and ornamenting such edifices arose slowly. Many ages must have been required to develop such admirable skill in masonry and ornamentation. Therefore the period between the beginning of this mysterious development of civilized life, and the time when they used cut stone laid in mortar and cement, and covered their work with beautifully sculptured ornaments and inscriptions, must have been very long.

"We have no measure of the time, no clue to the dates beyond such considerations as I have stated. If we suppose Palenque to have been deserted some six hundred years previous to the Spanish Conquest, this date will only carry us back to the last days of its history as an inhabited city. Beyond it, in the distant past, is a vast period in which the civilization represented by Palenque was developed, became capable of building such cities and then carried on through the many ages during which cities were numerous, flourished,

grew old and gave place to others, until the long history of Palenque itself began."

Again, Mr. Baldwin says that evidences show that Palenque is younger than Copan, and Copan younger than certain ruins called Quirigue, and that the more modern belong to a time when the Kingdom of the Mayas flourished, while the others belong "to ages previous to the rise of this kingdom, and, in ages still earlier, there were other cities, doubtless, whose remains have perished utterly" or were used in later constructions.

Evidence is not wanting in the Book of Mormon of the "numerous cities," "cultivated fields," civilization and "high degree of development," and from Ether, 4th chapter, I quote:

"And the Lord did pour out his blessings upon this land, and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity. And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did minister that which was good all his days.

"And it came to pass that Shez did build up many cities upon the face of the land, and the people spread over all the land.

"And Morianton built up many cities, and the people became exceeding rich under his reign, both in buildings, and in gold, and in silver, and in raising grain, and in flocks and herds.

"And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another that they might get gain. And they had gold and silver, iron and brass, silks and linen, and all manner of cloth, and tools to till the earth."

Thus the highest findings of science; the very brightest jewels in her diadem; and all the delvings of man in his archaeological researches and endeavors to prove himself such a great master of knowledge,—whether it be at Nineveh or Babylon, or in Egypt, in the so-called Old World; or at Copan, or Palenque, or Quito, or Cuzco, in the so-called New World,—consists simply of that which confirms Holy Writ, and

sets the seal of God and truth to the history and prophecy contained in the Bible and in the Book of Mormon. Before these, which are the joint work of omnipotence, foreknowledge and inspiration, the little light thereof existing in any man "pales its ineffectual fire," and he, unknowingly, though sceptic, or infidel he may be, but helps to work out the destiny of earthly things as directed by him who knows the end from the beginning and who holds all power in his hands.

Mr. Baldwin declares that to find the origin of this civilization we must go back into the "deeps of antiquity;" for from all the fields of desolation everything perishable has disappeared, and nothing but the foundations of earth and the stone, the cement, the stucco hard as marble, and the other imperishable materials, remain; but he adds, that we can easily understand that there was a time when large areas connected with still existent ruins were covered with those of a less durable character; and that their entire disappearance, and the fact of the great forest on the ruins, together with the utter oblivion, which veiled their history, long previous to Montezuma's time, all bear witness to their great antiquity.

He thinks that Copan may have become a ruin "during the time of the Toltecs, which began long before the christian era," and says that it was built before their time:

"Because the style of writing, and many features of the architecture and ornamentation show the workmanship of their predecessors, judging by the historical intimations found in the old books and traditions, although it certainly was not one of the cities built by that more ancient and more cultivated people by whom the old American civilization was originated."

The Spanish missionary and historian, Las Casas, after the Conquest, wrote that the native Chroniclers in Mexico and Central America were accustomed to record the history of kings, and the founders of towns and cities;

and "the memorable deeds of the virtuous men or heroes of former days." Had these been preserved we might have many wonderful confirmations of the sacred record, but, as Las Casas relates, the older books were destroyed by the Aztecs, and most of the later ones by the invasion and vandalism of the Spaniards.

Yet from what was gathered by the earliest students and researchers, it was found to be the native belief that the Toltecs came into the country a thousand years, or thereabouts, before what we call the christian era, and that they were preceded by the Colhuas, by whom the older civilization was originated and developed.

EARLIEST OF ANY.

Concerning its being the most ancient, or equal in antiquity to any in the world, we have the following from Mr. Baldwin, page 159:

"Some investigators,—who have given much study to the antiquities, traditions, old books, and probable geological history,—believe that the first civilization the world ever saw appeared in this part of Ancient America, or was immediately connected with it. They hold that the human race first rose to civilized life in America, which is geologically the oldest of the continents."

This theory claims that the advanced development represented by Copan and Mlita is equal in antiquity to anything else in the human period of our globe, and perhaps even existing previous to the beginning of such civilization in any part of the Old World.

AN ORIGINAL CIVILIZATION.

It is moreover claimed in connection with the above that the most ancient of the remains are of such a character as to establish the idea that America's first settlers did not borrow their principles of civilization from others, whom they migrated from, but that they formed and fashioned those principles themselves, as the originators; and this idea is consistent with the claims of the Book of Mormon, and thus may be

considered as even more than collateral proof of the divinity of that Book, for it is not probable that the wildest visionary of fifty years ago, would have ventured so far into the realms of romantic fancy, as to present this theory even in a fiction; but by inspiration of the Almighty it was presented, and now, in these later years, men are claiming it as an established fact, or at least as a theory well based and very probable.

Mr. Baldwin writes, page 184:

"The more we study the ruins, the more we find it necessary to believe that the civilization they represent was originated in America. It did not come from the Old World, but was the work of some remarkable gifted branch of the race; and one explorer justly says that 'the American Monuments are different from those of any known people, of a new order, and entirely anomalous.' Its original beginning may have been as old as Egypt, but whether earlier or later, it was original. Its constructions seem to have been a refined and artistic development of a style of building different from that of any other people, wrought out in stone and embellished by art. The decorations, and inscriptions also, are wholly original, and not in imitation of any people known in Asia, Africa, or Europe."

How true this idea is, of an original civilization equal in antiquity to that on any part of the earth's surface, we can see from the following history, which shows that the colony who came here six hundred years before Christ found not only extensive ruins, but also records on plates, telling of a settlement on this land by a people soon after the deluge; and we may well believe that their work and style, and their inscriptions and writings, were "wholly original and not in imitation of any people known," as Mr. Baldwin says, because this first colony, the record of Ether says, continued to use the original language of the earth, they not being confounded in speech, as were the others, and therefore the later people, the Israelites who came here, had need of the aid of God to translate the language of the plates to

their understanding, or into the Hebrew language.

This is something also, because were the book a fictitious work, the author would scarcely have thought of making this distinction, which is evidently correct. Thus again sacred history and the deductions of scientific research agree.

Mosiah 5: 9, 10.—"And they were lost in the wilderness many days, and discovered a land which was covered with bones of men and beasts, and also with ruins of buildings of every kind. And for a testimony that the things they said were true they brought twenty-four plates filled with engravings, and there is no one in the land that is able to interpret the language or engravings that are on the plates. Therefore I say unto thee, knowest thou any one that can translate, for perhaps they will give us an account of the people who have been destroyed.

"Now Ammon said unto him, I can assuredly tell thee O king, of a man who can translate the records, for he hath wherewith he can translate, and it is a gift from God."

And so they were taken to king Mosiah, in the land of Zarahemla, and translated, as we read in Omni 1: 9 and 10:

"And in the days of Mosiah there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God. And they gave an account of one Coriantumr and of his people. And his first parents came out from the tower at the time the Lord confounded the language of the people."

Ether 1: 1.—"And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord. And I take my account from the twenty and four plates that were found by the people of Limhi, which is called the book of Ether. And as the first part of this record, which speaks concerning the creation of the world and gives an account from Adam to the great tower, is had among the Jews, therefore I do not write those things, but I give that part of the account from the tower down until they were destroyed.

"And Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of

the people and swear that they should be scattered upon all the face of the earth. And the brother of Jared did cry unto the Lord and the Lord had compassion and did not confound their language."

Still further in justification of the belief of those investigators who claim that "the human race first rose to civilized life in America," and of Mr. Baldwin's idea that "its original beginning may have been as old as Egypt," I quote from the Book of Mormon again, and in connection examine history and the chronology of events:

"For behold, Ether told them of all things, and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord."

According to the chronology of Bishop Ushur, that which is in general use, the end of the deluge was 2348 years B.C., and one hundred years after that time the tower of Babel was built; consequently, if Jared and his people left Babel at that time and established themselves on this continent, they were probably as early,—and indeed earlier, in consequence of God's special blessing to them,—than any other people in improvements of a civilized character, even though Babylon, from whence they emigrated, alone, in the point of time, had the start in existence. Therefore, taking history for it, it might ante-date the settlement of Egypt, as Mr. Baldwin surmises from the remains, because the same chronology shows that the Egyptian dynasty was not founded till one hundred and sixty years after the flood, or 2138 B.C., by Mizraim,—the son of Ham and the grandson of Noah,—who at that time built Memphis in Egypt; therefore, after that date grew up the great and, for so many centuries, leading civilization of Egypt, yet scarcely equal in age to that original and distinct civilization which covered the Western Continent with cities and temples, and with the busy marts of traffic and commerce.

DISTRICT ERAS.

In confirmation of the claim in the Book of Mormon that colonies settled America at different periods, and that the oldest was the best, we have still further evidence from Mr. Baldwin's work, page 155:

"It is a point of no little interest that these old constructions belong to different periods in the past. This is easily traced in the ruins, for the edifices are finished in different style, as at Uxmal, and show fewer inscriptions than in the more ancient Copan. Round pillars somewhat of the Doric order are found at Uxmal, but none like the square, richly-carved pillars, bearing inscriptions in the older ruins. The old monuments of Yucatan represent several distinct epochs in the ancient history of it.

"We find architectural characteristics so different that it is as impossible to attribute them all to the same people as to believe they were all built in the same epoch."

Page 76.—"The antiquities do not all belong to the same period in the past, some of the oldest and most mysterious seeming to indicate the highest development."

Again he says that there was a higher degree of civilization in the ancient times, and that what the Spaniards found was but the fragments left from the wreck of the former civilization, as the Latter Day Saints understand to be the exact truth.

Humboldt and other eminent Cosmographers, hold that the present races are but the dwindled and degraded remains of once flourishing and populous nations.

Brownell says, page 42:

"The retrograde process (of nations) has perhaps been most strikingly exemplified in the difference to be discovered between the feeble and scattered tribes of the red race, and the powerful and populous communities who occupied the soil before them."

Baldwin writes, page 226:

"It is now agreed that the Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other."

Rivero and Von Tschudi, after a critical examination, state the indica-

tion of "two very distinct epochs in Peruvian art and architecture."

Mr. Prescott endorses the opinion that there "existed a race advanced in civilization before the time of the Incas;" they representing only the last period of a civilization which began much farther back in the past.

About the different eras in colonization I have already quoted from Mosiah, concerning the later comers having found the remains and ruins of a former people who must have been as "numerous as the hosts of Israel," and also shown that there were really "two distinct epochs" in settlement, as is claimed by these men, although in addition to the parties of Jared and Lehi there came over another party twelve years after the latter, or 588 B.C., when Nebuchadnezzar took Jerusalem and king Zedekiah.

Helaman (2:1) mentions there having existed a former race upon the land before the Nephites.

Concerning their being "dwindled and degraded remains," as Humboldt claims; the Book of Mormon attests in 2 Nephi 4:4, where the Lord says that they shall be cut off from his presence, and whereas they had been fair and delightful, a cursing should come upon them because of their wickedness, and they should become a mischievous, an idle, and a subtle people.

Again in Alma 2:2, a prophesy was given that they should "dwindle and fall into works of darkness and all manner of iniquity," and so they did, in the precise manner and way that their brethren of the Old World did, and into like wickedness and false worship.

REBUILDING.

That the later people built upon the former ruins is claimed by both the Nephite historians and the modern archeologists, which fact again goes to establish the divinity of the history.

Mr. Baldwin, page 80:

"This old town became a ruin in ancient times, and after remaining long in a ruined condition, it was again rebuilt, and

again deserted after a considerable period of occupation. The standing walls rest upon ruins of greater antiquity."

Page 152.—"It can be seen that some of the ruined cities, still to be traced, were several times renewed by reconstruction."

On page 156 he mentions the evidences of repeated reconstructions and the building of later cities upon foundations of cities much more ancient.

Page 126.—"At Cuzco and other places are remains of buildings which represent the later times; but Cuzco of the Incas appears to have occupied the site of a ruined city of the older period. Perhaps the first Inca found upon its site nothing but heaps of ruins."

It would be no more than probable that the Nephites and Lamanites would build upon the ruins of the Jaredites, inasmuch as they took possession of all the land wherever they found these remains mentioned, and of the Land of Desolation, as recorded in Hel. 2:1-3.

Furthermore directly to the point is the record of Nephi 3:2:

"And it came to pass that there were many cities built anew, and there were many old cities repaired, and highways cast up, and roads made from city to city."

Doubts and scepticism should cease to exist after such abundant corroborative evidence.

TO BE CONTINUED.

Righteous works in truth abound where charity is most seen, and when we climb to God above 'tis on rounds of love to our fellow-man.

The charity and religion generally manifested in this world are like cold ground. True faith in Christ is like a platform,—a step higher. Repentance, baptisms of the water and spirit are steps up the platform; and by using diligence to search the scriptures and live by it we are able to climb the ladder to perfection. The first round is virtue, second knowledge, third temperance, fourth patience, fifth godliness, sixth brotherly kindness, and seventh charity.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

Sleep is death's younger brother, and so e him I never dare trust him without my prayers.—*Sir Thomas Browne.*

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., May 15, 1873.

WE think it to be wisdom that the Elders organizing Branches should be very careful, in the matter of selecting or appointing the officers to have charge. Priests and Teachers are standing ministers to the flock, and these should be wise and good men. Let such be chosen, rather than to appoint men for their supposed ability to preach.

It is pretty certain that Brethren Colin C. McPherson and ——— Morrin of Brooklyn, New York, were among the killed in the Richmond switch railroad disaster. They were on their way to Providence, Rhode Island, to attend Conference, and are missing. It was known that they were in the fated train. A body burned and charred, beyond recognition, supposed to be Br. McPherson, was taken from the ruins.

SEVEN were baptized at West Belleville, Illinois, Sunday, the 4th instant. Two were baptized at Plano, Illinois, the same day.

WHEN persons, members of the Church, are wounded or offended by the acts or words of another, it is the *christian duty* of the one so offended to make *known* to the person, or persons by whom they have been offended, the fact of their having been so wounded or offended; unless they choose to forgive without reparation; and the safe,

sure and christian way of making such fact known to the one offending, is to go to that person and "tell it face to face." And it is immaterial whether the offence be had in public or in private, the duty remains the same.

Errors frequently occur in mistaking offences against individuals for crimes against the Church, as a body.

If we take offence from the preaching of another, where no insult is offered to the whole Church, it is a personal offence, to be held and dealt with the same as if it occurred in private, with this difference, that if the one offending refuses, or neglects, after having been told by the one offended, to make the proper explanation or reparation, the offence should be laid before the Elders of the Church.

BR. NATHANIEL KENNEDY, of the HERALD Office, Plano, Illinois, has joined the ranks of the married men. He entered into matrimonial covenant with Miss Cole, on the 8th instant. May they live long and happy lives in the peace of that covenant, and the joys which the faithful keeping of it will certainly bring.

BY letter from Br. John Gilbert, lately returned to Fall River, Massachusetts, we learn that the Conference at Providence, Rhode Island, was an excellent one.

A letter from Br. and Sr. Samuel Chambers, Detour, Michigan, dated April 13th, 1873, states that the snow was still two feet deep and the ice strong. They want to get away from the island.

Please read the letter from Brother Thomas Dobson, in this issue.

BRETHREN MARK H. FORSCUTT AND JOHN S. PATTERSON, made a telling defence of the faith, quite lately in Birmingham. Learning that Messrs Snow and others from Utah were in the town, Br. Mark advertised that Br. Patterson would speak on the subject, "Polygamy not Original Mormonism," and invited Mr. Snow to attend, and offered the use of the Hall for a reply; or to pay one-half the expenses of a joint discussion of the differences of doctrines. Neither of these offers was accepted.

Br. Patterson's discourse was a good one, and was very fairly reported in one of the Birmingham papers, where it will more than likely "be read by thirty thousand people," as Br. Mark writes.

BR. JOHN HANSON happened to be train-stayed over Sunday, at Winona Illinois, since Conference. He visited the Presbyterian Sunday School in the morning, and finding the flock without a shepherd, he offered to supply the pulpit; his offer was accepted, and he spoke to the congregation in the afternoon and evening, holding two services. He was heard by many, who wished him to tarry; but he was due at Blanchardsville soon, and was under the necessity of passing on.

We offer Br. Hanson our hand for his gallant and cheerful defence of the truth.

PRESIDENT BRIGHAM YOUNG advises the Government to make peace with the Indian tribes "at any cost." He thinks that a war with the Indians would retard the country twenty years in growth and prosperity.

ELDERS are wanted, (*good Elders* of course), at Madison, Indiana; Golden City, Colorado; Highland, Ohio; South Bethlehem, Pennsylvania; Charles City, Iowa; Sweet Home, Oregon; Middletown, Ohio; Otter Tail Lake, Minnesota; Frewsburg, New York; Lafayette, Georgia; West Camden, Tennessee, and a host of other places.

BR. E. C. BRIGGS left Plano for the field of his labor, on the 8th instant, full of faith and confidence in the Master and the Master's work. May God bless his labors.

BR. BRAND writes encouragingly from Atchison, Kansas; so does Br. Hugh Lytle, an old and faithful laborer. May their sheaves increase.

WE lately saw a notice in a newspaper that at a Latter Day Saints' meeting at Omaha, Nebraska, a newspaper reporter, who was taking notes, was requested to desist, and upon his refusing to do so, his note book was snatched from him, the lights were extinguished and the meeting dispersed; the services being resumed after the reporter left. We wonder if these were "our folks." If so, we are sorry.

IT is said that Spurgeon, the celebrated London preacher, has refused \$25,000, offered for a course of lectures to be delivered in the United States. His fellow craftsmen had better take him to task for being out of fashion.

THE political troubles in Louisiana are not yet settled. The enforcement of the collection of taxes is being resisted, and a battle had been fought at or near New Iberia.

By letter from Mr. George W. Robinson, son-in-law of Elder Sidney Rigdon, bearing date May 5th, 1873, written in reply to an inquiry made by us, we learn that Elder Rigdon was at that date still living, past eighty years of age, and quite feeble.

We are pleased to learn that Elder Rigdon is living, though pained to learn that he is so feeble.

THE opening services of the International Exposition at Vienna, Austria, were of a very brief character.

It is said that the "Exposition" of articles in the American Department, was a masterly stroke of strategetic inactivity, the chief thing exposed being a compound of cupidity, corruption, carelessness and incompetency in the Commission appointed by the American government. Passing strange.

CHIEF JUSTICE SALMON P. CHASE and Mr. Oakes Ames are dead.

It is but a few days since James Brooks departed, and now Mr. Ames, who was closely connected with Mr. Brooks and others in the Credit Mobilier affair, is also gone to his account.

John Stuart Mill, a noted man in British political circles, lies at Avignon, France, so ill that but little hope of his recovery is entertained. He is since dead.

Charles Sumner, one of the most celebrated of American statesmen, is quite feeble and cannot last a great while.

It is believed that the Pope is dead. It is also supposed that the first announcement to the world of his death will be the proclamation of the ap-

pointment and the encyclical letter of his successor.

Captain Hall, of Arctic Exploration celebrity, died, of apoplexy it is said, November 8th, 1871, in latitude 81° 38', longitude 71° 44'. So perishes one of the ablest of explorers, and one to whom many looked for the solution of the unseen land in the North Country. He sleeps amid the snows of the frozen regions, and doubtless sleeps well.

THE Modoc Indians still retain their stronghold among the Lava Beds. The troops can neither exterminate, nor starve them to surrender as yet.

THE Church at Salt Lake City, under President Young, met May 4th, and approved the Bonds of the Trustee and his assistants; so says newspaper rumor.

BAN of excommunication is pronounced against those who go to hear Pere Hyacinth preach, at Geneva, Switzerland.

AN iron bridge of the Truesdall Pattern, standing over the Rock River, at Dixon, Illinois, fell into the river on Sunday, the 4th inst., while some two or three hundred people were standing thereon to witness the administering the rite of baptism by Rev. Mr. Pratt, of the Baptist Church, of that place. Some fifty or sixty, mostly women and girls were killed or drowned. A terrible visitation of carelessness, by which death finds a holocaust of victims ready to his hand.

Human life is held at so slight a valuation in these degenerate days that it is scarcely possible that any preventing inspection will be made of struc-

tures so essential to the safety of the public as a bridge so complete a thoroughfare as the one at Dixon had become.

The fall of the bridge will be apt to pass into deserved disrepute the Truesdell bridge.

Correspondence.

DELOTT, Crawford Co., Iowa,
May 8, 1873.

Br. Joseph:

Please notice in the *Herald* for the 15th of May, if this comes to hand in time, that Br. Jason W. Briggs will hold a Discussion with the Rev. Mr. Burch, of the Christian Church, at Camp Creek Grove, Calhoun county, Iowa, commencing on Wednesday, May 28th, 1873.

Mr. Burch affirms the three questions:—

1. "The Book of Mormon is untrue."
2. "Joseph Smith was a false prophet."
3. "The Latter Day Saints are not the True Church of Christ."

Yours, THOMAS DOBSON.

HARLAN, Shelby County, Iowa.

Dear Herald:

I feel a strong desire to write something to that welcome messenger, that gladdens the hearts of so many household circles, and cheers and revives us, especially those who do not have the privilege of going to church often. It is a dear friend, it teaches us a great many things that will do us good, if we will only lead them. When I read how many there are that have left their homes, and families, and gone out into the world, for the purpose of preaching the gospel, amid all kinds of hardships, snares, and stumbling-blocks, that the evil one is continually placing before them; the question arises in my mind, What can we do to help the progress of this glorious work.

Our husbands, our fathers, and our brothers, are commanded to go out into the world,

and preach the gospel *that we cannot do*; but dear sisters while they are preaching to the world, we can do a great deal by praying for them at home. We can pray to our father in heaven, to be with them, that his holy spirit may guide them, and give them strength, and power from on high, that they may not grow weary, nor faint by the way. For surely this is a trying time for them.

And dear sisters, is there not something else we can do; yes indeed there is, God has given us our children, to train up in the way they should go.

Dear sisters this is a great responsibility, in this age of the world, yet if we pray faithfully, and earnestly for patience, and wisdom, God will help us. Let us try by our dress, our actions, our every word, to set them an example that will guide them in the path that leads to life eternal, instead of helping them to dress in fine clothes, and adorn them with jewels, false curls, and paint, in order "to make them fit to go out in company;" as I have heard frequently remarked.

Let us teach them to be satisfied, and content, with their form and features as our heavenly father was satisfied when he made them. Let us warn them against this glittering golden fashion, that is gradually leading the hearts of our children away from us. How it makes my heart ache, when I see how much money is thrown away, and how much time is lost, in trying to keep up with the fashionable world.

Oh how careful in our teaching, how watchful, and prayerful we must be, to be able to train our children, in the way they should go. Let us teach our children as the Scriptures teaches us, to adorn ourselves with modest apparel, with shamefacedness, and sobriety, not with brodered hair, or gold, or pearls, or costly array. And also, to do unto others as they would have others do to them. Dear sisters let us pray for one another, that the Lord will give us wisdom, to train our children in the way that will be pleasing to him. Let

us also pray for one another, that we may have power, and strength to overcome the temptations of the world, that we may prove by our example, what we teach. May the Lord help us to be faithful to the end.

HOPEFUL.

NEW ALBANY, Kansas,
April 14, 1873.

Br. Joseph:

We feel the need of an Elder in this part of the world. I have not heard a sermon by an Elder of the Church of Christ for two years. I joined the Church in Newton, Iowa, in February 1871; I stayed with the branch about three weeks, then moved to Kansas; and since that time have had no opportunity of hearing the gospel in its purity, I was ordained an Elder soon after I united with the Church; but being ignorant of the doctrines until about the time I united with the Church I have refrained from preaching, having had no one to instruct me in a great many things, and not understanding a great many things, consequently I could not have given as correct an answer as would be expected from an Elder, and I felt that an incorrect answer would do more harm than good. That part of the doctrine which I understand, or think I understand, I advocate, having no fear what man shall say. I have some of the Church publications, such as Doctrine and Covenants, Book of Mormon, Holy Scriptures, and O. Pratt's works. I take the *Herald* and it is a welcome visitor. I see some brother writes on some subject; brings forward his strong reasoning with chapter and verse and makes it very plain; in the next number some brother dont quite agree with him, consequently he takes the same subject and writes in a different manner, brings his strong reasons and makes it look very reasonable. Bro. Joseph dont understand me to be condemning the *Herald* by any means. I wish the *Herald* well; but when I see any thing from your pen I take it for doctrine. I wish to show the opportunity I have for learning doctrine.

I was at Ft. Scott in the winter saw Bro. B. V. Springer he told me Harvard County was in his district, and he would come down in the spring. If Bro. Springer will come, he can do good. Many are anxious to hear the "Mormon doctrine." I will do my part in spreading the truth, if I have some one to break the ice. I will wade in, in shallow water.

Come on Bro. Springer, the gap is down; come soon. I am, as I have ever been, anxious for the spread of truth.

W. S. LOAR.

PLEASANTON, Iowa,
April 28th, 1873.

Br. Joseph Smith:

In obedience to your request, I have visited Chariton in Lucas Co., Iowa. Found some good brethren there, and perfected the organization of a branch and left them in good standing order. Branch consisting of six members, James McDiffit President and Clerk.

Please publish in the *Herald* that the Chariton Branch is four miles north of Chariton on the Newburn road, and that any of the brethren passing that way can call on them, and they will be kindly received and well cared for while there. There is a good opening there for preaching. We had a very interesting time while I was there, think some good was done. May the good Lord bless the work already commenced there. Your brother in Christ.

A. W. MOFFET.

FAIRHAVEN, Mass.,
April 15th, 1873.

Br. Joseph:

Though my residence is at Fairhaven, the little Branch over which we are called to preside, is in North Dartmouth, Mass., midway between the cities of New Bedford, and Fall River, in the southern part of the commonwealth of Massachusetts. Organized May 12th, 1872, with six members, it now numbers sixteen. The work is slowly progressing in this place. Two were baptized last Sunday, they are

coming in as they went in Noah's Ark by two's, the male and the female.

The prospect is encouraging, as the influence of this little Branch, reminds us of Joseph's bough whose branches ran over the wall, for the sick and afflicted that have no connection with this Church, which is built upon Apostles and Prophets Jesus Christ being the corner stone, are almost daily receiving help, according to the promises of our Lord, "They shall lay their hands on the sick and they shall recover." We have abundant reason to thank the Lord, that a way is now opened for the word to be preached here, and that the Lord works with all his faithful servants, confirming the word with signs following. Amen. Pray for us. This is from your brother in the everlasting covenant,

JESSE W. NICHOLS.

GRAND MANAN, N. B.,

April 20th, 1873.

Br. Joseph:

I take pleasure in informing you of the success of our last conference, held at Jonesport, Me. I left home March 31st, in company with Brethren S. Flagg, E. Flagg, A. Graham and D. W. Lakeman; we arrived in Jonesport the next day, and gave out an appointment for meeting in the evening; the good feeling predominated, foreshadowed what the result would be if the Saints were faithful; notwithstanding we had almost continuous unpleasant weather. Our meetings were well attended, and the Spirit of the Lord manifestly ruled. It has never been my lot before to witness so much power of the spirit. Opposition is about done. Investigation is the order of the day, and I am confident that the result will be what we most desire. Our conference commenced Saturday morning, and closed Sunday evening; the attendance was large, with increasing interest.

I continued my labor until the 17th and as a part of what was accomplished, I baptized eight, all adults, with a good prospect of more soon. I am under promise to go back again in June if possible. I organ-

ized a branch with sixteen members, called the Olive Branch, Bro. Benj. Rogers President. The members are all alive, and understand the doctrine. The prospect is good and I am confident that ere long they will have a large and prosperous branch. The work has been carried forward without any undue excitement. I feel that all who have embraced the doctrine have "counted the cost" and will be able to finish what they have commenced.

JOSEPH LAKEMAN

HYDE PARK, Pa.,

April 26th, 1873.

Dear Br. Joseph:

According to the rules, I have to send a report of the little branch in this thickly populated place. As you are aware there was an English branch here, this many years but there was a great desire for a Welsh branch here, because of the many thousands of Welsh that live here, and many old Saints that can not do but little in the English language.

When Bro. J. T. Davies was going on mission to Wales last September, he preached here stirring up the old Saints telling them to go to work at once. They stated before him their desire for a Welsh Branch. He saw the condition and told them to organize a Welsh Branch. He baptized two to start with, then he left us and went his way leaving Elder Henry Jones in charge. Br. Jones baptized five more. The English brethren then began to oppose having a Welsh Branch, but seeing the Welsh brethren meant to have a Welsh Branch they broke up the English Branch and let the Welsh brethren have the field to themselves. So a branch was organized on the 22nd of Dec., 1872, by the name of Hyde Park Branch, containing eight members, three Elders, one Priest, two Teachers. Elder Henry Jones was selected President. On March 17, St. Patrick's Day three more were baptized and two received since. They were members in the English Branch. One is removed, so we are to-day twelve members and good hope of many more.

I never knew what true religion was, and the power of God, before I joined this branch of the Church of Latter Day Saints. Some of the brethren that were in the Church from fifteen to thirty years, say that they never felt the Spirit of God in such power as it is in this little branch.

I hear the news of the death of Br. Henry Jones' wife, she has been sick for near three months last winter with the palpitation of the heart, and a gathering in her throat that caused her death, and she was buried on the first of March, 1873, leaving Br. Jones and one little girl to mourn her loss.

J. E. THOMAS.

NEW YORK,
April 15th, 1873.

Dear Brother in the Church of Jesus Christ of Latter Day Saints:

I write to you with the desire of knowing the where-abouts of the Welsh Saints that are scattered abroad in the land of America; that I may by letter, if not present, have the enjoyment of testifying of the gospel. The gospel is in the possession of the pure in heart to preach wherever there is a thirst for the truth.

I am newly arrived here from Carnarvon North Wales. This is the place I joined the Saints, the true Church, the second time on earth. I was baptized when eight years of age, in Carnarvon. At that time the Saints had great strength in North Wales. That was about nine years ago.

In 1862 my father and mother commenced their journey, and emigrated to the Rocky Mountains; after I arrived there it turned out altogether different from what I looked for it to be. I was there but a short time before I saw their acts. I then left for the land of gold. At that time I was seventeen years of age, and since that time until last summer I turned my back on the gospel. I have been a sailor since I was ten years old till now. I have been in most all parts of the world.

O, bright is the gospel to him that has come in truthfully through the door. Many have been called but few have been chosen.

My desire is to see Zion blooming. Let us do our best toward edifying one another; this is my enjoyment dear brother.

Welcome the day when Zion shall receive her bride-groom. I desire to have an answer as soon as possible. The address is William Thomas, 160, 86th Street East, Third Avenue, New York.

This letter from your dear brother in the Church of Jesus Christ,

WILLIAM THOMAS.

Grace of our Lord Jesus Christ be with you all. Amen.

PLANO, Ill.,
March 26th, 1873.

Br. Joseph:

I know the question will arise why brother Chambers forsook the so called Work of God, to go with the Josephites. This question will be asked by many of the Saints of the Sheffield Conference, when they hear my letter read at home, and more so in the Stadley Branch, as that was the the branch I presided over when I emigrated to the States.

As there is none more likely to know the reason why I have forsaken the old way and embraced the Gospel as it is set forth by the Reorganized Church of Jesus Christ of Latter Day Saints than myself, I take this opportunity of making known my reasons, and they are as follows. When I was a boy I worked with an Elder of the Church named T. Poxton, and he used to receive a great deal of undeserved slander. At that time I was a member of the M. E Church, and hearing his conversation I used to pray to God, that if it was the work of Christ that I might see it and obey it; and I did see that the Latter Day Work was of God, and not of man. Then I embraced it with a full heart and soul and left the land of my birth for it; but when I landed on this continent, and saw the strife it caused, and read of the unhappy results of the Celestial Law of marriage as Brigham called it, I could not go any further. I had the works of the Church that told me that Brigham was not the legal successor

to Joseph the prophet. I began to study on the prophecies of the Church, and on the promises of the Lord to the Church, and I saw that the promises of the Lord had not been fulfilled to the people in Utah. Then the question was, had the people forfeited their right to the promise or had the Lord forfeited his word. The latter I could not believe, so I had to conclude that the people in Utah had forfeited their rights to the blessings and were rejected of the Lord. Not wishing to lose my own soul I set down to reflect, and come to the conclusion that the Lord would in his own time put the means of grace within my reach, and I should find the people of the Lord again in purity. I can tell my brethren to-day that the gospel of the Latter Day Saints is the power of God unto salvation; but polygamy is not a part of the gospel as revealed through Joseph, the martyr; but is a man-made system to gratify the lust of the flesh of a few, and to bring bondage upon the multitude of the people; which we can see already in Utah; and it is a curse to the Saints of the Lord.

Now brother Joseph, you can see the reason why I have come forth and embraced the gospel of Christ. It is because you preach the gospel in its purity, and as it was revealed to your father, the Prophet, Seer and Revelator of the Lord, and the martyred Seer of the Church of Jesus Christ of Latter Day Saints.

May God bless you, and all of the worthy Saints, is the prayer of your brother in the new and everlasting covenant,

THOS. CHAMBERS.

MINONK, Illinois,

May 9, 1873.

Br. Joseph:

I have, since leaving you, visited the Saints in Wilton Centre, Braidwood, Dwight, and this place, and found them all feeling well. An Elder would be useful in Dwight, or rather in James Hunter's neighborhood, near there. I was sorry that I could not stay there, as I firmly be-

lieve that with a little labor some could be brought into the Church. While in Braidwood one woman told me that when I came back she would be baptized, and she hoped that I would come soon. I left Dwight for Minonk last evening, by way of Wenona; but when I got to Wenona I found that there was no train, so I went to a hotel and put up for the night.

On Sunday morning I attended the Presbyterian Sabbath School, where I learned that they had no pastor. I asked for the use of the Church which was freely granted, and gave out meetings for afternoon and evening. Spoke to fair congregations, with good liberty. It was the first Mormon preaching that the people had heard there. Some were disappointed because they did not hear something awful, but at the same time pleased to hear that we taught such good doctrine. Quite a number wanted to hear more, but I had no time to stay.

How true the saying of Christ, "The harvest is plenty, but the laborers are few." I find room every where for preaching, and feel bad to think that I have to leave inquiring minds destitute of the word of life.

Yours in the gospel,

J. H. HANSON.

SAGETOWN, Henderson Co., Ill.,

April 27, 1873.

Br. Joseph:

After reading Br. Blair's sermon in the last *Herald*, I feel to say a few words in relation to the intermediate state of the dead, hoping to be in harmony with the Scriptures. The idea I wish to advance is this, Cannot it be proven by the Scriptures that Moses died? For the Lord said, "Get thee upon the mountain and see the land and die." Then Moses departed into the intermediate state, or the unseen state, as to the natural vision of man; but it appears he was perceivable to Peter, James and John at the Mount. Now was that really Moses and Elias, or was it a heavenly vision of them, pictured and

painted to the vision by the Holy Ghost, or how did Peter know that it was Moses? He never saw Moses, did he? Undoubtedly the same Spirit that painted the vision of Moses to his natural vision, instructed him that it was Moses and Elias. Did Moses die, or did he not? The word of the Lord is, that he *should die*, then undoubtedly, that must have been Moses' spirit that Peter saw at the Mount, or a painting of him and Elias, by the power of the Holy Ghost, showing Peter, James and John how he, (Christ), would come when he is to come in his glory, and that Moses and Elias would be with him. "Therefore we have a more sure knowledge of the word of prophecy, to which word ye do well that ye take heed," says the Apostle, "Which shines like a light in a dark place, until the day dawn, and the day star arise in your hearts." Now the Apostle here declares that of which he was an eye witness to. He then had a more sure knowledge of the word of prophecy, to which he exhorts the brethren to take heed: and says that it should shine like a light in a dark place until the day dawn. That is when Christ would arise again with healing in his wings. Peter calls him the day star of the day dawn, no doubt of the millennium and resurrection. Now why does Peter exhort the brethren to take heed unto this more sure word of prophecy? Was it because he himself did not understand the coming of the Lord Jesus. Not so, brethren; for Peter has the keys of knowledge of knowing the Lord, which knowledge the Master said the gates of hell should not prevail against. Do you not suppose that the apostle saw that there was a probability of some not giving heed to the day star when he would come, pointing them to the more sure word of prophecy which tells very accurately of how he will come. We find in the Book of Covenants that the earth is to be transfigured according to the pattern that was shown to the holy Apostle at the Mount.

It appears then that Peter saw more

still, besides the transfiguration of the Master and Moses and Elias; but also the earth. It seems to me that such an event as that might be considered the marrying of lands, continents, and islands; and I am sure that will bring together an innumerable company of the general assembly of the church of the first-born.

JACOB L. RUST.

DEKALB CENTER, Illinois,
April 17th, 1873.

Br. Joseph Smith:

Some eight days ago I had the misfortune to injure my right eye most severely. I was in the lot regulating the raspberry patch, and taking hold of a vine to pull it up, it suddenly gave way striking me a blow in the eye. I was nearly insensible for some time, it was a violent blow, and the concussion bruised my eye and face severely.

I tried to calm myself and escape the reflection of evil consequences, but rest and sleep were out of the question. I suffer a sort of chronic rheumatism in the head and feared the violent concussion would produce inflammation and result in blindness of one or both eyes. A sort of mucilaginous discharge flowed from my eye, causing great anxiety lest my sight should be injured.

After a time there being no Elder near, and medical aid being out of the question, I laid hands upon the parts affected, and instantly felt a most soothing, healing, heavenly sensation. I then lay down and had rest. When I received the satisfaction that my eyes would be continued to me, in full power, I felt full of gratitude and thankfulness inexpressible.

I have been at the healing of the Saints during twenty years, and never felt rejoiced at God's power more than at that time. If you think this would cheer any brother or sister give it a place in the *Herald*.

W. G. WALKER.

Some bad people would be less dangerous if they had no good principles through which to gain the confidence of others.

Conferences.

European Mission Conference.

Minutes of the European Mission General Conference, held at Saints' Meeting Room and Atheneum, Temple Row, Birmingham, England, April 5th, 6th, and 7th, 1873. Mark H. Forscutt, presiding.

April 5th, 11 A.M.—Conference organized, and Brethren C. H. Caton, E. Taylor, and W. Taylor were elected clerks of the Conference.

Elder J. S. Patterson offered prayer.

The President delivered a short but earnest address on the nature of the business to be done, the spirit of love, kindness, order, and promptness, and the absence of personalities that should characterize the manner of doing it.

Minutes of last Conference were approved, after the correction of some errors in grammar found in the printed copy.

Adjourned to 3 P.M.

Benediction by Elder J. T. Davies.

AFTERNOON SESSION.

Prayer by Elder John E. Owen.

Brethren Kirkland and Crump were appointed Deacons of the Conference.

Elders' and organization reports, on motion, deferred to the evening.

Committee on Appeal.—Elder M. H. Forscutt submitted, in behalf of the committee, the appeal itself, as published with the Conference minutes. Report accepted and committee discharged.

Committee on Stock.—Elder Forscutt reported that 89 shares had been subscribed for, leaving 111 yet to be subscribed before committee would be authorized to call a meeting for organization. Report accepted and committee continued.

Traveling Ministers' Fund.—Elder Forscutt, agent and treasurer, reported 16s 7d received from Birmingham, 10s 2d expended, leaving 6s 5d on hand. Report accepted and Elder Forscutt sustained as treasurer and agent.

Printing of Minutes.—The President reported that he had had 1000 copies of the minutes of last Conference published, as he had been instructed. He sent 500 to President Joseph Smith for sale, had sent a goodly number to private individuals, had sold some, and had about 100 still on hand. Had paid £11 10s for printing and stitching, and £2 10s 7d for stamps for mailing them. For this purpose he had borrowed £10 10s 7d from Book Agency, and £3 10s from Brother Gibbs; £3 15s 2d had been

refunded to Book Agency, and £3 10s to Bro. Gibbs. A balance of £6 15s 5d was still due to the Book Agency, which would be refunded on receipt of money from sales, and from contributions.

Report was accepted, and President continued as Agent, with power to dispose of the 100 pamphlets remaining according to his best judgment.

Unfinished business completed, every report thereof having been sustained by unanimous vote, the following resolutions were presented and carried unanimously also:—

(1). That all resolutions to be presented at this Conference other than those affecting questions of order and adjournment, be presented in writing.

(2). That in debate or in introducing a debatable question, no member of this Conference shall occupy more than five minutes, and not speak more than once on each question, till all shall have spoken who may wish to do so.

(3). That a committee of seven be appointed at this sitting of General Mission Conference, whose duty it shall be to act for and in the name of this Conference, in the event of the Publishing Association being ready to do business, and requiring the assistance of General Conference in any measure to be adopted before another General Conference for this Mission shall convene.

The following named were nominated and elected as said committee:—Elders Mark H. Forscutt, John T. Davies, John S. Patterson, Thomas Taylor, Charles D. Norton, J. W. Coward, Henry C. Crump.

(4). That this Conference does earnestly recommend for the consideration of the various Branches and Local Councils throughout the Mission, the propriety of commencing out-door preaching in the various localities where their Branches or Local Councils are located, during the coming summer.

The President then gave instructions concerning the proper method of dealing with erring members, and pointed out the difference between the law of God, and the practices that had sometimes obtained to the injury of the cause, and manifest injustice towards the erring, and the following was adopted:—

That a committee of three be appointed to frame a preamble and resolution to be approved by this Conference, covering the cases of members of this Church, against whom charges may be made, and their rights in the premises, for the uniform action of all Courts of Elders in the Mission.

The President appointed Elders John S. Patterson, John T. Davies, and Henry C. Crump as said committee.

Adjourned to 7 P.M.

Benediction by Elder J. Seville.

Two were baptized during the interim.

EVENING SESSION.

Prayer by Elder H. C. Crump.

Report of Committee.—“President and brethren in Conference: We, your Committee, appointed at our last sitting of this Conference, respectfully submit the following preamble and resolution:

“WHEREAS, it has become painfully apparent that the rights of members of this church, supposed to be guilty of a breach of the law of God, are but very imperfectly understood in some localities; and because of such lack of understanding, some may not have had all the rights the law guarantees to them in such cases; and whereas it is our earnest desire that all may enjoy all the rights the law grants to the accused members of this church; therefore, be it

“*Resolved*, That we cannot entertain any complaints or charges against any member of this church, only such as are preferred directly by the accuser, *the charge to be preferred in writing*, and in strict conformity to the law of God, and the trial to be conducted according to the commandment in Book of Covenants, sec. 42, par. 22, which reads, ‘and every word shall be established against him or her by two witnesses of the Church, and not of the enemy, but if there be more than two witnesses it is better, but he or she shall be condemned by the mouth of two witnesses, and the Elders shall lay the case before the Church, * * * and thus shall ye do in all cases that shall come before you.’

“In cases where difficulties arise between individual members of the Church, it is absolutely necessary that the law given by Jesus be first honored, in spirit and in letter, which says, ‘If thy brother offend thee go to him alone,’ before the above law is applied to.

“JOHN S. PATTERSON,
“JOHN T. DAVIES,
“HENRY C. CRUMP.”

Report accepted and Committee discharged.

Report was adopted by unanimous vote.

Fourth Quorum of Elders.—A letter was then read, written by President J. Smith, and attested by President E. Banta of the First Quorum of Elders, authorizing a Quorum of Elders to be organized in the European Mission, to be called the “Fourth Quorum of Elders.”

The letter was sent to the President of

the Conference, who instructed the brethren that as Elder J. S. Patterson was a member of the Presidency of the Elders’ First Quorum, it was his privilege to organize the proposed Quorum.

The following resolutions were then passed:

Resolved, That pursuant to instructions from the President of the Church to the President of the European mission, this Conference does hereby authorize the enrollment of an Elders’ Quorum, to be called the “Fourth Quorum of Elders,” and also the enrollment of all the Priests, Teachers and Deacons, who have been recommended from their Branches for enrollment in any of these Quorums.

Resolved, That we, in Conference assembled, do hereby request Brother John S. Patterson to meet the Elders recommended to this Conference for enrollment, on Sunday morning, April 6th, at 9 A.M., for the purpose of organizing the Fourth Quorum of Elders, pursuant to instructions contained in letter to Elder M. H. Forscutt.

Resolved, That we do hereby request the Elders who shall meet for quorum organization to-morrow morning, to enroll the Priests, Teachers and Deacons whose names have been recommended for enrollment.

Resolution of last General Conference respecting Traveling Minister’s Fund was reconsidered and re-affirmed.

REPORTS.—Elder *Patterson* had labored in Scotland, but the work was very dull there. He had written to Ireland to find out whether there was an opening; but had not been there because he thought it would be a useless journey. He had, on the advice of Br. Forscutt, been laboring in London, where he had delivered a course of eight lectures, besides ordinary preaching when he had had an opportunity. He had also, at the request of the President, visited and preached at Great Staughton, while on his way to Birmingham.

Elder *Davies* had labored in Wales. He found some of the branches in good order, some otherwise. He had already set some of them in good working condition, and hoped soon to be able to do the same with the others. Some few had been baptized, but the work was retarded for want of the printed word. The chief tracts they had in the Welsh language were Brighamite tracts, and they could not use them freely. The only hope the Saints in Wales had was in the success of a good publishing department in these lands, in order for their faith to be understood.

Elder *Avondet* reported by letter that he had to labor for his living on the farm, and do what he can by private conversation, or by preaching when an opportunity offers. He was without means, and without a single tract in the language of the people in Italy or France. Unless something could be done for him, his mission would not succeed. His letter breathed an excellent spirit, but the brethren here are unable to aid him, except so far as their prayers may avail.

Elder *James* reported his inability to do anything in his mission, except by conversation. There are nominally two branches in his District, but he could not get a single meeting in either branch, nor did the members ever meet together.

Elder *Forscutt* had travelled considerably, visiting since last Conference, London, Wales, Liverpool, Manchester, Stockport, Hanley, Stafford, Sheffield, and Birmingham, besides other places in their vicinity. At the latter place, he had just concluded a series of Twenty Discourses, which were well attended, and by members of the better classes of society. As yet he had seen but little fruit from his labors, save allaying the prejudices of the public, to a great extent at least. He had worked hard and continuously, but so far as he could see, to but little effect at present. He was often applied to for tracts, pamphlets, and works upon our faith, but had always to reply, "I have none." To him, the press yet seemed to be the only effective lever that could lift the dead weight off this trying mission.

Adjourned to 10:45 A.M., April 6th, to meet in the Atheneum.

Benediction by Br. Hassall.

APRIL 6TH.

MORNING SESSION.

Prayer by the President.

Elder John T. Davies preached an able discourse from Mark 16: 15, on "The conditions on which salvation is offered."

Adjourned to meet in Saints' Room, at 1:30 P.M. Benediction by Elder T. Taylor.

AFTERNOON SESSION.

Met in Saints' Room. Prayer by Br. Clark.

Elder J. S. Patterson reported the organization of the Fourth Quorum of Elders, with Thomas Taylor as President, Henry C. Crump as Counselor, and C. H. Caton, as Secretary.

Report received and approved. The following was passed unanimously.

WHEREAS, the condition of this mission demands that something more be done for

the progress of the work here than can be done by verbal preaching only, be it

Resolved, That this Conference urges upon all Saints who can possibly do so, to try to take one or more shares in the proposed Publishing Department of this Mission, as in the opinion of this Conference, that is the best means for obtaining the printed word in sufficient quantities to meet the demands of the mission.

Resolved, That when this Conference adjourns, it does so to meet in Wales, on the 4th of October, at 11 A.M., the place to be appointed by the Welsh Saints at their approaching Department Conference.

Resolved, That this Conference does hereby approve of the action of Br. Forscutt in assigning Br. J. S. Patterson to another field of labor than that given him at the last Mission General Conference, and does further recommend that Br. Patterson labor for the present under the direction of the president of the Mission, wherever his services can be profitably employed.

Adjourned to Atheneum. Benediction by Elder C. H. Caton.

Met pursuant to adjournment. Prayer by the President.

Elder J. S. Patterson preached on "Angelic Administrations, with good effect.

Adjourned to meet in Saints' Room, at 5:30 P.M. Benediction by the President.

EVENING SESSION.

Sacrament was administered by Elders Patterson and Davies. The Spirit was present in power.

Elder Thomas Taylor was ordained President of the Fourth Quorum of Elders, by Elders Forscutt and Patterson, and Elder Henry Charles Crump his Counselor, by Elders Patterson and Forscutt. All present seemed filled with joy, and many had a convincing testimony that God had ordered aright.

The two who were baptized yesterday were confirmed by Elders J. T. Davies and J. S. Patterson.

Adjourned to meet in the Atheneum at 6:30 P.M. Benediction by Elder Davies.

EVENING SESSION.

6:30 P.M.—Prayer by Elder J. E. Owen.

Elder Forscutt preached on "Spiritual and miraculous gifts not confined to the Primitive Church."

Adjourned to Saints' Meeting Room. Benediction by the President.

8:30 P.M.—Saints' Meeting Room. Prayer by Elder Taylor:

Reports of Districts and Branches.—Welsh Department, Br. John T. Davies, delegate, reported the Aberaman, Beaufort, Cwmavon, Llanelly, Llanfoban, Merthyr, Morriston, New Tredegar, Ton-yr-ystad, and Ystradgynlias Branches, some of them in good condition, others not.

Birmingham District, reported by Br. Thomas Taylor, delegate, in good condition.

Stafford District, reported by Elder J. Seville, as not in good condition.

Clay Cross District; no report.

Plymouth District, reported by letter from Br. M. T. James, President, as being virtually dead,—no meetings.

London, by John S. Patterson, delegate, as in fair condition. Things improving there; Saints desired him to return.

Saints (not organized into Branches), reported by the President as existing in Liverpool, where the members of the Church were all men, and at Sheffield, where they were all women, as feeling well in the work; but not sufficiently numerous to justify an organization; also two at Brampton, two at Great Staughton, one at Sheep's Head, one at Leicester, and one at Glasgow.

Penston Branch Report not arrived.

The President also reported that he had received letters complaining of a misunderstanding between two brethren at Clay Cross, but had expected a delegate from there.

On motion, the following resolutions were passed relative to the Clay Cross District.

WHEREAS, there has been no report from the Clay Cross Branch and surrounding District, and whereas the President of this Conference has been informed by letter that there is some difficulty there; be it

Resolved, That a Committee of one be appointed from this Conference to go there and inquire into, and take proper steps to settle such difficulty.

The President appointed John S. Patterson. It was then

Resolved, That Elder John S. Patterson be instructed to report the action he may take in the Clay Cross difficulty to both the President of the Mission and the President of the Birmingham District.

Book Agency.—Br. Thomas Taylor stated that he had been acting as Book Agent for the Mission without having received a General Conference appointment, and as added duties took his time, he would suggest the appointment of an accredited agent for the Mission.

Resolved, That Elder Thomas Taylor be released from the Book Agency, this release to take effect from the 30th of June proximo; all *Heralds* and accounts to pass through his hands which may be issued up to that date, or which may be due for issues.

Resolved, That Elder C. H. Caton be Book Agent for the European Mission, this appointment to take effect and include all accounts with the General Publishing Office of the Church, which may date from July 1st, 1873, including *Heralds* and *Hopes* of that date.

Resolved, That from and after July 1st, 1873, all orders and moneys for Latter Day Saints' Herald Office, Plano, Illinois, be transmitted through the Book Agent of the European Mission.

Authorities Sustained.—Joseph Smith as President of the Church, Prophet, Seer and Revelator.

All organized Quorums of the Church, as Quorums.

Mark H. Forscutt as President of the European Mission.

John S. Patterson as Missionary, to labor under the direction of the Mission President.

John T. Davies as Missionary to and President of the Welsh Department of the Mission.

John Avondet, as Missionary to Switzerland, Italy and France, with F. Ursenbach as his co-laborer.

Lebrecht Bear, as Missionary to Germany, with instructions to report himself as early as practicable, to the President of the European Mission.

Thomas Taylor, as President of the Birmingham District, and President of the Fourth Quorum of Elders, and H. C. Crump as his Counselor.

M. T. James, in the South of England.

A vote of thanks was given to the Birmingham Saints for their kindness to visitors. Adjourned at 10 P.M., to meet in Saints' Room, Monday, at 8 P.M.

Benediction by J. T. Davies.

APRIL 7TH.

8 P.M.—Prayer by Elder T. Taylor. At the request of the President, Elder J. S. Patterson took charge of the meeting. The Saints enjoyed a glorious fellowship meeting. The good Spirit was felt sensibly and powerfully.

9:30.—The President took his place and business was resumed.

Penston Branch report was received and adopted.

On motion, Br. J. S. Patterson was released from his appointment to organize

the Fourth Quorum of Elders, and to enroll officers for Quorums of the Lesser Priesthood.

On motion, it was ordered that all books and other like property of the *Herald* Office that may be on hand at that time, be turned over to Elder C. H. Caton, on July 1st, 1873.

The minutes of Conference were then read and approved. Brethren Edwin and William Taylor being appointed to revise and abridge them.

Some instructions were then given by the President on the necessity of being still more careful in ordinations. In his report to General Conference he had omitted naming the ordaining of one Elder—that Elder was ordained obedient to the voice of the Spirit, and he hoped there would be no more ordinations in this Mission, to that office at least, unless the gifts and callings of God to the parties ordained were clearly manifest.

The Conference passed pleasantly and harmoniously; one resolution only, (omitted here to save space), failed; all here given passed by a unanimous vote. Truly "all were of one heart and mind." By the aid of a Harmonium, the singing was made quite attractive. The meetings were well attended, and good attention paid throughout. The Birmingham Saints rented the Atheneum for Sunday public services. Provisions were supplied at the Saints' Room, and Sunday services lasted from 9 A.M. to 10 P.M., with slight intermissions. The peace of God was with us, and to God be the glory.

MARK H. FORSCUTT, PRESIDENT.

C. H. CATON, }
E. TAYLOR, } *Clerks.*
W. TAYLOR, }

Nevada District.

Nevada District Quarterly conference convened in Genoa, Carson Valley, Nevada, March 15th and 16th, 1873. Br. A. B. Johns, presiding.

From various causes, especially the epidemic, there were but few present.

A council of the Elders present was called to investigate grave charges against two of the Elders.

One of the brethren evinced a spirit of contrition, and was willing to do what was right.

Adjourned to meet to-morrow morning at 10 A.M.

The Conference met as per adjournment, singing and prayer; then by a unanimous vote, A. B. Johns was chosen President

for the ensuing quarter; John Hawkins, clerk, *pro tem.*

Branch Reports.—Mottsville reported 41 members.

Elders' Report.—Six reported; all of whom manifested a desire to do the best they could, in assisting to bear the heat and burden of the day.

A letter was received from Br. Clenbake, who was sent by Nevada Conference, spring of 1870, to Idaho. He had baptized two. He requested the assistance of an Elder in that part of the vineyard. No action was taken in regard to his request.

Teachers Reports were favorably received.

President A. B. Johns stated that as there had been many reports against our former Book Agent, Br. John Hawkins; that he had received letters from Br. Joseph Smith which exonerated Br. Hawkins from any charge of fraud and deceit towards the members of this District. Br. J. Hawkins was therefore fully exonerated.

Resolved that we, as a District, observe March 30th, as a day of fasting and prayer, as recommended by Br. Joseph Smith.

Resolved that the Clerk notify the various Branches to that effect, and that 11 A.M. be the hour of meeting of the Saints.

Resolved that we, as a conference, sustain Br. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, and his co-laborers with him.

Resolved that all the Elders be required to labor as their circumstances permit.

A sacrament and testimony meeting was held in the afternoon.

Preaching in the evening by Elder E. Penrod, on the Principles of the Gospel.

The Conference then adjourned to meet in Carson City, Nevada, June 6th, 1873.

Pittsburgh District.

Pittsburgh Quarterly Conference, held at Pittsburgh, Pennsylvania, March 8th and 9th, 1873. Elder James Brown, President; W. H. Garrett, Secretary.

Minutes of last Conference, (Dec. 7th and 8th, 1872), read and accepted.

Pittsburgh and Church Hill, Ohio, Branches reported and accepted.

Belmont, Ohio; Brookfield, Ohio; and Fairview, West Virginia, Branches not reported.

The following officials reported and were accepted:

High Priests Joseph Parsons and Jesse Price. Elders W. H. Garrett, Thomas E.

Lloyd, Archibald Falconer, Wm. Lawrenson, Jacob Reese, and James Brown, Priests Joseph McDowell, and Samuel McBurnie, (by letter.) Deacon John G. Gillespie.

Book Agent's Report for quarter ending March 8th, 1873.—Moneys received on *Herald* \$25.65; *Zion's Hope* 50 cents. Money forwarded to *Herald* Office. W. H. Garrett, Agent.

Resolution was presented, that the Presidents of Branches composing this District, be requested to attend to the District Elders' Fund, and collect and forward from time to time such moneys as they can for that purpose to Br. Jesse Price, the appointed agent.

Resolved that a general Tract Fund be established for the free distribution of Tracts, to be called the Pittsburgh District General Tract Fund. Each Branch to contribute and forward moneys to Book Agent, who will keep a general assortment on hand, and each branch to receive from him the tracts they desire.

Resolved, that this conference grant an Elders' License to Br. Wm. Lawrenson.

Resolved that a Priests' License be granted to Br. Thomas A. Lathrop.

Resolved that Wm. H. Garret be recommended to the President of the Church for an Elders' License, as Secretary of this District.

Resolved that the authorities of the Church and all the Priesthood be upheld in all righteousness.

That Br. James Brown be sustained as President of this District.

Financial Report of District President for quarter ending March, 1873. Received of Pittsburgh Branch, \$5.00; Pittsburgh Sewing Society, \$5.00; Belmont Branch, \$10.50; total \$20.50. Traveling expenses \$10.50; balance remaining, \$10.00. James Brown, President.

The evening was occupied in preaching by Brn. Joseph F. McDowell and James Brown; at close of which, Conference adjourned to meet again in Pittsburgh, June 7th and 8th, 1873.

Addresses.

E. C. Brand, box 39 Tabor, Fremont Co., Iowa.
Reuben Newkirk, Lloyd, Richland co., Wis.
D. Griffith, No. 11, Glamorgan-st., Aberaman, Nr Aberdare, Wales.
Thomas Bradshaw, 16 John-st., Limehouse, London.
Jesse Broadbent, Secretary of Second Quorum of Elders, Omaha, Nebraska.
Glaud Rodgers, Washington Corners, Alameda Co, Cal.
C. D. Norton, 17 Arthur Road, Walsford Road, Stoke Newington, London.
Wm. Hart, 16 Louisa-street, San Francisco Cal.
Thomas Taylor, 10 Haydon-st., Balsall Heath, Birmingham, England.

Miscellaneous.

Notice.

The North Kansas District will take notice that inasmuch as Elders are scarce in the north part of the District, I will remain preaching in that part for the present. Brn. David Williams, of the city of Atchison; and Albert Bishop, of St. Joseph, Missouri, are hereby appointed to take the oversight of the field in their respective counties, until otherwise directed by the Conference of said District.

HUGH LITTLE,

President of District.

Information Wanted.

In regard to James and Ole Hanson, children of Peter and Anna Hanson, the former born in 1844, the latter in 1847. Their father died in Utah. Any one knowing them or their whereabouts please inform their mother, Anna Hanson, by addressing this office, or Willard Peterson, Belvidere, Monona Co., Iowa.

No charges for notice.

Mrs. Thory, formerly Mrs. Whillan, would be pleased to learn of the whereabouts of her sister, Mary Howard; who, it is said, went to Salt Lake in 1850, from Derbyshire, England, and married a man by the name of Childs. Address, Mrs. Thory, care of John Cook, Cheltenham, St. Louis Co., Missouri.

May 9th, 1873.

DIED.

At the residence of her son, in Livermore, Alameda county, California, Sister SARAH ALLEN, aged 60 years, 1 month and 15 days.

Sister Allen was baptized by George M. Hinkle, in Indiana, in the earlier days of the Church. She went to Utah in 1852; but never fully endorsed the faith of the people there, but lived until 1870 in the hope to be realized by the proclamation of love and peace by the Reorganization.

In 1871 she went to California. During her afflictions she exhibited the utmost confidence in God's promises, often saying that she had no particular desire to live, only to see her children, (in Utah), to aid in recovering them from that faith. Her disease was heart disease, and her death caused thereby was that of the righteous. She sleeps in Christ.

April 16th, 1873, after four days' illness, ELLEN L. daughter of Curtis F. and Mary J. STILES, aged 21 years, 10 months and 12 days, of congestion of the liver and inflammation of the bowels.

She bore her severe sufferings with great patience, telling us from the first that she would never recover. Said that she was willing to go, that she had no fear of death. The day before she fell asleep, she said, "Mother, I will tell you why I know that I shall die. I heard a voice, as plain as I hear yours, say, 'A messenger will be sent for you.'" She smiled sweetly and said, "My God, I come to thee." She bled us all good by, and said many times, "Do not mourn for me, or try to hold me back, I am ready and want to go." When asked if she thought she would come with her Savior in the morning of the first resurrection, said, "Yes, yes, I know I shall." About thirty minutes before breathing her last, she turned her face to her mother, with a glad smile, her eyes lit up with joy, and said she heard singing; and asked her sister, "Do you? Do you hear it." She then turned her head and remained in intense listening until her breathing became fainter and fainter, ceased, without a struggle or sigh.

Ellen was baptized in the fall of 1870. Although we mourn her early death, we know we shall be restored to her in the resurrection of the just, if we are faithful unto the end; which may God grant for Jesus' sake.

At Beaver City, Utah, April 28th, 1873, Sister ANN BAKER, wife of James Baker of our Branch.

She was born in Wales, February 19th, 1836. Her father's name was David Richards; her mother's, Jane Richards. She was baptized December 24th, 1870, by E. C. Brand.

Addresses.

T. R. Davis, Bryant, Fulton co., Ill.
 J. C. Clapp, Farmington Graves Co., Ky.
 T. W. Smith, care Box 50, Plano, Kendall Co., Ill.
 Josiah Ellis, 8 Western Avenue, Alleghany City, Pa.
 David H. Smith, care Box 50, Plano, Kendall Co., Ill.
 A. H. Smith, Nauwoo, Hancock Co., Ill.
 Isaac Sheen, box 165, Plano, Kendall Co., Ill.
 R. C. Elwin, Nebraska City, Neb.
 Peter B. Cain, Neelysville, Morgan Co., Ill.
 John T. Davies, 368 Cardiff-street, Aberaman, near
 Aberdare, Wales.
 C. N. Brown, No. 12, Ford-st., Providence, R. I.
 H. A. Stebbins, Secretary of 1st Quorum of Elders,
 Plano, Ill.
 J. Foreman, Salt Lake City.
 Elder Nicholas, Malad City, I. T.

Selections.

Sea Swallows and Fisherman.

An interesting association exists between the sea swallows and fisherman of Lake Pallageri, in Lapland. In the center of this lake is an island, on which the fishermen build their huts in summer. At early dawn the sea swallows gather round these huts, and their cries admonish the occupants that it is time to begin the day's work. The boats are hardly loosened from their moorings when the birds start out to find a spot where the fish are abundant. The boatmen are governed entirely by the movements of the swallows. When the birds stop and redouble their cries, the fishermen know they have found a spot where they will be repaid for their labor. They hasten forward, cast their nets, and soon have the satisfaction of finding them well filled. In accordance with the old maxim that the laborer is worthy of his hire, the swallows receive their share of the booty. Every fish that the fishermen throw up in the air is gracefully caught by the birds; and, indeed, they are so tame that they sometimes come into the boats and help themselves out of the nets. If one spot becomes non-productive, the birds lead the way to another. Toward evening, men and birds return to the island, and the birds hasten to clear the boats of the share left behind for them by the fishermen.

Unaired Chambers.

I pass some houses whose windows might as well be sealed in with the walls for any purpose they have but to let in light. They are never opened, summer or winter. In winter it is too cold; in summer flies stray in, or if they are netted, the dust sifts through the nets. Now I can tell a person who inhabits such chambers when I pass him in the street—there is such a smell about his clothing. I always wish for a sniff of cologne or hartshorn or burnt feathers, or something of the sort to "take the taste out." A house never aired has every nook and corner filled with stale odors of cooked meat, boiled vegetables especially cabbage and onions, which, as the weeks go by, literally reek in their hiding places. Who has not wished sometimes to hang a new servant's clothing out of doors some frosty night until it should be thoroughly aired? But I have seen fine ladies come sweeping into church with their vel-

vets and silks, when said silks and velvets gave unmistakable evidence of having been housed in just such shut up chambers. Oh, what a tale that odor of cabbage and pork tells about the style of the fine lady's housekeeping! The very garments of the children tell the same story of uncleanness. It is bad to have unwashed clothes, but there may be an excuse for it. But what excuse can there be for unaired ones, when air is so cheap and free? There is death in such unaired rooms. Better a swarm of flies and a cloud of dust; better frost and snow in a room, than these intolerable smells.

Words of Wisdom.

INTEGRITY and honor furnishes innocence with a coat of mail; but how many will buckle it on in 1873?

CHARITY, though a saint, is not registered on our list; neither has it an altar in the world.

VIRTUE is the finest ornament; good sense is the best equipage; both together are all our pride ought to ask for.

REPORT is a quick traveller, but an unsafe guide; how many are led from the straight and narrow paths by it?

TIME brings a gentle and powerful opiate to all misfortunes, if we only have the patience to wait for it.

A **FRIENDLY** admonition is a special point of true friendship, but self-esteem blinds it. They never taste who always drink. They always talk who never think.

UPON the avvil of upbraiding is forged the office of unthankfulness.

WORLDLY anxiety is the poison of the soul, the Holy Spirit is an antidote.

THERE is a time when we should always oppose a man,—when he seeks a quarrel.

WE can pardon those who weary us, but we cannot pardon those whom we weary.

ONE writer says, "Tell your friend a lie, and if he keeps it secret, tell him the truth." But the better way is, to tell your friend the truth, and if you have secrets to keep, take care to keep them yourself.

BETTER desire honor and not have it, than have it and not desire it.

THOSE who close the door of science will ever be in the dark.

GREAT men direct the events of their time; wise men take advantage of them; fools oppose them; weak men are carried along in the current.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVERS BY ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., JUNE 1, 1873.

No. 11.

HOLINESS UNTO THE LORD.

BY SISTER S. H. ENNIS.

"As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1:15.

This exhortation of Peter is surely applicable to Saints in these last days; but when we look around and within us, with our eyes and ears open, we are often constrained to think it is forgotten, or deemed of no importance.

Peter gives as the reason why we should be holy, because it is written, "Be ye holy, for I am holy." The word of the Lord through the prophet Moses, "For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."—Lev. 11:44.

Let us who are Israelites by adoption diligently and soberly consider this command to ancient Israel, lest we share the same fate as they who hearkened not to the voice of God.

We should take heed lest we also become hardened through the deceitfulness of sin, and fail of gaining the promised rest. Let us earnestly enquire how we may perfect holiness in the fear of God, and "come unto the measure of the stature of the fullness of Christ." "Ye shall be holy; for I am holy." A high standard. Is it possible for erring mortal man to attain unto it? How often do we hear it said, "I never expect to live without sinning," and yet the words of inspiration declaring, "He that continueth in

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sin is of the devil."—1 John 3:8.

Will God require more than we are able to perform, or rather may we not do all things through Christ strengthening us?

It is time for us, as the Saints of God, to look about us and see wherein we may approach nearer the Divine standard. Will we not heartily endorse what was written, not long since, by our worthy Editor? "We must make up our minds to begin in earnest to live newer and holier lives." And where with us must the work begin? What weights have we hanging about us that impedes our progress unto holiness, and may debar us from obtaining the incorruptible crown?

If we must live "by every word that proceedeth out of the mouth of God," we should give heed to our ways lest we come short of fulfilling this requirement. We, each and all of us, no doubt, may be burdened with some weight which prevents us from attaining unto perfection. With one, it may be the cares of life, of which we are warned not to be overcharged, lest the day of the Lord come upon us unawares. Luke 21:34. With another, it may be the love of this world and the things thereof, which if we love, the love of the Father dwelleth not in us." 1 John 2:15. One is hindered by the lust of the eyes and the pride of life; another, by some fleshly appetite, which may have been nourished from childhood, till denying it is like severing the right hand; but what saith

the word of Jesus, "If thy right hand offend thee, *cut it off.*"

Not least among the weights that make our race an uncertain one as to the obtaining of the prize at the end, is conformity to the world. Its maxims, forms, and fashions. God grant this may not be the rock upon which the Church will yet be wrecked, for toward it she seems fast drifting.

There may be conformity to the world in many ways, but I would speak particularly of that which relates to the outward adorning, and against which we are so often warned by holy writ. Peter, in the same letter in which he admonished the Saints to be holy, says also, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Paul also teaches us the same, "In like manner also that the women adorn themselves in modest apparel."—1 Tim 2 : 9.

And still plainer is the thus saith the Lord to the Saints in latter days, "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."—Book of Covenants 42 : 12.

What need we more to teach us regarding this matter? And shall we, while desirous of living by every word of God, disregard so plain and positive a command? Can we thus hope to attain unto that holiness without which no man shall see the Lord. Shall we, while gratifying the lust of the eye, and indulging in the pride of life, become purified, that we may abide the day of the Lord's coming?

If we abide not in Christ we are cast forth as a branch and are withered, whose end is to be burned. John 15 : 6. He that saith he abideth in him, ought *himself* also to walk even as *he* walked. 1 John 2 : 6. How did Christ walk? Was it not in obedience to all the commands of God? Let him answer. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's command-

ments and abide in his love."—John 15 : 10. He saith also to his disciples, "Ye are my friends, *if ye do* whatsoever I command you." O let us then be faithful in doing his commands, if we would be numbered among his friends; and that we may know his will concerning us, give heed to what Paul wrote to the Saints of old, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good and acceptable and perfect will of God is."—Rom. 12 : 2.

But I would speak of one other weight which may hinder more than all others, our becoming holy even as he which hath called us. It is regarding that "little member" which "boasteth great things," is a "world of iniquity," "an unruly evil, full of deadly poison."

It would appear from the frequent words of warning and exhortation given concerning the use of this "little member," that we should have it so well governed that it might not offend in word; and having, too, him for an example in whose mouth was found no guile, "As he who hath called you is holy, so be ye holy in all manner of *conversation.*" This certainly includes the bridling of the tongue. In various ways we may fail of having our conversation holy. If we pray as did David, "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight."

We should be careful to order our conversation aright. How often have I been grieved to hear the light speeches, foolish talking and jesting among the Saints; and when tempted to add a word in the same spirit of mirth, upon a moment's reflection how have I felt rebuked and would resolve to have no more fellowship with, but rather reprove it.

How different is that calm joy which is a fruit of the Spirit, maketh the heart glad, and giveth a cheerful countenance, from that mirth which is

of the spirit of man that causeth excess of laughter.

But this "little member" may be perverted to do greater evil than this. The prophet David when inquiring, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill of Zion," replies, "He that backbiteth not with his tongue, nor taketh up reproach against his neighbor."—Ps. 15:1-3.

How often do we hear the faults of a brother or a sister talked over and thoroughly canvassed in their absence. What is said may be true, but do we obey the Golden Rule in so doing. Would we not rather have some good thing said of us? And do we thus show that love one for another that the gospel requires? Peter also says, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3:10.

Brethren and sisters in Christ Jesus, seeing we cannot do these things and have an inheritance in Zion, let us lay them aside, and strive to be holy in all manner of conversation even as our Divine Master, giving heed to what the Spirit hath spoken expressly to us in these last days, saying, "Cease from all your light speeches, from all your lustful desires, from all your pride and light-mindedness, and cease to find fault one with another."—D. & C. sec. 85. O let our words be such that they may abide and we receive a reward, when the day cometh in the which the heavens shall shake, the earth tremble, the elements be filled with fervent heat, and the fire shall try our work of what sort it is.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter 3:14.

THERE are two reasons why some people never mind their own business. One is they haven't any business, and the second is that they have no mind.

SCANDAL.

There is perhaps no sin more prevalent among professors of religion and less recognized as sinful than speaking evil of others. There are many persons who would not for the world steal a dollar, or tell a downright lie, or carry on Sunday trade, or give up churchgoing, who yet make a habit of talking scandal. This sometimes is even dignified with a religious semblance. Some evidently consider that Sunday talk is discussing religious people. If Parson This or Deacon That is put under the microscope, and his defects, real or supposed, pointed out; if the misdoings of another sect or rival congregation are descanted on this is *religious conversation*. It may be the worst abuse of the tongue. How much less opposed to the association of Sunday, how much less irreligious it would be to discuss the markets and the harvest, or even the theater and the ball-room, than thus to offend against the charity which is the very essence of true Christianity. St. Paul tells us that we may read the Bible in its original tongues, and preach it in all the languages of the world, and possess the most profound knowledge of theology, and propound it with angelic eloquence, and be the instrument of doing more good in converting sinners than if we healed the sick and raised the dead, and in ostentatious benevolence give all our property to the poor, and in the enthusiasm of zeal give our body to the stake; and yet that, if destitute of charity, all this would profit us nothing. And of charity he says that it "thinketh no evil, rejoiceth not in iniquity," and "beareth all things" or covereth over all things. It takes no pleasure in hearing or talking of the fancied or real faults of others. Elsewhere he says: Let all bitterness and evil speaking be put away from you, with all malice." St. James says, "Speak not evil of one another." And the Old Testament also describes the righteous man as one who "lifteth not

up a reproach against his neighbor."

The most malignant kind of evil-speaking is inventing the slander; but, as Isaac Barrow says, there is not much difference between the great devil who makes it and the little imps who circulate it. Says one: "I don't bear false witness. I only tell what I've heard." But how do you know it is not false? How seldom they who spread an evil report take any pains to investigate its truth. It *may* be false, and, if so, you are bearing false witness. Be sure before you repeat a charge that it is true. Once uttered you cannot recall it. He to whom you tell it tells others. If you find out you are mistaken, you are unable to correct the mistaken views you have given to others. And, even if we know the accusation is true, we ought not to publish it, unless to do more good than by concealing it. Before repeating an evil report, we should ask: "Does charity prompt me? Am I seeking the good of others?" If it is not a painful duty, is it not a pleasurable sin?

Yes there are people who evidently take pleasure in spreading evil reports. Is it from a wanton exercise of power? They love to be the cause of excitement and wonder in others. They pretend to prevent mischief by enjoining their auditors not to tell anybody! Is not this because they wish to secure the monopoly of being the first to tell it themselves? Often this practice arises from envy. The rich, the wise, the good are rendered less superior to ourselves when some evil is said of them. So by slander they are brought down more to our level. Sometimes it arises from hatred and revenge. This is a cowardly method of retaliation. Sometimes it arises from pride. There is a secret self-laudation in finding fault with another. The scandal-monger seems to say: "How much better I am!" Some seem to think that there is a fixed amount of merit and of praise in the world; and so the more they deprive others of it the more they reserve to themselves.

How hypocritical is the sorrow of the evil speaker. He prefaces his scandal with: "I've been dreadfully shocked to hear such and such things! I'm very, very grieved to have to tell you so and so." But how often beneath this mask there is a "rejoicing in iniquity." There is positive satisfaction, there is an exultation, ill-concealed, at the inconsistencies and disgrace of an enemy, of a rival, of any one who has stood high in the estimation of others. The evil speaker should bear in mind that, whether the person maligned be guilty or innocent, the speaker condemns himself as lacking that charity without which he is *nothing*.

A friend of the writer, just dead, would never tolerate evil-speaking in his presence, always saying: "don't take the judge's chair." Another, when evil is spoken against another, says: "Go on. I'm ready to hear. Only, remember, I shall go at once to the person and tell him all you say of him." Another used to exclaim: "Stop the trial till we send for the accused, and hear what he has to say for himself." Utterly opposed to this love of scandal is the charity which thinketh no evil. It delights in goodness, looks for it, is prompt to recognize every sign of it, and heartily commends it to others. As a mother, because she loves her child, is loath to accept as true any accusation brought against it, but is prompt to believe whatever is said in the child's praise; so charity to our neighbor will lead us to believe all things in his favor, so far as it is possible, and even, in the absence of evidence, to "hope all things." As greedy vultures pouncing down on a putrid carcass, as filthy flies buzzing round a stinking dirt-heap, are the gossipers who, with evident relish, utter detraction, or listen to it. As the lark which soars and sings only in the light, as bees which are attracted only by the flowers that exhale sweetness, so are the possessors of charity which thinketh no evil, but rejoiceth in the truth.

—Newman Hall, D.D.

THE EARTH, AS WE FIND IT.

BY ELDER PETER CANAVAN.

[CONTINUED FROM PAGE 307.]

Astronomy teaches that eclipses of the moon are caused by the earth passing between it and the sun. The earth while passing between, intercepts the solar rays cast upon the moon, and leaves its shadow, causing the eclipse, and showing, at the same time the outline of the earth's form.

"Plane Facts" says, "The eclipse of the moon is *not* caused by the shadow of the earth upon the moon."—*Herald* page 270, vol. 19. "But *is* caused by a non-luminous body that passes between the earth and the moon."—*Herald*, page 335, vol. 19.

The writer quotes freely from the writings of Hon. Mrs. Ward and Mr. Walkey; also the Illustrated London Almanac for 1864, and other works; all of which state that the moon is luminous during an eclipse.

One writer quoted remarks:

"The whole disc of the moon being as *perfect with light* as if there had been no eclipse whatever! The moon positively *gave good light from its disc during the total eclipse!*"

Another writer quoted remarks:

"That the moon showed a brightness like a red hot penny; * * * that the Hercynian mountains are of a bright red, and Grimaldus shows well. Mare Crisium and the western seas are wonderfully distinct."

Another.—"Traces of the larger and brighter mountains were visible at the time of totality, and particularly the bright rays proceeding from Tycho, Kepler and Aristarchus."

All this according to the plane theory argument *cannot* be seen through a shadow, but can be seen through a *non-luminous or semi-transparent body.*

I will let the readers of the *Herald* draw their own inferences from this, with respect to consistency.

I do not agree with the generally accepted belief, that the moon is a non-luminous body itself; that all the light it transmits to the earth is borrowed

from the sun; but I believe the moon to be a luminous body, that in fact it is a "lesser light" itself, but concentrates its light with the sun's rays, causing that portion of its surface exposed to the sun's rays to have a more brilliant appearance.

I had an evidence to this as a truth, which to me was pleasing and instructive; the circumstance was as follows: While going to my work early on the morning of Monday, September 30th, 1872, I saw the *full moon* rising over the tops of the hills, which arrested my attention, as the moon was *old*.

The moon had as bright an appearance as if it were *really* the full moon rising in a hazy atmosphere. Its diameter was apparently increased one-fifth the usual size. The lower limb or portion of the moon nearest the sun showed the phase, this portion being very thin and very bright. The sun rose two hours after the moon, and in fifty-one (51) hours after the phenomenon, it was new moon.

This will explain why the moon should present a bright appearance while in a total eclipse; because the sun's rays upon the moon are intercepted by the earth, leaving the local brightness peculiar to the moon; behind, which a shadow could not obscure.

There is another peculiarity of the moon which will prove the earth to be a globe. I refer to the spots upon its surface known by the familiar name of the "Man in the Moon." The moon is a body that always maintains a certain position to the earth. The Poles of the moon being parallel to the Poles of the earth.

If we start from the north, where the "Man in the Moon" is in an erect position, and travel to the south, we can observe if we want to, that the "Man in the Moon" has altered his position from an erect to a reclining one. Proceeding to the southern portion of the earth we lose sight of the familiar "face in the moon," and note

that the moon is coming bottom side up the nearer we approach the South Pole of the earth. This should be the case upon a globe, but not on a plane.

Any brother or sister in the church who has been residents in the Australian colonies, may recall to mind the peculiar appearance of the moon in that portion of the earth.

The plane theory reasoning may show us that we can sail in a circle upon a plane, but it cannot so readily show a good reason why the northern hemisphere of the moon is uppermost in the northern portion of the earth, and the southern hemisphere of the moon uppermost in the southern portion of the earth.

This can be readily explained when we consider the earth as a globe. Measurements on the surface of the earth prove that it is not a plane, but a globe. If the earth were a plane, some measurements like the following would be a natural consequence.

Presuming it to be correct that the circle known as the Equator is ninety (90) degrees from the centre, and that each of these degrees is equal to $69\frac{1}{4}$ English or statute miles, it follows that the diameter of the circle of the Equator will be $180 \times 69\frac{1}{4} = 12465$; this number multiplied by 3.1416, will give the circumference of the equatorial circle 39,160 statute miles, or 14,160 miles greater than it is known to be.

By sailing due south from the equatorial circle 4,600 statute miles we are brought to the Antarctic Circle; by this circumstance the diameter of the Antarctic Circle is 9,200 miles added to the length of the diameter of the equatorial circle which will make it 21,675 miles; this diameter multiplied by 3.1416, gives the circumference for the Antarctic Circle 68,093 $\frac{3}{4}$ statute miles, or 58,167 $\frac{3}{4}$ miles greater than it is known to be.

Again. The Equator is a line commencing at the mouth of the Amazon River, continued across the continent of South America due west to Quito;

continued thence due west through the Pacific Ocean, New Guinea, Sumatra, Zanguebar, Lower Guinea, and the Atlantic Ocean, to the place of beginning, at the mouth of the Amazon River; and it is just as much a line as any that may have been "run" in our fields by the surveyor, who, after his work is done, leaves only stakes, but transfers the lines he has run to paper.

The Equator then is a circle, whose circumference is nearly 25,000 statute miles; or in other words, if a person traveled from the mouth of the Amazon River, keeping a direct course due west by land and sea, that person would arrive again at the mouth of the Amazon River, after traveling nearly 25,000 miles. The semi-diameter of the equatorial circle will show where the centre is.

If the earth were a plain with a centre, the north; that centre, the north, or North Pole, should be in latitude fifty-eight (58°) degrees north latitude; because, that is the length of the semi-diameter of a circle, whose circumference is 25,000 miles.

As exploring expeditions are in search of this north centre and have succeeded in penetrating to the seventy-eighth (78°) degree of north latitude without discovering this centre, it must be evident to all that this north centre cannot be the centre of the equatorial circle.

The diameter of the equatorial circle is here proven to be too short, to reach by way of the north centre, from circumference to circumference; hence we must look to some other place for a centre to this circle; a place where the semi-diameter is the distance from the center to the circumference. This can only be found by supposing the earth to be a sphere, the centre of which is the centre of all circles that may bisect the sphere.

Cape Horn is a point of land situated at the extreme south of the continent of South America; it is, in latitude fifty-six (56°) degrees south, and is

well located for determining whether the earth is a globe or plane.

If the earth were a plane with a centre, the north; the circle of the latitude of Cape Horn would have a diameter equal to 20,221 statute miles; consequently, the circumference of this circle would measure 63,526 statute miles, so that if a ship sailed east or west from Cape Horn on this parallel of latitude with the intention of returning there, she would have to sail 63,526 miles.

At an average speed of ten miles an hour, it would take two hundred and sixty-four days of twenty-four hours each, to accomplish the task.

The actual distance on the circumference of this circle of latitude is known to be 13,930 statute miles, being 49,596 miles less than it ought to be, if the earth were a plane.

Experience proves, that if the ship sailing from Cape Horn to Cape Horn, makes a certain amount of *southing* with her *easting*, she will shorten the distance considerably. For instance: If the ship sail from Cape Horn 727 statute miles due south, she will then have arrived at the Antarctic Circle; sailing thence east or west 9,926 miles, she will again arrive at the place due south of Cape Horn, then sailing due north 727 miles, she will arrive at Cape Horn, performing the trip by a shorter route. The distance by this route being 2,550 statute miles shorter than by sailing due east or west on the fifty-sixth parallel of latitude.

The distance could be made shorter by a south-east or a south-west course to the Antarctic Circle, instead of due south.

A knowledge of this fact enables navigators at the present day to perform their voyages in a much shorter time than they did formerly.

Such a maneuver as this could not be performed if the earth were a plane; because we would have to sail north of Cape Horn to shorten the distance; going south would but increase the

distance. This is another proof that the earth is a globe, and these practical tests prove the plane theory to be very erroneous.

On pages 588-9, *Herald*, vol. 18, we are referred to various experiments said to have been made in England and America with a view of determining whether there was any convexity to the earth.

Although I have my own views about the so-called convexity, I cannot endorse the *modus operandi* of these so called experiments. I select one as explanatory:

"Captain Sharply Packer informs us that, when plying between Pittsburgh and New Orleans, at the mouth of the Red River, on what is known as the 'ten mile stretch,' on the Mississippi River, from the deck of his boat he could distinctly see other vessels to the water's edge, the entire length of the stretch."

The writer remarks: "Allowing ten feet for the altitude of the deck, the line of sight would touch the horizon at the distance of *four miles*."

I offer some objections to this. The observer and the observed are on an inclined plane, which is evident from the current of the river. Inclined planes have no convexity.

Ten feet allowance for the height of the deck seems to be insufficient, and does not accord with our ideas of boats on the Mississippi.

Six feet should have been added to the height of the deck, as allowance for the height of the Captain's eye. At least four feet to the mile ought also to be added to these heights, to allow for the inclination.

These corrections are necessary for accuracy. These figures will show the height of one of the objects above the plane of the other, or the lowest end of the ten mile stretch; and this height is sufficient to see an object ten miles away, if convexity existed according to the theory.

We are referred to the fact that the Great Orme's Head, in England, is frequently seen at a distance of sixty

(60) miles; the height of the eye being not more than one hundred (100) feet. This it is said is a proof that the earth is not a globe.

I admit that it is possible for the Great Orme's Head to be seen this distance; but I do not admit that it is thereby proved that the earth is not a globe.

This will require an explanation, which I will give.

In the theories we have been examining, errors have arisen on both sides, with respect to the earth's convexity, which is the secret cause of all the trouble. The globe theorists maintaining that the convexity of the earth's surface is equal to a certain amount of inches to the mile multiplied by the square of the distance.

This is an error. The plane theorists observing an error in the rule of convexity, maintain that no convexity exists; and where no convexity exists, there can be no globe. Another error: There is a truth connected with the globe and all circles, hitherto hidden as it were, although plainly manifest, which overthrows the doctrine of *convexity* as taught in our philosophy; but agrees with the doctrine of *roundity*.

The following simple experiment will show the truth: If a piece of wire six inches long be made into a ring we have a *circle* whose circumference is six inches; in a circle whose circumference is twenty-four inches, it is evident that six inches is but the *fourth* of a circle; in a circle whose circumference is forty-eight inches, six inches is but the *eighth* part of the circle; in a circle whose circumference is ninety-six inches, six inches is but the *sixteenth* part of a circle, and so on; becoming less convex as the circle it is connected with is enlarged, until the six inches that comprised a circle in the first place is lost to convexity and becomes *perfectly straight* in a circle whose circumference is *one thousand six hundred and ninety-six and a half inches*, (1,696½.) It follows then, that

a circle whose diameter is *forty-five* feet (45 feet) will have any portion of its circumference equal to a straight line measuring six inches. Hence this straight line is equal, or nearly so, to one-ninetieth part of the diameter.

This property of the circle has been overlooked by the world; why, I cannot say. I call it, as seemingly most appropriate, the Paradox of the Circle; because it is contrary to opinion that any portion of a circle should be straight, but it is true to all intents and purposes.

Any one may make the experiment by describing a series of circles with different diameters, then place a carpenter's rule or square to the circumference so described, and note the points or extremes of contact with the straight edge; it will be found to agree with the rule.

Then according to this rule, if the diameter of the globe be nearly eight thousand (8,000) miles, the Paradox will be nearly eighty-nine (89) miles, or eighty-nine miles with no apparent convexity.

By this it will be seen that an observer on the earth, globe though it be, will be in the centre of a circular plane, whose radius is *forty-four miles*. At this distance I have seen the base of Mount Macedon, in Australia, while at anchor in the harbor of Port Philip.

I see no reason for continuing this article farther. I have endeavored throughout to weigh all the arguments by the Standard of Truth; and I thank the Giver of all good, that he has enabled me by his Spirit of Truth, to arrive at just conclusions, that must be acceptable to all.

In presenting the results of these investigations to the readers of the *Herald*, I do so with a sincere desire that they will profit by what has here been written. And that the writer of the article, "The Earth not a Globe," with those who have coincided with his views, will esteem me as none the less a brother, because I have

showed them wherein they err concerning our probationary habitation; but will, I hope, receive the truth as here presented; that the earth, as we find it, is not a plane, but a globe.

THE END.

A BURIED CITY.

Travellers' tales are proverbially to be taken with salt, and we must pause before accepting as gospel the wondrous accounts that come to us of the remains of vast cities on the plains of Arizona; yet, where there is so much smoke there is sure to be some fire, and the subject is interesting and important enough to warrant examination, if only to determine how far the evidence in hand squares with probable facts. The story told by Colonel W. T. Roberts, and printed on the 19th of December, in the *Denver News*, is, we may observe, substantially the same as that told by several explorers before. The reports concur in declaring that in remote parts of Arizona there exists well-preserved and extensive ruins, which are assumed to be those of once populous cities. Colonel Roberts' city covers about three square miles. It is surrounded by a wall of sandstone, "neatly quarried and dressed, ten or twelve feet thick, and originally, judging by the *talus*, fifteen or twenty feet high. Within are the walls of houses, temples and markets, all of solid stone, and showing excellent masonry. These walls bear numerous hieroglyphics, cut deeply into the stone. The whole of the ruins, like most of those of the Orient and more especially those of Arabia and Assyria, are more or less buried in sand. According to the account, this city is some ninety miles from the boundary between Utah and Arizona, and an equal distance from the Western Colorado line. Its situation can, therefore, be precisely determined on the maps. By these it proves to be close to the desert, and, in truth,

enviored by extensive sandy plains. This accounts for the lateness of modern discoveries, since neither Indians nor whites would be likely to penetrate such desolate wilds; and it indicates also that, since the city was built, the climate and soil of that region have undergone extensive changes. It appears that the party of Colonel Roberts were diamond hunting, and had lost themselves among the sandy wastes when the city was discovered. Only such an object as this would have led people to penetrate to a spot so forbidding, since there is food for neither man nor beast, and water is so scarce that at one time the wayfarers were thirty-six hours without it. The description of the city is almost identical with what travellers have given before, and we think there is little reason to doubt its substantial accuracy. The only difficult question is how far the love of the wonderful, or imperfect observation may have led to misrepresentation of the true character of the ruins. Until we have more minute and authoritative descriptions, we must remain in doubt whether these "cities" belong to the class of *cases grandes*, such as are still built by the Moquis Indians, or are to be set down as the relics of the ancient Nahuatlacas, and as marking one stage in the migration southward of the Seven Tribes incorrectly generalized as Aztecs. This decision is a very nice and delicate one, and is altogether unlikely to be arrived at through the testimony of stray travellers. To reach it will require something like the combined knowledge of an Agassiz and a Rawlinson. We may hope, however, that such knowledge will sooner or later be applied, that thus one of the most profoundly interesting enigmas of the Western Continent will be solved, and that its solution, co-ordinated with other discoveries made in the East, will lead to additions of considerable value to our early history of the globe and of mankind. Tradition among the Indians

and all existing Mexican records concur with the early Spanish chronicles in describing the Seven Tribes as having originally wandered away from their parent stock after an immense deluge, and a subsequent fresh distribution of tongues. If the Arizona cities were indeed built by the Nahuatlacas, it is in the highest degree probable—indeed, morally certain—that the hieroglyphics on their walls commemorate those great events. A long time passed after their discovery before we knew how to read the uniform inscriptions of Persia, of Assyria, and of Babylonia. But Rawlinson came, and the work was done. Only the other day has the modern world been enlightened by a translation of the famous Chaldean account of the Deluge. By and by, when the inscriptions of Arizona are interpreted, the two may be collated, and the Asiatic origin of the Aztec race clearly established. Even if this were done, however, it would not settle the problem of the first peopling of America, or demonstrate the superior antiquity of the Old World; for as the Aztecs were preceded by a race called the "Toltecs," of much higher culture and broader civilization; and the Toltecs are held by the best authorities to have come from the South. Still, to discover the origin of the Aztecs would be a great point gained, and would doubtless lead to other valuable knowledge; and if the hieroglyphics of Arizona contain further information respecting the Deluge and its consequences the archaeological importance on the discovery can hardly be over estimated. It may be worth while for our Government to send out at an appropriate time a competent expedition to examine and report on the new found wonders of Arizona—wonders that in their historic and ethnological relations may prove of greater importance than even the natural phenomena which have lately gained for that territory the fame of being, perhaps, the most extraordinary spot

on the face of the earth.—*New York Times.*

ANTIQUARIAN RESEARCHES.

No. 11.

BY ELDER H. A. STEBBINS.

CENTRAL AMERICA.

There is another remarkable coincidence and confirmation of the truthfulness and divine authenticity of the Book of Mormon, in the fact that just where it places the scene of the earliest and greatest civilization; the section containing the most numerous and mighty cities; the country where monarchial government held sway for so many centuries over a prosperous people; there science years after the publication of the book, attests actually did exist, and gives abundant proof of the existence, far back, "in the deeps of antiquity," of the grandest civilization of the Western Continent and perhaps of the whole ancient world.

In my last article I discussed the claims of investigators, and showed the parallel claims of the Book of Mormon, that the finest remains were probably of the greatest antiquity. I have also given some quotations and evidences from various authors, to show the certain existence of a former extensive and populous condition of Central America, or in the language of Mr. Baldwin, of "an important civilization in the past," which "grew up to a high degree of development, flourished a long time, grew old, and declined, until its cities and cultivated fields were deserted and gave place to others" of a less remote age.

Still further Mr. Baldwin remarks, pages 77 and 93:

"The most astonishing remains are found in Oxaca, Yucatan, Honduras and other parts of Central America. In this Southern region, mostly buried in heavy forests, are wonderful ruins of great cities and temples. Others, doubtless more in number, still remain unvisited and unknown."

And he states that in that country they "find the *chief seats* of this remarkable civilization."

Quiriqua, Chichen-Itza, Mayapan, Mitla, Oxaca, Palenque, Uxmal and Copan, with their solid masonry, elaborate sculptures, rich carvings, marvelous mosaics, fine architecture, ornamental painting, plazas and palaces, so often described by explorers and said to compare favorably with ancient Grecian and Roman art, are called only specimens of other great ruins extending from Yucatan to Panama. Stephens, the noted explorer, states that he visited "forty-four cities and places" in Yucatan.

The history in the Book of Mormon plainly teaches that Central America was settled first; that the Jaredites, a thousand years or more before the Nephites built up South America, did, under the reigns of Emer, Coriantum, Shez, and Morianton, build many cities in that country, and did become rich and prosperous in all precious and useful metals, buildings and substance of every kind. But in fulfillment of prophecy their wickedness caused their destruction, and their land became desolate,—“declined until the cities and cultivated fields were deserted,”—by civil war, which Mr. Baldwin surmises might have been the case, when he says of Copan that it is clear it had an important history prior to the remote time when “war, revolution, or other agency put an end to its career.”

One of the sister cities of Copan may be referred to in the following from Ether 4 : 7 :

“And they built a great city by the narrow neck of land, and did preserve the land southward as a wilderness for game.”

† GEOGRAPHICAL LOCATIONS.

The isthmus of Panama is mentioned six times in the Book of Mormon, being called the “narrow pass between the land northward and the land southward,” and from the above extract and from all the other descriptions, it is apparent that the Jaredites were most

numerous in Central America, or north of the isthmus, and from there in time of Civil War certain people under Omer's leadership, and guided by the Lord, fled north-east to what are now the Middle States of the Union, “by the place where the Nephites were destroyed, [afterwards], and from thence eastward to a place which was called Ablom, by the sea shore.”—Ether 4 : 1.

After this they returned back to their own land again, and when the Lord, for their iniquity, again sent judgments upon them, (a drouth and poisonous serpents), they fled “to the land southward which was called [afterwards] by the Nephites, Zarahemla.”—Ether 4 : 4. Then they cried to the Lord and he removed the judgment from the “land northward,” and they returned and the remnant of the people were built up. They used the “land southward” for game, and built the aforesaid city on the isthmus, but their settlements they extended north and east, “upon all the face of the land northward.”—Ether 4 : 7.

Afterwards, when their final ruin and entire destruction came, which, as Mr. Baldwin says, “left their cities deserted, and their cultivated fields to the wild influences of nature,” the civil war and revolution, (which seems to have remained as a curse upon that land even to this day), commenced in “the land of Moroni,” which the Nephites afterwards called the “Land of Desolation,” and their contending armies worked “eastward, even to the borders of the sea shore,” and to the region of Lake Ontario, where at the hill Ramah, they were exterminated in desperate fighting, as also were the Nephites centuries later and at the same place, but which was called by them Cumorah.

A certain member of the American Scientific Association, in a meeting held in Chicago, August 11th, 1868, presented claims and evidence that there had existed, “south of lakes Ontario

and Erie, a very warlike people," in ancient times, which testimony is of some weight as to the truth of the above history given in Ether 6 : 4 ; 3 : 7 ; 6 : 5, 6.

It is also plain that the Nephites and Lamanites first settled in South America, and did not for some centuries extend into North America, inhabiting first the land of Nephi. Afterwards the Nephites separated and went northward to sections which they named Zarahemla and Bountiful, the latter bordering on the southern limit of the former possession of the Jaredites, desolate long prior to the advance of the Nephites in that quarter. In Alma 13 : 11, evidently referring to the isthmus, it says, "Now it was only the distance of a day and a half's journey for a Nephite" from the east to the west sea on the line between the land Bountiful and the land Desolation. The railroad in our day is about forty-eight miles long, between Aspinwall and Panama, and very probably the line mentioned was farther west and away from the present New Granada line where the land is wider; because afterwards when the Lamanites drove the Nephites to the "narrow pass," and obtained Zarahemla and Bountiful, the Nephites fortified in the land Bountiful on a line but "a day's journey" across. Hel. 2 : 8.

Before this last event, concerning the situation of the land of Zarahemla and Nephi, we read :

"And Moroni caused his army to go forth into the east wilderness, and they drove the Lamanites into their own lands, which were south of the land of Zarahemla; and the land of Nephi [this south land] did run in a straight course from the east to the west sea. And Moroni did cause the inhabitants of Zarahemla to go into the east wilderness, by the borders of the sea, and possess the land; and he placed armies on the south, fortifying the line between the Nephites and the Lamanites, even from the west sea, running by the head of the river Sidon, the Nephites possessing all the land northward."—Alma 22 : 2.]

While in all probability the Jaredites landed in Mexico, it is evident that the Nephites landed on the territory of Peru, for it is written, Alma 13 : 11 :

"On the west is the land of Nephi, in the place of their father's inheritance, bordering by the sea shore."

Mr. Baldwin writes, page 243 :

"In Peru, ruins of towns, castles, fortresses, and other structures, are found all about the country."

Alma also relates their building cities by the east sea, and cities on the north; "one in particular which they called Lehi, on the north by the borders of the sea shore," either the Caribbean or the Atlantic.

The land of Manti was at the borders of the south wilderness, near the head of the river Sidon, which ran north by, or through, Zarahemla. Alma, chapters 1, 11 and 20.

This river is probably now either the Magdalena, or the Orinoco—which runs north quite a distance—but the former runs entirely northward, and very likely is the ancient Sidon itself. It is about six hundred miles in length.

EMIGRATION NORTH.

That this people extended north in the course of time, as well as the Jaredites, both by land and by sea, we have sufficient evidence, and modern confirmation to the same.

Alma 30 : 2, and 3.—In the thirty-seventh year of the reign of the Judges there was a large company of men, even five thousand four hundred men, with their wives and children, departed out of the land of Zarahemla into the land which was northward.

"And Hagoth built him a large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And there were many Nephites who did enter therein, and did sail forth, and they took their course northward. And this man built other ships and many more people set out for the land northward."

"A great many departed out of the land of Zarahemla, [in the forty-third year of

the Judges], and did travel a great distance until they came to great bodies of water and many rivers, and did spread forth unto all parts of the land."—Hel. 2: 1.

Also in the sixty-third year many Lamanites emigrated to the northern country. Now the conclusions of scientific investigators are so parallel in statement, that, were they not arrived at so long since the Book of Mormon was issued, one could almost believe that there was a collusion and agreement between the parties, but for several reasons, there is now no chance for such an idea.

Mr. Brownell says, pages 48 and 31:

"Indeed it is difficult to suppose that the authors of these extensive remains could have had other than a south-western origin. All are ancient in the extreme; yet probably they were erected by successive races, and the most venerable antiquity seems attached to the forest covered mounds of the west."

"The remains indicate that their most populous and advanced communities were at the South, and careful study seems plainly to authorize the conclusion that the Mound-Builders entered the country at the South and began their settlements near the Gulf, and that here they must have been very numerous."

Page 70 and 73.—"Coming from those parts they would begin their settlements on the Gulf coast, and afterwards advance gradually up the Great Valley. The resemblance in building is not due to chance. This method of construction was brought to the Mississippi Valley from Mexico and Central America; the ancient inhabitants of that region and the Mound-Builders being the same people in race. They migrated through Texas and across the Gulf into the Valley."

Again he says that many facts connected with their remains are explained by the theory that they originally came from Central America.

Another as striking coincidence as this, or as the one that the remains were of two distinct ages and peoples, is the remark of Mr. Baldwin on page 185.

"I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent."

The first builders and civiliziers having been entirely destroyed, of course the conclusion is correct.

Again he says, page 246, that if this is true "the first migration of civilized people from South America must have taken place at a very distant period in the past."

Hon. E. G. Squier concludes that the hypothesis of a migration from South America is much more probable that they came from the north.

MARITIME KNOWLEDGE.

Still farther, they corroborate our own book in regard to their colonization of northern lands and emigration to them by means of ships across the sea.

"Ancient America," page 170:

"According to the old traditions of both Mexico and Peru, the Pacific coast in both countries was anciently visited by a foreign people who came in ships. That there was communication between Eastern Asia and America in very ancient times is *in a high degree probable*. But neither the Malays, the Japanese, nor the Chinese, came here as civiliziers, for there is no trace of them in the old ruins, though this continent is named and recorded on Japanese and Chinese books before the time of Columbus."

Of the emigration north, he says, page 200:

"In my judgment it is not improbable that they came by sea from South America. The remains show clearly that the Mound-Builders had commercial intercourse with Mexican and Central American countries."

It is related that Columbus, while off the coast of Honduras, in 1502, saw a vessel of considerable size, from a port in Yucatan, freighted with merchandise of clothing and household stuff, the vessel using sails.

Dr. J. H. Gibbon, at the Science Association meeting referred to, read an essay on a "Remote colonization of the American continent by a maritime people."

In 1520 while Cortez was besieging the Mexican Capital, he found means among the natives to build a flotilla of

thirteen vessels, which were transported in pieces to lake Tezcuco and put together. It has been well said that this would have been impossible if he had not found there suitable tools and mechanics.

During the same decade, Pizarro saw on the west coast near the equator, a Peruvian *balsa*, a vessel loaded with merchandize, cotton and woollen.

All these things, from so many sources, perfectly substantiate the theory of a former American civilization, and entirely agree with the Book of Mormon in general, and also still more remarkably with its special historical details which could not have happened in such a full and minute sense, were it anything less than it claims to be, or were it the fiction of Solomon Spaulding, or of any other person.

SAME ORIGIN.

Although, as I have shown, science claims that the remains were constructed in separate eras of time, by people of distinct origin, using different languages and inscriptions, still it agrees with the Book of Mormon in that the aborigines of America, the various classes and nations widely separated, and found by the Europeans from north to south, were probably of the same origin. The Jaredites having been entirely destroyed, the subsequent peopling of North and South America was by the descendants of the two colonies of Israelites from the Old World, as the Book of Mormon informs us, and these descendants subsequently became divided into two great parties, and afterwards these also gradually sub-divided, and were scattered to all parts of "the land southward and the land northward;" and being accursed for their gross sins they lost their former high standing in the favor of the Almighty, and in civilization and were changed into numerous tribal characteristics and languages as time advanced.

Mr. Baldwin says that "they were distinct from each other at the time of the Conquest, but not so distinct as to show much difference in their religious ideas, ceremonies and general character, and it may be they had a common origin in South America." They were "represented by these broken communities and unlike groups of language, but it is probable that the Colhuas and Toltecs of the old books, and the Aztecs, were all substantially the same people."

Page 65.—"If they were all of the same race, time and different conditions of life, had divided this race into at least two extremely unlike branches."

This is another striking coincidence.

Again he says that they were so distinct from each other that if really of the same race, "we must go back ages to find their common origin and the date of their separation."

Brownell writes in "Indian Races," that "a certain resemblance appears to indicate that the Indians were originally of a common stock," and that "guided by the testimony of historians and the evidence of the ancient ruins, it is impossible not to trace alike in their manners, customs, physical appearance, and in the general character of their remains, that they were all members of the same family of the human race and probable of identical origin" with the Central and South Americans.

Bradford's conclusion is:

"That they were all of the same origin, branches of the same race."

Another curious feature presented is that in the "Historical Record," on the subject of the shape of the human hair, stating that it varies from the round and straight belonging to the aboriginal Indian and Chinese, to the oval, and more or less curly, of the Caucasian race, and to the eccentric elliptical shape, the spiral curly, of the Negro race. The writer says:

"Some hair taken from the Temple of the Sun, near Lima, Peru, that belonged

to one of the ancient inhabitants of that country, was cylindrical, like that of the Mound-Builders of North America, and thereby is proven their affinity to each other."

GOVERNMENT.

The Book of Mormon and modern investigators also agree that the ancient Americans must have had organized civil governments, and an administration of regular systems of laws, together with systems of industry, and having certain social and religious observances as a people.

The former tells of the kings, governors, judges and rulers over the Jaredites, Nephites and Lamanites before they were broken into petty tribes and fragmentary parties.

"Jacob 1: 2.—"Now Nephi began to be old, wherefore he anointed a man to be a king and ruler over his people, according to the reigns of the kings."

Jarom 1: 4.—"Our kings and our leaders were mighty men in faith, and they taught the people the ways of the the Lord; and we withstood the Lamanites and swept them out of our lands, and began to fortify our cities."

And Mr. Baldwin writes, pages 35, 57, 222:

"Their unity as a people, which is everywhere so manifest, must have been expressed in political organization, else it could not have been maintained.

"This ancient people, whose remains indicate unity and civilization, must have been organized as a nation, with a central organization which all recognized.

"When the Spaniards arrived in Peru, that region was the seat of a populous and prosperous empire, complete in its civil organization, supported by an efficient system of industry and presenting a very notable development."

He says that in Bagota, on the table lands, there was a civilized community, not under Inca rule, "who had a remarkable civil and religious organization."

Mr. Brownell writes, pages 24, 50, and 58:

"There was generally a king who held hereditary office and exercised power by virtue of his descent.

"There was a long continued existence, of powerful, civilized and populous races. Government and social institutions were upon that well defined basis which betokened a strong national sentiment.

"In Peru the people possessed all the power which regular government, settled institutions and national character could give."

Pages 603, 608 and 652:

"By virtue of his office, the Inca was also head of the visible church, and high priest of the Sun; and all the other religious functionaries were of the nobility, that is—descendants in the male line of the royal family.

"An extensive militia system was enforced and, in time of war, troops were drafted from the different districts, in proportion to their population. The soldiers, besides their various weapons, were supplied with quilted coats to ward off arrows and sword thrusts, and with helmets of skin or wood. The great roads leading along the mountain ridges, or by the level plain on the sea coast, furnished ready means of transit to the royal armies, throughout the extent of the empire. Enough of these yet remain to excite the admiration of every traveller. No celebrated Conqueror of the Old World ever pursued a more perfect system and method in the conduct of a campaign, than did the Incas. Stations for couriers were built at convenient intervals. Granaries and storehouses filled with supplies, under care of appointed officers, stood at convenient intervals, and all this material was furnished from the State fund.

"The Auracanian system of government is described by Molina, as being an hereditary aristocracy."

This was the system of the people described in the Book of Mormon, and followed, excepting when there was no male successor, or unless there was some other hindrance.

Feb. 11, 1873.

TO BE CONTINUED.

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A PERSON who is the slave of selfishness has so many wants of his own to be supplied, so many interests of his own to support and defend, that he has no leisure to study the wants of others; it is impossible for him to be happy or make others so.

To treasure up the memories of injuries received, is to store the casket of the heart with offal instead of jewels.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., June 1, 1873.

MEMOIR OF Br. SAMUEL POWERS.

BRO. POWERS was one of the Twelve Apostle of the Reorganization, and left, when he died, as sincere a feeling of sorrow and regret in his numerous circle of friends, as usually falls to the lot of men to leave behind them.

He was a man of unusual development of brain,—both in power of thought, and fund of acquired fact; goodness of heart, in regard to kindness of disposition and integrity of character; and of superior spiritual faculty in the exercise of faith, and reception of the excellent gifts of God.

His large brain and studious habits caused the mental to predominate in his constitution, although his physical frame was above the medium height and rather strongly developed; this fact together with a strongly impressed knowledge that he was called of God to preach the gospel of Christ, caused the rougher labors of life to bear heavily on his shoulders, and he was more at home in a spiritual and mental field.

Prominent among the mental gifts which he enjoyed so well and largely, was a strong affection for home, its inmates, and the brethren of his faith; also, great reverence to God. Veneration indeed predominated to that degree that being absorbed in the worship of God and the desire to conform to His word, it caused him to pay little regard to the ideas of man; and, as we once

heard him say, "he had small desire to please man, but great desire to please God." To the conventional ideas of popularity, therefore, he had little regard; but sought the right line of truth, as he esteemed it to be, by the standards of judgment which he acknowledged.

His range of mental vision though extensive in the spiritual and scriptural field, was not confined thereto; but his active mind searched into the works of men of observation and science, for food. The works of the christian philosopher, Dick, and kindred writings being his favorites.

He was born in the County of Leeds, Canada West, December 17th, 1819, where he resided until the age of ten years, when his parents moved to the vicinity of Toronto. Here he remained until the spring of 1848, when he removed to Boone County, Illinois. One of the branches of the Reorganization formed in its earliest rise was in this county, and some of the most remarkable spiritual phenomena manifested in all its history were here received. It is probable that he here became acquainted with the work of God, and felt the call to preach, of which he afterwards testified.

He joined the Church about the year 1852. About that time he attended a Conference held in Newark, Rock County, Wisconsin. Being in poor health at the time, he said that he felt it to be God's will that he should serve Him by uniting with the Church, which he afterwards did. He soon became efficient in the ministry, exhibiting valuable talent in the defense of Christ.

His manner of preaching was rather

diffuse; though he usually confined himself to one subject in his first efforts. Quotation and comment of scripture, combining different texts and passages of the Bible; indeed, in quotation he was very precise and copious; it constituted the ground-work of his discourses for the major part.

He used to preach at Newark where he resided, before the establishment of a branch at Janesville; this was about the year 1863. He filled the office of a Seventy prior to his ordination to the Apostleship, which was in the year 1855. In 1863 he labored in Vermont, and had been in Canada, where he had labored in connection with Br. Aldrich. A notable case of healing occurred while there, and much good was done. They were at that time on their way to New Hampshire.

At the Annual Conference, Amboy, Illinois, 1864, he reported his labors of that period, "that he had preached in company with Br. Aldrich; that he had baptized one woman who was at the point of death, and that she was healed. He also preached in Canada East, New Hampshire and Vermont, baptizing thirteen persons in all." Indeed his labors were very effectual whenever he took the field; but the requirements of home, and its watchcare, oft precluded the possibility of his traveling in the ministry.

For a number of years preceding his death his health had been quite poor, and during the fall just prior to that sad bereavement, it had been very much so; but during the latter part of November he had begun to improve, but a violent cold fastening upon him caused him a relapse, terminating in

Cerebro-Spinal-Meningitis, or spotted fever; and from this, owing to the diseased state of his body, he found it impossible for him to rally.

Sunday evening, February 15th, 1873, he sought the upper court, and we may rest assured of his welcome in joy, by the friends unseen, in a state of blessedness and peace.

Fifty-three years and two months had he worn the sandals, and footsore and weary with the roughness of his path, we may believe the waves of death were grateful and cooling, washing away the traces of sorrow and toil impressed in this earthly life; and that his freed spirit exulted in the rest and joy of Paradise.

God's economy stops not at the grave; and it is our faith that for so noble a mind there must needs be a great demand, a wide and worthy field of action; of perfect work; where such is unattended with aught of detriment or inharmony; or he would not have been called from the vineyard below, where his beloved co-laborers could ill spare so good and able a reaper. The sound of their requiem hymn floats above the harvest, and their tears fall as they reap, missing the strength of a helping hand well prized.

His family consisted of his wife, one grown son, and a married daughter, and four children under age. Sadly as they mourn this irreparable loss, the thoughts that rise while considering the character of him they lament must be of a very satisfying nature. And then it is a source of great consolation to consider that the future of such a life must certainly be great and glorious. They do not mourn alone. The Church

is in sympathy with them, and feels a loss that will long be felt, the sense of which will hardly be removed until the Church above and her sister below be again fully united.

He was well respected by those not of the faith also; for at his funeral, held in the Baptist Church, Beloit, Wisconsin, at which Br. Noah Dutton, of Janesville, Wisconsin, officiated, the house was densely filled, although but few of the faith resided near. Bro. Dutton based his remarks on that mournful occasion on the fifth chapter of second Corinthians. They were brief, for who can express the thoughts such an event give rise to, or do justice to so great a sorrow. The opening words of that chapter were as appropriate, and afford more consolation than anything that could have been said by the wisdom of man alone. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens."

ENTERPRISE.

LET us be diligent. The hand of such "maketh rich." Are you an Elder, and actively engaged in a spiritual labor. Well and good, you are honorably exempt from temporal work and enterprise; if not, then it devolves upon you. Remember that the poor kernels of each separate head of wheat make a scanty measure, and the deficiency of measures determines the paucity of the whole field. Some suppose that to be well fed and clothed, to be able to stand pretty well alone, and even to cultivate many of the gentler refinements of life,

is to live in sin. It is a mistake. Such a position is a commendable mark at which to aim.

To be eternally conscious of inability to provide sufficiently; to be forever on the trapes after some one of whom to borrow; to have to be subject to the rebuffs and contemptuous stare of such an one; to have committed to memory a scale of calamities and drawbacks to recite in tears and contrition in palliation of failure is vastly detrimental to moral and physical *health*. Such a position dampens faith; darkens hope; quenches spiritual enterprise; destroys mental culture and refinement; checks *progress* of every description, except such as has a decidedly down hill tendency.

Habitual energy and enterprise with their adequate rewards, beget self-respect, and decided respect from others which is *power*; power augments.

Nothing short of absolute paralysis is an excuse for inactivity. We know a woman, a good old aunty, who is doubled all out of human shape almost, who has to be carried from place to place, who only has one hand, (and that imperfectly), under control. Yet with her brain doth she devise; guide the house; save the effects; plan the enterprises, and execute the judgments of the house to perfection. She is the main spring of that establishment, and has wherewith to *give* to the *ministry*.

If you cannot command resources for a large enterprise, execute a small one, and with its proceeds try a larger; if rebuffed by fate, try again. But you *will not fail*. Causes produce their effects and only inanity is fruitless. A train of events set on foot, or taken ad-

vantage of, *must* reach their legitimate conclusion, and such may lead to success, plenty, and consequent ability to be placid, cheerful, liberal and happy. If you are not a preacher, you can in no better way add to the prosperity and power of the Church, than by increasing your personal welfare in the acquirement of honorable competency.

You will have wherewith to aid the Church, and surely he who strives to arouse you, that you may make yourself prosperous to that degree, that having enough for yourself and friends, you can aid in general enterprise; is far from being an enemy.

In sending moneys to Br. M. H. Forscutt, for the European Co-operative Publishing Association, or for other purposes, wherever there is a Post Office near them in which they can obtain an International Money Order, subscribers will obtain better security for the safe transit of their money by getting a Post Office Order, than by letter only, and twopence or threepence more on the dollar in an American Post Office Order than brother Forscutt can obtain for the legal tenders in England.

THE Des Moines, Iowa, and San Bernardino, California, Conference Minutes are crowded out. They adjourned to meet June 6th, 7th, 1873. When many Conference Minutes accumulate some have to be omitted.

BR. T. W. SMITH arrived at Plano on the 20th of May, on his way east to his field of labor. He left on the 27th for Galien and Coldwater, Michigan,

en route for Pittsburgh, Pa., New York, and Jonesport, Maine. Bro. George T. Chute goes with him.

WE were guilty of an error in stating that brother Brand had baptized two at Wyandotte, Kansas. Let it be read that he has baptized three at Atchison, Kansas. We apologize to Br. Brand.

Bro. George T. Chute is laboring to good effect at Bennett's Station, Neb.

Bro. Albert Bishop states that Bro. Bear had baptized three in Switzerland.

Bro. R. M. Elvin baptized one May 11th, 1873.

MONSTER Jubilee at Chicago, Illinois, Thursday and Friday, June 5th and 6th, 1873, in the new Michigan Southern Railroad Depot, said to be the finest in the world. This will doubtless be a great musical feast. Gilmore, of Boston Jubilee fame, will be in charge.

Correspondence.

BIRMINGHAM, England,

April 19th, 1873.

Br. Joseph :

I forward herewith the Conference Minutes, handed to me by Br. W. Taylor, which I have compared with the original and find to be correct. I also forward you by this mail one of yesterday's issue of *Birmingham Daily Post*. I was interviewed by the reporter, and with the exception of three errors: one in number at St. Louis, one in reference to Brigham saving my life, and one on sealing, it is a fair exhibit, and the best I have seen in the English press about the "Mormons." It is the first time the Reorganized Church has been able to make an impression here. The *Post* is a very influential paper, the most influential of any liberal paper in the Midland Coun-

ties, and that account, even if not copied into other papers, will probably be read by upwards of thirty thousand people. The Saints are rejoicing; but some of the Brighamites are wrathful. They would eat me if they could, and were not afraid of indigestion. Perhaps I ought to give you the key to this article.

"The Inhabitants of Birmingham are respectfully informed that Elder Erastus Snow, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints; also Joseph Birch with several Elders from Utah, will preach in the Hockley Chapel, Hunter's Vale, Farm Street, this Thursday evening, April 10th, at eight o'clock."

Elder Erastus Snow, one of Brigham's Elders came during last week, and preached. Bros. Patterson, Taylor and I went to hear him. The Brighamites had the above advertisement in the *Daily Mail*, which I have been advertising in during the past three months, and the result was that a short notice of the speeches of Joseph Birch and E. Snow was given in the papers. Polygamy was inferentially taught, and the people of Birmingham, generally (and in fact of England, generally, too), supposed that Polygamy and Mormonism were synonymous terms. Having myself spoken twice, in which discourses I had introduced the subject, I thought as Elder Patterson was here, I would get him into the harness. He consented, though unwillingly at first, and I had the following advertisement put into the *Daily Mail*.

"Polygamy is not Mormonism. The published writings and teachings of Joseph Smith forbade it. The press of Birmingham has announced the presence in town of Elders from Salt Lake representing the Polygamic Church. Those Elders and the public are invited to attend the meeting of the True Latter Day Saints, to be held on Wednesday evening, April 16th, at 14 Temple Row, when Elder J. S. Patterson (from America) will, D. V., endeavor to prove that Polygamy is a false, unscriptural, Anti-Mormon doctrine. The Elders from Salt Lake will have an opportunity of debating the question at the close, if they so elect. Meeting at eight, p. m."

The result of this meeting you will see in the *Post* sent you to-day. I have an

advertisement in to to-day's *Mail* for to-morrow's three services. Next week, the Lord willing, I go to Wales, whence you will again hear from me and receive my third quarter's report, unless called back here earlier by demand of the Church through the excitement now raised, or for some other important cause.

The *Herald* for April 1st arrived last night.—It is fraught with interest to me. My health is good, thanks be to God, and spirits likewise, with one exception to health. If it should be fine to-morrow, I shall look for a very full house.

Morrison, Wales, May 1st, 1873.—Another Quarter has passed, admonishing me that now is the appointed time for my Quarterly Report, which I forward with mingled feelings of satisfaction and disappointment. Though I have visited several other places, I have devoted the greater part of the past quarter to the town of Birmingham, in hopes of effecting an opening for the extension of the Lord's work in that locality. I have delivered thirty-three discourses here during the past quarter on special doctrinal tenets,—twenty in one series, and most of the others in series of three each on connected points of our faith. These discourses were well advertised through the *Daily Mail*, said to have a circulation of about twenty thousand copies, and a thousand small posters of the series of twenty were also distributed. I have followed up opponents when I could obtain a chance, and have had the pleasure of seeing a fuller and better exposition of the causes of antagonism between the polygamic and monogamic churches claiming to be Latter Day Saints, than I ever saw in a secular paper before, from the pen of an Editor or Reporter not acquainted with our faith. The prejudices of the people have been broken down considerably, and a better understanding of our real position is had to-day in Birmingham than was ever had. God grant that it may work to the salvation of souls.

When our Conference was held, I had to report eighty-nine shares only subscribed

in aid of a Publishing Association for Europe,—the number is now increased to one hundred and fifteen, and more are promised. There are but few Saints who could not subscribe for one share, as they have the privilege by appointing branch agents to receive their subscriptions, of paying their subscriptions at six pence per week per share in English coin, or fifteen cents per week in American currency, while many if they would, might take one, and some several shares, payable on demand. If those who have the Lord's work and desire its success in these lands, could but be made to realize our position here for a few weeks, by taking our places, and feeling a corresponding anxiety for the work to that which we feel, and should then view the necessity for a self-sustaining press here as we view it, the request would be at once liberally responded to, and the hearts of the Saints here be comforted with a hope that many years of toil and non-success in their efforts for the Reorganized Church has now well-nigh killed.

The polygamic church here grows weaker year by year; our Church the Church of Christ, but little stronger, numerically. One pleasant fact is apparent, however; the Saints are growing stronger in faith, less arbitrary in will and judgment, more business-like in habits in councils and in Conferences, and striving to attain to a higher intellectual and spiritual plane of thought and action. There is still a lack of energy in some places, and especially in some holding holy priesthood. In political and mercantile life, only those who *serve* are suffered long to retain the honor of position—why in the Church of Christ men should be called to office when there is nothing specially for them to do, or retained in offices they neglect and sometimes absolutely refuse to fill, is a problem unsolved. We have resolved in this Mission either to cease preaching to the people about being "called of God as was Aaron," or else to honestly wait till such calls are given before we at-

tend to any ordinations. To have an ARMY of officers and soldiers, and yet not to be able to muster sufficient on call for a *company drill*, would subject an earthly government to ridicule; this Mission has been subjected to trouble through having too many to do nothing.

I have attended three Conferences during the quarter, Birmingham District Conference, European Mission General Conference, and Welsh Department Conference. The Welsh Department and the Birmingham and Walsall Branches are the only growing parts of the Mission; it requires considerable effort to keep the spark alive in other places. In some places the sisters are the best men, and but for their using the bellows frequently, I fear the spark would die out. Yet we have a number of good faithful men, and some in every branch. The Conference Minutes have been sent recently, and they report the brethren laboring here as Missionaries, all of whom, I am pleased to write, are earnest in the work.

Love to all. Your brother in Christ,
MARK H. FORSCUTT.

ATCHISON, Kansas,
May 15, 1878.

Beloved Br. Joseph:

At Wyandotte I had a good time preaching in the South Methodist Church, by the kindness of the minister, Elder A. Burr, a liberal man. I arrived at Independence on May 1st; preached in the Court-house on the 1st and 2nd, and am satisfied that a good work can be done there; provided, that the work is done *right*.

I remain here over next Sunday and then return to Independence.

Atchison is alive, there are many anxious inquirers here. We had the Spirit of God during our Conference, not a jar was felt. It was a continuation of the tidal wave you enjoyed at Plano. Praise Him, O my soul. Onward, onward to victory.

Your brother in Christ,
E. C. BRAND.

YORK CENTER, Steuben Co., Indiana,
May 12th, 1873.

Br. Joseph:

Yesterday Br. Campbell and myself arrived at this place just in time to hear the new Methodist preacher preach his first sermon on this circuit. He gave an unusually strong testimony in favor of the christian religion; "that he knew, like Job, that his Redeemer liveth. That this great knowledge was revealed unto him through the sense of feeling. He knew he had passed from death unto life, because he loved the brethren."

In the afternoon we spoke from the same stand to a large audience with liberty, and the people appeared to enjoy the meeting. It makes one feel that he is really among the Saints here, yet there is not strictly speaking one in the neighborhood. Yet there are many who have become so thoroughly imbued with the truths of the gospel, that there is no way left to seek peace and rest but to unite with the Saints. We remain here this week.

Two Sabbath Schools having just been organized, they have voted and raised a subscription for twenty-four copies of the *Hope*; yet there is no Latter Day Saint children belonging to either schools. The liberal feeling and sentiment inspired by the preaching of the true gospel has led the mind out in search of knowledge from all quarters; hence they have authorized reading matter from various denominations.

W. H. KELLEY.

FARMINGTON, Graves Co., Ky.,
May 14th, 1873.

Dear Herald:

I arrived at my destination on May 7, and was kindly received by uncles, aunts, cousins, and many other warm-hearted friends.

I was pleased to learn that the interest that had been awakened had not died out, but that God was still feeling after the hearts of the people.

I have a great many friends here, and some enemies; but those that are enemies

to me, have not understood my mission; for if they could know the deep interest that I feel in their everlasting welfare, they would hail me as a messenger of truth, and not look upon me with a suspicious eye. I pray that God will illuminate their understandings sufficiently to enable them to understand our mission, that they may believe our report, and that through that belief they may obey, and that through obedience they may have everlasting life.

Last Sunday I preached in a school-house some two miles from where I make my headquarters; and notwithstanding there were several meetings in the neighborhood, I had more than could get into the house, and those that were outside were made uncomfortable by a sharp shower of rain coming suddenly upon them.

Next Sunday I am to preach at Linnville; where they have a very large house; and if the weather is fair, we will, no doubt, have a host of listeners. May the God of Jacob bless the word that may be spoken.

I was not present at Conference when the South-Eastern Mission was set off, and did not know the size of the Mission over which I was to preside until I read the minutes of the Conference; and I was almost scared to think that I had such a large field, for fear I could not do justice to it; but I will make the effort, trusting in the promises of the Lord, and requesting the prayers of God's people in my behalf.

Many thanks for the *Herald*, especially the supplement.

They are having a very backward spring here; very little corn planted so far, and the farmers are quite uneasy. They tell me that the spring is two weeks later than usual, and it is still unfavorable weather for planting.

I stayed ten days in St. Louis, and had a good time with the dear Saints of that place, preaching for them several times. We wound up with an old fashioned English tea-party, and it was a complete success. The tea was excellent, as also was

the cake; but the cheerful countenances of those that surrounded the table were worth more to me than all the tea in the world; but, notwithstanding the society of itself would have been a great treat to me, *I did take some tea*, as the young ladies that waited on the table could testify. I am prepared to say that the Saints in St. Louis are adepts in getting up Sunday-School Sociables and tea-parties. May the Lord bless them continually, is my prayer.

I also visited the Saints at Gravois, and preached for them; and was kindly entertained by Br. and Sr. Hazzledine. On my way I stopped at Belleville, Illinois, and spoke the word to a respectable congregation. Here again I found the same genial spirit that is ever felt when brethren meet together in harmony and love. "*They besought me to tarry with them certain days;*" but I felt that duty called me to Kentucky. May the Lord bless all the Saints and save them in his kingdom. J. C. CLAPP.

WIRT, Jefferson Co., Indiana,
April 24, 1873.

Br. Joseph:

In company with my brother, James G. Scott, I commenced a series of meetings at Union school-house, near a little village called Wirt, February 23rd, and continued our labors some three weeks. As a blessing to our labors, the Lord brought ten to understand, believe in, and obey the gospel of our Lord Jesus Christ, as taught by the primitive Saints. We organized a Branch there; ordained Br. Samuel Rec- tor their Elder; Br. William Burton, Priest. We have since then selected Br. John Newton to be Secretary of the Branch.

The Saints here, thus organized, have selected as their local name, "The Union Branch of the Church of Jesus Christ of Latter Day Saints. A more generous hearted class of Saints cannot be found. They are faithful persevering and energetic; taking right hold of the work.

The prospects are encouraging here;

the Spirit intimates that there will be others soon to come into this work. We anticipate a good work in this country. Will some of the Elders come and help us? Br. Blair, Br. Edmund Briggs, or Br. Wm. H. Kelley. I live nine miles north-west of Madison, near the gravel or graded State road.

Here, as elsewhere, society is composed of the various orders of Sectarian training; antiquated forms; long established usages of the sects, or daughters of Babylon, all giving evidence to the intelligent mind of the Saint, of an awful apostasy, as the great cause of their present condition. JOHN A. SCOTT.

SAGETOWN, Henderson Co., Ill.,

Br. Joseph:

I am located and living in Sagetown. Should there be any Elders passing through this way, I would be glad to have them stop. I will board and lodge them. I am engaged in inventing, constructing and taking out patents, in which business I hope to succeed if it is God's will.

Yours in the bonds of christian love,
JACOB L. RUST.

SANDUSKY, Wisconsin,

April 6, 1873.

Br. Joseph:

Since the death of Br. Hackett, Br. Bierline was chosen President of the Freedom Branch. Br. Bierline is preaching in that vicinity in the German language. He was the instrument in the hands of God of bringing four Germans into the Church by baptism, last Sunday. And there is a good prospect of others coming in before long.

As for this place, the prospects for any addition to our numbers, look rather unfavorable; the Saints here are all very poor, and those that have a desire to preach are not able in consequence of being burdened, but are willing to do what they can according to their circumstances.

As for myself; I am doing what I can in the way of preaching wherever there is an

opportunity, and it is my design to so do while I live, and my desire is that all the honest in heart may all prepare for that great mountain that will finally fill the whole earth.

JOHN LEE.

LA CROSS, Hancock Co., Ill.,
May 7, 1873.

Br. Joseph:

'Tis with gratitude to the giver of all good that I thus address you this morning. Joseph, I have some news to impart that gives me great pleasure. Last Sunday I saw Brothers Don and Frederick go down into the waters of baptism, confessing Jesus is the Christ, Br. Joseph R. Lambert officiating.

It was a beautiful day, and there were about five hundred people present, who came out to see the Holy Ghost descend, as some of them thought^o it would, in the shape of a dove; or to see some other miracle performed.

Br. Daniel Lambert then preached Sunday night, at the Cottage school-house, a powerful sermon, to a house packed and crowded so full that there was no room for any more.

Br. Joseph, there is a good prospect for a Branch to be organized here; there are five or six more who will be baptized when the brothers Lambert come back, which will be on Saturday, the 24th, of this month.

Hoping and praying that the Lord will give wisdom and knowledge sufficient to lead his people in that narrow way that leads to life eternal, I subscribe myself your brother in Christ our Lord,

SOLOMON J. SALISBURY!

LYNCHBURG, Ohio,

May 18, 1873.

Elder Joseph Smith:

Permit me to address you as Brother, and present to your worthy attention my very dear friend, Mrs. Hulda Pemberton.

About thirty years ago, in the State of New York, Mrs. Pemberton was baptized and received as a member of your Church.

She was a faithful sister, enjoying all the privileges of the society with which she had united, and giving her whole heart to the cause. She was happy and thankful that her lot had been cast with so good a people. Time brought changes, her husband was taken from her. She toiled on, with an earnest trust in that Friend who had promised to be a husband to the widow. Truly the strong faith made manifest led her into unknown paths, and she saw plainly that the Lord her God was her shield and guide. Her lot was cast in a strange country, far from her people; yet she carried with her that religion that had strengthened her in her darkest hours.

She kept the children all together until the youngest was able to do for himself and support that mother who had done so much for him. Just when she could feel that she might enjoy ease and rest, providence sent a messenger, and he was called to join the father. Dear mother, she mourned, though not as one who had no hope, for she well knew that her God was too wise to err and too good to be unkind. Soon after her son's death, Sister Pemberton learned that she too had fallen a prey to disease, that a cancer had fastened itself upon her temple.

Pen fails to express the sufferings, the anxiety and suspense she has passed through. It has been my privilege to see her often, to sit by her bed and read from your *L. D. S. Herald* to her. She listens attentively, prayerfully, and I often hear the name of the Savior lisped in low soft accents, with now and then a return of thanks to Him who doeth all things well. Oh! 'tis sweet to be with her, to find after all these years of sorrow, standing as it were *alone*, without a brother or sister to hold converse with on the subject nearest her heart, that she is filled with that love that alone can save, and thanks to her Heavenly Father, the faith received at her baptism has never grown weaker.

She sighs for one member of your Church, one Elder to be near her and pray for her.

I proposed writing and asking your remembrance in prayer; praying, if it may be best that Mrs. Pemberton may be restored to health, and that her spiritual and temporal needs be supplied.

MRS. DR. PETTIJOHN.

Conferences.

North Kansas District.

North Kansas District Quarterly Conference convened at Br. Shaw's New Hall, May 3rd and 4th, 1873. Hugh Lytle chosen to preside.

Opened by singing; prayer by the President.

On motion, David Williams was appointed to assist the President.

Minutes of last Conference read and received.

The brethren from a distance were invited to participate.

Branch Reports.—Atchison: 43 members.

Benton, 9 members.

White Cloud, 29 members.

St. Joseph, 45 members.

St. Joseph Branch, including Buchanan county, received into this District on their petition.

Tarkeo and Fanning Branches not reported.

Elders' Reports.—David Williams, — Thomas, S. O. Waddle, — Tyler, A. Estes, E. C. Brand, — Shaw, A. Bishop, D. Munns, Hugh Lytle and J. W. Brackenbury. The last named having baptized seven since last report. Priest E. F. Guinand, reported.

Moved that the President appoint a committee of three to investigate all cases that come before this Conference.

D. Williams, E. C. Brand and A. Bishop were appointed said committee.

Afternoon Session.—Resolved that all the Elders not assigned Missions, labor under direction of the President of the District.

Whole number of officers present, 15.

Evening Session.—Prayer and testimony meeting. Priest E. F. Guinand presiding.

Sunday, May 4th.—Opened by singing; prayer by D. Williams.

Committee reported in the appeal of B. B. Brackenbury; the decision of the committee is, that the former dealings be reversed; and further, that in investigating we do not deem Br. D. H. Bays worthy of a letter from this Conference, until he makes satisfaction for certain wrongs.

On motion, the report was received and the committee discharged.

Adjourned for ten minutes.

Afternoon Session.—Moved that we give License to all the officers in good standing in this District, to whom licenses may issue from the District.

On motion, we sustain all the authorities of the Church in righteousness by our means, faith and prayers.

Evening Session.—Opened by singing; prayer by the President.

Br. Brand was called to the stand, when he spoke upon the subject, "What shall the people of Atchison do to be saved."

Adjourned to meet at 10 o'clock on Saturday, August 2nd, 1873, at St. Joseph, Missouri.

Peace and joy filled the hearts of the Saints during the session. J. W. Brackenbury, Clerk.

Malad Sub-District.

Minutes of the Conference of Malad Sub-District, commenced in Logan, Saturday morning, March 29th, at 11 o'clock. H. Bake elected President of the Conference.

Branch Reports.—Malad Branch reported 53 members. Since last Conference report 6 cut off, 1 death, 4 children blessed, 7 scattered members. The Branch is in good standing, with few exceptions.

Logan reported 7 members, all in good standing.

Providence reported 14 members, all in good standing. Since last report, 1 baptized and 2 children blessed.

The officers of the District present reported their labors since last Conference.

The following resolutions were then unanimously passed:

That we, by our faith and prayers, sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, with all the spiritual authorities in Righteousness.

That we sustain Br. Bake, by our faith and prayers, as president of this Conference and Malad Sub-District.

Conference adjourned to meet at Providence the next day, at 10 A.M.

Sunday, March 30th.—Morning session commenced at 10:30 at Providence. After singing and Prayer, and some introductory remarks by the President, Elder John Lewis edified the Conference upon the subject of the reuniting of the body and spirit of man after death. Proving by very appropriate comparisons how unreasonable it would be either to reward or

punish the one and not the other, as both had been united in performing acts of either a good or bad character while upon this stage of action.

Br. A. Metcalf spoke upon the laws of God, and the Church.

Soda Spring Branch reported by letter, four members residing at Soda Springs in good standing, the balance scattered.

Morning session closed by singing and prayer.

Afternoon session commenced at two o'clock, and was spent in the capacity of a prayer and testimony meeting till 4:30, when Conference adjourned to meet at Malad, on the last Saturday and Sunday in June, 1873. H. Bake, President; C. Bertelsen, Secretary.

Northern Illinois District.

Pursuant to adjournment. Conference Convened at Amboy, Illinois, at 2 P.M., on the 10th day of May, 1873. Elder Henry A. Stebbins, presiding; Elder C. G. Lanphear acting as clerk *pro tem*.

Minutes of February session read and accepted.

Branch Reports.—Plano: increase since last report by baptism 13, by letter 1, by vote 1; present total 135.

Mission: decrease since last report, by letter 1; present total 66.

Amboy: decrease since last report, 2 by letter, 1 by death; present total 58.

Wilton Centre; decrease since last report, 2 by letter; present total 44.

Burlington, Janesville, Boone Co., Batavia, Sandwich, Fox River, Marengo and Leland, not reported.

Thirteen officials were present.

Reports of Delegates and Elders.—President Joseph Smith said that there was a better condition in the Plano Branch than there had been for two years previously, that they were having excellent prayer-meetings, and all things considered they were getting along very well.

President Jacob Doan reported Amboy Branch not as good as he could wish, yet thought the saints were livening up since the Annual Conference.

Br. I. L. Rogers stated that the Fox River Branch was in a good, spiritual condition and enjoying the blessings of God. Personally, he desires to go forward in every duty, and to be active in the cause, feeling more and more its responsibility.

Br. John Landers reported his labors at Batavia, near Rochelle; and, since General Conference, near Peru, where he thinks there is a good prospect. Does not

expect to stay long on earth, but is anxious to do all he can.

Br. W. H. Blair said that the work was precious to him, and though not a preacher, yet he always endeavored to give the reasons for his hope in the gospel.

Br. Stephen Richardson thanked the Lord for the truth and teaches it to his neighbors.

Br. E. Cadwell had preached a few times, and continually rejoices in the prosperity of the work.

Br. C. G. Lanphear preaches some in Fox River Branch, and hopes to get off on his Eastern Mission soon.

Br. S. J. Stone labors in Amboy Branch some. His love for the work is just as strong as ever, and he desires to see the day when he can fill the duties of his calling, but circumstances and sickness prevent him as yet.

Br. Charles Williams spoke of his efforts in Carroll, Jo Davies and La Salle counties, and intends to go out at all times when he can, and wishes to be one to answer the earnest calls in the above sections.

President H. A. Stebbins said that he greatly desired to go into those regions again, and was now ready for it, only waiting the means of travel for Br. Williams and himself. Since last report had been among the Saints at Fox River, Sandwich, Plano, Batavia, Amboy, Wilton Center, Wilmington and Braidwood, and at the latter places some Saints had been remarkably blessed in being healed by the Lord through the ordinance of God's house, and he more than ever before had felt to praise the Lord.

Priest Lewis Fowler and Teacher Isaac Cramer felt well in the work, but their labors for support prevented much activity in official duties.

Br. John H. Hanson reported by letter his labors at Amboy; in Southern Wisconsin during the winter, preaching and debating; and since General Conference his visits to Braidwood, Dwight, Winona and Minonk, and thinks prospects are good down that way.

Br. I. L. Rogers, Chairman of a Committee on District horse and buggy, reported about \$4 remaining on hand after purchasing a good buggy.

Brn. S. J. Stone, E. Cadwell, J. Landers and W. H. Blair spoke in favor of raising funds to purchase the rest of the outfit, so that the many calls in the District may be answered.

It was then moved by Br. Joseph Smith, That the Chairman of said Committee be instructed to request sufficient subscrip-

tions from the Branches in the District to purchase a horse and harness. Carried unanimously.

The following was adopted:

Whereas the First Quorum of Elders in considering the matter of Br. Robert Warnock's ordination, referred to them by this District, decided that his ordination to the office of an Elder was legal; therefore, be it

Resolved, that we request Br. Warnock to act in said office, and that the Plano Branch be authorized to record his name on the record as an Elder.

Resolved that the resolution respecting the membership of persons baptized in Branches, adopted by this Conference at Mission, Nov. 9th, 1872, be and is hereby reapproved, with the following provisions appended:

That is, if said baptized persons live within the precincts of said Branch, or if they live in some part of the country where there is no Branch or District organization with which to become identified; but if said persons live within the precincts of another Branch or District, the officers who administer baptism and confirmation should give them a certificate to that effect, and instruct them to seek for membership in the most convenient Branch or District.

The President read the proceedings of a Court of Elders called by him in the case of Alpheus S. Halloway, against whom a verdict of guilty was found by said Court, which also recommended that he be expelled from the Church.

Upon motion, the Conference raised the hand in favor of said expulsion.

Adjourned with Benediction by Br. Joseph Smith.

Saturday Evening.—Prayer by Br. S. J. Stone, and preaching by Brn. C. G. Lanphere and S. J. Stone.

Resolved that when this Conference adjourns, it does so to meet at Fox River, on or near the premises of Br. I. L. Rogers, August 30th and 31st; and that notice of it be given in the *Herald*, and the Saints be invited to a Basket meeting on those days.

Benediction by the President.

Sabbath Morning.—Prayer by Br. I. L. Rogers; preaching by Br. Joseph Smith, and benediction by Br. John Landers.

Afternoon.—Testimony and sacrament meeting in charge of Brn. E. Cadwell and C. G. Lanphere.

Evening.—Prayer by the President, and preaching by Br. Joseph Smith, on the Gospel Covenant.

Adjourned to 2 p.m., August 30th, 1893.

Alabama and Florida District.

Minutes of the Alabama and Florida District Conference held in Pleasant Hill Branch, April 4th, 5th and 6th, 1873. L. F. West in the chair; Samuel McPherson, Secretary.

April 4th, 2 p.m., the following resolutions were considered and adopted.

Whereas there are certain Elders in the District who profess to have no call to preach the gospel, and are consequently inactive; and certain others who claim to be unqualified to do the duties of an Elder, who also are inactive; and as we consider that any one to be an Elder proper, must discharge the duties of his calling.

Be it resolved that the several Elders composing this District, report either in person or by letter to the next Conference. That those who intend to do their duties as Elders may have their licenses renewed; and those who do not, may deliver theirs to the Conference, and afterwards be reported as lay members.

Resolved that the Pond Creek Branch be disorganized and the members thereof advised to connect themselves with the Coldwater Branch.

7:30 p.m.—Met in prayer and testimony; the Spirit was with us in the gifts.

Saturday, 9 a.m.—Resolved that the Friendship Branch be disorganized.

Resolved that we now take into consideration the necessary action to be taken with regard to scattered members.

Considerable was said on the subject to but little profit. Further consideration of it was indefinitely postponed.

It was decided that a member, against whom there was no charges, might be dismissed from a Branch at their request, by vote of the Branch.

Elders' Reports.—G. R. Scogin's labors had been confined mainly to his Branch; he thought he had done some good.

John Booker, owing to temporal cares, had done but little.

A. Kennedy had sought to do his duty as Priest of Coldwater Branch.

John F. McPherson had labored as Priest of Pleasant Hill Branch.

L. F. West had travelled through the District and preached in different places. In some places he found a good feeling prevailing. Expected to continue to travel as long as the Lord opened the way.

Branch Reports.—Pleasant Hill, numerical strength last report 23, gain since last report 2, loss 3, present strength 22.

Coldwater: 77 members, total 84; 4

have been baptized and 3 removed since last report.

Lone Star: total strength 98, 2 baptized, 1 death, 1 disfellowshipped, and 5 children blessed since last report.

No other Branches reported.

Resolved that we sustain Joseph Smith as President, and with him all the spiritual authorities of the Church.

Resolved that we sustain T. W. Smith as President of the Southern Mission.

L. F. West as President of this District, A. J. Odam as Secretary.

The time and place of holding the next Conference was left to be decided by the President of the District.

Saturday, 2:30 P.M.—Preaching by Br. L. F. West.

At 7 P.M., a Methodist pastor delivered a discourse before the Conference, (he having a standing appointment here at this time.

Sunday, 11 A.M.—Preaching by L. F. West, followed by G. R. Scogin.

At 3 P.M., two were baptized by G. R. Scogin.

Elders Booker, Kennedy, and West spoke at evening.

The two baptized at 3 P.M., were confirmed by Elders Scogin and West.

Adjourned.

The next Conference of this District will be held in the Coldwater Branch Santa Rosa county, Florida, commencing at 2 P. M., Friday, before the second Sunday in July, 1873, by order of the President of the District.

Miscellaneous.

Notice.

Sr. Wm. Hill, of Omaha, Nebraska, has 159 acres of land near Hiawatha, Brown Co., Kansas, which she wishes to lease for a term of ten years; the person leasing to have the benefit of the use of land, for making improvements and paying the taxes yearly as they accrue; no other rental will be required.

Enquire of George Hatt, Omaha, Neb., Lock Box, 556.

SANDUSKY, Sauk Co., Wis.,
April 7th, 1873.

If Jemima Cook, of Missouri, whose name I saw in *Herald* No. 7, on page 221, will send her address to Mary Lee, Sandusky, Sauk Co., Wisconsin, she will confer a great favor.

MARY LEE.

To Whom it may Concern.

In accordance with the Commandment of God, respecting the Bishopric of the Church, I have chosen and appointed the following named brethren as Bishop's Agents in the Districts or localities given herein:

Canada District.—Br. John Traxler.

Nauwoo and String Prairie District.—Br. James W. Newberry.

South-West Missouri and South-East Kansas District.—Br. Richard Bird.

Mission and District authorities, or Conferences, where it is thought advisable that Agents should be appointed, will please to recommend such brethren as are most competent and acceptable to act in the duties of this position, giving with the recommendation a statement of the situation and necessities of the case in view of such appointment.

ISRAEL L. ROGERS,
Bishop.

Information Wanted.

Concerning the whereabouts of Stephen Hogaboom, and if he or any other person will send his address to me, a favor will be thereby conferred.

HENRY A. STEBBINS,
Plano, Illinois.

MARRIED.

At the house of Br. Wm. H. Hazzledine, Gravois, St. Louis Co., Missouri, April 2, 1873, THOMAS BANKS to ELIZABETH HORTON, both of Gravois.

DIED.

At Pleasant View Branch, April 19th, 1873, BERNICE, daughter of B. F. and Mary BIRD, aged nine years.

At the same place, on April 20th, 1873, FANNY EMMA, youngest daughter of John T. and Catharine DAVIES, aged 2 months and 21 days.

Funeral services by B. V. Springer.

Near Glidden, Calhoun Co., Iowa, April 9th, 1873, Sister MATILDA JANE BUTRICH, wife of Br. David K. Butrich, in the thirty-sixth year of her age.

She was baptized March 1st, 1870, by Elder Chas. Derry. She lived an exemplary life, and the Sabbath before her death she bore a strong testimony to the truth of the Latter Day Work. Services by Elder T. Dobson.

Obituary.

BROOKLYN, N. Y.,
May 13th, 1873.

Br. Joseph:

We are pained to announce the death of Brn. Colin C. McPherson and Enoch Morrin.

These brethren started from New York on the 18th of April, to attend Conference, held at Providence, Rhode Island, on the 19th and 20th of April. Both were killed by the accident on the Stonington and Providence Railroad, in what is termed, "The Richmond Switch Horror."

Br. Colin Campbell McPherson was born at Creaff, Parthshire, Scotland, in March, 1814. Was baptized in the Old Organization at Denni, Sterlingshire, Scotland, in the year 1841, and labored with them till the year 1870.

September 4th, 1870, Br. Ells organized a Branch at Williamsburgh, over which Br. McPherson presided till his death, and was highly respected by most of the Saints here. He has left many friends and acquaintances to mourn his loss.

He was on his way to Conference in the hopes of enjoying himself with the brethren, and doing business pertaining to the Branch. He died striving to do his duty, and may he reap the reward of the just.

Br. Enoch Morrin was born in Cheshire, England, July 21st, 1846. He came to this country and went to Utah; he was not satisfied with things there and returned. He was baptized into the Reorganization by Elder George Whitnall, on the 3rd of July, 1872, and confirmed by John S. Paterson. He was well respected by many friends and acquaintances, also among the Saints.

Your brother in the Gospel,
THOMAS LESTER.

Jonathan D. Ellis, who departed this life, March 25, 1873, was born in Rehosllanerchrugog, North Wales, December 28th, 1816, and at the time of his death was in the fifty-seventh year of his age. When very young he lost his parents, and consequently had to fight the battles of life alone; but through his own exertions he learned to read at Sunday School, and to write at home after his day's work was over. He always loved the good book, and when found alone was sure to have it with him. He attended Sunday School regularly, and at the age of sixteen commenced preaching with the Baptist denomination. He continued preaching with them in Wales until Alexander Campbell came with

his teachings. He considered them nearer to the truth than the rest, as they did not preach for hire, etc., so he became one with them; but he held forth that there was still a contrast between them and the primitive church and the doctrine taught by Christ and his apostles. Not seeing any with more light he continued preaching with them.

After a time there were some strangers from America came to preach, and he, with some others went to hear what they had to say. They turned out to be Latter Day Saints. Br. Ellis continued preaching, but when an opportunity afforded he went to listen to the strange people, and was soon convinced of the truth of the Latter Day Work. He became one with them amidst a great deal of opposition, (as many more did before and after him.) This took place in 1850. He was soon ordained an elder, and commenced preaching again.

He wanted to gather, so he sold his property and came in 1855, with others, to the States, and settled in Minersville, Pa. The Elders from Utah were always kindly received and tendered his open hearted hospitalities. He was ever ready and willing to defend the truth, being an able debater. Preachers of other denominations would seldom, if ever, attack him with their doctrines. He was proffered at different times, providing he renounced Mormonism, to preach for them as a salaried preacher; but no, he had received something of greater worth; if not to a worldly advantage, to a heavenly one. He at different times thought that strange things had crept into the Church. He considered that there was great error somewhere, although he had no opportunity of finding out what it was until he became one with the Reorganized Church. He was baptized by Elder Wm. W. Blair, and ordained an Elder in 1764 or 1865. Afterwards his hospitalities were never refused the Elders from Utah when they choose to call on him. He was always ready to show them the error of their teaching and practice.

He filled the position of Postmaster of this town for some nine years, satisfactorily to all. He was also a member of the Town Council; and as such, was honored by all. Although a Mormon, his exemplary life made him very popular through the country and State. He was faithful until death, and died sure of a glorious resurrection. He fought the good fight, and kept the faith.

Even when unable to read the *Herald* and *Hope*, he would have one of us to do

it for him. He suffered much. He was confined to his room for some three months with an affection of the lungs. He left a wife, and three children all grown up. He left his family in good circumstances.

J. E. ELLIS.

Selections.

The Papacy.

The Catholic newspapers are just now in an unusual state of excitement respecting the death of the Pope. The prophecy of St. Malachy, at one time Bishop of Armagh, Ireland, has been extensively reproduced to show that Pius IX would be the last of the Roman Pontiffs. There is no doubt about the meaning and intent of the prophetic words of the Irish prelate. He meant to say, and did say, that the papal chair would never be filled again after its present incumbent had passed away. As he was one of the shining lights of the Church while living, and has been revered as a saint in high standing since his death, it will not do now to put in a plea against the validity of his title to inspiration. His language must be accepted or explained, and the Catholic journals have addressed themselves vigorously to the task of explanation. The *New York Tablet* asserts that the Bishop had reference to "the end of time, the final disposition of all things," and it adds:

"If Pius IX. be 'the last of the Popes,' the enemies and persecutors of God's Church have reason to tremble, for the time is at hand when men shall wither away for fear of what is to come, and shall call upon the mountains to fall upon them and hide them from the face of an avenging God."

The *Catholic Review* and the *New York Freeman's Journal* take a similar view of the matter, each assuming to interpret the prophecy so as to make the end of the Papacy be an ecclesiastical figure of speech for the end of the world. In so doing they make a silly sort of Millerite out of one whose works and memory they have been taught to revere. St. Malachy said nothing about the end of the world. He predicted that in the reign of the present Pontiff there would be a conflict between the temporal and spiritual powers of Europe, and that the latter would be overthrown. Those who construe this into a prophecy of "the end of all things," take great liberties with language, to say the least. It takes a lumbering sort of back-action argument,

and the introduction of several outside authorities, to make the case suit the views of the organs we have quoted. They start out by asserting that the world cannot exist without the Papacy, and when this is once made manifest, it is very easy to show that the world and the Papacy will come to an end together. But the world has existed without the Papacy, and it has existed under a double Papacy, and both the Catholic Church and the world have existed and prospered while the Papacy was in the hands of men who did not honor it exceedingly. There is a story told of a devout Catholic, who, traveling in Italy, and hearing one night of the sudden deaths, successively, of a priest, a cardinal and the Pope, went to bed fully expecting to wake up in purgatory. Instead of this he was aroused at an early hour by the loud noise of a neighboring factory. "What," said he, in listening astonishment, "the priest dead, the cardinal dead, the Pope dead, and that fellow still making macaroni!" So it will be throughout the world, even though the Pope and Papacy die together, as St. Malachy has predicted.

The *New York Herald* says the Catholic Church "cannot survive the Papacy for one second." There is no sufficient warrant for such an assertion, and it is historically untrue as to the past, as every student of history knows. But even if it be a fact as to the future, it does not prove that the Papacy will survive the present Pontiff. The election of a successor to Pius IX would be a proceeding surrounded by greater dangers and difficulties than have ever beset the Church before. As matters stand, it could not fail to create a conflict that would end in a permanent schism. The College of Cardinals—which is the electoral college of the Papacy—is not full, and it is announced that no more cardinals are to be created at present. This is because of a desire to keep the College a strong supporter of Infallibility, as it is at present. New appointments are not wanted, because they could not well be chosen without honoring nations and sections where Infallibility is not popular. If the Pope were to die to-day, he would leave an incomplete College behind him, and, as the Pope alone can create a cardinal, there would be no person vested with authority to fill the vacancies. There is in this fact itself the material for dissension if not for the disruption of the Church. Nor do we see that any of the dangers or difficulties of the situation would be avoided by carrying out the rumored intention to keep the death of Pius IX a profound secret until

after the election of a successor. The validity of such an election would be questioned and contested, and the Pope so elected would never receive the united support and reverence of his Church.

A Co-operative Community.

There is an Iowa colony that seems to come nearer the realization of man's long dream of peace and bliss on earth than any other similar community that ever existed. They actually believe they have solved the problem of combination and co-operation. They call themselves "Amanes," and are Germans, dating back their organization 200 years or more. A colony of them came to this country about forty years ago and settled upon an old Indian reservation of 6,000 acres, near Buffalo, New York. They found it too small for their numbers and purposes, and moved West. They have now 30,000 beautiful acres on the banks of the Iowa river, about seventy miles from the Mississippi—woodland and prairie pleasantly diversified.

They went to this place sixteen years ago, and have made wonderful progress in agriculture and various other industries. The colony now numbers about 1,300. They have everything in the way of property in common, but recognize the accepted forms of family life, and each family has a separate house or apartment. Those who join the community contribute their property to the common stock, and if they become dissatisfied they receive back just what they put in without interest or wages, and leave. So property cannot well become a bone of contention, and no one can regard himself a prisoner when he is free to go where he pleases.

The objects of the Amanes society are religious association, industrial and domestic co-operation, and the special advancement of the useful arts. The members dress plainly, live plainly, build plainly but substantially, and are in no way ornamental. They have extensive vineyards, make and drink wine and lager beer, and drunkenness is unknown among them. They appear to have no vices whatever, commit no crimes, and have no use for courts. There is, however, a committee of arbitration to settle minor disputes when they arise, as they sometimes do. The government is administered and the whole business of the community is supervised by a board of thirteen Trustees, who are elected by the votes of all the adult population, and hold the common property. Each department of industry has its man-

ager, who is responsible to the Board of Trustees by whom he is appointed.

This is what they have done in sixteen years: They found wild lands, and began their work just where nature left off hers. They have bridged the river, made good roads, planted hedges of white willow, built a canal nearly nine miles in length, nearly parallel with the river, to supply their needed water power; several flouring mills, wollen factories, machine shops, starch, sugar and vinegar manufactories, and fitted out with fine machinery made by their own machinists. They have built five villages on the tract, and two of them are stations for the Rock Island and Pacific Railroad, which comes to their doors. They have good school houses and plain churches, and two grain elevators at the railroad stations, each of a capacity for storing 80,000 bushels of grain.

The children are kept at school until they are fourteen, and then they are taught a trade or agriculture, and their education is continued in night schools. English is taught, but German is the medium of communication in business and social life. Their religious services are very simple, consisting principally of reading the Scriptures, prayer and singing, and they have some good voices for the latter. The women assist in light out-door work, especially in vineyards. Early marriages are discouraged, and men are not considered of suitable age for wedlock until they attain the maturity of thirty-five years. There is a great deal of intelligence in this community, but no brilliancy of any kind.

Words of Wisdom.

A good maxim is never out of place, unless you place it where it can not be found when wanted.

Good words, like spices, are not lost when out of sight; but leave a nice flavor to be remembered by.

The man who eats too much because it tastes good, is brother to him who drinks too much because he feels good.

The spicing of morals and literature is akin to the seasoning in food, both give a relish to the appetite.

"I am speaking," said a long-winded orator, "for the good of posterity." "Yes," said one of his audience, "and if you keep on much longer you will have your audience present."

Harsh words are hail-stones, which, if melted, would fertilize the tender plants they batter down.

Melancholy is the nurse of frenzy.

A woman's pride and a sailor's guide:—
The needle.

Skulls without tongues preach better
than some that have them.

Iron exists in the blood and preserves it.
Gold, or the love of it, exists in the heart
and corrupts it.

Wealth is not apt to be modest,—the face
on a guinea never blushes.

Mrs. S. lost her husband, a good man,
to whom she was much attached. Shortly
after the funeral the bill, two dollars, was
presented to her. "My gracious," said
she, "you don't charge two dollars for
digging a grave in a soft spot like that.
I would willingly have dug it myself for
one dollar.

To know nature is to that know there
must be a God.

A punctual man is very rarely a poor
man, and never a man of doubtful credit.
His small accounts are frequently settled,
and he never meets with difficulty in rais-
ing money to pay large demands.

Knowledge and Atheism are incompati-
ble.

There is one thing that is worse than ig-
norance, and that is conceit. Of all in-
tractable fools, an over wise man is the
worst. You can cause idiots to philoso-
phize; you may coax donkeys to forego
thistles; but never think of ever driving
common sense into the head of a conceited
person!

All things speak; note well the language
and gather wisdom.

A four-year-old had long been vainly
endeavoring to pucker his mouth into
shape for the whistling of a national tune
he had heard upon the street. At last, in
despair, he went to his mother, exclaim-
ing: "Ma, I'se so little: I cant make a
hole big enough for Yankee Doodum to dit
out!"

Great men direct the events of their time;
wise men take advantage of them; weak
men are carried along in their current.

Small debts neglected, ruin credit, and
when a man has lost that, he will find him-
self at the bottom of the hill.

No man's spirits are very much hurt by
doing his duty. One good action, one
temptation resisted and overcome, one sac-
rifico or desire or interest purely for con-
science' sake will prove a cordial for weak
and low spirits beyond what either indul-
gence or diversion, or company can do for
them.

Good humor is a bright color in the web
of life; but self-denial only can make it
a fast color.

Virtue is like precious odors, most flag-
rant when incensed or crushed; for pros-
perity doth best discover vice, but adver-
sity doth best discover virtue.—*Bacon.*

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 12.

DISCOURSE

Delivered at Columbus, Nebraska,

BY BR. H. J. HUDSON.

"The Kingdom of Messiah."—*Dan. 7: 13 and 14.*

That this vision contains a prophecy concerning "the last times" will not be denied. That the "one *like* the Son of man" is Jesus Christ in his glorified nature, is admitted on all hands. That his "coming with the clouds of heaven" refers to his final advent in this world is also the common belief of nearly all interpreters. His being led to the Ancient of days to receive dominion, plainly denotes his investiture with rulership; and his inauguration into the august office of the Almighty Sovereign of the nations.

This dominion is something more than a present spiritual reign in men's hearts; for he does not enter upon it until he comes in the clouds. It is also a kingdom, the affairs of which are to be administered by Christ, in person, or by those under his immediate control, or direction; for it is given to him as the Son of man, and his personal descent at the time of receiving it is explicitly affirmed. It must also be a visible and terrestrial kingdom, for "nations" are mentioned as its subjects.

The doctrine to be deduced from this text, is that the Lord Jesus Christ will return again to this world, and here set up a visible theocracy, or empire of his own; and personally reign over the

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nation in the bliss and glory of a universal kingdom.

There are many good people who believe no such thing; not from any lack of interest in the subject, but a system of spiritualizing, and thereby mystifying some of the most sublime truths has prevailed in the ethics of the pulpit. And from the pulpit emanates the great power to mould the thoughts and the theology of the listening ears that come to hear the word expounded. Hence, millions listening to self-called preachers, accept the dogmas taught them, choosing rather to pay their ministers to think for them, than to study the scriptures for themselves; defrauding themselves of the illuminating power of the Spirit of God, that is given without money and without price; and substituting therefor, the doctrines of men, imperceptibly surrounding themselves with a wall of prejudice and intolerance; becoming naked, and blind to the things of the Messiah's kingdom.

At the opening of our remarks we claimed that the "one like the Son of Man" was admitted by all interpreters to be Jesus; but we do not find so general an agreement as to the "Ancient of days," to whom the "Son of Man" was led to receive "dominion."

It is claimed by some that the "Ancient of days" is "God the Father." From this idea we dissent; and enter our unqualified protest against any such claim. 'Tis true, the vision and its interpretation are beyond the grasp of

men who deny inspiration, or immediate revelation; and if, as claimed by some, that the vision is not a literal conferring of dominion, but only in men's hearts, and a spiritual dominion, then the dilemma becomes worse; because spiritual things are spiritually discerned.

This is denied by the opponents of a literal kingdom. The beauty, the magnificence, the grandeur, the greatness of the vision, astounded even a prophet. Daniel declares "the vision troubled me:"

"I came near unto one of them that stood by, [of all that mighty host], and asked him the truth of all this. So he told me, and made me know the interpretation of the things."—Dan. 7: 16.

And he sums up the whole matter in verses 27 and 28 of the chapter.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [or rulers] shall serve and obey him."

Daniel says that the one "like the Son of Man" whom we have shown to be Jesus, came to the "Ancient of days;" not to one *like* the Ancient of days; but the *Ancient of days*. He is said to reign before his ancients; that is, all the Saints from our father Adam down; for who could the Ancient of days be but our father Adam? Surely none other person. He was the first who lived in days, and must be the Ancient of days. The Son of man, when He came to the Ancient of days, received a dominion, and glory, and a kingdom; that all people, and nations, and tongues should serve Him. And to whom would Jesus the Son of man, the Savior, come, but to the father of all the race; and then receive his kingdom, in which he was to reign before, or with His Ancients gloriously? Let it here be remarked, that it is represented to be in *Mount Zion* and in Jerusalem, where the Lord is to reign before his Ancients gloriously.

On the subject of this coming, and this reign, the scriptures, both old and new, abound in evidences. So that everything in the Bible said about His coming, which does not relate to his first coming in the flesh, relates to His second coming to reign in Mount Zion and in Jerusalem, and before his ancients gloriously. And this reign, whenever it does take place, be it sooner or later, is to continue a thousand years, or during the Millenium. My main object will be to prove it by solid scriptural arguments; and if I can show that it has a firm foundation in the word of God, I certainly have a right to claim for it the respect due to a doctrine of inspiration.

I remark then in the first place, that the prophecies of the Old Testament, when taken in their plain and natural sense, certainly predict the Messiah as a great prince who shall reign in this world. To establish this position I apprehend to be no difficult task. The very first words that were ever uttered concerning Christ already imply it. When God reckoned with Adam, though he excluded him from Paradise, he left him this consoling promise, "The seed of the woman shall bruise the serpent's head." The crushing of the serpent's head can mean nothing less than the demolition of Satan's empire; and the establishment of the empire of the woman's seed in its place. And if Christ as the Son of man is to reign over the nations as Satan now rules over them, nothing short of a literal, real and universal empire can fill the bill.

The next distinct allusion to this "seed" is in God's covenant with Abraham, where it is said that he shall "possess the gate of his enemies," and all nations of the earth "be blessed in him." Paul tells us that this promise did not belong to Abraham's posterity at large, but only to "one which is Christ." To possess an enemy's gate is to conquer that enemy—to take his last defence; and when it is said of

Christ that he shall possess the gate of his enemies and bless all nations, we have before us the clear idea of a great, victorious and universal prince making himself the master and benefactor of the world, as implied in the term "all nations."

Another reference to the same thing we find in Hannah's song, where it is said, "The Lord shall judge the ends of the earth, and he shall give strength to his king, and exalt the horn of his anointed." Here, too, we have the princedom of the Messiah in this world, and his universal sovereignty, pointedly and clearly asserted.

In God's promises to David we have the matter still more particularly set forth:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom, and the throne of his kingdom forever. And *thine house* and *thy kingdom*, shall be established forever before thee; thy throne shall be established forever."

If this promise refers pre-eminently to Christ, "the Son of David," as all agree that it does, then he is to be a great prince on earth; for he is to occupy a *throne*, and possess a *kingdom*, and that throne, and that kingdom are identical with the throne and kingdom of his father, David. Much as men may dislike to admit this, here is God's promise, in words as plain as any man can use. David had an empire in this world; and he reigned as a prince in this world; and God says that his promised son shall take David's place, and establish *David's* throne forever.

David certainly so understood the promise, and by divine inspiration, so prophesied of it in the Psalms. "He shall have dominion from sea to sea, and from the river to the ends of the earth. Yea, kings shall fall down before him; *all nations shall serve him.*"

Who can listen to such language with an unbiased mind and not gather from it the idea that the prophet is here, speaking of some great and mighty

king, who is to sway the sceptre of literal power over the inhabitants of this world?

Turn now, if you will, to Isaiah, and see how he describes the Messiah:

"Unto us a child is born; unto us a son is given, and his name shall be called Wonderful Counselor, the mighty God, the Prince of Peace."

Nobody misunderstands this. All take the words, just as they are written, without looking after some mystical, allegorical, or spiritual meaning. By what authority, then, shall we reject the literal acceptance of what follows:

"And the government shall be upon his shoulder, of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order *it*, and to establish *it*, with judgment and with justice from henceforth, even forever."

What more, unequivocally, could describe the Messiah as a great prince, reigning in David's place in this world?

If we turn to Jeremiah, we find the Savior spoken of in the same manner:

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute justice and judgment *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely." "And they shall serve the Lord, their God, and David their king [in his promised Son] whom I will raise up unto them."

These are very plain and positive predictions. Others of like import that occur to your mind might be presented, but I must hurry on. Here and elsewhere, the Messiah is again and again called a *king*. He is to possess and occupy David's throne. He is to be a conqueror of his enemies, and the possessor of their cities. He is to reign over the nations. He is to be the commander around whose banner the Gentiles shall be gathered. His kingdom is to be that of David, re-established, exalted, extended over all the earth; and made forever permanent. This is the natural and obvious meaning of the words, and there

is no reason why we should understand them differently, or seek for some other remote and mystified meaning.

What, then, are we to do with prophecies to which I have referred? The literal meaning is evident. There is not only no necessity for departing from it, but we cannot depart from it without violence and inconsistency. I therefore claim it as a fact, that the Old Testament writers have predicted Christ as a great prince, who is literally to reign upon the throne of David, in real power and person, over all the world.

It is also true, in the second place, that when the Savior came into the world as the son of Mary, he was expected as a great prince, who should set up a literal empire in this world. This is a point so notorious, and so much dwelt upon by theologians and preachers, that it is hardly necessary to do more than state it. Not to admit it, would be to destroy the divinity and prophetic character of the scriptures, and has been a fruitful source of infidelity; by its denial and spiritualizing, the most sublime realities contemplated in man's creation and redemption.

Knapp, a noted expositor, says:

"At the time of Christ and previously, the current opinion of the people in Palestine, and indeed, most of the Pharisees and lawyers, was that he would be a temporal deliverer, and a King of the Jews; and indeed, a universal Monarch, who would reign over all nations."

The apostles, themselves, held this opinion; they asked the question, "Lord, will thou at this time restore the kingdom of Israel?"

Another noted church historian, Neander, says.

"The Jews expected a Messiah who should be armed with miraculous power in their behalf; free them from civil bondage; execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth."

Brooks, another writer of church history, tells us:

"It is quite notorious that the Jews did, in the time of our Savior, look for a king who should, in an illustrious and glorious manner, inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations."

And so uniform is the testimony on this point, that it unnecessary to argue it.

When Herod inquired of the chief priests and scribes, where Christ should be born,

"They said unto him, in Bethlehem of Judea, for thus it is written by the prophet; and thou Bethlehem in the land of Juda, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel."

This shows how the Jews understood the ancient prophets, and what their expectations were at the time. Herod certainly acted under the apprehension that the coming Christ was to be a great prince, when he gave orders "and slew all the children that were in Bethlehem, and in all the coast thereof." It certainly was not from any dread of His divine mission to make "an offering for sin." Why adopt measures to slay the infant Savior if he did not fear that Christ would again restore the Jewish throne? Nay, we read that even from far beyond the limits of Palestine certain "wise men came, saying, "Where is he that is born King of the Jews?"

It would seem that whithersoever a knowledge of the Hebrew prophecies had gone, it was uniformly expected that the promised Messiah would be a sublime and triumphant Jewish king, whose dominion would absorb all other kingdoms, and stand forever. Surely, if the Jews of Christ's time were warranted in such "great expectations," we may be pardoned for looking for the "Hope of Israel."

I maintain that the New Testament nowhere contradicts what was thus expected from the Old Testament prophe-

cies. Nay, I will go further, and say that there is much in the New Testament tending directly to confirm and deepen these prevailing expectations. Look for a moment at what the angel said to Mary, when he came to announce to her the birth of the expected Christ. Gabriel there says to the Virgin:

"Thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest."

These are plain words. All understand them just as they read; and what follows is equally plain, and by all sound principles of interpretation, must be taken as literal as the first part of the annunciation, "And the Lord shall give him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Was this the utterance of a fanatic? Was this the phantasy of a deluded man? Was it the prediction of a fallen prophet? Nay, verily. It was the utterance of the great Eloheim, sent by his trusty messenger, Gabriel, direct from the realms of light and truth, and cannot fail; and not having been yet fulfilled, will most assuredly come to pass, although, as long a period shall intervene between its declaration and its execution as between the glorious promise in Eden, "The seed of the woman shall bruise the serpent's head," and its fulfillment.

Now, what affect could such an announcement have upon those who were looking for the Christ as a great reigning prince but to established and fix all their pre-possessions concerning him in that respect? And when his virgin mother first brought him as a babe to the temple, Simeon and Anna, by direct divine inspiration, spoke of him as the consolation for which Israel was looking; and as the one to accomplish, in Jerusalem, the very redemption which Judah was expecting. When Nathaniel first recognized the Savior's

Messiah, and addressed him as "Rabbi, the Son of God, the King of Israel," he evidently conceived of that kingship which was the prevailing belief of the time.

When the five thousand were fed in the wilderness and would have taken him by force and placed him on the throne, he withdrew himself. But he uttered no word of censure condemning them as wrong in their desire to invest him with an earthly dominion.

When he made his entry into Jerusalem, riding on a colt, literally fulfilling a very obscure prophecy till developed by its actuality, the people in mighty throngs shouted, "Blessed be the King." "Hosannah to the Son of David." What did they mean? Did they not thereby declare their understanding of the predictions of their own prophets, that the Messiah should reign as a mighty prince, and establish an earthly empire? What else could they mean? And yet Jesus received it all with approbation. He never hinted that they had mistaken the prophecies. When the enraged Jewish officials came to him, angrily complaining of the shouting multitude, he not only sided with the people, but declared if these held their peace, the stones, themselves would cry out.

What an endorsement of the exulting crowd, declaring himself by these admissions to be the King of the Jews, who should reign in Mount Zion, according to the letter of prophecy.

When the mother of Zebedee's children asked Christ that her two sons might sit on his throne, or in his kingdom—one on the right hand and one on his left hand, what was her conception of his kingdom? What did her request imply? Simply this, that there are such places of honor to be filled in that kingdom. Jesus did not tell her she was wrong in such a strange notion that had got into her woman's head. It was but the natural desire of a Christian mother to secure such positions for her sons. He did not consent

to grant her desire, but told her that such exalted positions were reserved for those whom the Father had prepared to be his Ministers of State. Jesus would not encourage such delusion. Yet, if his answer to the woman did not go far to encourage and confirm her views of the establishment of his kingdom and personal reign, then his conduct and answer are inexplicable.

In conversation recently with a very positive skeptic on this subject, he claimed that all my quotations upon this subject of the Messiah Kingdom were only evidences of Christ's vanity, and the readiness with which he accepted the flattery of the poor and downtrodden masses of the Jewish nation.

I referred my skeptical friend to the scene in Pilates Hall. Was Jesus flattered there? Let us see with what firmness he expressed himself there. He was charged with conspiracy and treason. The question of Pilate was addressed directly to his political pretensions. His accusers were standing by eagerly watching for the smallest intimations by which they might secure his condemnation. No flattery there! But his great spirit did not quail. Rising up boldly in the sublime dignity of his high nature, he affirmed his claim to royal appointment and kingly power. And then, at last, having spent forty days with his disciples, after his resurrection from the dead, "speaking of the things pertaining to the Kingdom of God," how impressive is the sanction which he gave to their fond expectations; not of boast, but of assurance; concerning his earthly principedom. And at the very last hour of his stay on earth, we find them still identifying the Messiah's reign with the Jewish throne, and Christ himself still replying to them in a way which could only deepen and strengthen their ideas upon the matter. That interview alone, to my mind, is enough upon which to base the belief that it is his purpose and mission at the appointed time to receive the throne

of David, and to reign personally on the earth. They expected him to "restore the kingdom to Israel," and wished to know the time; and all that he said, and the last that he said, was, not that it should never be, but they were not "to know the time;" that was with the Father, but would surely be fulfilled.

There is another class of New Testament passages strongly corroborative of the Messiah's reign.

When the disciples asked what they should have in return for their sacrifices in his cause, mark the memorable replies:

"When the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom; and sit on thrones, judging the twelve tribes of Israel." "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled; when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The lost tribes will be restored to their appointed inheritances, and the throne of judgment set up in their midst.

Christ here appropriates to himself a future kingdom. He says it is to be set up at the expiration of the Gentile dominion, and that the apostles are to share in the administrations of that kingdom as judges. Its literal character, as opposed to the spiritual, ethereal idea of our modern expositors, is placed beyond a peradventure; or why so explicitly state that they should eat and drink at his table.

What language could have been framed that would have produced more certainly an endorsement of their views? May we not then set it down as settled and clear, that the arguments that we have produced from the Old and New Testaments, so far from contradicting themselves, or the expectation founded

thereon, speak in the same strain, gathering greater brightness and intensity, till, like the meteor's beauteous brilliancy, announces its near approach to our earth.

Every point, then, at which the scriptures touch upon this subject, corroborates the doctrine and purpose of the eternal God, to give unto his son an universal and eternal kingdom, in all its bliss and glory, adapted to the purified desires of the redeemed in Christ. The prophecies of the Old Testament, taken in their plain and natural sense, teach it. When Christ was on the earth, both Jews and Christians held it. The New Testament nowhere condemns it as an error. We cannot therefore escape from the conclusion that the blessed and adorable Son of the Virgin is yet to reign in this world as a great and glorious prince, whom all the nations shall obey and hail as their only king, and admit it as the true doctrine of the eternal Father.

Upon this point, however, the text itself is conclusive. All agree that it refers to the personal coming of Christ to judge the world at the end of this our dispensation. It is here affirmed with an explicitness that will permit of no subterfuge, nor clerical dodging. That when he comes there is to be "given him dominion and glory, and a kingdom; that all nations, and people, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." And that there might be no misunderstanding the matter, an angel explains the vision, and says that the blasphemous and persecuting power denoted by the little horn is to prevail against the Saints until the "judgment shall sit."

"And then the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In all these quotations of scripture we have a literal, universal and abiding kingdom ascribed to Christ, in connection with his second coming, reigning in all the sublimity and loveliness of our highest conception of personal goodness; love and truth in its incarnation of the Divine being sitting upon the throne of his glory.

Paul connects the resurrection of the Saints with Christ's coming:

"The Lord himself shall descend from heaven, and the dead in Christ shall rise first."

We do not read of his return to heaven after he comes to this world a second time. He remains here. His tabernacle is then to be:

"With men, and he will dwell among them; and they shall be his people, and God himself shall be with them."

It is not a kingdom far off in the remoteness of unknown time and space; but here in this world. It is to be under heaven. Its subjects are to be "people, nations and languages." It is then of necessity just such a kingdom as prophets foretold; as the Jews and Apostles expected. It is to be literal, glorious, universal and eternal. All the scriptures proclaim it. The whole creation groans for it, and with longing expectancy travails in pain, waiting to be delivered from the body of this death; to be adopted into the liberty of the Sons of God; and, I cannot but believe it. Happy delusion,—priceless boon,—the pearl of *Truth*.

To this hour the greatest desideratum of our race is good government; a government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the great promise concerning the seed of the woman, and the great restitution of Eden's forfeited bliss; and has stood in anxious expectancy of its fulfillment ever since its utterance.

Long has this great consummation been delayed—so long that many begin to doubt that it shall ever come—but

the word of Jehovah is out; he cannot recall it; he must fulfill it.

Everything in church and state, public and private, is more or less disjointed, weak, sickly; and failing of that which the peacemaker and lover of truth desires. The throne of David is yet a cipher. The promised son has not yet lifted it out of its degradation. "That which is crooked cannot be made straight;" and "that which is wanting cannot be numbered." The best planned laws and institutions are constantly disappointing us. Remedies are devised, and only multiply wants and defects. He does not yet reign in Mount Zion and Jerusalem. They are still trodden under foot of the vile destroyer. "We see not yet all things put under Him." Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the face of the inhabitable globe.

The enemies of God still vaunt over the good. Ignorance, fanaticism, and infidelity still stalk abroad; entering into vain disputations concerning genealogies, and things wherein is no profit, swelling out in all the dignity of darkness; putting bitter for sweet; darkness for light; distorting the truth into a lie. Evil men and seducers are waxing worse and worse. The crying sin of the age, infanticide; the immoralities of the sexes; the vices of the votaries of fashion; despotism and corruption in high places, which justice and charity alone should fill. Ambition, intrigue, and deceit, still hold disgraceful sway in the parliaments and legislatures; scoffers abound everywhere, walking after their own lusts, and saying, "Where is the promise of this coming?"

The wails of woe, distress, and suffering are wafted on every breeze; and the cries of wronged and oppressed millions constantly go up unto the ear of Jehovah. Tell me not these are the scenes to which the Saints of old looked forward with so much joy, earnestly desiring to look into. Christ

does not yet reign in the kingdom, which he has promised, and for which he has taught us to pray, "*Thy Kingdom Come.*"

The church itself, of professing Christians, with its host of the holiest, purest specimens of humanity, is still a feeble craft of hope, toiling against wind and tide.

Do not chide us, then, for an earnest advocacy of the manifestation of the Sons of God, for which all creation groans; and for which all humanity yearns; to regain that glorified earth that our parents, Adam and Eve, were driven out from, and would have returned to, had not the flaming sword of stern justice guarded the tree of life, that stood in the midst of the paradise of God. But, no! They had partaken of the tree of knowledge, and must go forth, to test the value of that knowledge, by tilling the ground and eating their bread in the sweat of their brow, bringing forth children in sorrow, anguish, and fear.

Tell me not that this reign of Christ is in the hearts of men; and that we are now enjoying the fruition of that promise, when the Branch from the root of Jesse is to strike all enemies low, and the Son of Righteousness disperse all darkness and sorrow, pain and death from this our world.

Men may scoff, and say that we are degrading the blessed Savior to a level with earthly monarchs. They may ridicule us, and say that we are dragging down the King of heaven and earth, to place him among almshouses, hospitals, labor prisons, sickly cities, and worn-out States. But they forget that Christ, when he comes, "*shall make all things new,*" and banish forever all these evidences of depravity and sin. They forget that all tears are to be dried up, and that there is to be no more death. In fact, the whole sentence of the world's curse is to be forever rescinded. Oh, that men would but look at these things as God has presented them to us, and lay hold of

the promise which he has given to encourage us.

Long has this great and marvellous work, his strange act been delayed. But soon, very soon, shall the glorified Saints supplant the besotted and corrupt politicians, and rulers, and the swelling tide of righteousness and peace overflow the earth. Soon? very soon! shall the earth shout the Alleluia of her ultimate redemption; for that will be the sublime realization of every Latter Day Saint's hope. Then let us all go forward with a greater earnestness and intenser joy.

Even so. Amen and Amen.

WHAT IS TRUTH?

We cannot answer this question in the abstract, and resolve it into elements as we would any known compound body, such as water, salt, acids, *et cetera*.

We always speak of Truth in connection with known facts.

Our dependence on Truth becomes supreme when apprised of its opposite error.

All mankind profess to believe in what they understand to be Truth, and much of what is received for truth is so intermixed with error that it is at once disguised—becomes obscure.

Then it comes to pass that man is led astray, his judgment becomes obtuse, and no longer capable of distinguishing between truth and what is not truth.

Hence, we are deceived when we believe a plausible (disguised) falsehood, because it comes in the garb of truth, calculated to deceive. But stay! Let us investigate this thing, (whatever it is) if true, and emanating from the great fountain of all Truth.

Be assured it comes in no disguise, and if the facts with which it is associated deceive us, it is because of our unbelief; because we believed not, and had not sufficient faith to investigate its merit.

In fact, we could not believe because our minds were predisposed in favor of Popular Truth, "which, if impartially scrutinized, will be found to be Truth in disguise." Why! why disguise the Truth? Alas! that was ever the Fate of Truth when it became popular.

In our examination of the claims of Truth, we must be guided by what is known to be simply Truth, standing forth on its own dignity, whose brightness, like the diamond, would be disgraced if wrapped in an spurious attire of setting. No true lapidary would entertain so base a thought, as setting the precious gem in spurious gold.

Then be assured that the giver of all that is good and true, never dispenses unto us such incompatible admixtures as Truth and Error.

O, no. He gave us the truth,—but Man supplied the Error, in some cases, in order to accomplish mercenary ends.

Oh, shame. Hath man no scruples, then—compunction? No stinging of his inner self? Hath he become so blinded he cannot see the dire, the dreadful end of this estrangement, of this departure from Sacred Truth, and the prostitution of his vital liberties?

What shall it profit me if I gain the favor of the world?

Will the simple declaration of the truth alone gain me its favor? Never! If I connect it with some worldly, earth-born institution, then should I win favor and applause and gain credit for doing some good. But, alas! the advocate of Truth, apart from worldly interests, is set down as being beside himself—working for nothing.

However, let us who love the Truth adhere to those great, those heaven-born principles uttered and expressed by the author of our salvation; who set his seal to the Truth, the truth that saves us; who paid the price of our loss and made it possible that we might return to God by obedience to the truth.

We know by the revelation of the Gospel, the world lieth in darkness; because they have perverted the Truth,

preferring the philosophy of degenerate man to the revelations of Jesus Christ; in whom may we abide, cherishing that love for one another that cometh through Jesus, who first loved us.

I thank God, continually, that He caused me to live in this day and age of the world, when the sound of the Gospel of Truth is again to be heard; revealing unto us more fullness than in days of yore—when in the Meridian of time those heavenly messengers proclaimed the saving Truths of life and Salvation to the world, of whom *they* were unworthy.

Why? Because they preferred giving that homage due to God, to creature man. The traditions, heathen rites, and endless superstitions of that age held the religious world in abeyance, subject to the will of gloating empire.

How soon it swept the world of those faithful heroes, who sealed their testimony to uncorrupted Truth with their precious blood. How clearly did the sacred prophet portray its propensity for blood. It sated its rage on the precious ones—the admired of all the Saints of latter days.

Oh, happy connection. The Saints of that blood-stained period, and the Saints of latter days, of the fullness of times, mingling their testimonies and pleading with benighted man to seek by prayer and faith to Jesus, that the dark veil of error and superstition may be lifted from their eyes; that they may behold the truth in its beauty and bask in its heavenly light.

Lest I be tedious I conclude, praying for the welfare of the Saints, that God, who in his wondrous mercy has spared even me, who am not worthy, seeing I served not God in my youth. Therefore pray for me, that happily I may endure faithful always. Thanking God for the ministration He hath given unto us, and the restoration of the priesthood, the gifts and blessings vouchsafed for the faithful in Christ, the hope of Israel, Amen.

Your loving ELI.

ANTIQUARIAN RESEARCHES.

No. 12.

BY ELDER H. A. STEBBINS.

THEIR DIVISION AND DECLINE.

Yet, notwithstanding their exalted position, as evident from all these testimonies, they forfeited the favor of God, and were either destroyed, or declined into barbarism; and to each colony was fulfilled the word of the Lord, that whoever should possess the land must do it in righteousness, "or they should be destroyed when they were ripened in iniquity;" consequently religious contentions brought anarchy and universal divisions, and civil wars worked their final disintegration from original unity, and their ruin as civilized people.

Of their religious differences we read in Alma 1:5, "That whosoever did not belong to the church began to persecute those who did; and they did persecute them and afflict them;" and in time that many of the church "began to be proud and to contend with their adversaries, even unto blows; and it was the cause of much affliction and trial to the church, and the hearts of many were hardened; and also many withdrew themselves from among them."

Alma 2:3, "There were envyings, and strifes, malice and persecutions."

Hel. 2:1.—"Pride which was in the church did cause some dissensions among the people in the forty and third year. And in the forty and sixth year there was much contention and many dissensions, in which there were a great many departed out of the land of Zarahemla."

Hel. 2:31.—"And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations."

In "Ancient America" we find, that certain information gained from Peruvian manuscripts and traditions, about the condition of things in the first period of their civilization, accords with the above.

Page 265.—"In the next reigns, wars, conquests, and some indication of religious controversy are noted."

Page 267.—“The art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdom.”

Of farther divisions we read in Nephi 3:4:

“And the people were divided one against another; and they did separate one from another, into tribes, every man according to his family, and kindred, and friends; and thus they did destroy the government of the land.”

Mormon 2:1.—“And in the three hundred and sixty-third year the Nephites did go up to battle against the Lamanites, and they were driven back again to the land of Desolation. And the Lamanites did come upon them and did take possession of the city of Desolation, and did slay many of the Nephites, and the remainder did flee to the city of Teancum, which lay in the borders by the sea shore.”

Mr. Baldwin, on page 205, mentions native manuscripts and traditions, and writes:

“That the ancient history of the country was something like what is reported in the old writings seems not improbable, when we consider the condition found three hundred and fifty years ago. This shows that Mexico and Central America had been subject to disrupting political changes, caused by violent transfers of supreme influence from one people to another several times in the course of a long history.”

This is as near an interpretation of the exact history as could be given without having the history. Again from the same page is something kindred to the text given from Nephi:

“There were several distinct families, or groups, of language, and, in many cases, the people represented by each family of dialects were in a state of separation or disruption. To a considerable extent they existed in fragmentary communities, sometimes widely separated.”

I have shown from the Book of Mormon that South America was the land of the Nephites and Lamanites, it being evident also that they landed in Peru, and that in that south country they grew up and flourished, and there divided and declined, and then emigrated; therefore the following is all clear to us by the same light:

Mr. Baldwin writes, page 271:

“The condition of the Peruvian empire bore witness to an ancient history something like that reported by Montesinos. There were indications that the country had undergone important revolutionary changes before this empire, [that of the Incas], was established. These differences and peculiarities suggest that there was a period when Peru, after an important career of civilization and empire, was subjected to great political changes brought about by invasion and revolution, by which the nation was for a long time broken up into separate states.”

THEIR BEGINNING.

As above, Mr. Baldwin refers to Montesinos, we will now consider what he has to present. All who are conversant with the Book of Mormon know that this, “common origin,” as writers call it, commenced on the Western Continent by the coming of Lehi and his family, (and some few others,) to its shores, six hundred years before Christ; and that the then existing sons of Lehi, as Nephi writes, were himself and his “elder brothers, Laman, Lemuel and Sam,” and that Nephi, the youngest, was the leader, or, as Jacob afterwards said, that they looked to him as a king or protector to them. Also, that although there was separation and civil strife to a great degree, still they flourished and did not become lost to everything good, both Nephites and Lamanites, till three hundred years after Christ, which date is given by the Nephi of that time who wrote that then both of these nations “had become exceeding wicked, one like unto the other,” and although seventy years previous “there was a great division among the people,” yet after this last date there was no peace at all, but continual war and bloodshed.

Of these things, it appears, there has now come forth more proof by history and tradition, which wonderfully agrees with the above, as will be seen; in fact it is an altogether unexpected and astonishing preservation of facts by traditional history. LatterDayTruth.org

As referred to in my early articles, it is related that although the most ancient manuscripts were destroyed by the Toltecs and Aztecs when they came in power, and most of the later ones by Spanish vandalism, yet that some were preserved, as Mr. Baldwin relates on page 189:

"A few of the books, however, escaped; none indeed that were very old, but most of them are copies of older ones and relate to the ancient times."

These, it seems, were more or less interpreted by the Spaniards after the Conquest, but apparently have only lately come to English or American knowledge.

Page 197.—"The books preserved furnish little more than vague outlines of the past, with obscure views of distinct periods in history."

It is recorded by Mr. Baldwin that one Montesinos, "a scholar and a worker," went to Peru about a century after the Conquest, and, by applying himself to their language, and to their remaining historical documents and unwritten traditions, he was able to gain "a vast amount of information," which he systematized into a "scheme of Peruvian history," and according to this theory there were "three distinct periods" in her history.

'Page 264.—"First, there was a period which began with the origin of civilization and lasting till the first or second century of the Christian era. Second, there was a period of disintegration, decline and disorder, during which the country was broken up into small states, and when many arts of civilization were lost; this period lasted more than a thousand years. Third and last came the period of the Incas, who revived civilization and restored the empire."

Montesinos claims that his investigations and studies resulted in the discovery that the Peruvian nation in the first period, "was originated by a people led by four brothers, who settled in the valley of Cuzco and developed civilization, and the youngest of these brothers assumed supreme authority and became the first of a long line of

sovereigns." He gives a list of the sovereigns who reigned in the first period, and says that "Puhua Manco, the youngest of the four brothers, was the first.

Among the special events of this period he discovered that one king or ruler "divided the kingdom into districts and sub-districts, introduced a complete civil organization and instituted the solar year of three hundred and sixty-five days." Another "made great roads from Cuzco to the provinces." Another "introduced into the army a cuirass made of cotton and copper." "A great plague" is reported as having occurred at one time. Still later one "being addicted to astronomy, convened a scientific council." Wars and conquests are noted and some indications of a religious controversy." "Manco Capac III., is supposed to have reigned at the beginning of the Christian era, and in his time Peru had reached her greatest elevation." The last sovereign of this period was killed in battle, and there was confusion, rebellion and invasion. "The country overrun by invaders and torn by civil war became semi-barbarous, and civil disturbances caused an entire loss of the use of letters." This period of decline, disorder and disintegration, which covered the 'dark ages' of Peru, lasted till the rise of the Incas brought better times."—Ancient America, pages 264 to 267.

The date which is here given, as having been the end of the first period, we can very easily understand, and can see how very closely it approximates to the date given in the Book of Mormon, after which "disintegration and disorder" did indeed reign supreme, as quoted from the Book of Mormon just before.

The name of Manco is probably identical with that of Nephi, because it is given as being the name of the youngest one of the four brothers who established the original colony in Peru, and also as the name of the ruler sup-

posed to have reigned at the beginning of the Christian era. There were several of the name mentioned in the Book of Mormon, the one at the beginning and the one at the time of Christ's visit to the Nephites, being specially noted, therefore this native history or tradition may be said to harmonize remarkably with that record.

PHYSICAL CONVULSIONS.

Some writers present claims and theories that this continent a long time ago, yet after its primal settlement, was the scene of extraordinary and remarkable convulsions in nature, and I will quote from them and the Book of Mormon, leaving the reader to compare them and to draw such conclusions as he may choose. Certainly these parallel evidences are not without value, for they appear to be as well founded and as worthy of credence as any other traditional history.

Nephi 4 : 2-5 :

"There arose a great storm such as never had been known in all the land; and there was a great and terrible tempest, and thunder and sharp lightnings. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea, and the earth was carried upon the city of Moronihah, that in the place thereof there became a great mountain. And there was a great and terrible destruction in the land southward, but there was a more great and terrible destruction in the land northward; for behold the whole face of the land was changed because of the tempest and the whirlwinds, and the exceeding great quaking of the earth. And the highways were broken up, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings were fallen to the earth, and the inhabitants slain, and the places left desolate; and there were some who were carried away in whirlwinds; and thus the whole face of the earth became deformed, and the rocks were rent in twain and found in broken fragments upon all the face of the land. And the storm, and tempest, and quakings did last about the space of three hours. And then there was darkness that did last for the space of the three days. And there was great mourning, and howling and weeping among all the

people continually, because of the great destruction that had come upon them. And they were heard to cry, O that we had repented before this great and terrible day."

Brasseur de Bourbourg who, says Mr. Baldwin, has studied the monuments, writings and traditions left by this civilization, more carefully and thoroughly than any other man living," claims that there is in the old Central American Books,

"A constant tradition of an immense catastrophe of the character supposed; that this tradition existed everywhere among the people when they first became known to the Europeans; and that recollections of the catastrophe were preserved in some of their festivals, especially in one celebrated in the month of *Iscalli*, which was instituted to commemorate this frightful destruction of land and people, and in which 'princes and people humbled themselves before Divinity and besought Him to withhold a return of such terrible calamities.' This tradition appears to indicate that the destruction was accomplished by a succession of frightful convulsions. Three are constantly mentioned, and sometimes there are mentions of one or two others. The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it.' Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to high mountains, or to portions of the land which for the time escaped destruction. Quotations are made from the old books, in which this tradition is recorded, which appear to verify his report of what is found in them."—"Ancient America," page 176.

So here we have the two accounts together and they are singularly alike, neither, by any chance, having borrowed from the other. In both accounts the people humbled themselves before the Lord, and in both they are represented as having been taken very suddenly, and with terrible and unparalleled force. The number three was likely preserved to represent the hours instead of the number of successive shocks; and in fact that is more probable; as there are usually a great many

shocks in an earthquake convulsion.

My articles on this subject have lengthened out to twice the extent that I anticipated they would when I commenced, but in the next I will bring them to a close, by a consideration of the prophetic, historical and traditional evidences of the coming of the white race, or Europeans to this continent; the relations to exist, and which have existed between the two races; the ultimate probability for each; with some proof of the original nationality of the red race.

I will close this number with some extracts from the still increasing proofs in favor of our views.

From the *Chicago Journal*, dated January 8th, 1873, I condense the substance of an article headed, "A wonderful country."

Last August, during the diamond excitement, a party of men went into Arizona, and Col. W. T. Roberts, one of the explorers, gives an interesting account of their adventures in the *San Francisco Chronicle*. They proceeded into the north-eastern corner of Arizona. "It is a wild, dreary waste, a very embodiment of desolation." One day, while traveling, Roberts discovered the ruins of what was once a large and populous city. Suddenly emerging from a gorge "he was amazed at finding himself among the ruins of a great city, untrodden by the foot of man for centuries, and spreading out for miles before him." It was enclosed by a wall of sandstone, neatly quarried and dressed, ten or twelve feet thick, and which, judging by the *debris*, was fifteen or twenty feet high before any of it fell. "The entire area inside of this had at one time been covered with houses built of solid sandstone, which showed excellent masonry in their construction." Col. Roberts was confident from the appearance of the walls that many of the houses had been two or three stories high, and he estimates that there were "at least twenty thousand houses in the city." The walls

still bear the traces of many "hieroglyphics cut deep into them," and there are also "ruins of stately monuments," built of square block sandstone, well quarried and showing good masonry. The ruins are much covered with sand, and the Colonel thinks "that this was a fertile tract of country when the city was built," but that afterwards the inhabitants were forced to leave it by reason of the sand.

There is "a large ditch running from the city away back to the hills twelve or fourteen miles" distant, and it is believed that this was for the purpose of conveying water to the city. The walls of the houses "are rough and worn by the storms of centuries." Some pieces of pottery of a dark color were found and these were "embellished with paintings of flowers" in blue colors, the coloring matter being of a mineral substance, and it was "perfectly indelible, for pieces, which have been exposed to storms that have worn away the solid masonry of the walls, show the color fresh and bright." The pottery itself was found to be "perfectly fire-proof" upon trial in furnaces, and if the secret of its manufacture could be known, "it would be worth millions of dollars to the possessor, while the material would be invaluable for the lining of safes and for similar purposes." Col. Roberts announces the intention of returning in the spring with a party, to search and explore the ruins.

There is some evidence, in proof of the idea held by some, that the ancient Americans were much above ordinary size. The *Carlyle*, (*Kentucky*), *Mercury* in a late issue, relates that on the farm of Mr. Harrison Whaley, in that county, is a skirt of woods, about three inches beneath the surface of which may be found "innumerable bones, which from their size, must have belonged to a race of beings far more gigantic than the race which now inhabits the earth."

"Such a memorial of the past starts
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many inquiries. Was the place once a battle ground, where the aborigines fought to maintain the glory of their tribes? This seems to be the most plausible theory, inasmuch as the whole tract, covering at least fifteen acres, has multitudes of bones just below the surface. It is evident they were never buried, but lay until the deposits of time covered them."

The *Western Rural*, speaking of the Superior copper mines, says that the ancient miners were men who,

"Combined ingenuity to a wonderful degree. Some granite hammers have been found, which no one but John Henry Cardiff, Esq., alive and hearty, could swing. These relics indicate the former presence of a highly civilized race. America would seem to have been the scene of the drama, which has been enacted in every clime—the extinction of races of men to make way for others."

The *New York Tribune* relates that a few years ago, Captain E. G. Fast, made an extensive search in Alaska, "and brought to New York a magnificent collection of specimens of curious armor, clothing, ornaments, domestic utensils, weapons, etc., of very high and peculiar value."

A California paper describes "the discovery of three villages of Tuni Indians," supposed to be the survivors of the ancient Aztecs. They "dwell on the great trail between Fort Mohave, on the Colorado and Albuquerque, or the Rio Grande." It says that they are very different from other tribes, in looks, bearing and dress, and "manifestly a superior race;" that the women are comely and modest; their houses clean and neat, and built of stone, in terrace form, three stories high.

"They worship the Great Spirit, and believe that he dwells in the sun. They are truly devout, and their temples and altars, their priesthood and ceremonies bear relationship not remote from ours. They are essentially a pastoral people. They have fields of corn, wheat and vegetables. They spin their own wool and weave it."

In a previous number I have given some evidence that the American aborigines are of the House of Israel,

as claimed in the Book of Mormon, and had I them with me now, I could give others which are in my possession, but I have one scrap taken from a Cincinnati paper printed in 1860. It copies an article from the *Ohio Farmer* of that year, written by Col. Charles Whittlesey, [the geologist and antiquarian investigator, already mentioned in these articles], relating the circumstances of the finding of curious stone taken from the soil within an ancient earth-work, near Newark, Ohio, just previously.

I condense the account of Col. W., who says that a Mr. Wyrick was digging in the work in the search for human bones, and, that passing through a foot of dark, rich soil, he came to clay in which he saw pebbles. He picked up one that was noticeable; "an oblong pebble of reddish quartz, nearly spherical, and very smooth." Soon after, while still at work, he saw "another stone of singular form."

"On examining it, it appeared to be artificial, and hastily brushing off the dirt, he saw to his great surprise, that it had on its sides plainly engraved characters. Somewhat excited he rubbed off most of the adhering soil and the revealed characters were large and distinct and are the *ancient Hebrew letter*. The form of the stone is that of a truncated pyramid, with a rectangular base of two inches by one and a half, and rising about five inches. It is of compact quartz, brownish-yellow in color, every part of the stone being smoothly ground and polished. The four sides approach each other toward the top, which forms a square about an inch across. On the base is a knob as if for the purpose of suspending it. The characters are nearly three-fourths of an inch long, and the stone is evidently ancient as well as all the marks upon it. When was it placed there and for what purpose?"

"The following by Mr. Peixotto, of Cleveland, is corroborative of its being of Hebrew Origin and the interpretation is, 1st, The Law of God; 2nd, The Word of God; 3rd, The Holy of Holies; 4th, The King of the Earth. The English sound of these Hebrew sentences are, 1st, Torah Adonai; 2nd, Dabbah Adonai; 3rd, Kodash, Kodosheem; 4th, Malach Aratz."

This is a great and invaluable testimony in favor of the Book of Mormon,

because it, as well as do all these others, comes from parties into whose minds not the remotest idea enters that such testimonies aid so called Mormonism any. Hence, while they get occasional glimmerings of the truth and surmise at possibilities, measured only in the circumscribed measure of scientific reason, approached only at the snail's pace, understood only as God gives them evidence to prove his revealed word, we can rejoice in and prize the knowledge that swift winged revelation and acceptance by faith, have brought to the believing few.

Feb. 13, 1873.

CONCLUDED IN THE NEXT.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., June 15, 1873.

THE "HERALD."

WE STRIVE to make the HERALD as acceptable to its readers, of the church especially, as it is possible under existing circumstances.

Some of the circumstances that seem untoward and prevent much of the improvement, enlargement, and acceptableness of the HERALD might be enumerated thus:

Firstly. It will be remembered that the object of the HERALD is not merely to amuse and entertain, but the earnest work of proclaiming to the world, and keeping before ourselves, the *reasons why* we are Latter Day Saints, and teach the Gospel of Jesus Christ according to the scriptures, to promulgate our faith and extend our influence to that end.

Hence its support is by this, limited

to the subscription of those who are of our faith, or who are interested in that faith; this limitation of necessity, precludes much that might be added to the HERALD to make it acceptable, in the way of illustration, ample selection, digest of current items of news, and discoveries, opinions, philosophies, and religions, and the securing of continued original contributions of worth, while yet it could be true to its main theme and work.

The earnest nature of the work of the HERALD also excludes anything like the character of the light literature, and sensational fiction that would render it much more desirable to a large circle of contributors, alas, even of our own faith; many of whom still retain a morbid craving for reading of this class, which detracts from the interest that otherwise might be cultivated in reading more solid works calculated to impress the mind with lasting truths of usefulness; or refine it with real ornament and embellishment.

This again weakens the HERALD by turning that support, afforded by such persons into another channel far less worthy. By this we do not wish to be understood as denouncing works of fiction of real excellence, the perusal of which enriches our language, refines our sentiments and cultivates the imagination.

Secondly. Another hindrance is the indifference, or neglect of the Saints who are really interested; and who, if awakened, or if directed to this subject would do, differently; who let their subscriptions go by, neglect their agencies, and cease to contribute, merely from lack of thought.

Despite these hindrances, and many more, the church has succeeded in bringing the HERALD up to a good degree of excellence, and availability in the "earnest work," which we never ought to lose sight of. Many of its contributors have been willing and ready, and have improved in subject, style, and matter; and we earnestly thank them in the name of the Church and solicit a continuation of their efforts, and promise that our's shall be unremitting to further improve all the opportunities and means in our power, to the best possible advantage that our ability will permit.

The Gospel is our central idea, the Word of God to the Church and the World. Let those who contribute remember this constantly. Then, in connection with this, a large and interesting field of collateral evidence, thought, and research, reflecting light upon, supporting and making prominent this commission from God.

All the fields of intellectual thought and reform are open to us, so far as applicable for our work; the lessons of history and antiquity; the future prospects of prophecy, and philosophical conjecture; the researches into nature, and the results of art.

Remembering ever that to be benefited, to be instructed, to be admonished and taught, unto repentance and righteousness, to be warned and saved in the Gospel, and not merely amused or delighted is the object for which we labor.

To this end let us awaken our energies, redouble our efforts, and lift up our prayers.

First the basis of the solid earth,

then the superstructure of the rare and beautiful atmosphere, the commission of the sunshine, and life is projected and sustained in its joy and glory.

First, the solid basis of temporal effort and labor, over it the atmosphere of spiritual thought and gift, then the call of God's Spirit, and spiritual life is awakened and perfected to salvation by these great agencies.

A WOUNDED SPIRIT.

WE HAVE often reflected upon the wisdom held in store in the Proverbs of Solomon, and some of them have found in our own life ample exemplification.

We lately experienced a rebuff, the memory of which still lies like a great weight over the heart, which, at the time, called vividly to mind this saying, "but a wounded spirit who can bear?"

To be keenly sensitive to insult or injury, is the heritage of some; and of these we had reason to think, when we were made to feel how liable we were to inflict upon others what had been cast upon us.

It was in itself a little thing, and came, too, from without the household of faith. But though a trifle, it seemed so wanton and so cruel; and could have been so easily avoided, that it wounded sorely.

How great hearts, loving, kind and true hearts must suffer, we can partly understand and appreciate from what we have been made to feel; but presume that we cannot fully enter into the depths of such suffering, not being possessed of so great a heart to bear.

How certainly the wise man must have felt what is portrayed in the lan-

guage "a wounded spirit;" and what depth and bitterness of grief and regret are shadowed in the words "who can bear?"

How touching the tender pathos of the declaration "The Spirit of a man will sustain his infirmity."

The Christian's experience, the life and the character of the thoughts of a saint, or one trying earnestly to be a saint, are such that as he develops towards the "fullness of the stature of a man in Christ Jesus," he becomes in tenderness of his nature a child. While engaged in the affairs suitable to his maturer manhood he is in the designs of his heart, in his purer, more exalted nature still a child.

Sensitively alive to all his own imperfection, he increases the goodness of others whose frailties he does not see, and so lessens in his own eyes in the comparison which he institutes between himself and them. If, while in this mood, there should be shown him, either by revelation from the hidden source of consciousness within, or by abrupt presentation from without, a picture of himself, reflecting the fact that he has failed to overcome, or has been blind to some deformity of character, mental or spiritual, he is deeply wounded in spirit; his heart grows sore, and he retires from the scrutiny of his fellows, to nurse his wound and die to usefulness, or to recover, sanctified and renewed for battle.

These revealments, frequently occurring, sometimes create in even great minds, a loss of confidence in the ultimate success of their struggles for purity, and peace as a result of that purity, and a morbid distrust of every

effort they may put forth, destroys their usefulness forever.

There should be a constant endeavor to guard against this sentiment of morbidity, upon the part of every Saint who may suspect themselves subject to it, that they may secure a proper equilibrium of power within them. And however often, or deeply such a person may be hurt, they should remember that, if they will be patient, time will surely bring a solace to their relief; though there may be a scar, as in me there is a memory of the rebuff, which prompts me to write, pain will be removed.

Men's minds may bend, like the willow in the strong wind, they ought never to break; but they sometimes do. Sad, very sad is such a breaking. We remember several within even our short experience, who have been once strong and vigorous in the spirit to work and battle against the adversities and distresses of life; but who have been so sorely beset by these untoward circumstances which wound the spirit, that they have at length fallen in despair and ceased to look up with energy. They have not been sufficiently strong in "Spirit" to bear the revelations of their infirmities, and have sunk beneath the wrongs of a "wounded spirit." These could say with the wise man: "but a wounded spirit, who could bear?"

For our part, we cannot at present say, that we welcome such trials; though we shall try that even the "wounded spirit" shall turn to our sanctification.

MINUTES of the April Conference of 1873, in pamphlet form, with covers,

on sale at this office; price, by mail, fifteen cents, or one dollar and seventy-five cents per dozen.

QUITE a large number of the subscribers to both the HERALD and HOPE have received those papers for from three to six months beyond the time for which they have been paid for. Bills have been sent to such subscribers as directed by the Board of Publication; but many have neither renewed their subscription, nor acknowledged receipt of bill. Their names will be stricken from the list, a record will be kept, with their indebtedness, and should they renew, the arrearage will be settled first, before the paper will be sent.

From and after July First, postage on all papers will have to be paid in advance. Subscribers to the HERALD and HOPE, take notice, and pay, or their papers will be returned to this office and stopped. "A word to the wise."

A UNION Mass Meeting, or Union Service, in the Temperance cause, was held in the Congregational Chapel, in Plano, on the 1st of June. "Ye editor" was invited and took a part in the services. Mr. Harrison, of Earlville, Illinois, presided. Mr. H. is one of a number engaged in a colonizing scheme, somewhere in Nebraska.

We certainly wish the temperance cause well. And we are fully persuaded that the Spirit of the Gospel is a Spirit of temperance; that drunkenness and rioting are decidedly in opposition to true progress. We trust that the Saints will rise superior to these evils.

Those brethren who are engaged in making homes, where the Saints may

dwell, having room, should also be so engaged in moulding public opinion that liquor-selling, and dram-drinking shall find no place there, "in the midst thereof." Brethren, see to it; keep the curse-dealing men away from your places of living. Insist upon it that drunkard-makers shall not thrive upon the destruction of your peace.

BRO. BRAND writes jocularly, "if it continues to rain I shall expect to return by water."

Bro. Blair, writing from Jeffersonville, Ill., says: "Rain, rain, rain. The peach crop is ruined, and the crops of other fruit will be light."

Bro. J. W. White and family, from Coldwater, Michigan, passed through Plano, June 2nd, on their way to Nebraska to make a home.

Bro. Charles Wagner, of Ft. Scott, Kansas, was with us a few days during the first of the month.

Bro. W. W. Blair has reached the Wayne County Saints, Bro. Wm. H. Hazzledine having accompanied him there. The difficulty upon which they were sent thither he thinks to be permanently settled.

OUR Church Library needs many more additions. Don't all send at once; but be sure and send something, in order to get your names enrolled as patrons of the library. We ask for books—not money.

WE are in receipt of a miscellaneous lot of newspapers, magazines, &c., from Bro. D. S. Mills, of Mission San Jose, Cal.; and J. X. Allen of St. Louis, Mo., for which we return thanks.

THE Northern Illinois District is raising a fund for the purchase of a horse and harness for the use of the Presiding Elder, to be the property of the District. They purchased a buggy last year.

STRIVE ever to preserve your equanimity during adversity. It is very easy to be bland and smiling during the hours of sunshine and prosperity; but he is truly noble indeed who rises superior to the day of darkness. Remember your servants' needs, and do not expect him to labor for no remuneration, and furnish himself with a livelihood; he will certainly despise and forsake you, and God will side with him.

WE notice by his letter, published in the "*Desert News*," that George A. Smith, lately appointed the Trustee of the Church in Salt Lake City and Utah, was in Vienna, Austria; to take a peep at the World's Fair.

IT would appear that a collection for the purpose of Decoration Day, was circulated in Salt Lake City, and among the subscribers to the fund were Brigham Young, and others. The committee more immediately concerned in the outlay of the money, voted to *return* the amount subscribed by these men.

We are not informed as to the motive, real or assigned, for so returning the money; but unexplained it has the look of carrying partizan hate into the perpetration of very small acts. Generous hearted men remain always the same, and fight foemen in an honorable,

open, manly manner; and do not descend to contemptible acts, nor resort to unworthy deeds for the purpose of gratifying spite or revenge. We should be pleased to learn there were another and a better side to this tale.

A TERRIBLE tornado, or cyclone, swept over a part of Iowa and Illinois on the 22d of May, doing great damage to property and killing and maiming a large number of people.

About a week later there was a similar storm in Kansas, not far from Jacksonville, resulting in destruction to both life and property.

Great rain falls are flooding southern Illinois, north Wisconsin and Nebraska.

The potato bugs seem to have survived the long winter to the threatened destruction of the incoming crop.

From recent accounts it appears that the Modoc warriors are becoming demoralized, and are surrendering.

IT is said that there will be this season twenty-seven hundred "Marsh Harvesters" manufactured and sold at Plano. There will be, it is also stated, five thousand manufactured next season. Quite an enterprise for so small a town. Plano is also the proud possessor of a Post Office of the fourth rate or grade. We question if there is another in the State so few in the number of its inhabitants, and yet so well up in its support of Uncle Sam's postal service.

Q. Is it right for an Elder in any Branch of the Church to marry a member of the Branch to which he belongs in a private house and without the knowledge of the President of that

Branch, when said President is living ly on a short distance from the parties to be married?

A. Yes; if the persons to be married so choose. It is their own affair.

Correspondence.

AFFOLTERN a-A Ct ZURICH,
Switzerland, April 23, 1873.

Br. Joseph:

I suppose you would like to hear how I am getting along in this portion of the Lord's vineyard, and many readers of the HERALD, no doubt, wish the same.

I commenced my labors here directly after my arrival, and have held, up to this time, ten public discourses in private houses. It is not the custom in this country, to give the churches sometimes for this purpose. Religious freedom is far more tolerated in America than here, because State and Church are not separated here, but it appears that this soon will be.

The number of listeners to my preaching generally reached from ten to twenty, a small congregation, indeed. Several received the word with joy, saying they never heard such things before, and that it was all Bible truth that I preach.

The Methodists here get a good many disciples. I have visited the Methodist preacher several times and gave him some tracts to read, but he is too blind to understand the word of God. I proved our doctrine with the Bible; he tried to contradict me with his ideas. All are mighty careful not to let themselves into a spiritual conversation with me; as soon as I take the scripture for proof, then they turn excited and do not want to hear any more. I can plainly see that the Methodist preacher warned his flock not to let themselves into spiritual conversation with me.

The State Church Priest has also warned his scholars not to let themselves be deceived by the Mormon preacher.

April 13th I baptized the first fruit of my labor—one of my brothers and my sister's son, aged sixteen years. I need greatly some German tracts; many would read at home who do not come to hear me preach, and the work could and would spread more than through my tongue alone. It is hard to make people believe only with one testimony. I have three voices of Warning under my control, the old edition in the German language, they are continually out, and some would like to buy it. This would be the best book here—would do more good than many of the other tracts together. I have translated into the German language "Truth made manifest," and for the Brighamites here I have translated "The Bible versus Polygamy," and "Was Polygamy an original tenet of the Church," "Rejection of the Church," and "Brighamism, its Promises and its Failure;" but having only one of each, it will be a very slow progress letting the people read it. When I lose one I have to translate it over again, or write several copies of it, which will take much time. If it would be possible to have some of them printed, it would help the work greatly here and break down Brighamism.

In a few days I intend to visit the Brighamites at Zurich; they know that I am here and are warned also. One of my cousins with his wife are Brighamites. I conversed with them several times; they are in real confusion at present. There reigns poverty here among the poorer classes. Industry goes very well and work is well paid, but the prices of the products, both for food and raiment are too high to make it equal.

There is at present a bad show for a fruitful year; the last winter was rather mild and warm, the spring commenced very early, the fruit trees and grape vines were far ahead; now we have cold weather—snowing every day. The grape vines froze. They looked splendidly before, and everybody said that we would have a wine year. The people are greatly agitated by it; they do not know what to do. Do they

take it as a judgment? No; verily, no. The anti-Christ has taken ground also; many of the Priests of the State Church preach that Jesus Christ was in no other sense the Son of God than all other men are—that he did not die for our sins; that he was not begotten by the Holy Ghost. They print tracts and explain in them their doctrine; this may become the State religion.

God bless the Saints wherever they are. I ask them to remember me in their prayers. I do need it. Beloved Brother Joseph, remember me.

I remain your Brother in the fullness of the Gospel,
J. L. BEAR.

COURTLAND, De Kalb Co., Ill.,
May 27, 1873.

Br. Joseph:

Often am I influenced to write a few lines to be inserted in our "*Herald of truth.*" Often when I am thinking upon the subject of the Gospel, I can hardly refrain from taking my pen and placing my thoughts upon paper. The subject ever first in my heart is Prayer. How often have I tried to analyze prayer and learn what it is. I have heard many say that it was the desire of the heart, but do not always think thus; for do we not often desire what we would not dare to ask for in prayer.

I feel that every Latter Day Saint ought to understand well this important part of the Gospel. For if we are what we profess to be; if we have obeyed the true Gospel and have been accepted by our Heavenly Father as his children, we have the promise that our prayers shall be answered. Of course we are at best prone to error, and as we have the promise that if we ask *anything* in faith, it shall be given, how careful ought we to be to ask for what is right. How sure we should be that we have the promised Spirit to indite our petitions for us.

I often ask myself, "am I the only Latter Day Saint who has asked for favors of our Heavenly Father, and have obtained an answer to my request; and, then have

more sorrow than joy in the coveted blessing?"

Still, the result only increaseth my faith in the Gospel and teaches me a lesson never to be forgotten—to be wise in the hour of prayer.

Instead of prayer being the desire of the heart, I feel that it ought to be the whisperings of the Spirit of Christ.

One who is trying to be a Saint,

DELIA CALHOUN.

ST. JOSEPH, Mo., May 27, 1873.

Bro. John Scott:

I am happy to inform you that I have just returned from Decatur county, Iowa, and I found the place to my satisfaction. It is a splendid location, and I believe that the brethren made a very fair selection for the welfare of the Saints. The brethren there are hospitable and kind. Unity prevails in a great measure. The brethren are diligent in preaching the Gospel.

The gifts are manifested in tongues and prophecies here. I pray God to keep us in this strain—that we may more fully deserve his blessings from day to day.

Yours, in the Gospel,

ALBERT BISHOP.

BRYANT STATION, Fulton Co., Ill.,
May 27, 1873.

Br. Joseph:

I feel a desire to write a few lines to you concerning a letter that was in the last *HERALD*, written by a brother by the name of Wm. Thomas, in New York.

Our beloved brother is anxious to know the whereabouts of the Welsh Saints that are scattered about in the land of America, that he may have the enjoyment of testifying to them. There are a few Welsh Saints here at Bryant, and there is a small Branch of Welsh at Saint David's, three miles from here, and another small Branch at Canton, about five miles from Saint David, in the same county. Another Welsh Branch is at Bevier, Macon county, Missouri.

I do not know of any more. We, who
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are of this Branch, would be very thankful to hear the testimony of our brother, especially if it will be something that we do not observe. Yes, that we may observe it with thanksgiving for the light, and if every one will do their duty concerning the desire of our Brother Wm. Thomas, as good as the one that writes this letter, he will have his desire fulfilled very soon.

Your Brother, in the Gospel Bonds,
THOMAS T. THOMAS.

COKERVILLE, Monroe Co., Ala.,
May 5th, 1873.

Br. Joseph:

I write to inform you of the goodness of the Father. I had the privilege of baptizing one soul into the Kingdom on the 28th day of April, in Butler Co., Ala., and two more on the 5th day of May, in Monroe Co. The Lone Star Branch is in a better condition than it ever was, it numbers one hundred and one members. The Saints are all strongly engaged in Zion's cause. The work in the south is greatly improving every day. Yours in Christ,
G. R. SCOGIN.

WAUBECK, Pepin Co., Wis.,
May 12th, 1873.

Br. Joseph:

Hearing from Elder Lange in the spring of 1871, that there was a branch of the Church at a place called Cady Creek, about fifteen miles from Waubeck, raised up by Elder Spalding. Bro. Lange was going to visit them to see how they were standing, I asked him to let me know all about them, and give me some of their names I would, with God's help, visit them.

He wrote to me saying that they were in a bad state; some of them was thrown over board, but some were holding on to the work. I felt grieved about them. I said in the name of the Lord I would go. I felt that Satan strove to hinder me. I prayed for strength, and when the day came my knees, which had been weak and feeble, felt strong. I gathered up some tracts I had, and started in the name of

the Lord. After my wife and I prayed and commended each other to him who keeps Israel. I was on the 11th of June, seventy-three years old. There was eighteen or twenty miles for me to travel in a place I never had been before. When I had traveled about two miles, I passed the house of one of my kind neighbors, although an infidel in principle, asked me where I was going. I told him. He said I could never travel it. I said I think I can. When about half a mile from his house, he followed me with a saddled mare. "Here" said he, "take this mare, she is gentle." I will here remark that for the past two or three years, I could not mount a horse by my foot in the stirrup. Indeed I preferred walking rather than riding on horseback, because of my feebleness. I put my foot in the stirrup and mounted without difficulty. Near the place I began to inquire if there were any Latter Day Saints there. They answered they are all blown up, and many of them joined the Campbelites. This was the cry for miles. I inquired for a man the name of Shields, they told me they had joined the Campbelites.

When I came to the house, I found Mrs. Shields. I said "I am an Elder of the Latter Day Saints. She said "Come in." I asked her if they had joined the Campbelites. She said he had; but she had not. She told me a number had. I went the next day to his fathers, two old people, but warm hearted Saints, his son, who is still with them, took his horse, and gave out notice that there would be preaching on Sunday. There happened to be preaching at another place, which kept many from coming; but a good many came out. I felt much liberty. I preached from John 17: 3, "This is eternal life to know thee." Read the parable of the sower and the seed, in Mat. 13. I felt in my soul they would receive its truth. They received me very kindly, and many pressed me to go with them to dinner; but as some of them lived miles away, I stopped with a sister that lived near the school-house.

I preached at four o'clock on the text, "To the law and testimony." I think I never felt more liberty. I do hope good will be done. I stopped with brother and sister Webb, two warm hearted Saints; but in the winter of 1871, they went to hear a Campbellite Elder preach, and when they came home their house was burned to the ground, and they lost all they had except the clothes they had on their back. It has caused them hard struggles to keep their heads above water. They have neither books, or any writings of the Saints. She told me that it was all for the want of an Elder they were broken up. There was, they told me, twenty-five members. I wish an Elder would come, that they might be gathered and organized.

JOHN McCAULEY.

LEAVENWORTH, Kansas,

May 17th, 1873.

Br. Joseph:

I leave at 7.50 this morning for Independence. There are six Saints here now in Leavenworth, and they will have prayer meetings till I return. When they will be organized into a little branch. I hope to be able to do something in Independence.

Lee Summit, Mo., May 26th.—I am glad to say that the Branch is alive, and increased to fifteen yesterday in spite of the rain descending in torrents. We had preaching in the Court House, at Independence in the morning. And then opened meeting anew for the purpose of organization, E. C. Brand, called to the Chair, Bro. Etzenhouser to act as Clerk, when an organization of ten sound Latter Day Saints was effected. I ordained Brother Etzenhouser to the office of Priest by vote, and also Brother Hole, Teacher. The Branch is to be known as the Independence Branch; Bro. Henry Etzenhouser, Priest, presiding. We had a time of great rejoicing.

The members are Bro. Etzenhouser and wife and two sons, and Sister Noble, two sons and two daughters, all old Saints. The new wine is Bro. Hole, a Norwegian,

formerly a Methodist, a solid, spiritual-minded man.

I think it would be well if Bro. Lambert, or some one, would come to Independence and labor for a while, and watch over the little Branch. I have no fear of them, but wolves may enter the flock and do harm. Bro. Etzenhouser is a good pillar and I have given him caution.

Yours in Bonds,

E. C. BRAND.

SUMMITSVILLE, Madison Co., Ind.,

May 11th, 1873.

Br. Joseph Smith:

I thought to say to you that we have moved back to Indiana again, where we started from. There are no Saints in this vicinity, but some good people who think we are a very deluded set; who know but little of the Bible or the word of God. There has never been any preaching here since the Reorganization, except what Bro. W. W. Blair did when we united with the Church. If there are any Elders that could come here, I think there would be a good sight for preaching, and we invite all traveling Elders to stop with us and they shall be welcome. We live fifteen miles north of Anderson City, on the Chicago and Cincinnati R. R., and twelve miles south from Jonesboro, on the Pittsburg and St. Louis R. R. There is a stage running from one place to the other, tri-weekly.

If you please publish the invitation in the *Herald*. P. O. address is Summitsville, Madison County, Indiana.

WILSON HUDSON.

KNOXVILLE, Ray Co., Mo.,

May 4th, 1873.

Br. Joseph:

I have received letters of inquiry since my letter came out in *Herald* on the 15th of April, and I will say for the benefit of those who wish to come to this place, that land is worth from ten dollars per acre to twenty-five. The country here is mostly timber. Good water abounds. I think it is as healthy a country as a man

can ask for. Men often come into my shop and ask me if I can send a brother to buy their farm. The most of land here has a good title. Some splendid farms for sale at twenty dollars per acre, good buildings and orchards on them. Any one wishing to write to me, I will give them all the information I can and be glad to do so. The work has commenced here since we organized, a man told his wife that she should not join the Mormons, but I don't think it will do him much good, she is still inquiring after the truth. One other family near town is investigating the doctrine; I think they have almost become persuaded of its truth.

Pray for us that the good work may roll on. Yours in the cause of Zion,

J. W. JOHNSON.

LLOYD, Richland Co., Wis.,
April 15, 1873.

Br. Joseph:

I once lay sick seven long years and about two months. While I lay sick I prayed faithfully to the Lord, that if there was any such thing as true religion He would make it known to me. And I promised Him in my prayers that whatever denomination believed as He would have me believe, I would join with them and spend the rest of my days trying to live as a Christian.

One morning while I was praying, between daylight and sun rise, I prayed that Jesus would come himself, that I might not be deceived; and He did come to my bed side; and while He was speaking to me he held his robe with his left hand, and his beard with his right hand, and put his mouth to my ear, and with every word he spoke I felt his breath warm in my ear. While He was speaking I seemed to quiver from the crown of my head to the points of my toes, and just as He turned to go away He said, "I'll come again." I never saw any sunshine half as bright as the glory of God revealed to me that morning.

I do not say I saw him face to face as

we see one another, for there seemed to be a thin veil between us; but I knew his voice and know it was Him. I prayed with great faith that He would send some of His people here to talk with me, that I might not be deceived. In a short time afterwards Brother Eli Wildermuth called to see me and gave me great satisfaction. I never knew what the Latter Day Saints did believe till then, for I belonged to the Methodist Church. It was not long till Brother Reuben Newkirk called to see me and afterwards preached here. He read the tenth chapter of the Gospel of St. John. I was still timid about being baptized for fear of going into the cold water. Sometime after this Brother Lange made me several visits, in a short time Brother Gurley came around this way and called to see me, and I made up my mind that I would be baptized.

Brother Gurley baptized me, and the day he took me to the water in his buggy he said, if I did die I could not die in a better cause.

From that day to this I have never had to lie down with the same sickness. I have enjoyed a great many blessings since that time.

Brother Joseph, you have read of me in Brother Gurley's writing.

Yours, with respect, from a Sister in the Church,

SARAH WARD.

FARMINGTON, Iowa,

May 21st, 1873.

Br. Joseph:

I see in the Editorial of *Herald*, May 15th, calls from different parts of the country for Elders. I am living at Farmington Iowa, am a farmer, laborer, and can follow any occupation by which to make an honest living. And as there are several Elders here, I believe located, I can be spared just as well as not. And if some one of those localities that want a preacher, will confer with me, and say whether I can have employment by which to supply my necessities, I will endeavor after our June Conference; to go into such field of

labor. It is possible I may have more than one call, but cannot fill but one at a time. If you think proper you can publish this. I would be glad if you can give me the address of the writer at Otter Tail Lake, Minn. Yours in Christ,

D. D. BABCOCK.

Conferences.

Montana District.

Montana Quarterly Conference was held at Gallatin, April 26th, and 27th, 1873. Amos B. Moore, President; Jno. J. Reese, Clerk.

Branch Reports.—Willow Creek: numerical strength 25; 1 baptized since last report.

Gallatin: 31 members; 1 received by vote, 1 cut off since last report. Branch in very good condition.

Minutes of last Conference were read and approved.

Reports of Elders.—James W. Gillen had baptized one; E. M. Bowen, Lewis Gaulter, John E. Reese, A. B. Moore, J. J. Reese, reported; Teacher Thomas Reese, reported; Deacon Wm. Bradshaw, reported.

Nine officers present.

A. B. Moore was sustained as President of the Montana District, and J. J. Reese as Clerk.

James W. Gillen was sustained as a missionary to Montana Territory.

Joseph Smith was sustained as President of the Church of Jesus Christ of Latter Day Saints, with all the spiritual authorities, in righteousness.

Resolved that the use of Alcoholic drink as a beverage, ought not to be tolerated; and a violation of this rule be a test of fellowship. One voting in the negative.

Three Elders were appointed to investigate matters that will be brought before this Conference; A. B. Moore, James W. Gillen and Lewis Gaulter were the committee.

Evening Session.—Preaching by Lewis Gaulter.

The report of the committee was read.

Conference adjourned to meet at Willow Creek Branch, on the last Saturday and Sunday in July, 1873.

Morning Session.—Met at the appointed time.

Br. James Jennings made an appeal to the Conference.

Committee reported that the action of the Gallatin Branch, in the case of the said Br. James Jennings, should be sustained.

The report was received and committee discharged.

The gospel was preached by Brn. James W. Gillen, Amos B. Moore and Lewis Gaulter.

Attendance was good during Conference. Adjourned to meet at Willow Creek.

NOTICE.—March 30th, 1873, James Jennings was disfellowshipped from the Church of Jesus Christ of Latter Day Saints for bad conduct and cursing and swearing.

Massachusetts District.

The Massachusetts District Conference convened in the Saints' Hall, Providence, R. I., April 19th and 20th, 1873, and was organized by electing E. N. Webster, President; W. B. Fiske and John Smith, Clerks.

Present twenty-two officers.

Report of Book Agent of Fall River Branch was read and accepted.

Voted that all the former members of the Waltham and Boston Branches are by this Conference considered members of the newly organized Branch of Boston.

Resolved that the Church is hereby cautioned against receiving into fellowship a person named Wm. Clay, as he is not recognized as a member in this District, he having been severed by the Waltham Branch; and we, as a Conference sustain the action of the above named Branch.

Sunday, forenoon, Elder Charles N. Brown and Priest Yerrington gave an interesting report of their labors in surrounding towns.

Elder Jesse W. Nichols spoke to the Saints in the demonstration of the Spirit and with power.

Afternoon meeting was opened by singing hymn 426, followed by prayer by Br. John Smith.

Moses Webster, son of Br. W. B. Fiske, was blessed, Brn. Webster and Cyriel Brown officiating. Hymn 813 was sung; several were administered to.

Sacrament meeting, Brn. Cyriel Brown and John Smith officiated. In this ordinance the Saints all participated, and many testimonies of the truth of the Latter Day Work were given. The Lord confirmed his promise to the Saints, with signs following.

In the evening Brn. Cyriel E. Brown, John Smith and Senterlow Butler present-

ed the gospel of the Son of God to a well filled house.

It was voted that the Fall River Sabbath School give a concert at the next Conference.

Br. Joseph Smith was sustained by our faith and prayers, and all others in authority; also, E. N. Webster, as President of District, and W. B. Fiske as Clerk.

A vote of thanks was tendered to the Providence Branch for their hospitality.

Adjourned to meet in Fall River, the last Saturday and Sunday in September.

This Conference was enjoyed by all, and only till after it was adjourned, did the Saints learn of the sad death of Br. McPherson, which has cast a gloom over us all, and called forth from the Saints their sympathies and prayers for the bereft wife and family, and a heavenly rest for our departed brother, where sorrows never come, nor death enter there.

Fremont District.

The Fremont Quarterly Conference convened at the Gaylord school-house, Fremont Co., Iowa, May 10th, 1873, and proceeded to business by choosing James Kemp, President, *pro tem.*; Wm. Leeka, Clerk.

Minutes of last Conference were read and approved.

Branch Reports.—Liberty, 12 members.

Nebraska City, 43 members, 4 removed by certificate.

Glenwood, 31 members, 2 removed by certificate.

Plum Creek, 87 members, 8 added by baptism, and 6 by letter, since last reported.

Fremont, 63 members, 2 removed by certificate, and 22 residence not known.

Farm Creek, 32 members.

Mill Creek, 22 members, 1 removed by certificate.

Elm Creek, 14 members.

Verbal or informal reports from Hamburg and Camp Creek. No report from Nephi, Nemaha and Union.

High Priest W. Baldwin, reported. D. Jones, of the Seventy, reported.

Elders R. W. Briggs, T. Nutt, J. R. Badham, H. Kemp, J. Kemp, E. F. Hyde, S. S. Wilcox, S. Thomas, James Calkins, R. C. Elvin and J. Leeka, reported in person. J. Waldsmith, E. C. Brand and R. M. Elvin, reported by letter. Priests A. T. Mortimore, E. Bryant, J. Lee and H. Thornton, reported. Teacher J. Roberts, reported.

Elders J. Kemp, T. Nutt, H. Kemp,

Moses Gaylord, G. Kemp, S. S. Wilcox, J. R. Badham and R. W. Briggs were appointed missions.

Resolved that Abiather Tyson and Ellen Tyson be received as members of the Church on their original baptism.

Resolved that in consequence of the resignation of the President, and removal of a majority of the members of the Hamburg Branch from the limits of the Branch, that this Conference declare the said Hamburg Branch disorganized.

Resolved that in consequence of the removal of a majority of the members of the Camp Creek Branch, including most of the officials, from the limits of the Branch, that this Conference declare the said Camp Creek Branch disorganized.

Resolved that R. M. Elvin and J. Waldsmith be requested to labor at Sonora and Watson, Mo., subject to the approval of the Nodaway District.

Resolved that J. Thompson be requested to labor among the Scandinavians, at Nebraska City.

Officials present 25.

Resolved that all the spiritual authorities of the Church be sustained in righteousness.

Resolved that the Elders meet in council on Friday previous to the next Conference, for the purpose of arranging the business to be transacted at the Conference.

Saturday evening was devoted to prayer and testimony meeting.

Preaching by R. W. Briggs at 11 A.M. Sunday, from Acts 3: 19-21.

After meeting there were six baptized, and at 2:30 P.M., a confirmation and sacrament meeting was held, during which time four children were blessed and several sick received administration.

Preaching by R. C. Elvin at 7 P.M.

Minutes of the Conference were then read, and Conference adjourned to meet at Manti, August 2nd, 1873.

Central Nebraska District.

The above Conference was held at Bell Creek Branch, Washington Co., Nebraska, May 10th and 11th, 1873. Elder Z. S. Martin, President; Stephen Butler, Clerk.

Resolved that Br. Ballinger, from the Omaha District, take an active part in the business transactions of this Conference.

Resolved that there be a Two Days' Meeting throughout the District.

Report of Elders.—M. Stubbart, B. Miller, J. Peterson, and M. Fyrando, reported.

Report of Branches.—De Sota, 20 mem-

bers, 7 removed by letter since last report.

Bell Creek, 15 members.

Br. Stubbard reported that the Saints in his vicinity desired to be organized into a Branch.

Resolved that this District assist the President as much as is within its power to preach the word.

The Clerk reported that he had purchased books for recording purposes as instructed.

The Clerk then tendered his resignation which was rejected and a resolution was passed to sustain him.

Resolved that a Two Days' Meeting be held at George Derry's, June 7th and 8th; and at Wisner, June 14th and 15th; and the 21st and 22nd at Br. Pagues, the 28th and 29th at Fork Creek.

Resolved that this Conference adjourn to meet at George Derry's, August 9th, unless otherwise directed by the President.

The word was preached by Brn. Balingier, M. Stubbard and Z. S. Martin.

Miscellaneous.

Notice.

With the consent of the brethren of the Western Maine District, I appoint a special Conference, to be held at Brooksville, Maine, commencing on Friday evening, July 11th, 1873. It is hoped a full attendance of the ministry of the District will be had.

T. W. SMITH,

Pres. of Eastern Mission.

MARRIED.

At San Francisco, California, at the residence of the Bridegroom's father, April 20th, 1873, by Elder Thomas J. Andrews, Br. CHARLES ALMA PARKIN to Miss ELIZABETH McLAUGHLIN.

DIED.

May 7th, 1873, at the residence of her mother, (Sister Mary F. Steel, widow of Br. Eli Steel), near Pleasanton, Decatur Co., Iowa, of spotted fever, after an illness of only three days, SOPHIA ELANORA, aged 8 years, 3 months and 25 days.

You'll miss me much, dear mother,

But drive your tears away;

"Mourn not as those who have no hope,"

And always watch and pray;

Then, when the Savior calls you,

You'll come with joyful heart,

Knowing that from your loved ones

You'll ne'er be called to part.

EUSEBIA.

VISIONS OF BEAUTY.

Visions of beauty now burst on the sight,
Visions of joy, in the pure world of light;
Bright are the crowns that Messiah will bring.
Soon we'll hear the welcome tidings. 'Behold our King.'

CHORUS—

Soon the King cometh, sing, sing, sing,
Yes, sing the praise of our soon coming King;
Tell, tell the news; yes, the tidings now tell,
Righteousness and truth prevaleth; all, all is well.

Bright beams the future; by faith we behold,
Regions of bliss, as the prophets foretold;
Strong is our trust in the unfailing word,
That the pure and holy ones shall soon see the Lord.

Deep are the sorrows that sweep o'er the soul;
Wild is the storm, and the fierce billows roll;
Safe is our bark, and securely we ride;
And we fear no evil as the Lord will provide.

The night soon will pass; yes, the long gloomy night;

Morning appears, with its bright beaming light;
Glad is the heart; who, while trusting the word,
Hears the tidings, Jesus cometh, and the reward.

Sound the glad tidings; let all the nations hear
Jesus will come, and his kingdom is near;
Let all the earth now with loud praises ring,
And each nation, tribe, and people, their tribute bring.

T. W. SMITH.

A Dream.

Br. Joseph—On the night of March 16th, 1873, I had a dream which I desire to tell to the Saints, through the columns of the HERALD, should you feel disposed to give it publication. I wished very much to relate my dream in our Testimony meeting, at the late April Conference, but fearing it might occupy too much time, I refrained from doing so.

I told my dream in the hearing of Br. John H. Lake, as we were returning home from Plano. Br. L. testified that the dream was of the Lord,—given by His Spirit—and desired me to communicate it to you.

I beheld a very large field of grain, ripe and ready for the "Harvest." This ripe, golden grain looked very nice and beautiful, as it were, inviting the reapers. I wondered much why there were no laborers to "gather in this grain." As I continued to look upon this field, I saw some places where the grain had fallen to the ground, and had become very much

"tangled," and looking brown and sere. I gazed upon these hard and dry places and felt very sorry, wondering how they ever could be harvested. I looked towards the West and the sun seemed declining, and the shadows of evening gathering in the distance.

Then I marveled greatly, that the day was so far spent and there were no laborers in this field. Whereupon, I turned around, and on my right hand I beheld a company of reapers, who seemed to be prosecuting their labor with all diligence.

They looked earnest and happy; had thrown off their outer garments—disencumbering themselves of everything that might impede their labors or hinder their work, and O, how beautifully did their "sickles" glitter and reflect the dazzling sunlight! While I yet looked upon them, I saw the perspiration standing on their brows, and yet they were unwearied in their efforts, untiring in their labors to reap, that they might gather in the grain.

They seemed to pay no heed to anything transpiring around them, but with all patience and perseverance, continued to cut the ripened grain, and bind it in bundles.

I felt happy in my dream, as I looked upon these reapers, and I prayed for them, asking God, my heavenly father, to give them success in gathering this grain.

After looking and admiring the labors of these men, I looked still farther down the field, and saw another company, yet more in number than the first. These, too, looked anxious and stood in a line, as if almost ready to commence their labors. Their arms were extended, their sickles in their hands, and I wondered why they did not thrust in their sickles and reap. But they were encumbered, they had on their coats and hats, and appeared burdened. Again I felt sorry and said to them, Why, O, why do you not throw off your coats, and go to work? But they did not answer. Then I turned to leave and I saw another company, still more in number than either of the other two. These were sitting on the ground, their arms were hanging listlessly by their side, their clothes looked dirty and so did their faces, and the very expression of their countenances bespoke unrest and disquiet. Oh! they looked so idle—so lazy! I pitied them, wondering if they had no sickles, when, upon looking to the ground, behold, there I saw them lying at their feet, without handles, and their blades rusty, and almost embedded in the earth.

In my dream, I felt so distressed for these men that I awoke. The clock tolled

the hour of two. Then I pondered upon my dream until morning light appeared, and felt to *mourn*—felt *sad*, that so many were idle in the vineyard of the Lord.

But I now give thanks to the Lord for the dream.

MARY RUBY.

MONTROSE, Ia., April 30, 1873.

Selections.

Discovery of a Remarkable Historical Treasure in Brazil.

There are good grounds for the belief that a remarkable historical discovery has just been achieved in Brazil, no less than an engraved stone bearing a Phœnician inscription, commemorating a visit to Brazil some five centuries before the birth of Christ. The circumstances are: Viscondede Saperahy, a member of the Emperor's Council of State, received three months ago, a letter from Parahyba, enclosing a drawing of the inscription upon a stone which the writer's slaves had come upon during their agricultural labors on his farm, and which drawing had been made by the writer's son, a young man who could draw a little. This copy was turned over to the Historical Society of Rio, and by it to Senor Ledislao Netto, Director of the Rio Museum, for an examination. On examining it he was surprised to find that the characters were pure Phœnician.

I will now quote from the letter of this gentleman:

After the first natural transport at a discovery of so great importance, it occurred to me that, with the aid of ancient Hebrew, a neighboring language, and closely allied to Phœnician, and sometimes, with much reason, confounded with it, all the Phœnician and Phœnicopunic inscriptions found on the Mediterranean had been interpreted, and that, as I know something of the holy tongue, as the Orientalists call it, I might perhaps, by study and perseverance, arrive at the interpretation of this curious monument. Who, indeed, would not feel uplifted—who would not experience a sentiment of pride at such a treasure-trove. If it should end the greatest and most general interrogation in the history of early peoples—if it should confirm the story of the voyage of discovery commanded by Nekau and executed by Phœnicians six centuries before Christ to circumnavigate Africa, confirming at the same time the preëpio of Hanno, the inscriptions in North America, of which Count Gobelin speaks in his "Primitive World," and perhaps even the curious inscription referred by Koster as existing in Parahyba de Norte. For some months I have been working on this grand problem without weariness or intermission, rather with growing interest and zeal. I speak with sincerity, but with a certain reserve. But, fascinated by the singular bearing of the research, I have been amplifying my acquaintance with Hebrew; I have gathered around me the needed books upon the Phœnician language; I have studied a great deal of what has been written upon this speciality; I have consulted more than fifty Phœnician inscriptions which have already been

translated and discussed, letter by letter, by the greatest modern linguists, and after immense labor I have been able to interpret this inscription with such good fortune that only two or three words have proved beyond my powers.

The inscription of a commemorative stone—a rough monument erected by some Phenicians of Sidonia, apparently exiles or refugees from their native land, between the ninth and tenth years of the reign of a king named Hiram. These rash, or unfortunate Canaanites—the patronymic which they have used to denominate themselves—left the port of Aziongaber (now Akaba), a port upon the Red Sea, and sailed for twelve (?) novilunes (lunar months) along the land of Egypt—that is, Africa. The number of vessels they had and the number of the males and females composing the adventurous expedition are all set forth in a concise and seemingly elegant style, these particulars being placed intermediate between the invocation—some at the beginning and the others at the end of the inscription of the Alonium Valonuth *i. e.*, gods and goddesses, or *superos superasvne*, as is the Latin translation by Gesenius of those well-known Phenician words. The inscription is in eight lines of most beautiful Phenician characters, but without separation of the words, without the vowel points, and without quiescent letters—three great obstacles to the interpretation, for whose overcoming a mere knowledge of Biblical Hebrew is insufficient.

A certain ararism, not slightly manifest in the emphatic termination in *ateph* and in the feminine one of *thau* and more than this the forms of the letters *mem* and *shin*, induce me to believe that the reign of the two Hiram was the epoch of the adventure, and that the voyage was, therefore, made in the years 543 and 542 B.C.; that is, twenty-six years after the siege of Tyre by Nebuchadnezzar, and four years before Cyrus reigned.

The inscription does not declare which of the two Phenician monarchs is referred to as the Hiram of the epoch. The first Hiram of the two historical ones was the Hiram the ally of Solomon, and he reigned in 980 to 947 B.C. The second was an obscure prince, who reigned in 558 to 552 B.C., under the pressure of Babylon and Egypt. But whichever the one, this inscription is one of the oldest and evidently the most notable record yet discovered in relation to the heroic and enlightened people to whom, it would seem, the whole of the seas were known.

Leaving apart trifling matter, of which it is needless now to treat, I will proceed to treat of the crossing of the Phenicians from Africa to Brazil. To explain this crossing, of which they themselves appeared to be unaware, I have resorted to the beautiful and classic studies of Maury on oceanic currents, and gather that the same happened to our Sindonians as did to Pedro Alvares Cabral 2,000 years later, when, knowing nothing of Brazil, he found himself unexpectedly off its shore. The only difference is that Cabral sailed from north to south, while the Phenicians voyaged from south to north. Like Cabral, in fleeing from the storms reigning from the Cape of Good Hope, up to near Senegambia, they steered into the high sea, and, seized by the famous equatorial current, which sometimes flows with extraordinary swiftness, they accidentally came upon the Brazilian shores. I have written to the learned linguist, Ernest Reman, and to the not less learned Father Barges, giving them some words of my version, and asking their advice how to make my efforts of the most service to science.

But it is plain that, until I see the stone myself and examine the locality whence it was drawn, I cannot loyally give authoritative official publicity to the matter. I am, however, far from having any fears in regard to the bona fides and authenticity of the copy of a language studied by very few men, and by these few of only recent years. Perhaps there are only six men in all Europe capable of forging such a writing, and they are beyond suspicion.

It is not, then, from fear of any deception that I defer full publication; it is because I must be able to give the testimony of the stone itself, as taken by

myself, and because I must rectify some of the letters, whose copying requires a knowledge of Phenician to be able to discriminate them—a knowledge certainly not possessed by the copyist of that before me, as he has at times confounded *mem* with *named*, *van* with *Caf*, and *Daleth* with *Rech*.—*Rio Janeiro*, (April 25), *Corr. of the New York Herald*.

In or Into.

“And what is it to baptize any one ‘into the name of the Father?’ The word ‘name’ is significant. It is not, in this instance, synonymous with the person himself. A man’s name is not the man. The name merely represents the aspect which he bears to us. Yet more, it is implied in the passage that the word is distributive, is to be repeated in idea. In full, the phrase would be ‘into the name of the Father, and into the name of thy Son, and into the name of thy Holy Spirit.’ The Father is our Creator; the Son is our Savior; the Spirit is our Sanctifier. When we are converted, when we enter on the new life, we recognize the relation in which each person in the Deity stands to us, and we, on our part, enter into a corresponding relation; all this is proclaimed by our baptism, which is an outward symbol of the inward change, and which holds the same relation to the commencement of the Christian life that coronation does to the commencement of the reign of a new monarch. The believer’s baptism is an expression of the new relations into which he has entered. He is baptized into obedience to the Father, into faith in the Son, and into sanctification by the Spirit. *Into* is full of a profound and beautiful meaning; *in* has no meaning, or one that is false and superstitious.”

COMMENT.—“Go ye therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.”—Matt. 28: 18. In the name, by the authority of.

Jewish Emigrants from Roumania.

There have lately arrived in this city several wealthy Hebrews from Roumania, who have come to the Western world as pioneers of several thousand of their coreligionists, resident in Roumania, who intend coming over here during the course of the present year, when arrangements shall have been made for their residence in this new land, and it is considered that the exodus will probably settle near Lincoln, the capital City of Nebraska. In

modern or ancient history hardly any parallel can be found to the atrocious persecutions which have befallen this race in Roumania, where, a few years ago, a large number of them were slaughtered at Berlad and other places, while their property was burned and destroyed to an immense extent. It is computed that as soon as their colony has been fixed upon in the United States, from 3,000 to 5,000 will immediately proceed across Europe to Antwerp, in Belgium, where they will embark for this port. It is reported by Mr. Jaroslowski, of 428 West Forty-third street, that fully fifty thousand of the Jews in Roumania, are desirous of proceeding to this country, and that an organization of friends has been established in this city to help their persecuted brethren who may arrive here. Among the gentlemen who are taking a conspicuous part in the movement may be mentioned Dr. Didaver of the Thirty-fourth Street Synagogue; Judge Joachimsen, Mr. Banberger, and other influential Hebrews. It is asserted that one of the principal reasons which has caused so many Hebrews to leave their homes and adopt this country, is the publication of articles in the Hebrew papers of Europe on the wondrous resources of the United States, and among them may be mentioned the *Hamagin* (or *Lecturer*), published at Lyck, Prussia, and *Iri Onachi* (*I am a Hebrew*), published at Broody, in Galicia. It is stated that a large number of Hebrews are now devoting themselves to agricultural pursuits in this country, and several large plantations are now successfully worked by them in Georgia.—*N. Y. Herald*.

An Indian Moses.

A Washington correspondent writes to the *New York Herald*:

The events of the past few days are my justification for asking your serious consideration of the views herein presented as to the probabilities of a general Indian war west of the Rocky mountains.

The report of the Commissioner of Indian affairs for 1872 makes the following estimates of the numbers of Indians in these several States and Territories, viz:

California.....	22,000
Oregon.....	12,000
Washington Territory.....	14,000
Idaho.....	5,800
Montana.....	35,412
Utah.....	11,300
Total.....	97,512

The present seat of war is on the line between Oregon and California, and the

Indians are but a handful, yet they have succeeded in killing the only man in the army they feared, except Crook, and they know he is too far off and too busy to interfere.

To any one acquainted with the present temper of the Pacific coast Indians the reason for the Massacre of Gen. Canby by Capt. Jack is obvious.

A belief exists among the tribes and bands in the States and Territories heretofore named that the time of their deliverance from the domination of the white race is close at hand. It has long been predicted by the old warriors and medicine men, and within the last three years has gained an almost universal acceptance. When questioned, however, by those sustaining official relations with them most of the Indians deny any knowledge of these beliefs or traditions. Nevertheless the fact that the belief has become universal is well known to all intelligent men having friendly relations with the Indians.

On page 363, Commissioner's report for 1872, are some statements on this subject, by N. A. Cornoyer, agent in charge of the Umatilla reservation, Oregon, to which Superintendent T. E. Odeneal, of Oregon, at the conclusion of his report, (on page 362, same book), makes the following reference:

The Indians mentioned by Agent Cornoyer in his report as being on the Columbia river, numbering in his opinion two thousand, are a source of considerable annoyance to the agents of Warm Springs and Umatilla. They have a new and peculiar religion, by the doctrines of which they are taught that a new God is coming to their rescue; that all the Indians who have died heretofore and who shall die hereafter shall be resurrected; that, as they then will be very numerous and powerful, they will be able to conquer the whites, recover their lands, and live as free and unrestrained as their father lived in olden times. Their model of a man is an Indian; they aspire to be Indians and nothing else. About four hundred of them belong at Umatilla agency, one hundred at Warm Springs, and the remainder in the Territories of Idaho and Washington. I understand that repeated ineffectual efforts have been made to induce them to return to their reservations. It has not been practicable for me to confer personally with them. It is thought by those who know them best that they cannot be made to go upon their reservations without at least being intimidated by the presence of a military force.

This belief, substantially the same as officially stated above, has led the Indians in that belt of country situated east of the Cascade and west of the Rocky Mountains to longingly look for the coming of their deliverer and to hail all unusual natural occurrences as indications of his speedy advent. No chief knows but that he may prove to be the chosen one, and Capt. Jack in his success will be greeted as such by great numbers of braves. The same idea that fired the first gun of the rebellion, namely, to "fire the Southern heart," actuated these Indians. The treacherous assault in which Gen. Canby was sacrificed would never have been made had not Capt. Jack and his associates been guaranteed the co-operation of the great tribes of all that section. It was the one thing needed to fire the Indian heart. The fact that Gen. Canby and other men were slain is as well known to the Indians about Fort Benton as to the people of Yreka. The earthquake which shook Oregon and Washington Territory last December was accepted by the Indians as prophetic of a great event in their favor. The bloody massacre will be to them the fulfillment of Nature's prophecy. Such is the meaning of the lava bed catastrophe.

Words of Wisdom.

USE is happiness; idleness—its opposite—naturally engenders discontent and discomfort.

SAW-DUST pills, says an old physician, would effectually cure many of the diseases with which mankind is afflicted, if every patient would make his own saw-dust.

TRUTH is the bond of union and the basis of human happiness. Without this virtue there is no reliance on language, no confidence in friendship, no security in promises or oaths.

MAN has been said to be a bundle of habits, and therefore we ought all to establish and confirm ourselves in good habits.

WE have a continual crusade against intemperance in drink, but people who wish to be healthy and to enjoy life, should be temperate in all things. Plenty of exercise, temperance in eating, in drinking, in working and playing, are necessary adjuncts of health.

IT is so much easier to sin and repent, than to abstain from sinning, that we find a very large majority indulging in an excess to-day which they bitterly regret to-morrow.

VANITY indeed is the very antidote of conceit, for while the former makes us all nerve to the opinion of others, the latter is perfectly satisfied with its opinion of itself.

HE alone is a man who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage.

WORDS of comfort and sympathy are of more value to the afflicted than some imagine. The sorrowing heart, especially when the trial is mental, as well as outward, is too poor in consolation to under-value even the poorest offering.

TO the healthy man, a state of activity is just as natural and agreeable as a state of rest.

THE secret of comfort lies in not suffering trifles to vex us, and in cultivating an undergrowth of small pleasures, since very few large ones are let on long leases.

PERSISTENT effort in a given channel, is almost sure to be crowned, in the end, with success; while fickleness and instability seldom succeed. The farmer's advice to the boy splitting wood will be found practicable in other fields of labor. "Never strike in the second place, may boy. Aim to strike in the right place first; but, if you should miss it, strike in the old place, and you will make a neat job of it; if you try to mend the matter after making a false stroke, you will only produce a mass of splinters."

THE wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him with are death, torment, and destruction. He that would understand the falsehood and deceit of sin must compare its promises and its payments together.—*Dr. South.*

NEXT to GODLINESS.—A neat, clean, fresh-aired, sweet, cheerful, well-arranged house exerts a moral influence over its inmates, and makes the members of a family peaceable and considerate of each others feelings. On the contrary, a filthy, squalid, noxious dwelling, contributes to make its inhabitants selfish, sensual and regardless of the feelings of others.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 13.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 427—vol. 19.]

This grand and heavenly endowed organization of the Church is most beautifully represented in her replete, heaven-approved and chaste state, by John, under the figure of a woman—

"Clothed with the sun and the moon under feet, and upon her head a crown of twelve stars."—*Rev.* 12: 1.

The woman with habiliments symbolized the Church of God in its innocent state, both members and officers.

Neither sun, moon or stars are the woman, but garments worn by her; which served her for protection; her own person representing the whole Church in its uncorrupted state. The appendages representing that which was given her for her growth, comfort, constancy and joy.

Standing on the moon indicated that the lesser glory (the law) had passed away; for the glory of the law was as the light of the moon compared with that of the sun, in the distinction between the Law and the Gospel.

The true law (the Gospel) having been established, the law of Moses (the School-master) was laid aside, and is represented to be underfoot; and a voice is heard, calling upon men *everywhere* to repent and live by faith.

The twelve stars which adorned her head symbolized the twelve apostles of the Lamb. They were not her head but stood about it, in representation of

the ambassadors of God filled with the light of Christ, who were set as a glory to adorn her person.

As the sun emits his luminous, vivifying and life-giving essence to the whole physical universe, chasing darkness from the great galaxy of worlds over which he presides, and diffusing life and energy to every living thing, it is a most fit representation of the *presiding head* of the Church of Christ *on earth*; which *presidency* holds the "keys of the kingdom;" the power to bind and loose; seal and unseal; bless and bestow gifts; whence, the voice of God declares, *come the spiritual blessings upon the whole Church*; as most fitly expressed by St. Clement:

"That the Savior administered the gift of wisdom to James, Peter and John, and they to the twelve, and that they administered it to the Church:"

It was while the Church was yet in her pure and virgin state, that she is here shown as appareled with the glory of the sun and the splendor of a crown of stars. While chaste and pure, she is permitted to wear these *beautiful adornings* by which she may be able to triumph. If she does not continue chaste and pure, God will take them from her and leave her poor, naked, and despised of the good.

Will she be constant, pure and humble, that all may recognize her by her beautiful dress? And as she is for a blessing to the whole human race, will she not jealously guard her person from every encroachment of vice for their sakes?

Ah! she is a probationer; and it is a decree, that "where much is given, much will be required." She is subject to all the temptations and enticements of life,—superstition, bigotry, and enthroned tyranny, conspire to move her from her loyalty; and proud ambition seeks her overthrow.

Established by God it is maintaining a loyal relation to Him that she has the promise of a perpetual probation, that she may be "for salvation to the ends of the earth."

Dear reader, why is it that she has not been transmitted from century to century to our day, that all nations, in every age, might gather around her for life and salvation?

Ah! she was not constant. By man's own free will he rendered himself unworthy of the garden of Paradise, the beautiful home prepared of God for him, and God took it away from him, because he was no longer worthy of it. So the beautiful appendages of this woman soon became common things to her, and because of the infatuations and deceivableness of the world, she fell in the way of Balaam and went after Babylon; and God took away her beautiful apparel; tore off her diadem of stars; took away the glory by which she was illuminated, (the Holy Ghost and power of the priesthood), and deprived her of her presiding officers, whence she was embellished with light, knowledge, wisdom and revelation,—and, by and by, she is exhibited in a proud, haughty, polluted and unchaste state, upon a horned beast of hydra heads.

"So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17:3.

What an amazing contrast to her original simplicity and beauty! How she has fallen! How changed her habiliments! No longer the glorious sun to illuminate her path, a crown of stars to decorate her brow, and the inspiration of the Holy Ghost to give her light and life. No longer the chaste and pure virgin that she was shown to be in 12th of Revelations; but gold, pearls and precious stones; purple and scarlet are her adornings, with a golden cup full of her abominations. And in this awful, degenerate, and diabolical state she sits as "*Empress of the kings of the earth.*"—Rev. 17: 18. The "Eyes like the eyes of man," is her light, "and a mouth speaking great things her law-giver."—Dan. 7: 8. Kings hasten to feed her with strength, and in profound awe throw their crowns at her feet. She decrees herself ubiquitous, and arrogates the proud title of "infallibility," and assuming the mantle of God, actually treads upon the very necks of princes.

Historians, writing upon the reign of this *QUEEN of Vice*, reveal such a dark picture of usurpation, avarice, idolatry and corruption, that to recite it would be to harrow up the mind with the darkest pictures of crime found in ancient or modern records. Rivers of blood flowed; the consciences of men were proscribed; their bodies tortured, mutilated and burned under the vile rule of the "whore of all the earth."

It is no wonder the Savior exclaimed, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

It is no wonder that Paul declared that the

"Mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."—2 Thess. 2: 7.

And affirmed that he

"Time would come when they would not endure sound doctrine, * * but turn away from the truth, and turn to fables."—2 Tim. 4: 4.

Mysticism and darkness continued

in accumulation, until the whole world was eclipsed, and the most blind submission to idolatry and crime ensued, and the *beast* had power over all

"Kindreds, and tongues, and nations."—
Rev. 13: 7.

Dear reader, did you ever contemplate this great ocean of darkness and vice, that has rolled between you and me, and the beautiful woman "clothed with the sun," who was the emblem of the Virgin Church of Jesus Christ, with which we hope to be identified, that life may be ours when the great day of rewards shall come?

Take the history of the Church, as founded by Jesus and the Apostles, narrated in the New Testament, on the other side of this abyss of darkness, and note how beautiful in organization; how glorious in power, in gifts and blessings. Her officers—apostles, prophets, evangelists, high priests, seventies, bishops, priests, teachers and deacons. Her laws—faith, repentance, baptism, laying on hands, resurrection and eternal judgment, with a commanded godly walk through life of the highest type of purity and virtue. Her blessings—the Holy Ghost as manifested in prophecy, tongues, healings, discerning of Spirits, faith, knowledge and wisdom, with the administering of Angels; and then, open your history of the time this side of the murky ocean, and see if there is anything extant among all the sects, conforming in organization, to the pattern you hold in your hand.

There are hundreds of organizations which make claim to be a continuation, or renewal, of the one symbolized by the woman "clothed with the sun;" but do their organizations harmonize with hers? Have they apostles and prophets, as she had? Have they visions, healings and the administration of angels, as she had? Have they the Holy Ghost in power, tongues and revelations, as she had? Can you but answer—

"I have been looking around in my vi-

city and find nothing corresponding to her as a pattern; yet in Matthew 6th, I am told that my first duty is to seek the '*Kingdom of God*,' (the woman) and all other necessary things shall be added. I do not see her! I do not see an order in all protestantism with an organization like hers; yet my eternal salvation depends upon my finding just such an organization, and identifying myself with it. The New Testament does not talk about any other, as being the kingdom of God on earth.

"The sects tell me that such an organization is not needed now; it was to be done away soon after the time of Paul's ministry, as having served its time, and like all old things was laid aside as worthless. When the proof for such a statement is demanded, the answer is, 'there is no such organization among us, and if it was *necessary* it would be here.' And this, notwithstanding the Book says, that apostles, prophets, evangelists, pastors and teachers were to continue, 'Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.'—
Eph. 4: 13.

"And I am sure that this must refer to a later day than this, for the world, *as children*, are split and divided, and carried about by every current of wind that blows, and stability is found nowhere. To-day a Methodist, to-morrow a Baptist, next day a Spiritualist, and thence an Infidel. Is *this* the *unity* that Paul spoke of? Coming to a unity of faith, is coming to a *oneness* of faith. Is *this oneness*?"

Then with all the Sects before you, each claiming to be the Church of Christ and clamoring for power and popularity, where is there *one* that is built after the New Testament pattern? Their organizations and forms are as destitute of the miniature likeness of the Church of Jesus Christ, as the government of the Hottentots is to the most enlightened of Europe.

Do not, be startled, reader, and honest pursuer after truth, at this juncture of our investigation, and mention of the assumptions of men; and begin to imagine that they are too delicate, tender, and refined in conscience, to arrogate to themselves next to "Almighty power."

During the dark ages, above alluded to, men were not slow in assuming high titles and lordly appellations; but were loud in proclaiming themselves infallible—God's Vicegerents—holding power to pardon present, past and future sins, for the sale of filthy lucre. When fathers could assume so much, how easy for the children to assume a *little*, to say the least.

Where, then, is the Jerusalem Church? It has not been transmitted down to us through the dark night of Popish Universal rule—as can be traced by sacred and profane history—but prophets have declared that the event was to be, and history records it as having been fulfilled, that she should ally herself with princes; drink in the spirit of superstition and idolatry; and that God would cast her off as unworthy of His favor; and that she should be driven into the wilderness where she was to be transformed into the kingdom of Satan.

But some anxious soul exclaims, "It is true, that after the 'falling away' took place, darkness, superstition, idolatry and ignorance reigned for a long period; but when the revival of letters dawned, slavery, ignorance, idolatry, barbarism and witchcraft gave way to science, freedom, and the reinstating of the true religion." So that after the beginning of the sixteenth century, when Luther thundered against the Pope, and threw off the yoke of the Old Mother, a new light burst upon the world, and freedom of conscience; of speech; and of the press, pervaded all christian societies. That men no longer groaned under the tyrant slavery, and a court of proscription, but all could worship according to the dictates of their consciences; and if we worship as dictated by conscience (that is as we please) we must be right. It matters not, now, what church we belong to, if it be that we are sincere; the church can't save us. For what, then, did God organize his kingdom and call upon all men to seek it, if it matters not

what church men belong to? Or, if a church has nothing to do in saving them?

"To belong to the kingdom of God, and obey its laws, is to be *saved*.—1 Cor. 1: 18; Acts 2: 47. To unite with any other, and follow its counsels, although conscience should be ever so well reconciled, is to be *lost*; for if "the blind lead the blind, both will fall into the ditch." "But if our Gospel be hid, it is hid to them that are lost." "But the Pharisees and lawyers, rejected the counsel of God against themselves, not being baptized of him." Luke 7: 30.

The plea of conscience, put up by the Pharisees and Saducees, did not excuse them for not receiving the message of John and Jesus, but the Savior denounced them as enemies of the truth, going about to establish their own righteousness. They encompassed sea and land to make one proselyte, and when made "he was tenfold more the child of hell than before;" vengeance overtook them; so will it be poured upon all those who resist the truth in the nineteenth century upon the plea of conscience. Thousands bow in worship daily, in blind obedience to their creeds and traditions; and at the same time, close their ears, and doors against hearing the *truth*. Away, with such a conscience! Men to worship aright, must not worship according to their own *fancy* of what is right and proper; but according to the revealed will of God. How readeth thou?

"Worship in Spirit and in truth."—John 4: 23. "Thy word is truth."—Prayer of Jesus. "Thy commandments, O, Lord, are truth."—David.

The age of the reformation is not noted, neither its illustrious movers celebrated and admired for the reinstating of the *true religion*; but for proclaiming against Popish usurpations, superstition, indulgences, and idolatry; wherein great credit is due to those who toiled in so glorious an enterprise. The rapture and admiration inspired gained by the contemplation of an era of so great note, and the individuals who were indeed heroes in ecclesiastical

warfare, should not lead one to such an unfortunate conclusion as to think that naught but truth received commendation and became engrafted upon the part of the reformation; but the fact should be remembered that errors and superstitions of ages were retained, which became augmented in time by the introduction of new ones, until the protestants became as superstitious, bigoted and intolerant as the power they warred against.

Science, indeed, has brought with her a glory and renown worthy of her; and all nations should unite in calling her blessed, and proclaim undying fame to her heroes and martyrs.

Conceding the rich gifts that the reformation and science have bequeathed to us, the tendency of which, has been, to a great degree to enlighten and civilize, it is in vain that we look to either as having reinstated an organization in harmony with that established by Jesus and the apostles, and authorized by the God of heaven.

If such an organization has been transmitted, where is it? If reinstated, where did it commence? Where was it finished? And, where is it now?

In the founding of the Christian Church, it took Jesus and the apostles, empowered with the Melchisedek priesthood and authorized by a revelation from God himself to establish it. And we have shown that there was a falling away, departure from; an apostacy, yes, an entire overthrow of that church, and an age of darkness ensued, fraught with the most direful and calamitous consequences. Superstition, usurpation, and the *most abominable idolatry reigned*. This being true, can anything less than a divine commission and a reinstating of the priesthood, establish it again?

It took the Melchisedek priesthood, a divine revelation, and apostles and prophets to *set up* the kingdom of God; then can an ambitious and fractious monk reinstate it without either the

priesthood or divine revelation, when it has been once rejected of God because of apostacy? To admit this is to admit that Martin Luther, without a priesthood, and without divine appointment, by his *own wisdom* accomplished all that an authorized and inspired ministry once did.

REFORMATION.

To reform is to amend. A reformation implies that the thing reformed has either been precipitated from its original status of perfection and purity, and arisen again to its former glory; or, it is for the first time emerging into a plane of perfection and renown.

The whole protestant world pride themselves on not only being *reformers* but are *reformed*. They all concede that Papacy held the world in ignorance and bondage for centuries; and that they either directly, or indirectly emerged from her bosom of chaos and night, as reformed. They proclaim her *vile* and *unclean*, yet they confess to be her legitimate offspring.

They lay claim to a higher ground of purity, and a more extended spirit of freedom and liberty, simply because they have lopped off a few of her most aggravating errors. But has any one of them, and which one; or have they, all combined, reinstated the original Church, in its power and truth, or have they even approximated to one like it?

TO BE CONTINUED.

"TALEBEARING FORBIDDEN."

"Thou shalt not go up and down as a talebearer among the people: neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19: 16.

That characters transgressing the above not only existed among those considered outside of the Ark of safety, but among those of the Lord's people, is evident from the commandment given, that none of them should practice such things. For the evils accruing from

them, I may say, are too numerous to mention. But, however, if God will give me the light of his holy spirit, I will, in my weak way, try and name a few, by way of caution to all who profess to have named Christ, in this, as we believe and say the dispensation of the fullness of times; when God will, and must have a *tried* and *pure* people; having on the wedding garment, prepared to meet the bridegroom at his coming; which is very near.

A Branch of the Church is seen yonder, in a thriving and prosperous condition; confidence and love seem to be the chief attributes of each and every heart. When they assemble to worship the Divine Being, no discord or jarring string can by the most acute mind be discovered. Their hymns of thanks and praise ascend with one sweet accord to their heavenly master, for his unbounded mercies bestowed upon them in their battles for eternal life.

Their thoughts are also blended together in prayer, seeking strength to conquer the adversary in all his cunning moves to lead captive their poor souls, again into sin and death.

The holy spirit descends in power, with its ancient, Christ-promised gifts, and an hallowed feeling seems to prevail over the entire assembly; proving their divine acceptance. Another Branch is seen in the distance of some eight or ten miles, from the one already mentioned, but O, how sickening to behold the contrast. In their assemblies every move seems to be dismal and dead, excepting that connected with some few of its members.

The comforting and cheering spirit is not felt, making glad (as usual) the heart of the poor christian pilgrim. Some are heard to say, What ever can be the matter, or cause of this deadening influence? Why, our meetings are nothing to what they used to be?

To such I will say, search and see if you cannot find the spirit of backbiting and talebearing among you, sapping and destroying your *love* and *confidence*

towards each other; delving and prying into everybody's business but its own; even the family affairs of others must be talked about, minced and picked at, in such a way that would indeed be considered imprudent and unwise, and that by worldlings leaving out those who profess to be the lights of the world,—the followers of God's dear son.

A poor soul who is trying to do right, as far as he understands his duty, but has in some unguarded moment made a misstep, and instead of helping him to regain his true position, this little band of *talebearers* has got hold of it, and it must be heralded from Dan to Beersheba, —from one side of the camp of Israel to the other,—the sentence of the poor erring mortal is passed, he is condemned,—and, I was going to say—hung,—and that before he knows of his sad and fatal doom.

Such a spirit, if found, should be crushed, or put a stop to; for the more it is allowed to prevail the more will the good spirit of God will withdraw itself to places more congenial and suitable for its abode.

The midnight thief or burglar is known to enter the peaceful and quiet dwelling of a loving, kind, and affectionate family; all are asleep in quiet repose, resting their weary bodies from the cares and vicissitudes of the day—no thought of danger having crossed their minds. He enters, ransacks and plunders the house, taking away the fruits of their industrious labors, and leaving them almost in a state of destitution.

How very much like such a one are those busybodies that take up a reproach against a brother, and destroy his character, his reputation, and usefulness in the Church.

If a brother sins (as we are all liable to) we are commanded to go to him and tell him of his fault, and that alone; not in our own natural feeling, but in the soul-saving spirit of Christ—being very careful not to wound and drive

the poor sinner deeper and faster into the mud—away from his God, and our God. No; but in kind and sympathetic feeling, which, nine times out of ten, will work in him a godly sorrow that worketh repentance that needeth not to be repented of.

We are commanded to be saviors of men. But a pure-motived brother will say, How can I save men? I have as much as I can do to save myself. To such let me in meekness say, You can not save yourself, my brother, unless you keep the law of Christ; and His law tells us that if we are strong in the faith, and willing to work, we must bear the infirmities of the weak.

I will confirm what I have already said—that the spirit of talebearing and backbiting has always been a powerful weapon in the hand of his Satanic majesty, to destroy the unity of God's beloved people; and to the sorrow of many thinking minds it is trying now to produce the same effect. It behooves the faithful officers, then, to erect a battery against such that is of more than human construction. Strive to retain the kind, loving, and gentle spirit of our Master—Jesus; at the same time be firm in honoring His law, and we can venture our labors will be effectual.

It might be wise to add a few more passages of scripture, bearing much upon what I have said, and giving further testimony to its truthfulness. Notice the following verses to the one quoted at the heading of this feeble article:

“Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbour, (in the spirit of love, to be sure) and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour *as thyself*: I am the Lord.”

We are also told in the Covenants, quoted from memory:

“Thou shalt not speak evil of thy neighbor, nor do him any harm.”

David, the sweet singer in Israel,

asks the following questions, and gives us the following answers. Psalm 15:

“Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?”

“He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that *backbiteth not with his tongue,* and doeth evil to his neighbor, nor taketh up a reproach against his neighbor.”

As I am a poor hand at this kind of business, I will write no more; but let clearer heads and more able pens take the subject in hand, and point out the evils that are so apt to exist among us, destroying our faith and confidence in each other. Zion's children must be made to see them—that they may fight against them—lest the Lord should say in his wrath, as he said to ancient Israel, “*Thou shalt not enter into my rest.*”

WISHFUL.

DE PROFUNDIS.---No. 1.

The Holy Book teaches a Trinity in the Godhead. We see something like this in His works. There are three grand powers in our present habitation, Matter, Law, and Force.

In the eternal Godhead, the supremacy is conceded to the Father, though they are said to be one in power, glory and dominion; the Son is of the Father, the Spirit proceedeth from both, though which, if either, was prior we are not told.

In this other Trinity, called for distinction's sake, Nature, we give the supremacy to Matter; because the other two seem so immediately connected with, and dependant upon it; since no force can be realized or conceived of by us without Matter, and no Law can be expressed, or made manifest without both; though which was primal is beyond our knowledge.

As Force is Matter in motion or the movement of Matter, and Law is the regularity, or government of that motion; and since we are of necessity obliged to reason within the limit of

our perceptions and conceptions, we cannot realize Force exerted in empty space upon nothing; we conceive that Matter must have first existed to exert Force, or be exercised by it. Neither can we conceive of law governing nothing.

Matter then is primal among these entities, but how far precedent, or how supreme, we may not say.

WHENCE THE ORIGIN OF MATTER?

There is nothing by which we may determine this by perception or observation alone. No where do we behold the augmentation of Matter, save by the corresponding diminution of the source from whence it was taken.

We may isolate a portion; it may change, organize, decompose, rarify, or solidify, still it suffers no loss and presents no increase of bulk, or quantity; we may exercise our agency upon it to our heart's content, and yet we have ever been convinced that however we may modify it, we can neither annihilate nor increase it. This is a truth oft stated and well demonstrated.

We look upon nebulous matter; but find it already existing, and beginning to draw in upon its centers, calling into existence the Hercules of Force, and the Moses of law, on their pathway to organization and harmonious creation, out of whose bosom life is to blossom; we find it congregating from the vast fields of space, as at the call of a leader; but whence it cometh is to us a mystery.

The majority of theologians teach us that God created matter; that he created the earth out of nothing, and this is an idea promulgated in most of the religions of our time. Many, however, have taught that matter was co-eternal with God. Joseph Smith, Orson Pratt, and others of the early rise of the Church were of this class, and it was the prevalent opinion of the whole Church then, and is now their faith in regard to this profound question.

In regard to these answers, however,

this much may be said, either is beyond and above us, granting the truth to which we will.

If we say that God created Matter, we make a statement that even should it be true, means nothing to us. We cannot comprehend how he created it, and to say from nothing seems a woful impossibility even with him, leaving us as unenlightened as before. The scriptures are not explicit on this subject, to us; God created the earth, but of what it was made, or if its material originated with God, is not stated. Paul says that the things which "do appear are made from things not seen." Things may have a material existence and yet not appear; so this looks as if he believed in the existence of Matter before it was modified by creation.

However, this much we may say, granted that it is co-existent and co-eternal with God, was from all eternity and is the substance of his Divine creative art; the basis for the expression of the thoughts of infinitude; the ideals of the Almighty; the statement of its eternal existence in the past falls on dull ears, it is too wide, we cannot grasp it; when the statement is made it awakens no idea in the mind.

There are many arguments in favor of this last idea. Matter being indestructible, it is reasoned that it is because of its eternal self-existent nature. This is of great consolation to those who believe that the Spirit is refined matter, for in this case its immortal nature is more readily explained. To us this accords with scripture.

This truth is more capable of demonstration, however; that the impress left upon the forehead of this chief of Nature's triune, by the lapse of time, proclaims the ages of its duration to have been so great, that to us they are to all intents and purposes infinite.

We comprehend them as well to call them eternal as to endeavor to grasp their duration, as we find their records from the Azoic Age to the Cenozoic Time.

The amount of modification through which it has passed, as denoted by the relics of those modifications left in its realm, together with the condition and surroundings of vast bodies of it, proclaim its great antiquity beyond controversy.

If we doubt the creation of Matter by the Eternal, and subscribe the modification of it to him, it amounts to the same degree of worship. For the art of the Creator has given nobility and value to Matter, at all events, and the regularity of law preserves it in that sphere, emanating from Him it governs and guides. My opinion inclines to the eternal existence of matter; that ever having been, it ever shall be, that whether it build the mountains or bloom in the thoughts of the Spirit, it is undying, in the sense of annihilation.

From eternity unto eternity shall it undulate, revolve and vibrate, marshal, and dissolve, evolving from chaos to the heights of spiritual immortality, under the guidance of the great creative power, from the far still heights a voice seems whispering that this is truth, and therein is great consolation for the hope of immortality; for if the material is of this nature, more readily could its results be such.

ITS CONSTITUTION.

There are some who reason that Matter is only Force; that is, the table on which I write is only so much Force pressing outward in every direction at a given surface.

This idea undermines the reliance we ought always to exercise in the testimonies of our senses, and their combination. If we saw the table the divisions made by the saw reveal that its "surface" extends all through its interior, in fact that it is solid or impenetrable, that no other body can occupy the same space at the same time. Farther splitting the wood of the table reveals the arrangement of the material in layers or fibers in given direction. These fibers are shown by

the microscope to be chains of minute cells, interspersed with filaments unresolvable into cells, revealing the fact that the material of the table is not conceivable as Force, but is composed and built up in all directions by a solid substance not confined to surfaces.

Then the idea of Force could never explain the various chemical properties of different bodies, nor the colors reflected from their surfaces.

The sawdust torn out by the saw leads us nearer still to the primal truth in regard to Matter, namely, that it is resolvable into a vast assembly of atoms, finer than the dust of the earth or the sands of the sea, for each grain of dust or sand is made still of numberless particles. That this divisibility reaches a final limit in the primal atom or particle infinitely small we have every reason to believe; for the phenomena of solidification, expansion, liquifaction, evaporation, chemical affinity, and repugnance, divisibility, porosity, and compressibility of Matter are all satisfactorily explained by this theory as well as the other great triad Motion, with its varied modification of vibration, undulation, producing light, heat, sound, and a host of other attributes of Matter the Primal.

There has been much study on the subject of these atoms, in order to understand the different peculiarities and powers of Matter, chemically considered. There are about sixty simple peculiar substances known to us in Matter; that is sixty substances that can no longer be analyzed or changed by us, as gold, carbon, oxygen, or silver. That we may melt and they are still the same, combine with other substances, and on separation are still the same, from which we are unable to extract any farther matter differing from them.

Now whence does this difference arise? Are the primal atoms of Matter all alike, the same in shape, size and other respects, and does the peculiarity of original substances arise from

the differences in combination? For instance, is gold gold, by reason of the peculiar arrangement of its atoms, those atoms being precisely like the atoms composing a flower, or those composing silver, only causing the difference by a different placing with respect to each other. Or is gold gold, by reason of inherent difference in its atoms from the atoms of all other original substances? Are the sixty original elements with which we are acquainted essentially different in the nature of their atoms, or are they results of a difference in the arrangement of one common medium, the atoms of which are all alike.

We believe them to be results of a fundamental difference in the primal atoms. That nature is not so poor as to have but one material from which to manufacture the countless forms of grandeur and grace that fill the fields of our observation.

We can by this more readily understand how gold may be changed from a solid to a liquid state, and still retain its nature as gold, and that even should we apply sufficient heat to vaporise it, it would still be gold, as mercury still retains its own properties under like circumstances. Because those peculiarities pertain not to the arrangement of the atoms but to the atoms themselves. Hence it can readily be understood how gold can be gold under all circumstances.

ΛΟΡΙΥΛ.

ANTIQUARIAN RESEARCHES.

No. 13.

BY ELDER H. A. STEBBINS.

WHITE MEN TO COME.

On this point, also, we have corroborative evidence in favor of the Book of Mormon.

It is related in 1 Nephi, third chapter, that the long course of the eventful future, concerning his people, was unrolled before Nephi in a vision, including their degeneration and subse-

quent low estate, and how the remnant, as the angel said, should "dwindle in unbelief," unto becoming "dark, and filthy, and loathsome."

"And the angel spake unto me, saying, Look! And I looked and beheld many nations and kingdoms. And he said unto me, These are the nations and kingdoms of the Gentiles. And I beheld many waters and they divided the Gentiles from the seed of my brethren. And the angel said, Behold the wrath of God is upon the seed of thy brethren. And I beheld a man among the Gentiles, and the Spirit of God wrought upon him, and he went forth upon the waters, even unto the seed of my brethren. And I beheld many multitudes of Gentiles upon the land; and that the wrath of God was upon the seed of my brethren, and they were scattered and smitten before the Gentiles. And the Gentiles did prosper, and obtain the land; and they were white and fair like unto my people before they were accursed."

Again, Mormon writes, that the Lord said that the Gentiles should scatter them and that they "should be counted as nought among them." No one has any doubts but what events have been in exact accordance with the above prophecy, and no farther testimony is needed.

Investigators seem to conjecture also that the ancient people were not only civilized, but fairer in color than those found by the European nations.

Mr. Baldwin says, page 74:

"It has been suggested that the Mandan tribe of Indians were a departed and lost fragment of the mound-building people, they being noticeably unlike other Indians in many respects, lighter in color, and peculiar in manners and customs."

Furthermore, we read as to the color of the originators of the ancient civilization, page 173:

"An old tradition of the native Mexicans and Central Americans, described the first civilizers as 'bearded white men' who 'came in ships.'"

Concerning an ancient city in ruins in Peru, Mr. Baldwin writes that "the native traditions said that this city was built by 'white men who came there long before the time of the Incas, and established a settlement,'" and so like-

ly these ruins are remains of some city "by the sea shore," built by either the Nephites or the Lamanites, and perhaps one of the identical ones mentioned in the Book of Mormon.

As to their expectancy of foreign invaders, and of being usurped, by the whites, another writer, Mr. Brownell, says on page 88 of his book:

"The Tlascalan nation in Mexico held a debate, on the arrival of the Spaniards, and 'ancient prophecies were cited of an invincible race that should come from the East.' The remarkable fulfillment in the landing of these white men, and of many attendant circumstances, foretold concerning ships, arms, and the valor and prowess of the invaders, was enlarged upon by them."

The prophetic history declares that these invaders shall be greatly blessed, and that "the Lord God will raise up a mighty nation among the Gentiles" from those colonies, which, as the angel told Nephi, "thou hast seen have gone forth out of captivity," (or from persecution in the Old World,)

"And have been lifted up by the power of God above all other nations upon the land, and if they harden not their hearts, it shall be well with them and they shall be a blessed people forever; therefore, woe be unto the Gentiles if so be that they harden their hearts, for the time cometh, saith the Lamb of God, that I will work a great and marvellous work among the children of men."—1 Nephi 7:1; and 3:40, 44, 45.

In other places it is written, as revealed to Nephi, in the early days of that people, that, after smiting the remnant of his people, the Gentiles would be "lifted up in the pride of their eyes," and would "grind the face of the poor," and would build up many churches by which "to get gain, which would cause envyings and strifes."—2 Nephi 11:14.

"Woe be unto the Gentiles, saith the Lord God, for, notwithstanding I will lengthen out mine arm unto them from day to day, they will deny me; and they have become corrupted in pride and wickedness and abominations; and the blood of the saints shall cry from the ground against them; and in that day when they are fully

ripe in iniquity they shall perish, for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood; for the time speedily cometh that the Lord God will cause a great division among the people. In the last days behold all the nations of the Gentiles, and also the Jews, even upon all the lands of the earth, will be drunken with iniquity and abominations, and they shall be visited of the Lord of hosts."—2 Nephi 12:5, 1, 3. 1 Nephi 7:2. 2 Nephi 12:14; 11:16.

"In the latter day shall the truth come unto the Gentiles; but woe saith the Father unto the unbelieving, for notwithstanding they have come upon the land, and have scattered my people, who are of the house of Israel, and have cast them out from among them, and smitten them and afflicted them, if they will not turn unto me they shall be as salt that has lost its savor. Yea, woe be unto them, except they repent, for I will cut off thy cities out of the land, and throw down thy strongholds; so will I destroy thy cities, and cut off thy horses out of the midst of thee. And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways. Therefore repent ye and humble yourselves before him, lest he come out in justice against you and there be none to deliver.' Nephi 7:4; 9:12. Mormon 2:6.

All people are witnesses, even the most infidel and ungodly writers and speakers, that the above characteristics mark the present generation with peculiar aptitude; and that the cities are marvellously, and most sadly too, falling a prey to destruction, by the "flame of devouring fire," earthquakes and floods.

Of the spirit of "division" spoken of, we have had sufficient examples in our own land, the noted revolution or civil war, together with many existing and increasing political, religious, and social dissensions, divisions and turmoils—in none of which are we alone as a nation, but all nations have their portion—and the very earth, and sea, and air, seem to speak with audible voice and to combine their testimonies with the above "signs of the times" that the remainder of the prophecy

shall be fulfilled upon the governments and peoples of the earth.

Considerable might be said upon the subject of the "Indian Question," relative to the past and present situation between whites and Indians, governmental and otherwise; in fact considerable has been said from time to time by statesmen, authors and newspaper writers.

It is written that President Taylor once said, "Should the judgment of the Almighty fall upon this country, I believe it will be on account of our unjust treatment of the Indians."

Now General Taylor was fully acquainted with the Indians and Indian affairs; thoroughly familiar with the position of things, the difference in races, the causes of trouble, and all the various pretexts with which the Indians were wronged, robbed and abused. He was also regarded as being a most practical and just man, not an extremist nor a sentimentalist moved by a transitional, emotional nature; and therefore must have spoken the above from the heart, and after a fair consideration of the merits of both sides, and his conclusion is an echo to the words of the Book of Mormon.

The Indian Commissioner's Report for 1870 contains the following:

"While it cannot be denied that the United States Government, in the general terms and tenor of its legislation, has evinced a desire to deal justly with the Indians, it must be admitted that the actual treatment they have received has been unjust, and iniquitous beyond the power of words to express."

Comment is unnecessary, and although the wrong may not be by intent of the government, nevertheless the wrong may still be accomplished, as is the case according to continual general report, and also by the above from those whose business it is to know. Legislation and various schemes of "Indian Policy" do not seem to effect any decided course of action or successful system for their amelioration, or even show that such an effect is desir-

able with either legislators or people. In fact, if desired, it is not possible to execute just laws, as long as government agents and vampire traders pursue unmolested their grasping, avaricious and destructive arts upon this common outcast—this unfriended mark for governmental and individual tyranny and plunder. The prevailing idea, according to general experience, is to assume the utter depravity of the Indians at the outset, and consequently that their "manifest destiny" is ultimate annihilation, and the sooner the better, except for speculative purposes; also that the application of manifest injustice, which may be used as an offsetting term, is excusable, and in fact highly appropriate and commendable.

That they have been treacherous and faithless oft times, and have often committed ravages and murders is very evident, but proof accompanies the majority of instances, that the whites provoked or instigated the actions by aggressive monopolization and tyranny, or by breaking their agreements or treaties, or by ruthless wrong and swindling.

The views of the Father of his country on this subject are given in his life by Sparks, as follows:

"Washington's policy in regard to the Indians was always pacific and humane. He considered them as children who should be treated with tenderness and forbearance. He aimed to conciliate them by good usage; to obtain their lands by fair purchase; to make treaties with them on terms of equity, and to strictly redeem every pledge."

He also believed that they should be punished for murders and ravages, but it is certain that such a policy carried out from the first would have obviated the necessity of a majority of such punishments.

Gen. Wm. S. Harvey, who has been on the frontier for many years, says that he never knew an Indian Chief to break his word; "and in no instance of trouble" with the tribes, but what the Indians "were in the right."

Thomas Wistar, of Philadelphia, says that during an intercourse of forty years with the tribes, he invariably received from them generous and confiding treatment, and, excepting in one instance, had no occasion to regret misplaced confidence.

A late writer, from whose words I shall make some extracts, says that "recent accounts of fresh wrongs" on those "whose sole human dependence now is the faith of solemn treaties with the government of the United States, and guaranteed rights," should properly bring up the whole subject of the condition of things between "the white and red races of this continent."

He says that he has had some acquaintance, (not always favorable), with the Indians from the Mississippi to the Pacific, and has been personally cognizant of unprovoked outrages against defenceless Indians by white men that would shame a savage, and yet such a thing as redress was not thought of, nor possible to get.

He speaks of the speculative robbery that wholly influences so many of the whites in their dealings with the red race, and says that they "are encased in a self-complacent self-righteousness, compared with which that of the old Jews, of the time of Pilate, was as a gossamer web to the bottom of a potash-kettle—as thin gauze to boiler iron, doubled, riveted, and case-hardened."

That is putting it strongly, I should say, yet possibly and probably many circumstances justify such a comparison.

He writes still farther:

"It appears that, after the violation of treaty stipulations, with the Osages, again and again, on our part, and their being deprived of stipulated benefits, and after they have again and again given up their lands, with the solemn promise of reservations, on which their rights should be forever protected from intrusion, which agreements have been regularly violated by us; after all this it appears to be thought that humanity requires that their game should be destroyed as quickly as possible, and the Indian be at

once converted into a farmer, while the carcasses, it is estimated, of twenty thousand buffalo, butchered by white men, this season, for sport, or for their hides, lie rotting on the plains.

"We have heard much about 'the nation's wards,' but whoever before heard of a guardian appropriating such an estate for himself, and then dictating a kind of life with occupations and associations, tending to destroy his ward. Speculation may be advanced by such a course, but it is essentially wrong, as well as antagonistic to the practical prosperity and welfare of both races; and to expect the Indian, in a single generation, to be able to compete with white men in farming is absurd. The Russian Government does not try to force her Cossacks to become farmers, but wants them to remain Cossacks, and recognizes the simple fact that men are different, and of right ought to be, and that some can live one way and some another.

"The specific difficulty is, that the original policy of the Government has been radically changed, and that change has been made so silently that the people do not yet realize that we have become a nation regardless of the faith of treaties—except those with the strong. However faulty in practice, the original theory of the Government was just, humane and practical. A faithful historian will find that Senator Houston, in 1854, stated to the United States Senate that it, [a certain bill], overrode and overthrew a number of solemn treaties with the Indian tribes; he will find that neither political party cared; that the country did not care; and he will find that the term 'Indian title,' and kindred terms once so common in our National Congress, have since been dropped altogether.

"After 'gobbling' a continent the cry is still 'More land.' The little legend of 'Land for the landless' is not heard at present; posterity to whom it should especially apply is not thought of; and the Indian has no rights that anybody is bound to respect. Everybody but speculators must stand aside. The Indian is to be an object of charity, (justice being inconvenient), as a reward for giving up all his lands, and buffalo, and game. Moreover while he has an acre of land, a mortgaged annuity, a coon-skin, or a dollar, his white brother will sell him the glorious gewgaws of civilization, at a profit of from 100 to 500 per cent. In Alaska, the advent of the proud bird of freedom, was signaled by the opening of immense numbers of

whisky saloons in Sitka—speculative genius there taking that form.”

These extracts which I have joined together, so aptly, state the situation; and as we are the most interested of any people in the ultimatum of these things, and in the final condition of the Lamanites, I think that they are worthy of preservation on our pages. He closes with a warning voice to the people of this nation, and with such an apparent spirit of insight into what may be the consequences to the nation for all this wrong and injustice, that we can but give it a hearty response, in view of the revelations and judgments of the Almighty; some of the former I have already given here, and some of the latter are sounding their reports within the hearing of all.

“This wild people, too, are naturally religious. The Indian believes in a Supreme Being, a Great Spirit, governing the universe, and in an immortal future for the just and brave. And when justice has brought peace, and peace good will, perhaps they will prove a people well fitted as any for the high spiritual religion of our Savior.

“The old pleas of conquest and necessity we will not consider: for most of the Indians are practically conquered, and at our mercy, and we, after leaving them all the lands they want, would have enough for three times our population, and now, at least can afford to be just to the remnant of them, and leave them free with fair indemnity.

“The remedy is to respect the faith of treaties, and to deal with the Indians with the same regard for justice and honor that we would if they had at their command a trained, well armed, and appointed army of two millions of men; lest it come to pass that the All-Powerful One—who so jealously guarded the reservation of Esau, and warned the wandering Israelites, for centuries after, against the slightest intrusion upon it, under the severest penalties—may adjudge our vaunted humanity, progress and civilization, as a pretense, and a sham; and, lest that when the case of the poor Indian, and his pitiful, diminished reservations, and violated treaties, finally comes before this mighty tribunal,—this Court of last resort,—it may come to pass that a decree will go forth that will prove anew to the world the truth of the

words of a great historian, ‘On every page of history it is written: God reigns;’ and that forces, now slumbering in the mighty bosom of Nature, will be arrayed against us for the execution of the decree, compared with which a trained army of two million of men would be as dust, and locomotives, land grants, etc., but as atoms, weighing nothing in the great scale of God’s eternal justice—against which all the plans of all the pettifogging politicians, and speculators, of high and low degree that could be packed within the circle of the sun, would avail nothing.”

The writer thus nobly and grandly expresses his sentiments for the wronged and sinned against, and many are the witnesses that such views of redress and restitution are not only theoretical, but have been, and still are, practicable to an eminent degree, if put in operation towards “the remnants of the land,” the possibility of whose final reclamation by the Almighty this writer considers probable, as we have seen. His fears about the possible future if this matter is neglected are not groundless, as all who hold the true faith are well aware.

President Grant knowing the gross injustice heretofore meted to them, among other promises, makes the following:

“My efforts in the future will be by a humane course, to bring the aborigines of the country under the influences of civilization. It is either this or war of extermination. Wars of extermination are expensive against even the weakest people, and are *demoralizing and wicked*. Our superiority of strength and the advantages of civilization should make us lenient towards the Indian. The wrongs already inflicted upon him should be taken into account, and the balance placed to his credit. Cannot the Indian be made a useful and productive member of society by proper teaching and treatment? When the effort is made *in good faith* we will stand approved before the civilized nations of the earth, and in our own consciousness, for having made it.”

General Custar, in the *Galaxy* magazine, tells us of one of these wrongs, a fruitful cause of evils multi-form to both whites and Indians.

“The Indian has no means of knowing

how much in value the Government has sent him. He must accept the statement of the Government's Indian agent. The Indian trader is most frequently the particular friend of the Indian agent, often associated with him in business, and they are located near each other. If the agent, instead of distributing to the Indians all the goods intended for them by the government, only distributes one-half and retains the other half who is the wiser? Not the Indian, defrauded though he be, for he is ignorant of how much is coming to him, though he may complain a little and express some disappointment. The agent transfers the unissued portion to the trading establishment of his friend. The Indians, in gratifying their wants, are forced to purchase from the trader at scores of times the value of the article offered. I have seen Indians dispose of buffalo robes which were worth from fifteen to twenty dollars each, and get in return ten to twenty cups of brown sugar, the value of which did not exceed two or three dollars. This is one of the many ways agents and traders have of amassing sudden wealth. Is it any wonder that army officers who trace many of our difficulties to these causes of injustice should urge the abolishment of a system so fruitful in fraud and dishonest dealing to those whom it is their duty to protect."

The *Chicago Journal* this winter remarks that it is the easiest thing in the world to start an Indian war, but that it is far cheaper to prevent such calamities than to foot the bills afterwards, and mentions the late murder of three Indian chiefs, on the Republican river, by two men, Ralston and Wild Bill, and adds:

"The Indians were suspecting no danger at the time, and were merely on a visit to the camp of their murderers. No provocation for the deed seems to have existed. Even the frontier papers regard it as a cruel atrocity and are very severe in their denunciations, as well as very uneasy as to the consequences. Two or three reckless white men thus have it in their power at any time to endanger the lives and property of thousands. If the truth could be arrived at, it would probably be found that most of our Indian wars have had their origin in the lawless acts of depraved and malicious white men. Heretofore, the shooting of Indians has been regarded as *no crime* by the frontier hunters and trappers, nor have they ever been

arraigned in courts for affairs of the kind, no matter upon what flimsy pretexts the shooting has been done. The time has come when a change should be brought about in this respect, both from principles of policy and justice."

Thus the voices of some few are raised in behalf of justice and mercy, but, to all appearances, the only government, and the only court that will grant both justice and mercy will indeed be the tribunal of the Almighty, the "Court of last resort," whose decree shall be, indeed has already been given, as recorded, showing that He is as jealous of the possessions of Ephraim and Manassah as he was of the reservation of Esau, and that wrong and cruelty must come to judgment, though for long years the acts of the oppressor and the burdens of the oppressed may seem alike to pass unnoticed and uncared for by any but those who dwell upon the earth.

With this I close for the present my articles upon this subject, hoping that they have been of as much benefit to some as they have been pleasure to me.

Feb. 14, 1873.

THE END.

Would Not Bless Bob.

A VERY little boy, after giving every body a good-night kiss, kneeled at his mother's side to say his evening prayer. He repeated: "Now I lay me down to sleep," etc., and continued, "God bless papa and mamma, and make them good Christians; God bless little Jimmie, and make him a good boy." His mamma added, "God bless every body."

At this last sentence he was silent. His mother repeated it a second and a third time; when he raised his head, opened his beautiful eyes, and said, "Every body but Bob, mamma. *Bob drowned my cat to-day.*"

A Boston minister says he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years, and didn't know any of its members.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., July 1, 1873.

THE HAPPINESS OF PURITY.

NEVER does the soul fully appreciate the peace, of a conscience void of offense, as it does when the bounds proscribed to us as servants of God have been crossed, and the sweet and precious light of respect received from the good and noble is withdrawn.

The condemnation of our own judgment passed upon us, undermines the serenity and cheerful carelessness of our demeanor, and anxiety, grief, and the cold shadows of sin close in around us, and the heart drinks true sorrow. Such a one looks back with the keenest regret to the light, pleasant, holy scene lately enjoyed, and desires again those healthful heights, more than the thirsty desire water. "The gall of bitterness and the bonds of iniquity," is an apt description of their state.

Let the Saints of God beware of any call to so called freedom, that contemplates the sacrifice of their sanctity, even the slight degree that we have attained, for they will sell cheaply the beatitude of the highest order of human life, and buy unto themselves dearly the tears of those who find "no place for repentance," realizing keenly that truly "blessed are the pure in heart."

There may come a time when the soul may become insensible to her immortal loathing, her noble pain, more

exquisite than physical suffering, that proclaims her kinship with *Christ* and *God*, and become inured to the uses and offices of sin, as the body learns at last to endure and even crave the morbid gratification of strange and unnatural appetite; but long before that time shall have arrived, she will have passed through the pangs of a second and spiritual *death*, and it may truly be said of her "*dead in trespasses and sin.*"

It is a lamentable fact, that men especially christian professors, are not prone to recall such a soul to life, but on the contrary prone to cover them with the mantle of oblivion, or to drive them away with self righteous condemnation. There is but one sure friend for this state, the hand of Christ is especially engaged in lifting up and restoring such; blessed hand of Christ.

This brazen faced, bold, exultant worker of iniquity presents the chief difference between a demon of sin and an angel of light. A difference truly as of light and darkness, wide as eternity, how desirable the one how to be shunned the other.

It is a *happy* privilege to be engaged in God's work.

BAPTISM.

WHAT a test of belief and sincerity is baptism for the remission of sins as taught in the writings of the Apostles. A person must be truly convinced of the bible to admit himself a sinner, and be honest indeed to confess those evils before men by the act of baptism, and of sound faith in the ability and necessity of Christ's Gospel to save

him ere he is persuaded to pass this door of the kingdom. Let him be ever so little doubtful of the bible, let him have a *nominal* faith in it, or be biased by pride of popularity, and any other way will do as well.

True that this sincerity does not always remain with the covenant maker, and in some instances he may be dissembling; but a faith in this ordinance and obedience thereto, hearty and cheerful, results generally in a sincere disciple. We want just such thorough christians, ten thousand of them, to meet Christ, that he may not find the earth devoid of faith.

It is related of a rich man whose fault was in being wicked, as well as wealthy, that he had a noble christian in his employ, as superintendent of his garden.

Now this rich man valued himself highly in being rich and able to employ so many hands, and used to deport himself accordingly, ordering here and there with asperity, cursing the derelect in any omission or inadvertency, and abusing the faulty in round terms, demanding and receiving considerable respect and deference.

But this christian he could neither curse, nor abuse, and he never was certain of the amount of *reverence* he received from him, in fact he was quite sure that the christian respected God and goodness a great deal, and himself but little, if any. Tendering ever only that department due employer from employee.

So it happened that he ever went into his presence determined to humble him and order him, here and there, to

show his authority, and *always* in fact showed him the *greatest consideration*, and came out of his presence as *soon as possible*, completely *humbled himself*, and were it not that the position required great knowledge of the finest fruits, flowers, vegetables, and grain with their habits and seasons, together with thorough trustworthiness, he would have discharged the christian, in order to employ some one he might have cursed and ordered about, and to get rid of a continual rebuke.

WE see by a letter from Bro. Brand, that he is making good headway in the vicinity of Independence and Lee, Summit, in the North-Western Missouri District, we believe. His letter shows great calls for the ministry, quite a number baptized, and some effective branch organization.

Bro. Joseph Lambert also is being greatly blessed in his efforts, we print his letter also; as it is a pleasant thought that in the scene of the churches former trial, her faith is becoming established and gaining ground.

A little more copious preaching of the gospel, more diligence in practice of its virtues, a little less time spent in directing our arrows at each other in mutual disparagement, and a more hearty discharge of our duty to the world, a stronger spirit of enterprise is needed throughout our ranks, as demonstrated by the bounteous blessing upon what we do perform.

Bro. T. W. Smith, E. C. Briggs, and W. H. Kelley, are bearing off the work in other portions of the vineyard.

Sunday, the 11th of May, 1873, Br. Mark H. Forscutt was at New Tred-

gar, Wales. He preached three sermons that day, and was about to return to America. Bro. J. T. Davies was also at that place, and about to return home; this we learn by letter of Bro. E. Morgan.

The Elders are invited to visit the house of Bro. David L. Evans, Leavenworth, Kansas.

THE HERALD accounts are steadily improving and the outlook is on the whole encouraging, though there is enough of trial and difficulty on every hand, but if our trust is constant, our hope steady, and our efforts unslackened, we shall reap abundantly of God's rich harvest, ripening on every hand for the sickle.

The refreshing visitation of God's Spirit during the Spring Conference, seems to have endowed the Church with new life and power.

How true it is that if we are not spiritual we are barren of the fruits of grace, we *live* by the word of God, and *die* if unvisited by the power of revelation.

THE following was sent us by Br. E. C. Brand:

"It is not safe for a reporter to enter the church of the Latter Day Saints. When one of them tried it the other day his notebook was snatched from him and thrown across the church, the lights were extinguished and a scene of general excitement followed."

He clipped it from the *Daily Journal of Commerce*, of Kansas City. It evidently does not refer to our people, for it is certainly *not true* of any of the Branches of the Church with which we are acquainted, and judging from the spirit of our people, we can say in behalf of those that we do not know that

it is untrue of them also. We have a letter from Omaha where this was said to have taken place, written by a brother, denying the occurrence of such a scene at their meetings.

We recommend the continued practice of courtesy by our brethren, so that any report like the above may ever be untrue.

THERE is an earnest need of the labors of the branch visiting officers, in the various branches composing the Church; not in the spirit of condemnation, nor ostracism, but the true spirit of a *teacher indeed*, a spirit of instruction, of encouragement, of building up, a looking after the tried and tempted, to strengthen and heal, a looking up the poor and afflicted, to cheer and administer. Brethren, this a very noble field for christian labor, second to none in the whole spiritual harvest. Who will appreciate now this holy calling.

THERE is a very valuable little book on sale at the office, called "Rules of Proceeding and Debate in Deliberate Assemblies," by Luther S. Cushing. It would be very beneficial to the Saints by way of preparation for Conference business. Teaching them how to arrange, present and deliberate, debate, and dispatch business, in due form and proper order.

Price, 70 cents per copy, postage paid.

THE brethren of the Church, and sisters likewise, should bear in mind the wives and families of the Elders who are abroad in the field. We are very apt to be forgetful in this respect, never

dreaming how far a friendly visit and a few words of gentle sympathy, may go in such cases. And a few dollars and cents, some flour, and a little beef, go a good ways also. Do not forget this brethren, for it is pitifully negligent to let our hard heartedness kill the faith and strength of those who are sustaining our cause and extending our faith. Such a course is as far from genuine Church economy, as it is from the spirit of the gospel.

It is rumored abroad that the Pope Pius IX., having died in a very unpropitious time for the best interests of Catholicism, and the Cardinals being anxious to conceal his death, they practiced the following pious fraud.

There was a priest of the order of Benedictines, Abbate Minati, who bore a striking likeness to Pius IX. The amiable old Pope died, but instead of the world hearing of the event, news came from the Vatican that he was recovering; and finally that he was quite well again.

The fact being that Abbate Minati had stepped into the Pope's place by order of the Cardinals, and that the head of the Catholic Church to-day is another man than appears to the public, wearing the form and robes of Pius IX., who lies dead, hidden away in the Vatican. It is said that the Priest is apt in his acting the Pope, even to the taking of snuff during the recital of Mass, as it is said the Pope always did.

We do not credit this rumor, however, as its certainty of exposure and the disastrous results therefrom seem to forbid the possibility that men of

such power and position, should so enact a farce.

Q.—Has a Branch business meeting a right to resolve as follows: Resolved that we meet once in two weeks to partake of the sacrament. A.—Yes.

Q.—Does the law in the Book of Doctrine and Covenants teach that it is the duty of a Presiding Elder to visit the house of each member.

A.—No; but it would be very courteous and sociable in him to do so, with the fatherly watchcare of true priesthood.

Q.—Where there is an organized Branch of the Church, and any one desires to be baptized, is it the duty of that one to appear before the Branch and confess, according to the Book of Mormon and the Book of Doctrine and Covenants.

A.—Yes. That confession being to signify their desire to be baptized, and that they repent of their former life. We do not understand it to mean a recital of sins, or an account of past. Baptism itself is a confession and repentance. The priesthood representing the Church, are her ambassadors, and are to obtain the consent of the Presiding Elder is sufficient before the better way is to appear for admittance. Branch assembled and in Geometry

Q.—By what does Br. Canavan demonstrate that a straight line is of the circumference of a circle.

A.—Br. Canavan did not attempt such a demonstration, as we understand him. He simply stated that a small section of a very large circle, was to all appearance a straight line. That the

earth being so immensely large, the small extent of its circumference measurable by us as a test of its rotundity, curves so slightly, that it is to us imperceptible. However he is abundantly able to answer for himself.

Q.—Should a Branch refuse to give letters of recommendation to a brother by reason of an unproven charge from one of the world.

A.—We think not. However Branches can scarcely be too careful who they recommend, and this applies to individuals also. Transgressors are often enabled to do much injury on the strength of recommendation.

Correspondence.

JACKSONVILLE, Neosho Co., Wis.,
May 26, 1873.

Br. Joseph:

Conference is over, the Saints left us in good spirits, and a good impression on the people; good will be the result.

The Saints bore testimony to the judgments that were to be poured out upon the land.

On Thursday, 22d, we were visited with a terrible hurricane. It passed one and one half miles north of Jacksonville, traveling in a north-easterly course, blowed down ten houses, killed five persons, badly hurt seven, several slightly injured. Geo. Spurgeon's house was within the range. It was blown all to pieces, killing his aged father, the youngest child had one thigh broken and the other bruised. One seven years old has a leg and one arm broken and elbow mashed. One nine years old had his foot badly injured. The wife is a sister in the Church. Others suffered accordingly. When there is a correct report comes out I will send you one if I can get it. The destruction is terrible. I have not been on the ground yet. It is one and a half miles from us. I have the care

of Sister Spurgeon's boy that was crippled in the foot. Those who have been there tell me I will have to go there to know anything about it. Reporters from Girard, Osage, Mission and Parson have been on the ground taking minutes of the damage done.

E. J. STADDEN.

DAKOTA CITY,

May 27, 1873.

Br. Joseph:

After so long a time I thought I would say that all is well in this part of God's vineyard, and that the gospel is winning some good and faithful souls to the cause of truth. I have been down to the lake and immersed two good souls. The prejudice of the people is giving way and the light begins to shine. I have, as you will see by the minutes of our last Quarterly Conference, some two or three Two Days' Meetings before me, and I think from the appearance of things, good will be the result of our labors. We pay no attention to the howling of the priests, for it takes but a short time for them to kill themselves, and we are saved the trouble of wasting powder. I hope soon to report much good from here. Yours in the covenant of peace,

Z. S. MARTIN.

MACHIAS, Me.,

May 26, 1873.

Br. Joseph:

With pleasure I pen you a few lines to let you know the work is still onward. In the East I have been trying to do all I can for the cause. I left my home in January, and have been preaching ever since. I left my home at the above stated time, went to Addison, visited the Saints there, and then went to Indian River, held a number of meetings there, and baptized some; also went on to Head Harbor, preached there a few times, and baptized three. Then went to Jenesport and attended Conference of April 6th; and then I took the steamer Lewiston and went to Rockland, where I delivered twenty-six lectures, held three or four prayer-meet-

ings, baptized ten, and organized a Branch of ten members.

Left Rockland May 15th, for Little Deer Isle, to attend Conference. Called on my way at Bear Isle and held one meeting.

The Saints felt well satisfied of the cause they had enlisted in, and desire to live faithful. The Conference at Little Deer Isle was very interesting. Left Little Deer Isle on Monday after Conference, went to Brooksville and held two meetings there. On Saturday, started for home; arrived on Sunday morning, attended meeting in the afternoon, and truly I was glad to find the Saints so lively in the cause. It truly makes my heart rejoice to see the children of God pressing on toward the prize which is for every Saint who lives faithful.

Since January I have delivered about fifty lectures, and baptized twenty-eight persons. The Saints are thankful in heart to know that Br. Thomas W. Smith is coming this way. O how I would have liked to have been at the General Conference. You must have had a good time. No more at present from yours ever,

JOHN C. FOSS.

COLDWATER, Mich.,

June 6, 1873.

Br. Joseph:

Br. Chute started for Boston this morning, via Detroit, Suspension Bridge, and Albany. I expect to leave at 3:07 tomorrow morning for Pittsburg, and will reach there, if nothing happens, at 8 P.M.

The Conference here was very interesting, harmonious and successful. Br. E. C. Briggs preached on Saturday night, and T. W. Smith on Sunday morning. Eight were baptized by W. H. Kelley. Confirmation at 3 P.M., and preaching by W. H. Kelley. Preaching at 8 P.M. by T. W. Smith, and on Monday night by Duncan Campbell and G. T. Chute. Congregations large, attentive, and apparently interested.

If you please you may say in the *Herald* that I expect to be in Philadelphia on Sunday, June 15th; Providence, R. I.,

June 22nd; Fall River, Mass., June 29th, and Boston first Sunday in July, and be at Conference at Brooksville, Maine, second Saturday and Sunday in July.

Brn. E. C. Briggs, W. H. Kelley and D. Campbell fill an appointment at York Center, next Saturday and Sunday; expect a large congregation.

I remain, as ever, your brother in Christ,
THOS. W. SMITH.

SACRAMENTO, Cal.,

May 25, 1873.

Dear Br. Joseph:

Our April Conference was largely attended, by both Saints and outsiders, and lasted four days. The Saints were greatly blessed and strengthened, and realized, I trust, the efficacy of prayer and fasting; for while they met on the last day of Conference and lifted their hearts in prayer to God, if there was not a sound from heaven as of a rushing mighty wind, as on the day of Pentecost, yet we could say, the whole house where we were sitting was filled with the Holy Spirit; producing the gifts of healing, prophecy, tongues and interpretations, while every heart was filled with joy and gladness, and every eye was moistened with love and affection to God in the fulfillment of his promises, "These signs shall follow them that believe." To God be all the glory. I have not language to express the happy season enjoyed by the Saints, suffice it to say that old Saints, who have been thirty years engaged in the good work, say that they never attended a meeting where the power of God was more visibly manifested.

Six were baptized during Conference, and quite a number more are about ready. Br. Glaud Rodger and I have been on a Mission about a hundred miles north of here since Conference, and have been well received wherever we have been; we have had larger congregations, (so the people say), than any other denomination that ever preached there, and better attention. We spent about three weeks with them, baptized three, and returned to this place

to fill other appointments, trusting that the seed that is sown in weakness may ere long spring up and bear precious fruit. There are more calls for preaching than can possibly be filled by the small force of Elders now in the field, for though there are many Elders here, yet but few have got on their armor ready for the fight. I was glad to learn that Br. A. H. Smith was continued in the Pacific Slope Mission; the Saints, everywhere I go, are enquiring after him, and want to see him; I hope their desires may be realized at no distant day. I expect Br. G. Rodgers will travel with me the present season. I find him to be a man calculated to do good wherever his lot is cast. He wishes to be remembered in love to you and all the Saints.

The Saints as a general thing are doing well in California. Additions are being made to the Church in various places.

I am happy to say that Br. C. W. Wandal is in the field with his armor on, and in a letter I just received he says, "I have put on the gospel armor of the ministry, and I hope to never put it off again in this life." May God help him and bless him is my prayer. I remain as ever your brother in the gospel,
HERVEY GREEN.

ADRIAN, Hancock Co., Ill.,
June 2nd, 1873.

Br. Joseph:

It seems that I am not to get far from home at present, as my labors have been since Conference, confined to Hancock County.

As my ability is small, it would doubtless be unwise to spread it over a large district of country, in a short time—it would be like the rays of the sun in time of winter, when they strike us so obliquely and each ray covers such a large space that its warmth is hardly felt.

The good Lord has blest, and is blessing my labors, and we begin to reap the fruits of former labor done by us (my brother Daniel and I) and others.

Sunday, April 20, I preached twice in the Bear Creek neighborhood, and was

blest of the Lord. Saturday, April 26, and Sunday 27, I preached in the church at Webster three times, and hope that some of the prejudice existing there will give way.

This place was formerly known by the names of "Ramus" and "Macedonia." Saturday, May 3rd, spoke in the Cottage School-house to a fair sized congregation, also on Sunday at eleven o'clock. In the afternoon, we met at the creek to baptize brothers Don, and Frederick Salisbury, and was almost frightened at first sight, of the vast concourse of people that lined the woods on both sides (not the river Jordan) of the creek. I was alone, but not forsaken for the great God stood by me in the time of need. At night, I took new courage when I saw my brother Daniel; he preached to a crowded house, and thus afforded me rest.

From here I went by rail to Bear Creek, and on the following Saturday evening, preached to a small congregation. Short nights mud and rain prevented them from coming.

Here again I received help from Daniel, who preached on Sunday forenoon to a goodly numbers of attentive listeners. In the afternoon it was again my privilege to address a crowded house, after which we repaired to the creek, and I rejoiced while leading three precious souls into the waters of baptism. Uncle Mark Phelps, his wife and daughter-in-law are the persons who will be faithful members in the Church of Christ.

From Bear Creek, I returned by rail to LaCrosse, walked to brother Solomon Salisbury's house where I remained throughout the week.

On Saturday three more were baptized, thanks be to God. We had a pleasant time, the spirit bearing record while we were at the water.

Saturday night, and Sunday at ten o'clock A. M. I preached in the Oak Grove School-house.

Sunday afternoon, brother Salisbury, myself and others rode in his wagon to his

mothers, in Fountain Green township, where we remained till meeting time, at the Eagle Schoolhouse, where an appointment had already been made. I spoke upon the first three principles of the gospel, and although I labored hard, the preaching seemed to please the "Disciples."

On Monday night, the Holy Ghost, laying on of hands, and the gifts of the gospel was the subject. I never addressed a more attentive congregation. The "Disciples" seemed to be in a study. No nudging or smiling this time.

Tuesday night I preached to them again, and the people listened with the best attention.

From Fountain Green I returned to Pilot Grove, and on Saturday evening, May 24, I preached again in the "Cottage."

Sunday morning nine o'clock baptized five persons into the Kingdom of God. Joyful time indeed. I preached at eleven, had confirmation meeting at three o'clock and preached again at night; a busy day for me.

Sunday, June 1, found Daniel and I at Bear Creek again. At eleven A. M. Daniel spoke with good liberty, and good effect. In the afternoon he baptized two, and all present seemed to rejoice.

After baptism we met at brother Mark Phelps', attended to confirmation and organized a branch to be known as the Elvaston branch, brother Isaac Pierce (Priest) President and Clerk.

There is a great call for preaching in almost every place where I have been, and it sometime causes me to feel sad, when I think of being here almost alone. My labor is hardly a drop in the bucket, even in this county. Without doubt, God is able to do his work, but it is, as yet, a great mystery to me how the needed amount of preaching is to be done. O Lord, send forth laborers into thy vineyard, and touch the hearts of those Elders who are seeking to excuse themselves, with a greater love for thy work, is the prayer of thine unworthy servant,

JOSEPH R. LAMBERT.

PHILADELPHIA, Pa.,

May 27, 1873.

Br. Joseph Smith:

I wish to inform you that I have been up to Bethlehem several times, and I have baptized seven and looked the matter over and thought it would be wise to organize a Branch. So I have organized a Branch of seven members with the prospect of more.

It is so far from Philadelphia and I thought it would be better; so it will be called South Bethlehem Branch. I have left Bro. Lewis D. Morgan in charge of them there. There are some good Saints there I know. And my prayer is that God will bless them. Respectfully yours,

JOHN STONE.

FARMINGTON, Graves Co., Ky.,

May 31st, 1873.

Br. Joseph:

I have been attending a very interesting discussion between the Rev. Dr. Ditzler, of the M. E. Church South, and Dr. Burges of the Reformer or Disciple Church, of Chicago. They were both gentlemen of culture and distinguished debaters. The debate lasted nine days and a half, and was well attended. The subject of baptism, its design, its mode, and its subjects, was the principle parts discussed. There was a great display of Bible literature, and many appeals to the dead languages, or to the oldest copies of the Bible.

When I saw how the ancient versions could be twisted and turned, and be made to prove almost anything, I felt to praise the name of God that He has spoken in these last last days in our own tongues, wherein we were born, that we are not necessitated to pore over Greek Lexicons and Assyric versions of the Scriptures to find out what God requires of us. Until our minds are lost in the tangled labyrinth of doubt and confusion, and we sink back in despair.

God be praised for the simplicity of the gospel of his Son. I seem to realize in it a fulfillment of the prophecy,—"Then will I

turn unto my people a pure language, that they may all call upon the name of the Lord with one consent. From beyond the rivers of Ethiopia will my supplicants bring mine offering." Zeph. 3: 9, 10.

We are certainly a favored people that we have the word of the Lord in its simplicity, without having to depend upon man's wisdom for either the word or the interpretation thereof.

My health is not very good. I desire the prayers of the Saints, that I may be enabled both mentally and physically, to magnify my calling to the glory of God and to the good of my fellow man.

I have some little prejudice to contend with, mostly from those who are ignorant of our cause; but I trust that they may yet know our true position and the object of our mission. That they with us may enjoy the blessings that God has promised to his children. Love to all in the office; Yours in Christ,

J. C. CLAPP.

JOPLIN, Mo.,
June 8th, 1873.

Br. Joseph:

I drop a line to say that I am still preparing to go to the field of labor assigned me at the Annual Conference.

I speak here to-day, at two o'clock and again at eight o'clock, which will close my labors in this district for the present. Last Sunday I preached twice in the Christian Church at Newtonia, Missouri; also on Monday night. I found the Saints alive there, and the prospects good for additions to our number.

I will be in St. Louis next Sunday if the Lord is willing. B. V. SPRINGER.

LEAVENWORTH, Kansas,

June 9, 1873.

Br. Joseph:

The Lord is blessing my labors, and making unto himself a name in this place. Yesterday I baptized four more in the mighty Missouri, one an old lady sixty-eight years old, a cripple. In the afternoon I organized the Leavenworth Branch.

By resolution, ordained George Chapman an Elder, he was chosen as the President; David L. Evans as the Priest; Samuel Sully, Clerk. The Branch numbers nine members, and some more are to be baptized to-night. I do hope that some one will come and visit these new branches. Lee Summitt, Independence, and Leavenworth. They need good instruction. I have heard from London to-day, and expect to have to go at an early day. I go to-morrow to Atchison, and from there to St. Joseph. Your brother in Christ,

E. C. BRAND.

Harris Co., Texas,

May 30th, 1873.

Br. Joseph Smith:

I am much pleased with the action of the Conference, and hope Brothers Bays and Middleton will give us a call. Any of the Saints coming this way are invited to call and see me. I believe that good may be done from the fact that many have confessed to me that they believe Joseph Smith was a true prophet. The Americans in this settlement are Baptists and Campbellites, and the Germans Lutherans and Methodists, and I must say that they are good people.

My residence is twenty-seven miles north-west from the City of Houston, and near the crossing of Willow Creek, on the road leading from Houston to Montgomery, Texas. Respectfully yours,

M. McBAKER.

NEW TRENTON, IND.,

June 11, 1873.

Editor Herald and Hope:

You will find enclosed one dollar and eighty cents, for which you will please send fifteen copies of ZION'S HOPE for three months. I took some of the HOPEs to our Sunday School to see how the people would like them; and as far as I have heard they like them very well. The superintendent said the Treasurer should send for such Sunday School papers as she thought proper. The HOPE of course being my choice, I sent for it. The su-

perintendent is a Methodist, but said he thought the HOPE was a very good paper. There are several here who believe in the Church, but there are no members, there being no Elder here; but I hope there will one come this summer, as I see in the report of last Conference that there was several sent to this State. I think they could start a branch here if some of the Elders would come.

Excuse this my first letter to an Editor. May God's blessing rest upon you and all those laboring in Christ's Church, is the prayer of one who believes in the Church of Christ, but never heard an Elder preach.

EMMA A. CHAPPELON.

WASATCH, Utah, June 6, 1873.

Br. Joseph:

I have received the note from the *Herald* office; but excuse me for not having done my duty in time, circumstances have hindered me. My wife has had poor health nearly two years. She wishes very much that an Elder would pass here again, as we have read in the *Herald* that Bro. Alexander is appointed for the Pacific and Utah mission, we would rejoice to see him if we could.

My wife would like to be baptized. I was baptized in 1863 by Elder E. C. Briggs in Salt Lake City. We moved away from there soon after, and so we have lived in Stations ever since and have had no communications with the Saints; but by reading the *Herald*.

God bless you Brother Joseph with all those who help to prosper Zion. Pray for your weak, isolated brother and sister. Yours in the true love of Jesus the Christ,

HENRY AND LOUISE SCHMIDT.

LOVE.—Jesus said, "If a man love me, he will keep my words." Then it seems that the more we can learn of the goodness, mercy and compassion of God, the more we can love him. When our love to him is strong then we will delight in his law, to keep it, to meditate therein day and night. The Father and Son are one, we are commanded to be one as they are one.

Conferences.

Nodaway District.

The above Conference was held at the Freedom school-house, May 17th, 1873. Br. Wm. Powell, President; Christian Anderson, Clerk.

Reports of Branches.—Platte Branch 32 members, 7 Elders, 1 Deacon, 2 excommunicated.

Allenville Branch: lay members 26, 2 Elders, 2 Priests, 2 Teachers, 1 child blessed.

Guilford Branch not reported.

The Allenville Branch recommended Br. Craig to be ordained an Elder; this was accepted of Conference, and he was ordained by Elders Andrew Himes and William Powell.

The Elders gave the special condition of the District.

The following Elders were appointed to labor as their circumstances would permit: Christian Anderson, Ole Madison, William Powell, Andrew Himes, Cori Moore, C. Christianson, James Thomas and Andrew Jacobsen.

Christian Anderson reported having preached at Guilford and Liberty school-house.

The remaining time of the Conference was spent in preaching the word.

Conference resolved that we sustain the spiritual authorities of the Church in righteousness.

Adjourned to meet at Sweet Home, third Saturday in August, 1873.

Pottawattomic District.

The Pottawattomic District Conference was held at Crescent City, May 31st and June 1st, 1873. James Caffall, President and Clerk.

Minutes of previous Conference read and approved.

Reports of Branches.—Council Bluffs, 110 members; North Pigeon, 26; Crescent City, 56; Boomer, 19. Eight Mile Grove, Wheeler's Grove, and Union Branches not reported.

The above reported Branches and the Eight Mile Grove was also reported spiritually by their Presidents and Delegates.

Reports of Elders.—Olson C. McIntosh, John Gallup, and A. J. Weeks, reported. The President reported that he had not traveled as much as he had intended; because that his family had not been suffi-

ciently sustained. He therefore had to labor at home part of the time.

Resolved that James Caffall be sustained as President of the District for the next three months.

That John Gallup's mission be continued.

That A. G. Weeks be continued in his mission.

That all Elders and Priests not employed as Branch officers, preach wherever they can find an opening.

That the President appoint a committee to make arrangements for the Fall Conference.

The President appointed the Presidents of the respective Branches as the committee.

Resolved that the Elders in this District be requested to present their licenses at the next Conference, and if unable to attend, report whether they have them or not.

That we sustain the authorities of the Church in righteousness.

That we adjourn to meet at Council Bluffs on the last Saturday in August, 1873, at 10 A.M.

Western Maine District.

The Western Maine District Conference convened at Little Deer Isle, Maine, May 17th and 18th, 1873. J. C. Foss, President, *pro tem*.

Officials present: 6 Elders, 3 Priests, and 1 Deacon.

Branch Reports.—Green's Landing: 32 members, officers included, 2 Elders and 2 Priests.

Bear Isle: 9 members, 3 Elders, 1 Priest, 1 teacher, 1 deacon, total 15, 1 died since last reported.

Rockland: 8 members, 1 Priest, 1 Teacher, total 10. This Branch was organized on the 13th of May, 1873, by J. C. Foss.

Brooksville: 21 members, 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon.

Deer Isle, not reported.

Minutes of the last Conference read and approved.

On motion of M. R. Cousins, the Clerk of the District was chosen to purchase a new Record Book.

Sunday Session.—Preaching in the forenoon, afternoon and evening, after which the sacrament was administered.

Motioned that we adjourn to meet the second Saturday in July, 1873, with the Brooksville Branch, at Buck's Harbor.

Miscellaneous.

Meeting of Publishing Board.

Minutes of a regular meeting of the Board of Publication of the Church of Jesus Christ of Latter Day Saints, held at the *Herald* Office, Plano, Illinois, June 3d, 1873.

Opened at 10 A.M. with prayer by the President.

All the members were present.

Minutes of last session read and approved.

The financial report was called for and read as follows:

Financial Report of the Publishing House of the Church of Jesus Christ of Latter Day Saints, from February 17th, 1873, to May 16th, 1873, to the Board of Publication in session assembled June 3d, 1873.

Cash on hand Feb. 15, 1873.....	\$ 69.86
Received for Tithing.....	45.60
“ “ Mission Fund.....	27.55
“ “ Utah Chapel Fund.....	2.00
“ “ Welsh Periodical.....	2.50
“ “ Welsh Mission.....	2.50
“ “ European Co-operative Association.....	1.50
“ Donation to Press Fund.....	45.11
“ “ To Hope Roll of Honor.....	3.25
“ For Job Work.....	31.70
“ From subscription for <i>Herald</i> , and Books, &c.....	1,782.14
“ From sale of postage stamps.....	2.25
A. B. Johns sent us, without advices.....	15.50
Borrowed on our note at ten per cent. interest, payable in two years from April 1st, 1873, in favor of the Misses Hart of San Francisco, Cal.....	3,000.00
Cash on hand for which we cannot account.....	36.65
Total.....	5,076.41

EXPENDITURES.

Paid wages to all engaged in the Office.....	\$1,189.71
“ Oglesby, Barnitz & Co., on account.....	200.00
“ Marder, Luse & Co., on account.....	25.00
“ Cox & Henderson, on account.....	229.65
“ W. H. Curwin on his deposit.....	87.80
“ N. Kennedy on account.....	50.00
“ W. G. Holmes for Books.....	11.00
“ R. Huntley, balance due on our note.....	7.80
“ Interest on note, favor of R. Huntley.....	67.78
“ For postage stamps.....	71.10
“ Last Year's rent to Nov. 1, 1872.....	345.00
Loaned Sandwich Manufacturing Co., for six months, from April 1, 1873, on their note at ten per cent.....	500.00
Deposited in Sandwich Bank.....	2,155.00
Paid on I. L. Roger's account, { Mrs. Briggs..... 15.00 J. W. Briggs..... .70 Three P. O. O..... 5.00	
Loaned Wm. Arnold.....	7.45
Paid H. A. Stebbins for Books.....	.75
“ For Book for Church Library.....	16.50
“ “ Stove and pipes.....	2.78
“ Expressage on Books of Mormon and charged to R. Huntley.....	2.78
“ Expressage on Chromes sent to Miss Ballantyne, and charged to Hope Premiums.....	1.25

Expenditures, including express and freight	33.30
charges, drayage, &c.....	51.81
Cash on hand May 16, 1873.....	
Total.....	5,076.41

On motion, the financial report was accepted and ordered placed on record.

Resolved that the *Herald* and *Hope* sent to Europe, be continued as before; and that the bills therefor be presented to the Semi-Annual Conference for payment.

Resolved that the Business Manager and Editor, Superintendent and Secretary be continued in their respective offices for the next year.

Resolved that we adjourn to one o'clock P.M.

Benediction by Br. Joseph Smith.

Afternoon Session.—Met pursuant to adjournment. Opened with prayer by Br. Joseph Smith.

The following was offered:

Resolved that at the close of the present volume of the *Herald*, there be taken measures to publish the *Herald* weekly, in quarto form, and that a part of its columns be open to advertisements and general news; and the price be not increased.

Moved and carried that the last resolution be laid over to the next meeting of the Board, and that it be made a special subject of that meeting; and that the Business Manager and Superintendent canvass the matter in the mean time.

Resolved that the *Zion's Hope* be continued another year.

Resolved that the *Zion's Hope* be exempt from the rule giving three months' credit; and that individual subscriptions for less than six months will not be received.

Resolved that when we adjourn, we do so to meet Tuesday, August 26th, 1873.

Resolved that for the purpose of testing the question of "good binding," the President and Treasurer be authorized to secure the binding of three hundred Saints' Harp in two styles of binding, two-thirds in common and one third in good, to replace the edition now closing out.

Resolved that so much of the minutes of this session as are of public interest be published in the *Herald*, and also so much as relates to the *Zion's Hope*, be published in that paper.

Resolved that the Treasurer and Editor be hereby appointed a committee to audit the Secretary's books, and report to the next session of the Board.

Resolved that we do now adjourn.

Benediction by the President.

E. BANTA, *President*.

R. WARNOCK, *Sec'y*.

Plano, Ill., June 3, 1873.

Notices.

Notice is hereby given that the Galland's Grove District Conference will convene at Deloit, Crawford County, Iowa, on the last Saturday in June, at 10 o'clock A. M. A full attendance is requested. By order of

THOS. DOBSON,
District President.

Any Elder passing through Grimes County, Texas, will please call at Courtney, and enquire for J. W. Coe and wife; and go and see them. Whoever does so will be welcome received and kindly treated. They seem to be anxious to hear the gospel; they are my father and mother.

MRS. W. W. SQUIRES.

There will be a Two Days' Meeting held in the Boone County Branch, near Capron, Illinois, on the 5th and 6th of July, 1873. All who can come are urgently invited to do so, as a good time is anticipated.

By order of A. B. ALDERMAN,
Pres. of Boone Co. Branch.

Wanted to know the whereabouts of a young man, an adopted son. He went in the year 1851 from Ohio to California, was sometimes called Seymour Keep, and sometimes Seymour Bissel, his adopted name. Any of the readers of the *Herald* knowing him, will do his friends a favor by writing to Horace Church, Hilliards, Allegan Co., Michigan.

The address of T. W. Smith will be 191 Hampden street, Boston Highlands, Mass., care of E. N. Webster, till further notice.

Br. T. W. Smith expects to be at Brooksville, Maine, on the second Saturday and Sunday in July, 1873; at Green's Landing, on the third Sunday; and at Jonesport, on the fourth Sunday; and at Little Kennebec, on the first Sunday in August, 1873. Also to be in Boston, Mass., on the first Sunday in July, 1873.

MARRIED.

At the house of the bride's father, June 7, 1873, Sister ELIZA WADE to Mr. WM. VOYCE, by Elder John Sutton.

Like the meeting of the waters
In the vale of pleasant streams,
In that fair and sunny Eden
That we sometimes see in dreams;
Like two threads of shining silver
Woven in a perfect cord;
These two lives, which hence forever
Are as one in Christ the Lord.

At the residence of the bride, Hannah Baugh, Cheltenham, Mo., December 29th,

1872, by Elder William Gettens, Mr. Joseph Knowles and Mrs. HANNAH BAUGH, all of Dry Hill, Missouri.

DIED.

Near Milton, Florida, May 30th, 1873, of sun-stroke, M. B. ELLIS, former President of Mount Branch, in the eighty-third year of his age.

He preached his last sermon at the Eureka school-house, Saturday night, and died the next Friday, at the house of Dr. Cooper.

At Brookfield, Trumbull Co., Ohio, April 13th, 1874, Sister CATHARINE JONES, aged 45 years and 3 months.

Was born in Breconshire, Wales. Her sufferings were great in this world, but she bore them all with patience. She was a faithful wife and a kind mother. Her disease was consumption.

At Newtonia, Missouri, March 5, 1873, ELIZA MINNIE, youngest daughter of Lyman L. and Eliza WIGHT, aged 3 months and 13 days.

At Joplin, Missouri, May 21, 1873, MARGARET A., wife of Elder S. S. BLACK, aged 25 years, 11 months and 21 days.

"Blessed are the dead that die in the Lord."

Funeral services in both cases by B. V. Springer.

Selections.

Latter Day Saints' Meeting.

The following we believe is correct, with the exception of that in regard to the spirits of the dead, which we believe, if righteous, rest in Paradise, until Christ comes, when they return with him, and are clothed again with immortal bodies to reign with him on the earth. It was so stated in the sermon. We thank this reporter for his justice.

Editors Yorkville News:

Your correspondent having been present at the Latter Day Saints' meeting, at the Greenfield school-house, on Sunday, June 1, 1873, took a few notes which he herewith submits for publication. The meeting opened in the usual manner, with Elder David H. Smith in the pulpit. He is a son of the celebrated prophet, Joseph Smith; is about thirty years of age, medium height and well built. He waved the custom of taking a text and opened at once on the subject, "Religion." At first he spoke deliberately and persuasively, growing more easy and rapid as he advanced.

He remarked that we should not meet

to worship God and then go home and feel that we have abused others instead of worshipping. He then reviewed the motives actuating them to set themselves apart, and claimed that they followed what they considered the best and right belief and mode of worship; that their motive—their only one—is to do good and worship God; that by living this life here rightly, they expect to reach a reward hereafter. They accept the Bible as their rule of life; almost all bodies of religious men accept this as the foundation, but, if others accept this, they cannot find fault with them for doing the same. They, however, interpret and construe the Bible as suits them. So do the other sects. Two classes find fault with them for their opinions. One of these rejects the Bible, and they occupy the best ground; the other claims to believe it as true, but holds that the Mormons do not interpret it aright.

"We believe in immortality and a God; a future of bliss or punishment; and in the Bible, whose innate goodness has made it the basis of all our laws. The faults of Latter Day Saints are not confined to them alone; the men of olden time had theirs and the Bible tells us of them, but does not give any evidence of those faults being approved. The evil examples of the Bible are not for our imitation, but as buoys for us to steer clear of. The Bible is demonstrated to come from a God above, is another reason why we should believe it.

"Some prophecies of the Bible are yet unfulfilled. The tendency of the people of progress of to-day is to throw down every permanent good. The tree from year to year increases, but remains in the same fixed place. The gospel remains the same, but we receive more light upon it. It is our foundation; steadfast, we repose implicit faith in it. The reason why we differ from other sects who profess to believe in religion, is that we believe the Bible. It is because we take the Bible just as it says that we are taken to be wrong; for God is the same, and why should not the signs and miracles of the days of the apostles be to-day the results of faith? We believe that baptism remits sins. So long as we are convinced by the scriptures that we are right, we cannot disrespect ourselves."

He referred to Cor: 12, Acts 9: 18, and Acts 8, as to the "Gift of the Holy Ghost."

"Except we have the Spirit of God we can do nothing; we believe it is requisite. Other churches teach this. We are willing to forego the opinion and approval of man, if we have the approval of God. The lay-

ing on of hands was of efficacy then—why not now? The dead, instead of going to God, shall remain in this earth, and Christ shall come to this earth. The angels said he would return and reign here with his Saints, and we expect to reign a thousand years with him.”

Education in Ireland.

The Commissioners of National Education in Ireland have just issued their report, and if the national school system in Ireland can be estimated merely by the number of children on the rolls, according to the method of enumeration officially adopted, then its success may be said to be great. The Commissioners consider, in the first place, the change that has been wrought in the interest felt by the Irish in educational matters between the years 1871 and 1861. In 1861 the population of Ireland, we are told was found to be 5,799,000, and the children on the national school rolls 803,364; in 1871 the population had declined being then only 5,403,000; but the enrolled children had increased as much as 25 per cent.; they were enumerated as 1,021,700; in 1861 14 per cent., or nearly one in seven of the population, was on the school roll; in 1872 the ratio has risen to 18 per cent., or nearly to one in five in the population. The Commissioners thus strongly mark the progress made. But the average number of children under daily instruction and the number of children on the rolls are two and entirely different things. The average attendance in 1871, we are informed, was 363,850, or little more than one-third the children enrolled. The Commissioners, admit however, that their system of enrollment has a tendency to exaggerate the score somewhat.

Taking the four provinces of Ireland, we find that in Munster the average daily attendance are 40 per cent. on the enrollments; in Connaught they only amount to 31 per cent.; the average in Ulster and Leinster being between the two. Considerable care is taken by the Commissioners to show the religious persuasion of both scholars and teachers. Roman Catholic pupils are more than four-fold those of all other denominations put together, and even in Ulster, the province in which protestantism holds the greatest sway in Ireland, the Roman Catholic pupils outnumber all the scholars of other denominations. The question of a national system of elementary education has been so far successfully grappled with that we find

that no less than 2,948, out of 6,914, or considerably more than one half the schools, are mixed schools, where Protestant and Roman Catholic children mingle. The majority of these so-called “mixed” schools are under Roman Catholic teachers; more than one fourth of them are under Protestant teachers exclusively.

It is a noticeable fact that, using round numbers, 27,000 Protestant children are under Roman Catholic teachers, and 23,000 Roman Catholic children are under Protestant teachers; and that in the schools where the teachers belong to the two denominations the number of children is not very unequally divided, the majority being Protestant. Mixed schools show the largest percentage in Protestant Ulster; the smallest in Munster; in the latter province the proportion not being one half what it is in the former. In what numbers the Protestant and the Roman Catholic children frequent the different mixed schools is exhibited by the following synopsis: (a.) Roman Catholic teachers exclusively, instructing 26,863 Protestant and 361,347 Roman Catholic pupils. (b.) Protestant teachers exclusively instructing 126,785 Protestant and 28,285 Roman Catholic pupils. (c.) Protestant and Roman Catholic teachers conjointly instructing 15,397 Protestant and 12,191 Roman Catholic pupils.

Theory of Auroras.

The Polar light which is frequently seen near the horizon, bearing some resemblance to the morning twilight whence it has received the name of aurora. In the northern hemisphere it is usually termed, “aurora borealis,” because it is chiefly seen in the north. A similar phenomenon is also seen in the southern hemisphere, where it is called, “Aurora Australia.” each of them may, with greater propriety, be called “Aurora Polaris,” or *Polar Light*. They exhibit an endless variety of appearances. In the United States an aurora is uniformly preceded by a hazy or slaty appearance of the sky, particularly in the neighborhood of the Northern horizon. When the auroral display commences, this hazy portion of the sky assumes the form of a dark bank or segment of a circle in the north, rising ordinarily the height of from ten to five degrees. This dark segment is not a cloud for the stars are seen through it, as though a smoky atmosphere with little diminution of brilliancy. This dark bank is simply a dense haze, and it appears darker from the contrast with

a luminous arc, which rests upon it. In high northern latitudes, when the auroras covers the entire heavens, the whole sky seems filled with a dense haze; and in still higher latitudes, where the aurora is sometimes seen in the south, this dark segment is observed resting on the southern horizon and bordered by the auroral light.

Auroras are sometimes observed simultaneously over large portions of the globe. The aurora of August 28, 1859, was seen throughout more than 140 degrees of longitude, from Eastern Europe to California; and from Jamaica on the south to an unknown distance in British America on the north. The aurora of September 2, 1859, was seen at the Sandwich Islands; it was seen throughout the whole of North America and Europe: and the disturbance of the magnetic needle indicated its presence throughout all Northern Asia, although the sky was overcast, so that at many places it could not be seen. An aurora was seen at the same time in South America and New Holland. The auroras of September 25, 1841, and November 17, 1848, were almost equally extensive.

The height of a large number of auroras has been computed, and the average result for the upper limit of the streamers is 450 miles. From a multitude of observations, it is concluded that the aurora seldom appears at an elevation less than 45 miles above the earth's surface, and that it frequently extends upward to an elevation of 500 miles. Auroral arches having a well-defined border are generally less than 100 miles in height.

Auroras are very unequally distributed over the earth's surface. They occur most frequently in the higher latitudes, and are almost unknown within the tropics. At Havana in latitude 23 degrees, but six auroras have been recorded within a hundred years, and south Havana auroras are still more unfrequent. As we travel northward from Cuba, auroras increase in frequency and brilliancy; they rise higher in the heavens, and often ascend to the zenith. Near the parallel of 40 degrees we find on an average only ten auroras annually. Near the parallel of 42 degrees the average number is twenty annually; near 45 degrees the number is forty; and near the parallel of 50 degrees it amounts to eighty annually. Between this point and the parallel of 62 degrees, auroras, during the winter, are seen almost every night. They appear high in the heavens, and as often to the south as to the north. In regions further north they are seldom seen except in the south, and from this

point they diminish in frequency and brilliancy as we advance towards the pole. Beyond latitude 62 degrees the average number of auroras is reduced to forty annually. Beyond latitude 67 degrees it is reduced to twenty; and near latitude 78 degrees it is reduced to ten annually.

Aurora exhibits take place in the upper regions of the atmosphere, since they partake of the earth's rotation. All the celestial bodies have an apparent motion from east to west, arising from the rotation of the earth; but bodies belonging to the earth, including the atmosphere and the clouds which float in it, partake of the earth's rotation, so that their relative position is not affected by it. The same is true of auroral exhibitions. Whenever an auroral corona is formed, it maintains sensibly the same positions in the heavens during the whole period of its continuance, although the stars meanwhile revolve at the rate of 15 degrees per hour.

The grosser part of the earth's atmosphere is limited to a moderate distance from the earth. At the height of a little over four miles, the density of the air is only one half what it is at the earth's surface. At the height of 50 miles the atmosphere is well-nigh inappreciable in its effect upon the twilight.

The phenomena of lunar eclipses indicate an appreciable atmosphere at the height of 66 miles. The phenomena of shooting stars indicate an atmosphere at the height of 200 or 300 miles, while the aurora indicates that the atmosphere does not entirely cease at the height of 500 miles. Auroral exhibitions take place, therefore, in an atmosphere of extreme rarity; so rare that if, in experiments with an air pump, we could exhaust the air as completely, we should say that we had obtained a perfect vacuum.

The auroral beams are simply spaces which are illumined by the flow of electricity through the upper regions of the atmosphere. During the auroras of 1859 these beams were nearly 500 miles in length, and their lower extremities were elevated about 45 miles above the earth's surface. Their tops inclined towards the South, about 17 degrees in the neighborhood of New York, this being the position which the dipping needle there assumes. —*Professor Loomis, in Harper's Magazine.*

WHEN wisdom reigns in the head and love in the heart, the man is ever ready to do good; order and peace reign around, and sin and sorrow are almost unknown.

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[For the Herald.]
**GOD'S PROMISE TO THE
 FAITHFUL.**

By the prophets of old,
 In the Scriptures we're told,
 How God in his mercy did show,
 His heavenly plan
 Of redemption to man,
 Before he their cities o'erthrew.

When the Lord did descend
 Unto Abram, his friend;
 To his tent in the heat of the day;
 He washed his feet,
 Gave him something to eat,
 Then the Lord did his blessings display.

Unto Abram, 'tis said,
 That a promise was made;
 That to nations unborn should extend;
 That if faithful he'd prove
 To the God that he loved,
 That his increase should never have end.

From the faithful in heart,
 He will never depart;
 Though thousands of ages are gone;
 Still his promise is new
 While the path they pursue, [one
 Which redeems them and makes them all

Then cheer up, ye saints,
 Don't give up to complaints;
 Come what will, 'tis all right, never fear,
 We'll go home in our turn,
 While the wicked will burn;—
 The faithful should never despair.

By SR. ADAMS.

**A Few Quotations Commonly Supposed
 to be From the Bible.**

There are many familiar phrases in constant use which the majority of people suppose have their origin in the Bible, and use them in that connection. The *New York Observer* corrects this error in the following manner. But, as the phrases are very fine we still love to use them. To prevent misquotations from the Scripture, we give them thus:

"God tempers the wind to the shorn lamb."—From Sterne's *Sentimental Journey* to Italy. Compare Isaiah xxvi, 6.

"In the midst of life we are in death."—From the Burial Service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received."—From the English Catechism.

"Not to be wise above what is written."—Not in Scripture.

The merciful man is merciful to his

beast." The scriptural form is: "A righteous man regardeth the life of his beast."—Prov. xii, 10.

"A nation shall be born in a day." In Isaiah it reads:—"Shall a nation be borne at once?"

"As iron sharpeneth iron, so doth a man the countenance of a friend." "Iron sharpeneth; so a man sharpeneth the countenance of his friend."—Prov. xxvii, 17.

"That he who runs may read." "That he may run that readeth."—Heb. ii, 2.

"Owe no man anything but love." "Owe no man anything but to love one another."—Romans xii, 8.

"Prone to sin as the sparks to fly upward." "Borne to trouble as the sparks fly upward."—Romans v, 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but merely a helpmeet for him; nor was Absalom's long hair the instrument of his destruction; his head and not hair upon it, having been caught in the boughs of the tree—II Sam'l. xxviii, 9. A London wig-maker once had a sign upon which was painted Absalom suspended from the branches of the oak by his hair, and underneath the following couplet:

"If Absalom hadn't worn his own hair,
 He'd ne'er been found a hanging there."

Words of Wisdom.

EDUCATION.—Every boy should have his head, his heart, and his hands educated. Let this truth never be forgotten. By the proper education of the head he will be taught what is good and what is foolish, what is right and what is wrong. By the proper education of the heart he will be taught to love what is good, wise and right, and to hate what is evil, foolish and wrong. And by the proper education of the hand he will be enabled to supply his wants, to add to his comfort, and to assist those around him. The highest objects of a good education are to love and serve mankind.

"Good understanding gaineth favor." The best understanding we can gain is to "search the scriptures" prayerfully, and thereby learn well the character and attributes of him who has promised the gift of salvation to all those who obey his gospel and endure to the end. For we by gaining such understanding learn most to trust in God, how to ask for what we need, and love to do his commands; hence we gain favor from him, and are enabled to climb to him "on rounds of love to our fellow-man." Saints of God let us strive

to so love him, that we may be able to serve him with all our might, mind and strength, to finally gain the greatest gift of all, even salvation.

On Sleeping.

There are thousands of busy people who die every year for the want of sleep. It may be that too much sleep injures some; but in an excitable people, with our intense business habits, there is far more mischief from want of sleep than from too much of it. Sleeplessness becomes a disease. It is the precursor of insanity. When it does not reach to that sad result, it is still full of peril, as well as of suffering. Thousands of men have been indebted for bad bargains, for lack of courage, for ineffectiveness, to loss of sleep.

It is curious that all the popular poetical representations of sleeping or waking are the reverse of the truth. We speak of sleep as the image of death, and of our waking hours as the image of life. But all activity is the result of some form of decomposition in the body. Every thought, still more, every emotion and volition wastes some part of the nervous substance in precisely the same manner as flame is produced by wasting the fuel. It is the death of some part of the physical substance that produces the phenomena of intelligent and voluntary life.

On the other hand, sleep is not like death; for it is the period in which the waste of the system ceases, or is reduced to its minimum. Sleep repairs the wastes which waking hours have made. It rebuilds the system. The night is the repair shop of the body. Every part of the system is silently overhauled, and all the organs, tissues, and substances are replenished. Waking consumes, sleep replaces; waking exhausts, sleep repairs; waking is death, sleep is life.

The man who sleeps little, repairs little; if he sleeps poorly, he repairs poorly. If he uses up in the day less than he accumulates in the night, he will gain in health and vigor. If he uses up all that he gains at night, he will just hold his own. If more by day than he gathers by night, he will loose. And if this last process be long continued, he must succumb. A man who would be a good worker must see to it that he is a good sleeper. Human life is like a mill; sometimes the stream is so copious that one needs care but little about his supply. Now, often, the stream that turns the mill needs to be economized. A dam is built to hold a large supply. The mill runs the pond pretty low through the day, but by shutting down the gate, the night refills the pond, and the wheels go merrily around again the next day. Once in awhile, when spring rains are copious and freshets overflow, the mill may run night and day; but this is rare. Ordinarily the mill should run by day and the pond fill up by night.

A man has as much force in him as he has provided for by sleep. If day time is the loom in which men weave their purposes, night is the time when the threads are laid in and the filling prepared.

Men need, on an average, eight hours of sleep a day, or one-third of their whole time. A man of lymphatic temperament may require nine. A nervous temperament may require but seven, or six, and instances have been known in which four hours have been enough. The reason is plain. A lymphatic man is sluggish in all his functions. He moves slowly, thinks slowly, eats slowly, digests slowly and sleeps slowly—that is, all the restorative acts of his system go on slowly, in analogy with his temperament. But a nervous man acts quickly in everything, by night or by day. When awake, he does more in an hour than a sluggish man does in two hours; and so in his sleep. He sleeps faster, and his system nimbly repairs in six hours what it would take another one eight hours to perform.

Every man must sleep according to his temperament. But eight hours is the average. If one requires a little more or a little less, he will find it out for himself. Whoever by work, pleasure, sorrow, or

by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time. But nature keeps close accounts, and no person can evade her final settlements.

We have seen impoverished railroad companies that were not able to keep the track in good running order, nor spare the engines long enough from active service to be thoroughly repaired. Every year both track and equipment deteriorated—the natural consequence of being over-tasked.

By and by comes a crash, and the road is in a heap of confusion and destruction. So it is with men. They cannot spare time to sleep enough. They slowly run behind. Symptoms of general waste appear. Premature wrinkles, weak eyes, feebleness in the morning and overwhelming melancholy—these and other things show a general delapidation. If, now, calamity suddenly causes an extraordinary pressure, they go down under it. They have no resources to draw upon. They have been living up to the utmost verge of their whole vitality every day.

There is a great deal of intemperance besides that of tobacco, opium or brandy. Men are dissipated, to overtax their systems all day and under-sleep every night. Some men are dissipated by physical stimulants, and some by social, and some by professional and commercial. But a man who leads a dissipated and dissolute life, and finally dies of delirium tremens, is no more a drunkard and suicide than the lawyer, the minister, the merchant, the mechanic who works excessively all the day and deprives himself of a proper allowance of sleep at night.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVY IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., JULY 15, 1873.

No. 14.

THE KINGDOM OF GOD ON EARTH.

The subject of this article has been the one all-absorbing theme of inspired men and women, in all ages. Their soul-inspiring song by day, and their brightest and most enrapturing dream by night. And more, angels, archangels cherubim and seraphim have lingered with celestial pleasure on this the sublimest of themes, no doubt this was the burden of their song, "When the morning stars sang together and the Sons of God shouted for joy," when the foundations of earth were laid. Job 32:5, 7. No wonder that men and angels should realize such delicious joy in its contemplation, for it was the eternal and unchangeable purpose of that infinite Being before whom angels and archangels bow in humble reverence, veiling their celestial forms, the Creator and Governor of all things in the heavens above and on the earth beneath.

It was the purpose God had in view in the creation. For this he called the earth from chaos, endued it with vitality that it might bring forth the teeming treasures of fruits and flowers in their ten thousand varieties. For this he gave being to all kinds of beasts, birds and fishes. For this man was created in the Divine image and placed in condition a little lower than the angels, that he might be crowned with honor and glory.

No wonder then, we say, that men and angels should be enraptured with

Whole No. 278.

so grand and infinitely great a subject. It is the theme that absorbs all other themes. The eternal destiny of man hangs upon this. The glory of the Great Eternal is intimately connected with it. How infinitely important it is that we should understand it? Yet how little is known of it?

By the expression, "The kingdom of God on earth," we mean something more than a mere spiritual rule in the heart of man, or the spiritual obedience which men should yield to God. It means that the earth with its inhabitants shall become completely and entirely the kingdom of God to the exclusion of all other kingdoms, acknowledging God only as the universal king. Those who call themselves orthodox christians only acknowledge a spiritual rule or kingdom on this earth, and generally denounce as fanatics those who believe in the literal kingdom of God. Contending that the kingdom of God dwells in the heart of man, from the statement of Jesus to the Pharisees, Luke 17:20-21, "The kingdom of God is within you."

It is very evident to the reflecting mind that Jesus did not intend to convey the idea that the kingdom of God dwelt in the hearts of the self-righteous Pharisees, whom he frequently denounced as hypocrites, and who sought to catch his words that thereby they might accuse him of some crime. But he meant as is expressed on the margin, "The kingdom of God is among you." Again, Paul in the declaration to the

Romans, is taken to show that it is in the heart; Rom. 14:17, "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Yes, the kingdom of God is righteousness, because its laws are righteous, holy and just, and its citizens are righteous. It is the representative of peace, for its object is peace; its laws are productive of peace; its King is the King of peace. It is joy in the Holy Ghost, because its gospel is the glad tidings of great joy to all people, and joy is one of the fruits it yields to its citizens. It is all this and much more. It is the government of God. These fruits may be found in the heart of man; but it is not because the kingdom is in their hearts, but because they are in the kingdom, and these are some of the blessings it affords.

It is true the kingdom of God is sometimes spoken of in a spiritual sense as a spiritual government, and existed as such in the days of Christ and the apostles; but this state was preparatory to its complete and perfect triumph over all its enemies and even in that spiritual state. It did not exist in the heart of man; but as we have above shown, as many as entered into it, became spiritual subjects of the same, through obedience to its spiritual laws. And they were taught to look forward to the time when that kingdom should assume a literal form, comprising what is called, the temporal or earthly interests of mankind as well as their spiritual interests. It would be considered the height of folly to say, that because a man had the principles of civil and religious liberty dwelling in his soul, that he had the government of the United States therein. That government embodying the broadest liberty, civil and religious, enjoyed in the governments. Yet it would be equally as wise as to say, that because he had the principles of righteousness, peace and joy in his heart, that he had the kingdom of God therein.

Five things, at least, are necessary to constitute a kingdom, in a literal sense, territory, subjects, a king, laws, and officers to administer the laws.

Four things are necessary to constitute a spiritual kingdom, viz, subjects, a king, laws and officers to administer the laws. Without these four last named there can be no perfect kingdom either in a literal or spiritual sense. Without the five first named there can be no literal kingdom.

The terms, Church of God, and kingdom of God are synonymous when applied to the spiritual government of God on earth, and Paul compares the church to the body of a man, comprising many members. 1 Cor. 12th. In Ephesians, fourth chapter, he speaks of the officers God has appointed to administer the laws and ordinances of the same. In the 6th of Hebrews he names some of the laws, Christ on the mount sets forth other law, and throughout the scriptures, Christ is represented as the king or head of that spiritual government. Hence the impossibility of the kingdom of God being in the heart of man. Each individual righteous man is but one of the members or subjects of that kingdom.

Having established the truth that the kingdom of God is not in the heart of man, I will now proceed to answer some of the objections of the orthodox against the establishment of the literal kingdom of God.

It is urged that Jesus said, "The kingdom of God cometh not with observation," Luke 10:29, as much as to say it could not be seen by the outward eyes; whereas, if it was a literal kingdom all men could see it. To this we reply that Jesus referred to the kingdom in its spiritual sense, as it was then established among them, and in this sense it was strictly true, both with respect to its king, subject and laws, as well as officers. Christ's appearance was not at all in keeping with their ideas of a king. He came not in pomp and splendour, with a grand re-

tinue of courtiers, and the paraphernalia of earthly royalty. He came as a babe, meek and lowly, born in a manger, grew up in their midst, earned his bread by the sweat of his brow, until thirty years of age, and even then when he entered upon his kingly duties, it was as a humble Nazarene, preaching the gospel of the kingdom, mingling with the outcast and down-trodden, and healing the sick. No wonder if they did not discern in these things any kingly traits, for these things did not accord with their views of royalty.

This law, the gospel, was not delivered with any pomp or circumstance attending royal proclamations generally. Besides, it was simple, plain, unvarnished truth, adapted to the fallen condition of humanity; but diametrically opposed to their traditions. They had never heard royalty deliver such laws as those. They could not recognize them as the laws of a kingdom. His officers were not the great and mighty, the wise and the learned; but they were fishermen, carpenters and tax gatherers, unlearned in the wisdom of the world and humble Gallileans. The subjects too were of the "baser sort," so they said, publicans and sinners. It was no wonder then that the proud Pharisees and learned scribes and doctors of the law could not discern the kingdom of God. But the greatest reason of all was because it was only spiritually discerned, for Jesus declared, "Except a man be born again he cannot enter the kingdom of God." But when his literal kingdom is established it shall be seen by all.

Another passage quoted against a literal kingdom is found in the saying of Jesus to Pilate, (John 18:36), "My kingdom is not of this world." This is considered by the orthodox as conclusive against the doctrine of a literal kingdom. Let us examine it. My kingdom is not of this world. What is meant by the term World? Sometimes it refers to the earth, sometimes

to the people, and sometimes to the corruption embodied in the persons of the people who inhabit the earth.

Jesus told his disciples they were not of the world or the world would love them. John 15:18, 19. Jesus could not mean that they were not of the earth like other men; he could not mean that they had not their origin among the people, for both those meanings would have been incorrect. Then he must have reference to the corruption or wickedness of the world. They had forsaken it and consequently was no longer of it. C. D.

WOMAN'S WORK.

Let not the fact of woman not being permitted to administer the ordinances of God in his church, mislead any one as to her fullest liberty, as a teacher and a helper.

St. Paul, in his time, restricted woman's public speaking, or teaching, and no doubt the advice was greatly needed, at the time, and in the place where it was given; but we of the present day cannot be exclusively governed by what Paul said to the women of the church in his day. We must look to higher authority and more general teaching for guidance in this matter.

Reviewing the biblical history of our race, we find that in all ages of the history of the church, God has called woman to public and responsible positions. The instances upon record are too numerous to mention.

Passing by the beautiful Rebekah, the loved Rachel, and the regal Sarah, with many others who were honored and blest of God, we come down to the days of Miriam, the sister of Moses. She was a prophetess of God and leader of the hosts of Israel in their songs of worship and deliverance.

After the passage of the Red Sea, when the children of Israel halted upon the opposite shore, and looking back

beheld the horsemen and chariots of Pharaoh overwhelmed in the sea, Miriam took her timbrel and said to the people, "Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown in the sea."

At a later period than this, in the days of the Judges of Israel, we find Deborah as judge and also as commander-in-chief of God's chosen people. In the fifth chapter of the book of Judges we find a fine composition of hers. It is a song of thanksgiving after her great victory.

And again, in the days of the prophet Jeremiah, we have an example of God's preference for a woman to do his work, in the person of Huldah. When the people had sinned grievously and were in fear of the just judgments of God, Huldah was exempted, and chosen to be God's messenger to his sinning people. She prophesied, and her prophecy was fulfilled, and the whole nation with one voice honored her. In no instance upon record was a woman so honored of God, or exalted by her nation.

Looking over the history of the past, or Jewish history, we come down to the advent of the christian era, and find Anna a prophetess praising God in the temple, and to her it was revealed that the child whom Simeon took and blest was the Messiah, the Redeemer of the world.

In the apostolic days we read of one man whose four daughters prophesied. And we also read of many noble women who were successful helpers and co-laborers with the apostles in their great work.

The prophet Joel looking far down the vista of ages, saw a time when God would pour out his Spirit upon all flesh, "When his sons and his daughters should prophesy.

We are now upon the threshold of that glorious era; as women and as workers let us be ready and willing to do the work assigned us. To every

woman in the church of God to-day, is committed great and solemn trusts, for which we shall be held to a strict account.

As mothers, wives, and keepers of the homes, our first offices are to be performed. What a sheltered field is this in which to labor—how pleasant, varied and vast the work—how great the reward. Let us be diligent, vigilant and faithful.

In our loved Zion is one whom God, by his own word, pronounced an Elect Lady. To her trust was committed the manuscript of the Inspired Translation of the Holy Scriptures. Through disastrous years of toil and poverty she guarded the sacred trust, and we to-day enjoy the fruits of her fidelity. She was promised an inheritance in Zion, and we, if we are faithful, shall meet her there.

And still God continues to remember his chosen. Coming down to this very day, we find a message direct from heaven for ourselves. It is contained in God's last revelation to his church, and these are its words, "Behold if my servants and my *handmaidens* of the different organizations for good among my people shall continue in righteousness, they shall be blest, even as they bless others of the household of faith." And again, He says, "Be ye diligent, wise and faithful, doing all things with an eye single for the glory of your God, and the good of his people, thus saith the Lord. Amen."

Dear sisters of the household of faith, and to those of you especially who are the companions of his servants, the Elders of Israel, are your hearts not cheered by this message from our Father in heaven. He who sees your lives of self-denial and toil, for his name sake, will sustain you in every effort. Go boldly forward, and in doing and suffering to bless others who are also toiling and suffering in order to do the wondrous work required at their hands in these last days of sin and misery, to waken the nations from their slumber

before the day of doom, and open up the way for the coming of Prince of Peace.

If you do your parts diligently, faithfully, and lovingly, God, the Maker of all the countless worlds, has promised to work with you, and to bless you in proportion as you bless and aid the workers and the sufferers of the "household of faith." JULIA.

DE PROFUNDIS....No. 2.

The following differentiations may constitute the simple elements, of which we believe many more shall be made known to us, as the discoveries of science augment.

Firstly; atoms, though infinitely small and incapable of further division, alteration, and destruction, may differ in size.

Fill a certain space with cannon balls, fill the interstices between them with musket balls, and add coarse shot to fill between these, and fine shot between these, and sand to occupy the spaces left, and you have a gigantic illustration of what exists on an infinitely diminished scale in the real atoms.

There is an infinitude in all directions; we are in the depths, we cannot grasp the extent of even one planet, let alone the universe; hence, as we cannot grasp the magnitude of Nature's great works, neither can we begin to conceive the limit to which divisibility extends, or the minuteness of her small works. This difference in the atoms as regards size may draw the line between what is called by us, Spirit, and what we style Matter.

The proposition that nothing can exist without a material existence is becoming well engrafted upon the human mind, many everywhere are recognizing this truth. Our spirits therefore, may be, and are doubtless refined matter, and this quality of atom may constitute to a great extent that refinement.

A spirit may be to gross matter, in some degree, as a bucket of water is to a bin of wheat; able to pass through it freely, or even more perfectly, like sunshine through glass, leaving nothing in the glass. Spirit being of course able to hold together its particles in spite of all things, as pertinent to its immortality.

Secondly, they may differ in shape. There is no good reason to suppose that the inconceivably innumerable multitudes of atoms are all of one mould; on the contrary, the great variety of the patterns, designs, individuals, and uses comprising the field of our observation, lead us to look for variety here. If they exist, they have size, imperceivable though it may be; and having size, differ therein.

Anything having size must of necessity have shape, having shape differ therein. Thus they may be square, round, disc-like, conical, and in fact an endless variety of regular shapes, their affinities and attractions for each other may be modified by this; also the general appearance, modification of light, the difference of taste, and many other attributes of matter arise from this circumstance.

MOTION,

Or force, takes its rise or origin in the attributes of the atoms of matter, the power they have of attracting or repelling each other, called by us attraction of gravitation.

How the particles exert this power over one another, how they can affect one another at the distance they do, is to us a strange mystery. That they possess this power is evident however, for we see snow and salt uniting with a speed that consumes the power of all heat in their vicinity, and we behold alkali and oil unite, forming a different compound from either alone. We see iron absorbing oxygen from the air and forming another combination, and these particles press together and hold together with considerable force. We see the little metallic fish moving across

the water to touch the magnetic hook presented towards it. They do not touch; there is a space between them, yet when that space is only wide enough not to overcome the power of the magnet, the space is crossed and they come in contact. How can they affect each other across this space.

Bodies fall to the earth, through vacuity, as well as air. Who shall explain the mysterious cord that draws them down, like the attraction of God's great love.

It is a singular thing that the great variety of Nature springs out of a few general principles, as for instance the countless variety of objects in Nature builded of atoms. So also the innumerable varieties of motion spring from one source only, the approximation and retreat of atoms to and from each other. This is not only true of natural motion, but true likewise of those appliances called art or industry.

The speed of the engine drawing its freight is generated by the expansion of water, by the repulsion of its mutual particles caused by heat, heat itself being a species of vibration, attending decomposition, to be more fully explained hereafter. In natural motion, the lifting of the hand, the will of the Spirit by its connection with the material of the body cause the approximation of the material composing the muscles of the arm. The muscles contract how? By their particles and fibers drawing nearer to each other under obedience to the will. How this connection is managed we do not yet know, but the muscle contracts, the arm arises, and the hand is lifted. From the lever of the atom the circle widens until the world is moved.

I have said that the source of all Motion lay in this peculiar power possessed by the atoms of Matter, of attracting or repelling each other. Suns, moons, and worlds revolve by the aggregate power of their accumulated atoms. Their varied freight of life and beauty are held in their proper spheres by this

power, and the rush of multitudinous forces upon their surfaces, bringing about the endless panorama of change, which measured constitutes time. To some who might think that Force is an identity separate from Matter, we quote Naguet, in *The American Chemist*.

"Should we then preserve these two entities, force and matter, as having a distinct existence? I think not. Force and matter: these are abstract ideas serving to assist our comprehension of that which exists under a two-fold aspect. Accordingly, then, we should admit but one thing, matter endowed with motion.

"All these forces with which we are acquainted are but the resultant of the motions of matter, and differ from one another only in the nature of this motion.

"Finally, then, minute indivisible particles or ultimates grouped in atoms, molecules, and tangible bodies, each endowed with motion capable of being communicated from one to another without the possibility of the quantity of matter or motion being increased or diminished—such we hold is the grandest conception of the universe."

For the sake then of distinction we consider Force separately from Matter, but it is in reality only the movement of the latter. Let us consider some of the peculiar exhibitions of Motion.

HEAT

Was formerly considered a fluid, and called caloric, but latterly is considered a vibration. This I believe to be the truth. Take a match as an illustration. Some argue that heat is a source of Motion. The match shows to the contrary; we draw it over the surface of a rough object, the coating is rubbed off, its particles set in rapid vibration, this is communicated to the phosphorus, keenly susceptible to the reception of motion, part of it escapes in gaseous form, its surfaces vibrating vividly, communicates this motion to the air, sending off waves of light and heat. It is burning, or in a state of rapid decomposition, called combustion. But says one, phosphorus always takes fire on exposure to the atmosphere. And why, because of its strong affinity to oxygen, the two rapidly unite, rush to-

gether, and vivid vibration is generated.

The same process occurs on a slow grade with a rusting nail.

If it was affinity only however that was the source of heat or fire, how is it the pine of the match burns also. It is caught from the phosphorous. Exactly; the rapid vibration is communicated by actual contact to the wood, it being compound, its ingredients rapidly disunite and compose other substances, or are deposited or exhaled as gases.

This is the manner in which fire spreads, until it strikes a body that, by the peculiar relationship of its atoms, refuses to vibrate, or disarrange, when it is arrested.

AORIUL.

To be Continued.

REQUIRE NOT MIRACLES.

The Lord has promised that "he that hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap;" yet he has said:

"Require not miracles, *except I shall command you*; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and *these things ye shall not do, except it be required of you by them who desire it, that the Scriptures might be fulfilled, for ye shall do according to that which is written.*"—D. & C. 23 (9) : 6.

If the Saints would carefully heed these sayings, it would save them disappointment and many unnecessary trials of their faith.

When we seek blessings for ourselves or others, we should know on *what conditions* the Lord has promised them, and then strictly and faithfully observe those conditions. If we are faithful and true in this respect, we can claim and receive the blessings. The Lord says:

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—D. & C. 81 (87) : 3.

The only grounds upon which we can hope for especial blessings from God,

is in that he makes to us promises. He has commanded that if there is any sick among the Saints, the Elders should be sent for, and they should anoint the sick with oil, and then promised that "the prayer of faith," should save the sick, and that the Lord should raise them up, &c. This is a general command, with promise.

But in order to obtain "special miracles," the ministry must have special commandment for themselves, and to themselves, in regard to the matter, otherwise they have no right to claim, or expect the blessings sought.

The Saints are commanded to confine themselves strictly to *what is written* in the books,—to the rules and instructions therein contained,—and if they obtain *special* privileges and blessings from the Lord, it must evidently be by special permission or command.

It is evident that special miracles, in every age, were the results of special commands. See Moses, Exodus 4 : 1-10; 7th to 11th chapters; also Exodus 14 : 16; 15 : 25; 17 : 6. Joshua 4 : 1-17. 1 Kings 18 : 36, with many other places.

Paul says, 1 Cor. 12th chapter, that "the working of miracles," is "given by the Spirit;" and, clearly, if the Spirit does not give permission, or command, to the person seeking to work such miracle, then the effort, or work should not be undertaken nor attempted. To make the attempt without the plain and full testimony of Christ would be presumption. Persons asking persistently, for miracles, without the command of God to do so, are liable to become the victims of enthusiasm, or to be deceived by false spirits.

The principle we now advocate is set forth, plainly, in the following words: "And if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, *it shall be given you WHAT you shall ask.*"—D. & C. 50 (17) : 6; and

"He that asketh *in the Spirit*, asketh according to the will of God, wherefore it is done even as he asketh."—D. & C. 46 (16) : 8. W. W. B.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 407.]

THE LUTHERANS.

The first move of Luther, towards a reformation, was mainly incited by the publishing of indulgences by Tetzal, a Dominican friar, while he was engaged in the teaching of theology and philosophy at Wittenburg. And the Reformation, effected by him, mainly consisted in opposing the supremacy of the Pope, his infallibility, the sale of indulgences, mass, purgatory, celibacy, the worship of images and auricular confession.

"The Lutherans," says Dr. Buck, "of all Protestants, are said to differ least from the Romish Church, as they affirm that the body and blood of Christ are materially present in the Sacrament of the Lord's Supper."

And although they belong to the first and oldest reformation, there is scarcely a sect in all protestanism that has manifested a more intolerant, selfish and envious spirit towards other reformers than they. And to this day, they mark the onward march and thrift of other sects with a jealous and superstitious eye.

THE CALVINISTS.

John Calvin, the great Geneva reformer, was contemporary with Luther, and founded the sect which still bears his name.

Dr. Buck says, "Calvinists are those who embrace the doctrine and sentiments of Calvin, the celebrated reformer of the Christian Church from Romish superstition and doctrinal errors."

"The distinguishing differences, of their faith, from the Lutherans, and others, consists, mainly, in what is demoninated the *five points*; these are, predestination, particular redemption,

total depravity, effectual and certain perseverance of the Saints."—*Buck*.

PRESBYTERIANS.

The Presbyterians originally sprang up with, and out from the Calvinists. "They hold that the authority of their ministers to preach the gospel, administer the sacraments of baptism, and the Lord's Supper and feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the Presbytery.** They affirm that there is no order of the Church established by Christ and the Apostles superior to that of presbytery.** Their doctrines are Calvinistic."—*Buck*.

The members of the Church of Scotland are strict Presbyterians; their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch Reformer, and who has been styled, the Apostle of Scotland; their doctrines are also Calvinistic.—*Buck*.

"The Presbyterian Church in the United States, originated in a union of immigrants from Ireland and England—A blending of Irish Presbyterianism and English Congregationalism." The first presbytery formed in this country was at Philadelphia, in 1704. See, Religious Denominations by Vincent L. Milner.

EPISCOPALIANS.

The Episcopalian, or Church of England, was founded by Henry VIII, of England, in the forepart of the sixteenth century. In the early part of his life, he belonged to the Roman Catholic Church, and wrote against Luther in the defense of the claims of the Pope, for which he received from his Holiness, the title of the "great defender of the faith." While a Catholic, he persecuted unto death, those who would not subscribe to the papal faith.

Growing weary of his wife, Catherine, he became infatuated with the charms of Anne Boleyn, and appealed to the Pope for a divorce that he might marry her.

Out of policy, the Pope declined his request, at which Henry became highly incensed, and at the instigation of Bishop Cranmer, projected a scheme to place himself out of the Pope's power, that he might have free scope to his passions.

All Europe was involved in the dispute of his unrighteous demand, and while the controversy raged, he put away his wife, and actually married Anne. Enraged at the course pursued by the Pope, he seized the ecclesiastical reins of his own Kingdom, reformed some abuses, and declared himself the *supreme head of the Church on earth*.

The Articles of faith received, were:
 1. That the clergy ought to instruct the people according to the gospel.
 2. That baptism is essential, that children should be baptized for original sin.
 3. That confession to a priest is necessary where it may be had.
 4. In the Eucharist, the very blood and flesh of Christ was received.
 5. That they might pray to Saints for intercession.
 6. Holy water, holy bread and the carrying of candles, ashes, palms, and creeping to the cross were retained. And mass was said for the souls in purgatory.—See, *Fox's Book of Martyrs*.

Henry, notwithstanding he had thrown off the Romish yoke, retained the spirit of persecution, and had Dr. Barnes and Anna Esque, publicly burnt at Smithfield for heresy.

During his lifetime, he beheaded two of his wives, divorced others, and while dying, gave sentence to sacrifice the Duke of Norfolk. In the time of Edward VI, the Church was established by an Act of Parliament.

All of the above mentioned sects sprang out of Popery, with popish authority to establish them. And they have ever been strenuous in avowing a sufficient relation, and near kinship, as to have received of her transmitted power, which she lays claim to, to establish themselves. Which, when the mother had lavishly and unscrupulously bestowed, her children grew

reckless of her interest, became rebellious; and scorning reproof, ran off with the bestowed gift, (of power and keys), and began to set up for themselves. When the mother would reprimand their fractious spirit, they did not hesitate to brand her with the vilest of epithets, and refusing to surrender the power, (keys), they claimed to have received from her, turned it to hurling anathamies upon her devoted head, and the building up of their own respective systems, according as each leader's fancy essayed to do. Thus the reformers *all* with one voice, declare that the *Roman Catholic* is the Church symbolized by the woman of Rev. 18, and named the "Mother of Harlots," which when it is conceded, and *they* shown to be so near related, it is demonstratively manifest who are referred to in the text as her daughters:—For she was to be the mother of an *impious brood*. *Where are they? Answer; Everywhere.*

It is a common saying, "blood will tell," and the history of the above mentioned sects, confirms the truth of the adage; for each in turn, as they gained a degree of power and popularity over that of their neighbors, has let loose the dogs of persecution, manifesting that same spirit of superstition, tyranny and intolerance for which the mother has been so famous.

And even to the land of America, "the home of the free," where science and religion are fostered, and the rights of conscience proclaimed, they have brought the same intolerant spirit. Here they have proscribed men's consciences and persecuted *unto death*. Then could God have authorized their formation, or even sanctioned their existence? It cannot be.

Notwithstanding the great pretensions to divine power and right, laid claim to, both by Romanists and Protestants, they fail to show the connecting links of the claim they argue has extended down from Peter to the present time, and through which the priesthood, with its power and gifts, has been transmitted.

And although volumes have been written by the most profound of the respective parties, they fail, unmistakably fail to show the transmission. And their most learned and labored efforts only go the more to prove the weakness of their claims, and positiveness of their usurpations.

The sacred record being against them, let us see the conclusion of some of their own writers.

The Rev T. G. Jones, D. D., in his "History of the origin and continuity of the Baptist Church," page 45, says, "Under the figure of the woman (Rev. 12), the Church existed for ages in obscurity; and an obscurity so deep as that its very existence was then by the great world unknown; and is now with difficulty traced."

Query. Where was it?

Let Mr. Jones answer on page 46. "As a visible and located organization, where is the Church founded at Jerusalem? For long ages it has ceased to exist. *In membra digesta.*"

Query again. Where is there one like it? Not among Protestant reformers.

Again; "since the Kingdom of God was shut up in our bosoms, and was made known by no outward sign, they (the Baptists) existed by hundreds and thousands as if not in existence."

Here is some of the strong proofs for a continuation of authority from the Savior's time, outside of the *line* claimed by the Popes. The Doctor thus admits they were so *obscure* and in such *dark recesses*, that *none knew of their existence*; declares that the *Jerusalem Church has for ages CEASED TO EXIST*. Then closes by assuming that somehow the Kingdom had got *inside of them*, and they existed in scores and hordes, and nobody knew them. Miraculous! Where were they? If revelation has ceased, as they claim, where did the writer learn such "dark sentences?"

The Baptists, with such shallow proofs, try to evade the ignominy of being a daughter of the Roman mother,

by objectively assuming a pure and regenerate line to have been kept up from the Apostles' time, outside of Popish claims, through which they succeeded to the Keys of power and right. To adduce proof of which, they make the blunders cited above.

And the most tangible reason rendered by this writer for their claim, is that of necessity there must have been a *chain* extending all the way down from the Apostles, by which the authority and prerogatives of the ancient Church could be transmitted, from the fact, we see its two ends. It is true, that were there a gold chain extending into the ocean at Liverpool, England, and on the continent of America another were seen of the same material and make, also extending into the ocean; though the great body of it might be buried in the unknown ocean, one might with safety conclude that it was a continuation of the same chain. But if one of *gold* should appear in England, and in America there should be seen one of *hay and straw*, it would take one of the wildest freaks of the imagination to conclude it the other end of the golden chain. And, comparatively, the Baptist Church of to-day in its general contour bears about the same resemblance to the ancient church at Jerusalem, as a chain of hay and straw does to one of gold.

Thus it is in vain that we look to Luther, Calvin, Minno Simon, John Knox, or Henry VIII, as men who have moved back the dark curtain of Romish superstitions, and reinstated the true and living Church of Christ.

Their church organizations are wanting, in all of the *great essentials*, when compared with the church at Jerusalem, not to mention the false principles received, taught and enforced by them.

But the history of the Reformation itself, shows that *neither* of the above mentioned sects are the true Church of God. For in 1729 a reformation began under the auspices of Mr. Wesley, within the already *reformed* Church of

England; and if the Episcopal Church of England was the Church of God, Mr. Wesley must have been a heretic, and an introducer of heresy. But the world does not view it as such, but regards his effort as having been a herculean blow struck at superstition and bigotry, reflecting the golden sheen from the beams of gospel light and primitive glory.

THE METHODISTS.

The adulations of the world have been heaped upon Mr. Wesley, the great reformer and founder of the *Methodist Episcopal Church* in England and America. Yet he claimed no divine appointment to establish a church; but like his illustrious predecessors, Luther, Calvin, Knox and others, he went to work according to his own sense of what was right and proper, unauthorized by a command from heaven; for after having spent years of toil in his work of reform, he confessed himself to be an unconverted man. Hear his own words.

February 3, 1738. Mr. Wesley says:—"I went to America to convert the Indians, but O! who shall convert me! Who is this that will deliver me from this evil heart of unbelief?" Again; "It is over two years since I left my own country, to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime, why (what I least of all suspected) that I who went to America to convert others, was never converted myself. I am not mad though I thus speak, but I speak the words of truth and soberness."

In his Journal, page 56, he says; "This then I have learned in the ends of the earth; that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable, and consequently my whole life; (seeing that an evil tree cannot bring forth good fruit) that alienated from the life of God as I am; I am a child of wrath and an heir of hell." Richard Watson's History of Wesley, page 46 and 56.

Nine years before the above was

written, there was founded at Oxford, England, by the hand of this man, who called himself an "evil tree," an "unconverted man," an "heir of hell," the Methodist Episcopal Church, that is so far famed and world-renowned in this day.

"On Monday, May 1st, our little society began in London. But it may be observed, the first rise of *Methodism*, so called, was in November, 1729, when four of us met together at Oxford." Discipline, page 3. What a reformation?

After nine years' experience in founding a church, the author acknowledges himself to be "unconverted," a "child of wrath," and an "heir of hell." Would God have chosen such an instrument to do his work? Yet this is *his own confession*.

Is this the man that God chose to establish His Church on this side of the great sea of darkness that has rolled between us and the Apostles? Common sense says, No! Did God authorize him to preach the gospel and establish His Church, as He did Jesus and Paul? Hear him.

"When their champion, (Mr. Nash), appeared, coming close to me, asked by what authority I did these things, I replied—by the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury when he laid his hands upon me and said, take thou authority to preach the gospel." Richard Watson's History, page 75.

Here then in the town of Bath, in the year 1739, in reply to an inquiry by Mr. Nash, Mr. Wesley admits that the authority which empowered him to preach the gospel and found churches, he received from the Archbishop of Canterbury. And if the Archbishop had been interrogated as to his authority, the answer would have been, that he received it directly, or indirectly from the Pope of Rome, and if the Pope had been asked as to his, he would have avowed that it came down to him from Peter. Having thus been transmitted through darkness, avarice, war and bloodshed; and that too while

the Baptists had the Kingdom swallowed, and the great world could not find it anywhere.

In Richard Watson's History, page 245, Mr. Wesley is made to say:

"It indeed has been proposed to desire an English Bishop to ordain part of our preachers for America. But to this I object. I desired the Bishop of London to ordain only one; but I could not prevail on him. If they ordain now, they will expect to govern."

Jealousy, fear of losing power, is all that seems to have prevented the acceptance of the invitation. Mr. Wesley then set about ordaining individuals himself, evidently by the authority received from the Archbishop of Canterbury, for he claimed no other. And when considering American missions:

"He solemnly set apart, by the impositions of his hands and prayer, one of them, viz.; Sir Thomas Coke, doctor of civil law, late of Jesus' College, in the University of Oxford, and a presbyter of the Church of England, for the Episcopal Office; and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same Episcopal office: he, Francis Asbury, being first ordained deacon and elder."—Methodist Dis., published by Wright & Swarmstadt.

Thus the Methodist Episcopal Church, in America, received its authority from Francis Asbury; Francis Asbury from Dr. Coke; Dr. Coke from Mr. Wesley; Mr. Wesley from the Archbishop of Canterbury, and the Archbishop from the Pope of Rome, whom the whole Protestant world join in denouncing as the "Man of Sin," the "Son of Perdition."

No wonder then that the Methodist Church is not after the apostolic pattern in church organization. For, having been founded by the wisdom of men, and authorized by Papal Rome, she could rise no higher than the source whence she received her power and light. She ignored the light of direct revelation, repudiated the declaration of James, that "Whosoever

lacketh wisdom, let him ask of God who giveth to all men liberally, and upbraideth not," and declared to the world that she was but "A band of brethren having a form (not the form) of godliness and seeking the power."

Thus conceived and founded by human wisdom and inspired by the spirit of anti-christ, it is no great marvel that she should become the admiration of the world and the princes of the reformation; "For the world by wisdom knew not God."—Paul.

CONGREGATIONALISTS.

We come now to consider, if possible, a more daring set of claimants of ecclesiastical powers than any yet mentioned. That is the Congregationalists, or Independents; or those holding the view that individual congregations have the authority and right to bestow upon its members, at will, the sacred offices of the priesthood. A thing which neither Jesus nor the apostles could think of doing. That there was divine authority placed in the church at Jerusalem that the administration of its laws might be legal, is clear from the New Testament. And that this authority was transmissible, so long as men should remain righteous, and be found worthy to be stewards of such a heavenly treasure, has been proven. It has also been shown that this power was taken from men, because of their wickedness, and a long night of darkness ensued. And that the pompous claims of the Pope as having succeeded to the keys of St. Peter by succession, is an assumption, he being as destitute of the power of the priesthood as the king of Siam; and per consequence, all who claim to have received divine power through him, are alike *destitute of authority*, based upon the hypothesis—nothing from nothing and nothing remains.

The present age of enlightenment has awakened an investigation of Popish claims to divine authority, and the world is being convinced that he succeeded to the authority of the apostles

only in name; that, in reality, he has no more divine power than Mahomet; and as a necessity, that none who claim it through him have any.

A great many becoming thus convinced that there has been no authority handed down from the apostles, on account of wickedness and apostasy, and that God had given none from heaven, for all believe that he does not reveal himself now as in former times, the conclusion has been arrived at, that *any* man has a right to officiate in the name of God who feels disposed so to do; and that any congregation has the authority within itself to ordain and send men to preach the gospel as it may choose, independent of a call from God, or the conferring of the priesthood.

That a direct call from God, and a consecration to the priesthood were essential in primitive times, but that such a course is not necessary now—although strictly lawful.

But notwithstanding this hasty conclusion, in all fairness, we confess to being unable to find a single precedent, in all the Bible for such a course. Thus, the great guide bequeathed to us by the ancient apostles and saints, which reveals God's acknowledged order, does not furnish us with a single text in favor of the *Congregational scheme*; but that in the kingdom of God, as well as in all well ordered earthly governments, no man could presume to exercise any established office of the same, without express warrant from the ruling power of that government.

True, in the book of Judges, 17th chapter, Old Testament, we read that "There was a man of mount Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spake also in my ears, behold the silver is with me; I took it." This man, Micah, restored the silver, and his mother had made of them two images,

"and they were in the house of Micah." "And the man, Micah, had a house of gods, and made an ephod, and a teraphim, and consecrated one of his sons, who became his priest. * * * And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah."

Here, indeed, is an instance of a congregational made priest, and the reason is obvious from the sixth verse, "Every man did that which was right in the sight of his own eyes."

This thief, Micah, going according to that which was "right in his own eyes," (as the Congregationalists do), he consecrated two men, to offer up incense to idol gods. For the credit of Congregationalists themselves, it is to be hoped that they will not refer to Micah as a righteous precedent to support their claim.

Again, Korah and Dathan seemed to have imbibed the Congregational scheme, holding that the power was in a congregation to honor with a commission whosoever they pleased, irrespective of God's called and ordained. See Num. 16 :

"And they gathered themselves together against Moses and Aaron, and said unto them, ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord."

It is plain from this that Korah and Dathan, through jealousy, envy and blind ambition, thought to array the camp of Israel against Moses and Aaron, by flattering them with the belief that the right to appoint a leader, and empower him to treat with God, was vested in the *congregation*. Said they, "Why lift ye yourselves up above the congregation?" having reference to the high power and honors conferred upon those men by God himself, to empower them to instruct and lead Israel. In a word, they thought to ignore God's plan and authority, and set up a man-made priesthood, *vested in a congregation*; the very scheme that is so

flauntingly held to by the modern Independents.

Go and learn the fate of Korah and Dathan, and say no more that congregations can assume the power of the sacred offices of the priesthood with impunity; and thus endow themselves with God's power.

Another instance of man-instituted authority is given in 1 Kings 13 : 33 :

"After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people, priests of the high places; whosoever would, he consecrated him, and he become one of the priests of the high places."

But a sufficient comment upon this is furnished in the next verse :

"And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from the face of the earth."

During the continuance of the long era of apostasy, there has none more clearly fulfilled the prophecy of St. Paul, 2 Tim. 4 : 3, than those who hold the Congregational scheme. He said :

"The time will come when they will not endure sound doctrine, but after their own lusts they will *heap* to themselves *teachers*, having itching ears."

This prophecy refers to a time when men would arrogate to themselves (Micah-like) the power to make ministers, (teachers), and disdaining the idea of acceding to transmitted power, or divine appointment, would assume (Dathan-like) that congregations have the power to authorize and set apart teachers at will; hence, would multiply teacher after teacher, until they are mentioned as existing in *great heaps*. The pre-requisites to a proper commission consisting of a sheeny sheep skin and the popular vote of an enthusiastic assembly.

This mode has become so popular, although destitute of sacred sanction, that men do not scruple to avow it to be God's only appointed way of choosing.

It is no wonder that they exist in heaps! And like Micah's priests, they are hired, "Ten shekels of silver by the

year, and a suit of apparel and their victuals,"—bread and butter. By and by, when Micah's priest heard of higher wages, and a more desirable living elsewhere, he was *called* away from Micah; called into another vineyard. Judges 18.

There is such a perfect likeness in the manner of calling Micah's priest and these modern "heaped up teachers," that one is at a loss to know which is most likely to meet with divine approval.

(To be continued.)

A PRAYERLESS SAINT.

BY BR. WM. STREET.

"What is that?" says the reader. I have heard of a lifeless speaker, a soulless miser, and a heartless mother; but a prayerless Saint I do not understand what that can be. No, dear reader, I can about as easily conceive a perfect harp without strings, or a flowing fountain without water, or a sun without light, or a living man without breath, as of a Saint without prayer. Doubtless there are many professed Saints who do not pray. The persecuting Saul was a very prominent professor.

I presume he repeated his forms of prayer daily. Nevertheless, Saul lived without prayer; but when he ceased to be Saul the persecutor and blasphemer, and by rich grace was made Paul the Saint, one of the first things we find recorded is, "Behold he prayeth."

It was surprising intelligence to those whom he had persecuted. They could scarcely believe their own eyes and ears, but they knew the power of redeeming grace. It abounded to the chief of sinners; when they heard from the highest authority, that Saul prayed, they knew he was a changed man,—a saint.

Did Paul continue to pray? Yes, day and night and as long as he lived, and speaking by the Holy Ghost, he enjoined on his brethren and sisters

that they should "pray without ceasing."

He would as soon have thought of living without food as without prayer. Can any Saint live without prayer? Not long. A professor may; but can a true child of God live long in the neglect of prayer? No.

A Saint without a closet, a Saint who does not love the duty of prayer, who neglects the prayer-meetings; O do not dream of such things.

Talk of the blind man who is filled with raptures when the rainbow spans the heavens, or the deaf man who is ravished with sweet music, but tell me not of the man who loves the Savior of the world, and yet does not love prayer.

But do not real Saints sometimes neglect prayer for a season? I fear they do. I must think that David was living so when he was indulging in that memorable, fearful course of sin. How long may a Saint neglect prayer? I would not advise you nor any one else to make the experiment. The wish to make such a trial would, of itself, be strong evidence to me that you are not a Saint.

One of the last things to be mentioned is, the effort of a Saint to live without communion with God. How unnatural and how ungrateful? Does he love the Savior who desires not to pray to him? No professed disciple of Christ. Do not try how long you can live without prayer; but seek to know what it is to continue "instant in prayer."

The best experiments in religious affairs are those which mortify the flesh and humble the heart and bring us into the nearness and conformity to God. Prayer is eminently conducive to these results. Then go to the great heart-searcher with a full and contrite heart, and

Let us pray for one another,
For the day is fading fast,
And the night is growing darker,
While the scourge goes flaming past:

We can see it in the darkness,
Closing round our narrow way,
And the snares are growing thicker;
For each other let us pray.

Pray in faith, and pray unceasing,
To the God we love and trust,
For our prayers are much availing,
If we walk upright and just.
Be not weary of exhorting,
Heed the lesson of each day,
And that we may be unwav'ring,
For each other let us pray.

FICKLENESS OF FORTUNE.

BY LOU BURNAM.

Fortune is indeed fickle. She will, for a time, smile and shed her golden rays upon an individual who is bravely striving to gain an independence, who is tasking all his energies to gather the riches of this world.

Flatteringly she holds up for his inspection the long coveted treasure. He beholds at last the reward of a life of toil and sacrifice. It only requires a few more efforts on his part; then he will be able to bid adieu to all suspense and uncertainty; having surmounted all difficulties he can quietly think of the hours of peaceful rest he shall ere long enjoy. But just at the time when he has almost reached his earthly goal, good fortune which has been so kind, and thus far has advanced and beckoned him onward, suddenly changes her smiling countenance for one of gloom. Relenting its partiality in lifting one above want, while neglecting others equally deserving, it beats a hasty retreat, leaving its victim wretched and destitute.

Fortune, hope and energy all gone, he is left in despair to ponder over his wreck, and to vainly regret having allowed his desires for this world's riches to supplant those of a more exalted nature; which would have prompted him to have sought those of a better world. It is true there are some, who pass through life, blessed with the smiles of fortune, who are never called upon to regard its fickleness.

The success of such individuals should cause those less fortunate to examine closely, and see if their failure was not the result of their own discretion or lack of knowledge, and not attribute it to the injustice of God.

Toiling after earthly treasures, looking for happiness and contentment to follow in the footprints of Plenty, all of life's energies are put forth to grasp the phantom; forgetting that with the grave closes all earthly pomp and splendor; that deeds of love and the records of a life well spent in search of the riches of the world to come can alone secure a fortune in that land where fickleness is not known.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., July 15, 1873.

REST. RESTING.

It is a pleasant thing to think of, when dusty toil or wearying care, has caused the energies of mind and body to flag and daily duties to become an irksome task, that there is a rest—a place and a time—when there may be a cessation of toil, a relief from care.

But nerves of steel and muscles of iron chafe and jar, and wear in unre-mitted and long continued use; and they must rest and be renewed, or soon become old, worn and useless.

We know that rest is delightful, and we have been resting.

On the 5th of June, just passed, we left the "secret haunts" of the HERALD "Sanctum," having two objects in view, to be present at the session of the Nauvoo and String Prairie District Conference, on the 6th and 7th, and to

visit the "Beautiful City" and rest, for a day or two, within its hallowed precincts.

During the railway ride we were cheered and strengthened by the company of our hale and pleasant friend, Br. Israel L. Rogers, and our kind and good brother, Charles Wagner, of Fort Scott, Kansas. We arrived at the station opposite Nauvoo at about nine o'clock at night; and meeting brethren Wm. Anderson and Alex. H. Smith on the platform, we were soon on our way over the mighty river that drains the Mississippi valley.

We slept in the home of the Elect Lady the night of the 5th, being made welcome by her husband, who "kindly entreated" us; and on the morning of the 6th, we wandered around the city until evening, when we crossed to Montrose. By the kindness of Orson, the son of Sr. E. A. Newberry, we had a wagon ride over "a few hills, not very large," to the place of meeting. We found "the Elders" and "the people" in assembly in the Allen School House, quite a large number being present.

After a pleasant business session, presided over by that genial friend to the cause, Br. John H. Lake, and ending in a "social meeting" on Saturday night, we met on Sunday morning in the grand old woods on the banks of the Des Moines river, to hear "reasonings from the scripture." The day was pleasant, threatening, but withholding rain; the word was declared; the Saints enjoyed the "bread" of both temporal and spiritual life—we rejoiced together—and our ways diverged.

The Editor preached in the town of Vincennes, the home of Br. John Lake,

on Sunday evening, upon the "office work of the spirit," with good liberty, and we trust with good effect. We were the guest of Br. Wm. Hall, on String Prairie, and of Br. D. Griffith and Br. Levi Cheney, at Vincennes. At Vincennes we parted company with Br. Charles Wagner, who returned to Fort Scott.

On Monday, we returned to Montrose by the same kindness as we left it; and availing ourselves of modern magic, "crossed over the river" on the back of a "cricket."

We had before us a visit to the shades of Hickory Grove, (Shakerag), and Cottage School Houses, including a stop for a night at the house of our excellent father in Israel, Br. Richard Lambert, and a talk in the Lincoln School House. But our first business was to rest, which we at once set vigorously about.

With the exception of speaking once at Montrose, on Tuesday night, the 10th of June, we passed the days until Friday the 13th, resting—absolute quietude—away from the "world, the flesh and the devil." Such a rest of mind and body as we had not had for months, and which we fully enjoyed, whether we appreciated it or not.

There is such an air of quiet and restful repose about the old town, that when we were once within its influence, we found it difficult to remember the pushing, striving stirring life we are daily mingling with and making a part of. Duty was but a hazy memory, care a dull and distant thought; while the pleasures of rest were forceful and refreshing.

Pleasures, like sorrows, must have

an end; and, striking the current of active life at an acute angle, in order to avoid too great a commotion, we emerged from the quiet ways and deserted streets in company with Br. Henry T. Pitt, the Elder of the Rock River Branch, and met our appointment in Br. Lambert's neighborhood. Here we had the pleasure of greeting a number of our old Sonora acquaintances and friends; and if we did not preach so good and acceptable a discourse as the people had expected, we hope to be pardoned by them. It was a little difficult to put the harness on all at once.

Leaving Rock Creek in charge of Br. Daniel Lambert, by team we arrived at Br. Thomas McGann's in time for dinner. After a rest of an hour or two, in company with Br. Daniel, we walked over to Br. Salisbury's, near to the school house, where our evening service was to be held. At the hour appointed we met a "company of earnest souls," waiting for the Word. We had a season of good liberty. On Sunday we spoke in the forenoon, and Br. Lambert in the evening, in the Cottage School House, to well filled houses; and were permitted to feel that there was an excellent spirit resting with the people.

Brothers Joseph R. and Daniel F. Lambert, have been laboring here with the result of the obedience of some twelve or thirteen earnest seekers after truth, who are striving energetically to improve in the "Apostles' doctrine," holding steadfastly to the "faith once delivered to the Saints." Brethren Salisbury, Connor and McGann, are striving to establish and carry on a Sunday School, and we think they will succeed, for they are determined men,

and will have aid from the sisters.

It was rumored that we should meet with opposition here from the Universalist branch of the church, orthodox, so called; but we did not receive any challenge. We were expected to affirm the "endless punishment of the wicked," but this we declined to do. Elder Shinn, who it was supposed would offer us the gage of battle, did not do so; but rather endorsed the position assumed in the evening service. We assured Elder Shinn that while we did not like dispute, nor court discussion, we felt it to be our duty and privilege to defend our faith against attack. We came away undefeated because, we had no battle.

In company with Brn. Solomon and Don C. Salisbury on Monday, after the meetings were over, and parting with Br. Daniel Lambert, who went home, we came eastward to the home of Br. Don. C. Salisbury. We here had the comfort of a visit with Mrs. Catharine Salisbury, second in age of the three sisters of Joseph and Hyrum, and who with her three sons, Solomon, Don. C. and Frederick, are now members with us in the Church, and in the fellowship of the spirit.

At Colchester, at which point we made our next stop, we as at our last visit, obtained the use of the Christian Church; in which we preached the word on Tuesday, Thursday, Friday and Sunday nights, to quite large and attentive congregations. We learned that our Christian friends had had local trouble and distress among themselves since our former visit. We regret this, because of their kindness to us. Elder Seaton, who has been preaching for

them here at intervals, was present at the Wednesday night prayer meeting; we attended, and were kindly invited by him to take part with them, which we did, taking pleasure therein.

How much of kindness and good feeling there are in the world, if one only puts himself where he can see and feel them. We have experienced nothing but kindness on this trip, and we have received cheer, comfort and courage therefrom; and this has had a tendency to rest and refresh us.

Rest is an outgrowth of labor, and none can truly rest except he is weary. We have been weary, and we have rested. Not in idle inaction, a dreamless, unconscious existence; which, to us, is not a condition of resting; but in quietude, peaceful thought, restful thankfulness and expansive relaxation from labor; and such a rest we have enjoyed. Nauvoo needs rejuvenating. The river is wide, and runs so grandly by broad plains, engirt by hills, that the City lies in the summer sun like a vision, to vanish with the night—but each recurring morn but adds to the sacredness of the fast receding memories clinging round it—and it is a "joy forever."

THAT REPORTER BUSINESS.

THE statement respecting the bad treatment received by a "reporter" at a Saints' meeting in Omaha, Nebraska, appears not to be correct as stated in either of the notices we have given of it. The following are about the facts in the case, as furnished us by an eye witness:

Br. Jesse Broadbent, an Elder, and

a resident of Omaha, who has been for years a student of Phonography, and has been in the habit of noting down speeches, sermons and discourses for practice in writing shorthand, attended a meeting of the Saints held in their meeting-house in Omaha, Nebraska, on the 27th of April, 1873. When the meeting was organized, and the Elder who was to speak began his discourse, Br. Broadbent took out his pencil and note-book and began noting down the sermon. To this the Elder who was speaking objected, and requested Br. Broadbent to desist. This he refused to do, claiming that he had the right to take notes as he was doing. The Elder insisted that Br. Broadbent must stop, or he should quit speaking. The reporting still went on, Br. Broadbent refusing to desist; whereupon the Elder came down from the stand, snatched the note-book from his hand, and threw it on the floor. A scene of confusion ensued, the lights were extinguished and the congregation was dismissed. Some hard words were exchanged between the parties after the congregation had passed out of doors.

What the reasons were that caused the Elder to object we do not know; but if the taking of notes was annoying or disturbing to him, he had an undoubted right to object and request the reporter to desist.

Proper facilities to obtain information should be afforded the agents of the press; but when that which is accorded as a courtesy is demanded as a right, it is time that a fair understanding of the basis of right should be understood.

We regret that the Elder should

have so departed from the dignity of his office as to attempt by personal interference to prevent, or punish, the taking of notes of his discourse.

The Pastor of a church in Chicago, lately demanded that a reporter of the *Times* newspaper should desist taking notes of his discourse, and enforced his demand. He has been sustained in his demand by his church, upon the ground that such taking notes was annoying, and, unless consented to, was not a right.

There is a kind of terrorism exercised by the "agents of the press," before which many rights in society are held in abeyance; but which is not warranted in right.

We hope that the parties to this affair will make right their wrongs; as we are of opinion that both parties are in fault. We do not give the Elder's name, as he does not know of our information. We hope he will make the "*amende honorable*."

A BROTHER H. F. Bosworth, who professes to be a physician, has lately been victimizing some of the Saints of California. Br. Peter Canavan, of Washington Corners, writes to us to put the Saints elsewhere on their guard against him. Please therefore keep a look out for him. He has borrowed money and neglected to pay at the time agreed upon, and failed to make satisfaction for not paying.

Br. Canavan also warns the Saints from purchasing notes given by him to said Bosworth for \$250, as the conditions upon which they were given have failed and he will not pay them.

Brethren, let no man deceive you.

"Entertain strangers," but don't let them "take you in."

THE heir to the British throne has been displeasing the English people very much of late, by the renewal of his former course of dissipation. While on his way home, passing through Paris, he failed to visit the British Ministers and Ambassadors there; but spent his time in a sadly idle and damaging manner, for his popularity as a wise Prince the hope of a great nation. The Republicans of England rejoice over this, while the friends of royalty are deeply grieved.



WE will be pleased if the subscribers to the HERALD and HOPE will understand that the postage on their papers *must be prepaid*; and that the *proper place* for them to *prepay* that postage, is at the POST OFFICE WHERE THEY GET THEIR PAPERS. We cannot pay here without great difficulty. Please do not send postage here, except for those out of the United States.



Correspondence.

LEXINGTON, Ohio,
June 17th, 1873.

Br. Joseph:

I lift my pen this morning to write you a few lines for our dear old mother in Israel, and in the Covenant of our blessed Redeemer, sister Martha Horseman. She is in her 92nd year and sick, very feeble, and almost helpless.

She desires the prayers of the Church, in her behalf, not so much for the restoration of health; for she has far outlived her three score and ten. But that her sufferings my be removed while here on earth.

And when the call is come to go, that she may have on the wedding garment and have her lamp trimmed and burning. She is very anxious to see and talk with an Elder once more, if any of the Elders traveling in Ohio, could make it convenient to call on sister Pemberton, at Lynchburg, which is about fifteen miles from here, I hope they will do so. Yours in bonds of peace,
MAGGIE E. CADAMY.

COTTAGE, HARDIN CO., IOWA.

Br. Joseph:

I suppose you will have received some account of the debate in Calhoun, from Bro. Dobson or others. It lasted the three days, and though the weather and roads were anything but good, the interest and attendance continued to the last. We held meeting Saturday and Sunday in the vicinity, then went to Mason's Grove, held two meetings, after which in company with Bro. Dobson I went to Coon River, Carrol County; I held two meetings in spite of the high water, which retarded our progress considerably and detained some from meeting. I propose visiting several localities in this region, while high water and mud reigns, and then steer north-east. If there are any special points in that direction deemed advisable to visit, if I am advised, I will act accordingly.

Yours in faith,

J. W. BRIGGS.

WEST BELLEVILLE, Ill.,
June 13, 1873.

Br. Joseph Smith:

The work of the Lord is onward here in Belleville, we have here a good Branch of the Church, and a fine Sunday School, of about fifty scholars. We had a fine tea meeting on the 9th and 10th June. At the meeting, on Monday, we must have had something like three hundred present, old and young. We did well for the school. We have a fine lot of children in the school, they are always ready to do all that is in their power for good; I must say that they are good children. The work of God is my delight. I hope to labor for the good of it. It is the only thing in the world that I do delight in. In it I find rest to my soul, and peace to the mind. Two or three weeks ago I was down in Jackson County, Ill., and I find many there that want to know the truth of God's work. I preached there twice, and a good work I think is commenced there. Bro. John Penrod is living there, he is a good brother. I shall go there again on the 28th and 29th of June, God willing!

On the 4th of May, six children of the school were baptized. I remain your Bro. in Christ,
GEORGE HICKLIN.

AGENCY CITY, Mo.,
 June 22, 1873.

Br. Joseph:

I received a letter from my husband yesterday. He writes that his lot is a very hard one; people don't want to hear the truth. If he only had some German tracts, he could do much more. He has baptized five in all. Your sister in Christ,
BARBARA BEAR.

WAYLAND, Allegan Co., Mich.,
 June 16th, 1873.

Br. Joseph Smith:

Thinking that a few lines from this part of the Lord's vineyard might perhaps be acceptable to the readers of the *Herald*, and desiring to congratulate my brethren and sisters in Christ, and rejoice with them from the fact that God has heard the petitions of his people and answered their prayers, and more fully organized his church. In reading the minutes of the Annual Conference, we can realize that we are connected with a church which is built upon the foundation of apostles and prophets, with Jesus Christ as the chief corner stone.

And now brethren let us continue to pray the Lord of the harvest, not only to send forth more laborers, but that He will endow them with a fullness of that power and wisdom, which is necessary to carry on the work of the last days; even the dispensation of the fullness of times.

In this part of Michigan we have to lament the loss of three faithful laborers, Elders Norton and Brown, who were so suddenly taken away by the reaper death; and Bro. O. B. Thomas, who has moved to Rantoul, Champaign Co., Ill., where he is preaching each Sunday, having hired a hall in that village. Should any elder pass that way, I assure them of a hearty welcome from Bro. Orlin, and also from Bro. David Thomas, who reside there.

We enjoyed our conference very much at Coldwater, and many hearts were made glad in beholding eight persons put on Christ by baptism. It would be useless to speak of the nature of the preaching on that occasion, further than to say, that Bros. T. W. Smith, E. C. Briggs, Wm. H. Kelley, Duncan Campbell and Geo. T. Chute, were present, each bearing a part.

Bros. Briggs Kelley and Campbell, were to hold a two day's meeting at York Center, Indiana, on the 7th and 8th of June.

Quite a number of those friendly to the cause, attended our Conference, coming a distance of thirty miles; and one, a sister, was among those who were baptized.

Truly the prospect of the work is encouraging, and many more in Michigan are deeply interested in the welfare of their own souls, and the progress of the Latter Day Work. That the honest in heart may receive the gospel and rejoice in the blessings thereof, is the prayer of your brother in Christ,

ASA. S. COCHRAN.

NEW ALBANY, WILSON Co., Kansas,
 June 3, 1873.

Brethren and Sisters:

The good spirit is with me this morning. I feel grateful to God for leading me to the knowledge of the truth, I have an increased desire to try to live a newer and holier life.

I greatly thank Sister Ennis for her good instructions on holiness unto the Lord. Oh that the Saints would take it to heart more fully, and make up their minds to live holier lives; the Lord would bless us with such blessings as there would not be room enough to hold them. Let us strive to keep the first commandment. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy mind, and with all thy strength."—St. Mark 12: 30.

Let us not be idle where there is so much work, let us put forth every effort for the spread of the truth, to do more for this glorious work. Pray for me that I may ever be faithful. Your Sister in Christ,
LUCINDA J. LOAR.

[We publish this by request]—ED.

WAVERLY, Bremer Co., Iowa,
 March 30, 1866.

Wm. B. Smith:

Dear brother:—Your favor received. I am glad to hear from you; and am sorry that in the choice of words to convey my ideas, I have made such a blunder as to convey to your mind a sentiment not intended.

For I assure you that if I coupled "prodigal son" with sympathy, it was on the general principle, that *we all*, in "the dark and cloudy day," have measurably gone out of the way; and not to single you out alone and say, "We are holier than thou."

I feel like casting "by gones" away, and of reaching forward towards the prize of the high calling which is in Christ Jesus—of doing just what is right, proper

and just in the future, and letting the times of our *ignorance* suffice. I feel the kindest sympathies with all who have worked in the "*heat of the day*"—who have sacrificed *all*—who have perilled all for the kingdom of God, and do not desire to charge any with more guilt than another; for we have ALL "come short of the glory of God." Who is, or is not, to blame for this is none of my business now.

If Joseph, or William, or if any one or more was the cause of the troubles through which we have passed, and the deep trials we have had to undergo, that is none of my business.

God said in the beginning "He would have a tried people." He has chosen his own crucible with which to try us. I am not to complain—I am not to find fault with any one; but with me the question is, Have we passed through sufficient tribulation to prove us, and purify us, and fit us for that spiritual house, and make us the fit habitation for the Holy Ghost to dwell in? If not, then let us go on and be made perfect through suffering.

Had not the evils come upon us that have come; had not the Church, in its quorum capacity, been rejected; had not the Church been put to shame; the prophecies relating to these several points would not have been fulfilled, and the prophets who uttered these several prophecies would have been false prophets.

The Church is to beget a name and praise where it was put to shame. "Zion must be redeemed by judgment and her converts by righteousness." If her converts had not fallen, had not gone into bondage, they had no need of being *redeemed*. If they had not ceased to do right, there would have been no necessity of their being redeemed by *righteousness* or by doing right.

I am persuaded that we are none of us free from sin—I think none are able to throw or cast the first stone—but we are all the subjects of the mercy and clemency of God.

Let us then do what is right. Let us ALL work righteousness. Let us each arise and discharge each individual duty. Let us forget that which is past and press forward to that which lies in the future.

I am persuaded that the Church, as a body, have the most kindly feelings towards you, Br. William. I know Br. Joseph has. I know he is not one of those who lives, or desires to dwell upon the short comings or imperfections of others—that he is one who desires your present and eternal welfare.

But we have seen the folly of pressing our attention upon the notice of old Latter Day Saints. The door of the Church has ever been open to receive all who desire to enter. Places have ever been open for them to fill in the offices of the Church.

I desire greatly myself to see you with us, and yet I have hesitated about approaching you upon the subject; because I have been met by such men as J. E. Page, by a sort of a "I know all about it," which has acted as a repulsion to me, and hindered me from expressing the warm gushings, the grasping of the hand which my better nature and the inner man prompted. I am glad to find you, Br. William, ready to meet me half way upon the great platform of charity and brotherly love. In a letter I received from Joseph last night he sends you his love and good wishes: and I am glad to understand from all with whom I have communicated, that a general good feeling prevails in the hearts of the Saints towards you. I am poor, Br. William, and no brethren are here, or we would immediately furnish you with those little necessities you stand in need of. But God will soon raise us up those who are able and I trust willing to help those who labor for the kingdom.

By precept and example we preach the gospel. May Israel's God bless you and yours, Br. William. Come and see us, if possible. Write often. I remain your brother,

H. P. BROWN.

NORTH MINES, Indiana,
June 2, 1873.

Br. Joseph:

I paid a visit to Petersburg, Illinois, and preached there twice. Then I returned home to Indiana, and commenced preaching in this place on the 25th of May, in a private house. We had a good houseful of people and they listened very attentively.

June 1, 1873, I preached at the water side at 2 P.M., to a large audience, some where about one hundred and fifty people. I preached in Welsh and English, and I baptized one soul into the kingdom of our God. I preached from Acts 8: 36, 37.

At 6: 30 P.M. we met again, and I preached to a houseful of people from the eighth chapter of Acts, confirmed the brother that was baptized, William Rassar, a native of Wales, and blessed one child; we had a time of rejoicing. The world's people rejoiced with us, and there is a good prospect here for labor in the vineyard. And I believe that the Lord has blessed my labor, although I am here alone

as an Elder. We number nine Saints here. This is from your brother in the gospel of peace,

THOMAS R. G. WILLIAMS.

ADAM'S CENTER, Wis.,
April 1, 1873.

Br. Joseph:

I claim that privilege, though I never heard an Elder of the Reorganized Church preach, nor any Latter Day Saint preach in seventeen years; yet the principles of salvation are as dear to me as ever. Wherever I have lived everybody knows what I believe by my example. O how I should like to have an Elder call this way.

The United Brethren are trying to get up a Sabbath School. I told them I would help by furnishing four *Hopes* for three months. From your brother and sister in Christ,

ADAM & EUNICE SEE.

WILMINGTON, Illinois,
June 20, 1870.

Br. Joseph:

I thought a line from this place might be interesting to you. Br. John Keir and myself are holding meetings every Sabbath, at Braidwood, in a hall that the brethren of Braidwood have rented for one year. Our congregations are quite small, but there seems to be a good spirit prevailing with the Saints. There is quite a number of old Saints in Braidwood, and I wish that you could come to Braidwood this summer and hold some meetings. If you can, please send me a line when you will be here, so that we can give out word among all of the miners, for there is a great many of them old Saints. Please come if you get the time. Your brother in Christ,

L. B. SCOTT.

ATCHISON, Kansas,
June 23, 1873.

Dear Br. Joseph:

I am requested by Br. Munns to inform you of the organization of the "Good Intent" Branch, nine miles west of Atchison, on the 28th day of May. At a meeting held at Br. Munns', Elder George Thomas was called to the chair, and the Branch was organized with eight members, choosing Daniel Munns, President and Clerk. Let me further report that last week Br. D. Munns took me out to Metawaka in his buggy, and we there had the pleasure of organizing another Branch, thirty-five miles west of Atchison. After a short sermon on baptism, Sunday 15th, I had the pleasure of baptizing four, and then Br. Munns was called to the chair,

when the Metawaka Branch was organized, with eight members. We left them rejoicing. May God bless and prosper them. The prospects are good for a Branch of about twenty-five or more in that place. I start to-day for Atchison, and to-morrow for St. Joseph. Your brother in Christ,

E. C. BRAND.

Conferences.

Central Nebraska District.

The Central Nebraska District Conference met at Columbus, Platte County, Nebraska, on the 29th and 30th of March, 1873. Charles Derry, President; G. W. Galley, Secretary.

Minutes of last Conference read and approved.

Br. Charles Derry reported his labors as President of the District.

Branch Reports.—Deer Creek Branch reported by Br. Charles Derry. Branch organized by Br. Derry according to instructions from the September Conference. Ten members. Report accepted and Licenses granted to Elders Charles Hutchins and Chauncey Loomis, as recommended by the Branch. By recommendation of Br. Derry, an Elders' License was granted to Spencer Smith, and he was instructed to continue to labor in Antelope county.

Columbus Branch reported by Elder Charles Brindley. Numerical strength 63. 1 Elder removed by Certificate.

The financial report, by Elder Brindley, its treasurer, from the year 1865 up to the present time. Received for incidental expenses from December, 1865, to October, 1870; total amount received up to date \$323.00. Paid out from December, 1865 to October, 1870; paid to traveling Elders and their wives \$140.50; paid to the Utah Mission \$130.00; to assist Omaha to establish their Branch \$10.00; for the Southern Mission \$5.50; paid to the printing office at Plano \$10.00; the Saints' Free Will Offering \$5.25; paid to the Missionary Fund \$15.00; donation to the Utah Chapel Fund \$2.00; total amount paid out \$318.25; balance on hand \$4.75. Total cost for the purchase, removing, repairing and fixtures of the Saints' meeting-house in Columbus, Platte County, Nebraska, \$250 00; donations for Columbus Branch building fund from May, 1871, to March 22d, 1873; total receipts up to date \$220.85; paid out up to March 22nd, 1873, \$195.95; balance on hand \$24.90, which leaves an indebtedness of \$30.00.

Amount of tithing received in May and June, 1867, \$25.00; August and September, 1868, \$25.00; total \$50.00. Amount of tithing paid to Bishop Gamet in August, 1867, \$25.00; September, 1868, \$25.00; total \$50.00. Report received.

Reports of Elders—H. J. Hudson reported that he had labored to the best of his circumstances; but often regretted to see so many slack in assembling themselves together, also failing to see the fruits of his labors.

Some excellent instructions were given at this stage of our proceedings in the way of encouragement to the brethren, by Br. Charles Derry.

Charles Brindley reported that much of his time was devoted in visiting the Saints as acting Priest of the Branch, he had also taken a portion of the public ministrations in the Branch.

George W. Galley reported that he had filled his appointments in the branch, also he had done considerable private preaching, aside from this he had not done much.

Matthew Stubbard, Priest, reported that he had labored among the people upon Maple Creek; but in consequence of some troubles existing, the door had been closed for the present. He had also labored some among the Danish people in that vicinity, but not being acquainted with their language, could not labor effectually.

Spencer Smith reported by letter that he had preached a few times in Antelope County, to attentive listeners. Adjourned to meet at 7 o'clock. Carried.

Evening Session.—Moved by G. W. Galley, that when this Conference adjourns, it does so to meet at Deer Creek, Madison Co., Nebraska. The subject was thoroughly discussed and the motion lost.

Resolved that a Two Days' Meeting be appointed to be held at the above place, on the 17th and 18th day of May, 1873.

That Br. Hudson, Brindley and Galley attend the Two Days' Meeting.

That Moses Welch, Priest of the Columbus Branch, take charge of the meeting at Columbus, on the 18th of May, 1873.

Priest Moses Welch reported that he was no public preacher; but he had done considerable private talking.

Elder Wm. Lewis reported that he had not labored much this quarter; but bore testimony to the assistance he had received from the Holy Spirit when he had done so, and resolved to do more the coming quarter.

The Elders volunteered to labor the coming quarter in the surrounding neighborhoods.

Resolved that Elder Wm. Lewis be authorized to act as visiting Priest for Upper Shell Creek.

That this Conference feel the necessity of complying with the request of Br. Joseph, that the 30th day of March be set apart as a solemn fast, that God will bless his servants with wisdom to transact business at the coming Annual Conference, pertaining to the onward rolling of his work upon the earth.

That Elder Wm. Lewis take charge of the meeting on Sunday morning and Elder G. W. Galley assist him.

That this Conference discountenance the attending of the Saints at the ball-room, realizing that no one can take fire into their bosom and not be burned.

That the Conference now resolve itself into a Branch Council.

Adjourned until ten o'clock to-morrow morning.

Sunday Morning Session.—Preaching by Elders Lewis and Galley; we then partook of the sacrament, and a portion of the time was devoted to prayer and testimony; we truly had a good time together, the Holy Spirit manifesting itself in a variety of ways.

Resolved that this Conference sustain Br. Charles Derry as President of the Central Nebraska District, and George W. Galley as Secretary.

That this Conference sustain Br. Joseph Smith as President of the Church, together with all organized quorums in righteousness.

That we sustain Br. Derry as the President of Deer Creek Branch; also Br. Hudson as the President of the Columbus Branch, together with all the Branch officers and the Elders of the District.

Number of Officers present nine.

That the next Conference be held at Columbus, on the 28th and 29th days of June.

That we take a recess until 3 o'clock this afternoon; also, that Br. Derry occupy the afternoon by preaching. Carried.

Afternoon Services.—Preaching by Br. Derry, from the words, "Be ye holy as I am holy."

Br. Stubbard made some closing remarks.

Resolved that the minutes of the Conference as read be received.

That the Conference adjourn to meet at Columbus, at 3 o'clock, as per former motion.

Br. Derry preached in the evening from the words, "Thy kingdom come, thy will be done on earth as in heaven."

Thus ended one of the best Conferences it has been my privilege to attend for some time, remarkable for its unanimity.

[These minutes should have appeared before, and are now published only to present the financial report they contain; they were not accepted by the April Conference.]—Ed.

The Welsh Annual Conference.

The Welsh Annual Conference was held at the Albion Inn Room, Aberamman, Glamorganshire, Wales, Sunday, April 27th, 1873, at 10:30 A.M. John T. Davies, President; E. Morgan, Clerk.

Some profitable remarks were made by the President.

The minutes of last Conference were read and accepted, with one amendment made concerning the Book of Mormon and the Book of Covenants, as they had not been sealed up in Wales, as reported in last Conference minutes.

Elders' Reports.—Elders D. Jenkins, J. Bishop, J. Jenkins, and T. Smith. T. E. Williams reported also that the masters of the works where they live are sectarians, almost all of them, and full of prejudice. It was the question of the day now there how to learn to read and to sing. He said he wanted some assistance to help him carry on the work. He desired a part in our prayers in his behalf to do much work for the Lord. Elders Jacob Thomas, John Rogers, J. Griffiths and E. Morgan, reported.

Elder D. Jenkins reported the Southern District in good standing, with a few exceptions, and he reported the Tan-yr-Ystrad Branch in tolerable good standing, only in a very scattered condition. One Priest in very bad standing through drunkenness, cursing and swearing.

Number of members eight.

Aberamman: blessed 1 child, baptized 4, cut off 1, scattered members 3, total number 35.

Morrison: 14 members; the majority feeling well.

Llanvapan 5 members.

New Tredegar is in a promising good standing, at present. Emigrated to America 1, baptized 3, blessed 1 child, total 33.

Preaching out in the open air last Sunday at Maes y Cwmwr.

Beaufort, Llanelly, Ystradgynlais, Cwm-away and Merthyr, not reported.

President J. T. Davies, T. E. Jenkins, and John Hughes, reported.

President M. H. Forscutt moved that

no one should speak more than five minutes at a time on any debatable question, as it had been introduced at the Birmingham Conference, seconded, and resolved that it should be the rule in Wales also, and throughout the European Mission.

Resolved that out door preaching should be practiced in every Branch of the church throughout Wales.

President M. H. Forscutt spoke on the subject of cutting off members from the church, and about the rule on the same subject in the commandments.

President J. T. Davies spoke also in the Welsh language on the same subject, that no offender should have his case judged without a written notice on the subject, and that no offender should be judge for himself or herself, and it is required that there shall be two witnesses, at least, in every such case, when tried.

President M. H. Forscutt spoke on the Saints' membership in the Church, and on the duty of the Saints keeping God's covenants, and on the evil of breaking God's covenants.

Adjourned until 2 P.M.

Afternoon Session.—President J. T. Davies said it was necessary to appoint some one to act as a Deacon for the Conference, in connection with one already appointed.

Resolved Br. D. Griffiths act as Deacon.

Resolved that Br. T. Taylor be released from the Book Agency in England and Wales, after the first day of July, 1873.

It was resolved that Br. C. H. Caton be nominated to the Book Agency after the first day of July, 1873.

Resolved that the Semi-Annual Conference be held at Llanelly, Carmarthenshire, on the last Sunday in October, 1873.

Br. Mark H. Forscutt, spoke on the duty of every one of the Saints paying shares into the Fund towards the Publishing Department, and as every Saint ought to go in shares towards that Fund. It is one hundred and fourteen strong now.

Resolved that two Elders visit the Merthyr Branch which is in disorder.

Resolved that Elders D. Griffiths and D. Davies visit the Merthyr Branch.

Resolved that Presidents J. T. Davies and D. Jenkins visit the Beaufort Branch.

Resolved that we uphold Joseph Smith as the President of the whole Church of the True Latter Day Saints throughout the world, also all of the different Quorums of the Church in America.

Resolved that we sustain Mark H. Forscutt as President of the European Mission.

Resolved that we sustain Br. J. T. Davies as the President of the Welsh Mission.

The case of Br. Robert Evans was put before the Conference, as traveling Elder. Br. R. Evans stated his feelings upon the subject, as he felt well towards the work of the Lord.

Resolved that Br. R. Evans be called upon to travel under the Presidency of Br. John T. Davies, throughout Wales.

Resolved that D. Jenkins continue to preside over the Southern District.

Resolved that Br. J. R. Gibbs continue to preside over the Western District.

Br. R. Evans translated the law of chastising for transgressing the law of God, from the English to the Welsh language, and also the law of excommunicating members from the Church of Jesus Christ.

Br. M. H. Forscutt spoke on the subject of calling men and ordaining them officers without being called of God, and he spoke also concerning the officers called of God.

Resolved that Br. Alma N. Bishop of New Tredegar Branch, be called and ordained to the office of a Priest.

Adjourned until 5:30 P.M.

Evening Session.—Br. M. H. Forscutt preached from John 3.

Official members present: High Priests 1, Seventies 1, Elders 18, Priests 3, Teachers 2, Deacons 1, total number 26.

One child blessed.

Adjourned until the last Sunday in October, 1878.

Southern Indiana District.

The above Conference met at Eden, May 31st, 1878, at 10 A.M. Harbert Scott, President; J. S. Constance, Secretary.

Minutes of last Conference read and approved.

Branch Reports.—Low Gap: 2 removed by letter since last report, present total 12.

Eden: report by James G. Scott; no change since last report. Total membership 38.

Union: organized since last Conference, reported by S. Rector, as containing 10 members.

Resolved that hereafter we receive no reports from Branches, unless they are made out by the proper authority and duly forwarded, unless a good lawful excuse can be given why it has not been done.

Elders' Reports.—James G. Scott reported laboring three weeks in Jefferson Co., Indiana, in company with J. A. Scott, having good congregations with increasing

interest. As a result of their labors, a Branch of ten members was organized, and five children blessed. I. P. Baggerly, S. Rector and Harbert Scott, also reported.

Br. J. A. Scott was released from the mission assigned him by last Conference, and requested to labor as the Spirit may direct.

The District Treasurer was requested to report the financial condition of the District quarterly.

Resolved that we sustain the spiritual authorities of the Church in righteousness.

Resolved that when this Conference adjourns, it does so to meet with the Union branch, Jefferson Co., Indiana, August 30th, at 10 A.M.

Sunday, June 1, met at 11 A.M. for preaching.

Afternoon session was devoted to prayer and testimony.

Brn. David and Monroe Scott being called forth by the Spirit, were ordained; the former as an Elder, the latter as Priest.

The gift of tongues, interpretations and prophecy were given for the comfort and consolation of the Saints. They were made to feel that the great I AM was in their midst by the power of his Spirit. All things considered, this was the best Conference ever held in this District. At the close three children were blessed.

Conference then adjourned to meet with Union Branch, Jefferson Co., Indiana, August 30th, 1878, at 10 A.M.

St. Louis District.

The St. Louis District Conference met at the Saints' Hall, corner Labaum and Broadway, June 8th, 1878, at 9:30 A.M. Wm. Hazzledine in the chair; W. T. Kyte and Jas. Anderson, assistant Clerks.

Meeting opened in usual form.

The President delivered the opening address, in which he set forth the duties of the different officers, as well as encouraging them to greater diligence.

Reports of Branches.—Belleville, total membership 40. Baptized 9. Br. John Thompson reported the Branch in good condition.

Gravois: membership 50. Br. Hazzledine spoke very favorable of the spiritual condition.

St. Louis: membership 261. Elders Gibson and Cottam spoke encouragingly of the Saints in St. Louis.

Whicorso: membership 12.

Gartsides: membership 10. Br. S. Lee reported the Branch in good condition.

Elder Rees spoke favorably of Dry Hill, while Br. Gittins could not say much in its favor. If the statistical report of Dry Hill has been received, it has been misplaced; I therefore give last quarter's report.—Membership 80.

Four Sunday Schools were reported, namely: Zion's Hope, 95 scholars and 7 Teachers; 448 books in library; takes 100 copies of the *Zion's Hope*. Wm. Ashton, Superintendent.

Belleville, 20 scholars and 3 Teachers; 125 books in library. George Hicklin, Superintendent.

Ebenezer, 24 scholars and 5 Teachers. John Sutton, Superintendent.

Gartsides, 20 scholars. Samuel Naiden, Superintendent.

Several Branches not reported.

Reports of Elders.—Br. James Anderson had done all he could in the way of preaching and laboring among the Saints. He had labored with the rest of the committee in the case of Br. John Beard, and was happy to say that God had blest their labors.

Br. Wm. Anderson had done the best he could. He felt strong in the faith, and by the help of God, he hoped to persevere to the end.

Elder George Hicklin felt first rate. He had traveled in Jackson Co., Illinois, and had labored in the Sunday School to the best of his ability, and he meant to persevere.

Elder John Clark had been unable to fill his appointments through sickness, (a paralytic stroke.) He is able to get around again through the mercy and power of God.

Elder Abraham Rees had had considerable sickness in his family and in himself, but he thanked God that he had managed to do his duty, and had never let an opportunity pass unimproved of speaking for Jesus, whether it were in meeting, in the field, in the high way, or in the market.

Br. Nathaniel Miller confessed his error and was received into fellowship.

Br. John Beard also made ample confession and was received back into the bosom of the Church.

The President was instructed to give to each a certificate of membership, so that they might apply to some Branch for affiliation.

2 P.M.—Brn. George Forbes and Wm. May were appointed Deacons for the day.

After the administration of the Lord's supper, the Spirit of God was manifest through very many Saints from different parts of the District.

Officers present: twenty-seven.

6 P.M.—The President stated that Br. Phillips wished some Elders to come and help him sow the good seed at Wellsville, Montgomery County, Mo.

Elders Hazzledine, Wm. Anderson and Wm. Smith volunteered their services.

Elder George Hicklin volunteered to go twice, and Elder Wm. Smith once, to Carbondale, Illinois.

All the authorities of the Church were sustained.

Bishop's Report.—Cash on hand last report \$52.15; received during quarter \$6; paid to ministry \$44.15; balance \$14.15.

Resolved that Branch Reports state the number of active and of inactive priesthood.

Adjourned to 9:30 A.M., second Sunday in September, 1873.

Nauvoo and String Prairie District.

The Nauvoo and String Prairie District Conference was held at String Prairie, Lee County, Iowa, June 6th, 7th and 8th, 1873. John H. Lake, President; James McKiernon, Secretary.

Minutes of last Conference read and approved.

Branch Reports.—Farmington, Croton, String Prairie, Vincennes, Keokuk, Montrose, Burlington (English), and Rock Creek Branches, reported.

The reports show an increase of thirteen since last Conference, and a tolerable fair condition of the District.

The following Resolutions were passed:

Resolved that we sustain the appointment of Bro. James Newberry as Bishop's Agent, made by the presiding Bishop, I. L. Rogers.

That we hold a two days' meeting in the Rock Creek Branch, the last Saturday and Sunday in June, and at the White Oak School House, four miles west of Farmington, Iowa, on the 14th and 15th of this month.

That we rescind the resolution passed at the March Conference, respecting the suffrage question.

That when this Conference adjourns it does so to meet at Keokuk, Lee County, Iowa, the last Saturday and Sunday in August, 1873, and that the Elders meet the Friday evening before the sitting of the Conference, at 7 o'clock P. M., to prepare the business that shall come before the Conference.

That we sustain all the spiritual authorities of the Church in righteousness.

Whereas, there is a number of Elders in

the District who are of the opinion that lay suffrage in the Conferences of this District is not in keeping with the letter of the law of the Church, and whereas those Elders wish to be considered as not cherishing disrespect for the general Church authorities,

Resolved that we disclaim all intention of disrespect, but declare that we hold the right to express our opinion, when not in direct conflict with the law and rules of the Church.

Elders B. F. Durfee, O. P. Dunham, F. Reynolds, Jos. R. Lambert, J. H. Lambert and D. F. Lambert, reported.

Their report showed that fifteen had been baptized since last Conference, outside of branch jurisdiction.

The Conference was addressed during its session by Elders James McKiernon, Jos. Smith, Alex. Smith and Jos. Lambert. Two children were blessed. Adjourned.

Decatur District.

The Quarterly Conference of the Decatur District, was held at Little River Branch, Decatur County, Iowa, the last day of May, and the first day of June, 1873.

Branch Reports.—Lamoni: total 64; Increase by certificate of removal 10; decrease by certificate of removal 1; number of children blessed 2. Strength last report 55, increase 10, decrease 1, strength 64.

Chariton: total 7.

Leon: total 17. By baptism 2, children blessed 5. Branch in very good condition.

Little River: 67 members.

Officials present 72.

Brn. H. P. Young, Geo. Morey, E. Robinson, C. H. Jones, Geo. Braby, Z. H. Gurley, A. W. Moffet, Geo. Spencer, W. N. Abbot, Wm. Dotson, S. K. Gillet, Alma Alden J. F. Green, David Morey, Lyman Little, reported.

Bro. A. W. Moffet reported, doing but little outside of Little River Branch. Visited the Chariton Branch, and left them in good condition spiritually. Reports the District in good condition.

Licenses were granted to Bro. James McDuffet and Bro. George Spencer.

On motion adjourned to meet at 4 o'clock p. m.

Met pursuant to appointment.

Minutes of last Conference read and approved.

Resolved that the Spiritual Authorities of this district labor in the district as circumstances will permit.

On motion adjourned to meet at 10 A. M., Sabbath morning.

Met pursuant to adjournment.

Discourse by Bro. Z. H. Gurley, speaking from Matthew 6: 10, these words, "Thy Kingdom come."

Adjourned for twenty minutes.

A season of prayer and testimony meeting, where the meek and lowly spirit prevailed.

Resolved that there be a committee of three appointed, E. Robinson, Z. H. Gurley and C. H. Jones, to examine the records of this District, and report to the next Conference all the resolutions passed previous to this term of Conference.

Resolved that the President of this District appoint Two Days' Meetings in each Branch as he may deem wisdom and the Saints may desire.

Resolved that we sustain all the members of the Church in righteousness.

Resolved that a committee of three be appointed, E. Robinson, C. H. Jones, Z. H. Gurley, to purchase a suitable record for this District.

Adjourned to meet at Lamoni Branch, on the 23 day of August, at 11 A. M., 1873.

[For the Herald.]

THE CACTUS.

Where sweeps the hot dust-laden blast,
Across the arid dreary waste,
By fate my lonely lot is cast.

All day the burning sun beats down,
No wonder that I rear in scorn
The menace of my thorny crown.

Though fed on saline bitter food
And nursed in scorching solitude,
My fibrous heart is unsubdued.

So with the soul of man when cast
Where wrong and trouble follow fast,
Till all its bloom is seared at last.

Until the gentle hand of love
Essaying kindly art to prove,
Receives a sting and doth remove.

Until its every power is turned
To hate, and all advance is scorned
With strength the tortured heart hath learned.

Sometimes the Cactus turns its mood
And spreads its heart, until a flood
Of blossoms bless the solitude.

And as its life was drear before,
E'en so more rich the fragrant store
That blushes on the desert's floor.

So let us hope the heart of hate,
Though hid its riches long and late,
Will bloom at last with greater state.

AORJUL.

John Roberts, 14 Sherman street, West Side Columbia Square, San Francisco, Cal.
David Griffith, No. 7 Regent Street, Aberaman, near Aberdare, Glamorganshire, Wales.

Miscellaneous.

Bishop's Quarterly Report.

Church of Jesus Christ in account with
Israel L. Rogers, to July 1st, 1873.
ON TITHINGS AND OFFERINGS.

1873.		Cr.	
Mar. 22	Balance on hand.....	\$225	61
" 24	From Wm. H. Curven, Plano, Ill.....	5	00
" 24	" Fred. G. Pitt, ".....	3	50
" 29	" Ed. M. Bowen, Montana.....	5	00
" 29	" Eliza Hunter, Alton, Ill.....	20	00
Apr. 2	" Maria Naiden, Belleville, Ill....	20	00
" 11	" T. T. Ill.	20	00
" 11	" Daniel P. Young, Cal.....	200	00
" 13	" Catherine Faul, Wis.	10	00
" 19	" Philadelphia Branch, Pa.....	30	00
" 19	" Archibald Cameron, Pa.	30	00
" 21	" Herald Office, on account.....	15	00
May 1	" John Taylor, Canada	11	00
" 12	" E. J. Robinson, Cal.	299	52
" 17	" Sister's Society, Fall River, Mass.	12	00
" 24	" Thos. J. Andrews, Cal.....	113	00
" 27	" H. and C. Wagner, Kansas.....	10	00
June 11	" Thomas Carrico, Iowa.....	10	00
" 11	" Robert Cameron, Pa.	17	00
" 13	" Z. H. Gurley	5	00
" 14	" Odin Jacobs	10	00
" 30	" Sr. A. L. Benjamin, Princeville.	10	00

\$1,081 36

1873.		Dr.	
Mar. 24	To Mary J. Henderson	\$	6 81
April 2	" Br. P. S. Wixom, one coat.....	13	00
" 11	" Br. Frederick Squires.....	5	00
" 11	" Br. J. C. Clapp.....	5	00
" 11	" Sr. J. S. Patterson.....	5	00
" 17	" Br. John Landers.....	5	00
May 7	" John W. Hagar	20	00
" 12	" Br. P. S. Wixom.....	5	00
" 12	" Expenses of General Conference..	24	33
" 15	" H. A. Stebbins, writing for Bishop	5	00
" 16	" Br. James Horton.....	20	00
" 16	" Br. D. H. Smith.....	10	00
" 19	" Herald Office, on account	10	00
" 19	" Br. Frederick Squires.....	10	00
" 27	" Br. D. H. Smith	10	00
June 13	" Interest on money, borrowed for Church purposes.....	12	40
" 13	" Balance from Mission.....	313	86
July 1	Church credited by balance.....	600	96

\$1,081 36

ON MISSIONARY FUND.

1873.		Cr.	
April 1	Balance on hand.....	\$	196 64
" 17	From Samuel Garland.....	20	00
" 21	" Alma Branch, Illinois.....	20	00
May 1	" Motteville Branch, Nevada.....	27	00
" 16	" George Haywood, Missouri.....	10	00
June 30	" S. S. Wilcox, Iowa.....	20	00
Tithing Fund to balance.....		313	86

\$601 50

1873.		Dr.	
April 17	To Br. Josiah Ellis.....	\$	40 00
" 17	" " Wm. W. Blair.....	20	00
" 21	" " J. W. Briggs.....	15	00
" 21	" " T. W. Smith.....	10	00
" 24	" " D. H. Smith.....	20	00
" 24	" " J. W. Briggs.....	75	00
" 24	" " E. C. Briggs.....	35	00
" 29	" " W. W. Blair.....	20	00
" 29	" " C. G. Lanphear.....	10	00
May 24	" " T. W. Smith, Eastern Mission	41	50
" 27	" " Alex. H. Smith, Cala. Mission	150	00
" 27	" " G. T. Chute, Eastern Mission.	25	00

May 27	" " M. H. Forscutt's family.....	30	00
" 27	" " J. S. Patterson's family.....	20	00
June 11	" " Alex. H. Smith.....	20	00
" 13	" " Wm. H. Keiley, Minn. Miss'n	50	00
" 13	" " C. G. Lanphear, Eastern Miss'n	20	00

\$601 50

ON UTAH CHAPEL.

1873.		Cr.	
April 1	Balance on hand.....	\$	62 25
June 13	From Omaha Branch, Nebraska.....	8	20
" 29	" Belleville Branch, Illinois.....	7	00

On hand July 1st..... \$77 45

I. L. ROGERS, Bishop.

Third Quorum of Elders.

A full attendance of the members of this Quorum at the General Conference, September 3d, 1873, is also requested, in order that the organization may be perfected, by the choosing of officers of their own, that we may be released from the responsibility hitherto ours of attending to the business of this Quorum.

ELIJAH BANTA, *President.*

H. A. STEBBINS, *Sec. First Quorum.*

Seventies' Notice.

Brethren:—The names of C. G. Lanphear, of Illinois; F. Reynolds, Iowa; Thomas Jenkins, Wales; John T. Phillips, Missouri; James C. Crabb, Iowa; Robert Davis, Canada; J. C. Clapp, California; J. McKiernan, Iowa; Duncan Campbell, Canada; John Hansen, Iowa, have been properly heard from and their names carefully recorded, place of birth, date, baptism and date, confirmation, ordinations, and their missions of 1873.

The following names we desire to have, as requested, at once, that we may fill the blanks left on their several pages in the Seventies' Book. Those brethren removed from the quorum will see the necessity of sending, that we may always know of the past, and have a true record of their changes. We know of no Licenses, except those granted under the present President and Secretary. If you have License, please give me their date and signatures, that such may be recorded. The former Secretary has not been provided with a book wherein to properly make a record. I have ventured to purchase one and begin the record; twenty-five cents from each will meet this, also pay for blank License and return mail. Brethren, please assist me in this task, for it will give me no rest until the records are put into a proper shape to present to the Reorganizing Church.

Thos. Revel, Wm. H. Hartshorn, J. M. Wait, Jesse L. Adams, Jerome Ruby, E. W. Wildermuth, James W. Gillen, Charles H. Jones, W. D. Morton, Nathaniel Lindsay, J. Jeremiah, S. J. Stone, B. V. Springer, George W. Shaw, Daniel Bowen, Otis Shumway, John W. Roberts, B. L. Leland, John B. Lytle, Andrew Holliday, David Jones, G. B. Hatt, Samuel Ackerly, C. F. Stiles, Jonathan Delap, W. Ostrander, James Johnson, A. B. Alderman, D. L. F. Bronson, I. A. Bogue, Jos. Billington, D. Jones, George Rauch, S. H. Gurlley, Gland Rogers, John C. Foss, and Wm. H. Shaw.

If there are other Seventies whose names we have failed to obtain, they are requested to send them. While I now write, it occurs to me that these Seventy may not all take the *Herald*, (hence fail to receive this request.) In such cases we earnestly request the Presidents of Districts and Branches to aid in this matter, as a part of their great duty they owe to the ministry. It is demanded of all of us to assist in "setting in order the house of God." And my prayer is, that I may have the assurance from all that you are in earnest in the performance of all duties assigned or requested for good. Yours in Christ,

F. REYNOLDS,
Secretary of Seventies.

First Quorum of Elders.

The Elders of this Quorum are specially requested to be present at the General Conference, at Council Bluffs, Iowa, September 3d, 1873, as the expected presentation of important business makes it advisable that as full an attendance as possible should be had. Brethren will please govern themselves accordingly, so that a general voice may be had in the proceedings.

ELIJAH BANTA, *President.*
HENRY A. STEBBINS, *Secretary.*

Notice to Stockholders.

The Annual Meeting of the Stockholders of the First United Order of Enoch, for the purpose of choosing Seven Directors for the ensuing year, and for the transaction of any other business that may properly come before them, will be held on the Conference grounds, near Council Bluffs, Iowa, at two o'clock P.M., on the 6th day of September, 1873.

ELIJAH BANTA, *President.*
HENRY A. STEBBINS, *Sec'y.*

For the purpose of giving all a chance to vote for such Stockholders as they may make choice of for the Board of Directors,

we give herewith the names of all Stockholders who are eligible for election to said office:—

Geo. Adams, T. J. Andrews, James Allen, Richard Allen, James M. Adams, John Board, Amazon Badham, Geo Braby, William Brittain, A. D. Boren, Elijah Banta, Calvin Beebe, S. P. Beckstead, Riley W. Briggs, Phineas Cadwell, G. W. Conyers, Rolando Wight, J. D. Cravens, Thomas Chapman, Roland Cobb, Andrew Christofferson, C. J. Calkins, David Dancer, Samuel Diggle, Alma Ellison, Henry Etzenhouser, Conrad Etzenhouser, Thos. France, William France, Archibald Faulconer, D. M. Gamet, George George, John Garner, Moses W. Gaylord, Wm. W. Gaylord, W. Hopkins, Wm. Hart, George Hatt, John Hooks, David R. Jones, John Jones, Moses A. Meeder, Wm. McLane, Jesse Mason, Stephen Mahoney, Alex. McCord, Wm. McCord, John McKenzie, Sidney Mae, Alma M. Newberry, Geo. W. Oman, George R. Outhouse, Joseph Parsons, William Powell, Edward Prothero, Nelson Peterson, Stephen Richardson, John Roberts, Edward Ridley, Ephraim Rowland, Israel L. Rogers, Geo. Rarick, Ebenezer Robinson, Henry Scofield, Henry Wagner, Simeon E. Stivers, Joseph Standeven, Thomas Standeven, Orrin Smith, Wm. C. Sides, Samuel Shepherd, George W. Sparks, William Strang, John G. Smith, George Tomblins, Fred Van Leuven, D. R. Winter, Sam'l Walker, Stephen Woods, Nathan J. Wixom, Charles Wagner.

Blanks for voting by proxy will be sent to subscribers who are not likely to be present at the annual meeting, excepting to those to whom two were sent last years, and such with the others are requested to fill out with the seven names selected by them as their choice for the Board, and insert the name of some one quite certain to be there to act as their proxy, and then hand or send it to the person.

Selections.

Capt. Hall the Arctic Explorer.

The following is the result of the investigation and examination by the Secretary of the Navy of Capt. Tyson, Frederick K. Meyer, Esquimaux Joe, and others of the rescued crew of the "Polaris:—"

CONDENSED RESULT OF INVESTIGATION.

At midnight on Sept. 3, 1871, Capt. Hall landed with a boat on the east shore of Polaris Bay, and in the name of God and the President of the United States, raised the American flag on the land he had discovered. On one occasion, while beset in Robeson Straits, the Polaris seemed to be in such danger of being crushed, that provisions were placed on the ice, and measures taken to be in readiness for leaving her, but she happily escaped without injury.

Immediately after securing the ship in winter quarters, Capt. Hall made preparations for a sledge journey northward, and other work was commenced by landing and setting up an observatory, getting scien-

tific observations under way, surveying the harbor, clearing up ship, and making snug for the winter. On the 10th of October Capt. Hall left the *Polaris*, accompanied by Mr. Chester, the first mate, and Esquimaux Joe and Hans, with two sledges and fourteen dogs, and set out on an expedition, the first step taken by Capt. Hall to feel up the land more northerly than white man's foot ever before touched. In the progress of the journey, unhappily the last that Capt. Hall was to make towards the pole, he discovered, as appears by his dispatch, a river, a lake, and a large inlet, the latter in latitude 81 deg. 57 sec. north. He named this Newman's Bay, and its northern point Cape Brevoort, and the southern one Sumner Headland. At Cape Brevoort, in latitude 82 degrees 2 seconds north, longitude 61 degrees 20 seconds west, he rested, making there his sixth snow encampment. On October 20 he wrote his last dispatch to the Secretary of the Navy, the original draft of which was found in his own handwriting in his own desk on its examination in Washington, after it was delivered to the Secretary of the Navy by Esquimaux Joe, who had kept the desk in his custody from the time it was picked up on the ice, after the separation of the rescued party from the ship. A copy of this dispatch, so singularly preserved, accompanies this report.

Capt. Hall himself deposited a transcript of it in a cavern on the side of the mountain at Cape Brevoort. Capt. Hall, it appears, had hoped, when he left the *Polaris* on this journey, to advance northward at least 100 miles, but after having gone about 53, he was compelled by the condition of the shore, and the ice, and by the state of climate, to return and await the approach of spring for another attempt. He reached the ship on the 24th of October, apparently in his usual fine health, but was attacked the same evening with sickness at the stomach and vomiting, and, taking to his bed, was next day found to be seriously ill. His most marked symptoms seem, from the evidence, to have been such as indicated congestion of the brain, accompanied by delirium and partial paralysis of one side. The witnesses all state that his attack was called apoplexy, and some of them speak of their own knowledge of his paralysis, and delirium. He recovered, however, some days after, sufficiently to leave his bed and to move about the cabin a little, and to attempt to attend to business, but he soon had a relapse, became again delirious, and died on the 8th of November, 1871. Three days after, he was buried on the shore

From personal examination of the witnesses, and from their testimony as given, we reach the unanimous opinion that the death of Capt Hall resulted naturally from disease, without faults on the part of any one. All the persons examined testify to the uniform kindness and care of Capt. Hall, and to the good order and efficient condition of the *Polaris* while under his command.

SCIENTIFIC.

On board the *Polaris* are specimens of drift-wood picked up on or near the shores of Newman's Bay, and *Polaris* Bay, among which Myers thought he recognized distinctly the walnut, the ash, and the pine. Among the numerous facts that appear to be shown by the testimony elicited on examination, we may mention as one of much interest, that the dip of the needle amounted to 45°, and its variation 96°, being less than at Port Frulke and Rennsalar Harbor, as given by Dr. Kane and Dr. Hayes. The rise and fall of the tides was carefully observed, the average being about 5½ feet. The greatest depth of water noted was about 100 fathoms. The existence of a constant current southward was noticed by the expedition, its rapidity varying with the season and locality. The winter temperature was found to be much milder than was expected, the minimum being 50 degrees below zero in January, although March proved to be the coldest month. The prevailing winds were from the northeast, although there were occasional tempests from the southwest. High winds were noticed, however, from all points of the compass. Rain was occasionally observed, only on land however, the precipitation presenting itself over the ice in the form of snow. During the summer the extent of both lands and elevations was bare of snow and ice, excepting patches here and there in the shade of the rocks. The soil during this period was covered with a more or less dense vegetation of moss, with which several Arctic plants were interspersed, some of them of considerable beauty, but entirely without scent; many small willows, scarcely reaching the dignity of shrubs. The Rocks noticed were of a schistose or slate nature, and in some instances contained fossil plants, specimens of which were collected. Distinct evidence of former glaciers were seen in localities now bare of ice. These indications consist in occurrence of terminal and lateral moraines. Animal life was found to abound, musk oxen being shot at interval throughout the winter. Geese, ducks, and other water fowls, including plovers and other

wading birds, abounded during the summer, although the species of land birds were comparatively few. No fish were seen, although nets and lines were frequently called into play in attempting to obtain them. The waters, however, were found filled to an extraordinary degree with marine invertebræ, including jellyfish and shrimps. Seals were very abundant. Numerous insects were observed also, especially several species of butterflies, bees, and insects of like character.

The geographical results of the *Polaris* expedition, so far as they can now be ascertained from the testimony of Messrs. Tyson, Myer, and their comrades, may be summoned up briefly as follows: The open Polar Sea laid down by Kane and Hayes is found to be in reality a sound of considerable extent, formed by a somewhat abrupt expansion of Kennedy Channel to the northward, and broken by Lady Franklin's Bay on the west, and on the east by a large inlet twenty miles wide at the opening, and certainly extending far inland. Its length was not ascertained, and Mr. Myer thinks it may be in fact a strait, extending till it communicates with the Francis Joseph Sound of Germania and Hanse expedition, and with it defining the northern limits of Greenland. This inlet was called the Sothern Fiord. North of it, on the same place, is the indentation of a shore called *Polaris Bay* by Capt. Hall. Here the *Polaris* wintered. The northern point of this bay is named Cape Lupton. Its southern point is yet without a name. From Cape Lupton the land bends to the northeast, and from the eastern shore is a new channel from twenty-five to thirty miles wide, opening out of the sound above mentioned, to which Capt. Hall, as has already been stated, gave the name of Robeson's Straits. The western shore of these straits, north of Grinnell's land, is also nameless. Northeast of Cape Lupton in latitude 81 degrees 37 minutes is a deep inlet which Capt. Hall called Newman's Bay, naming its northern point, Cape Brevoort, and its southern bluff, Summer Headland. The trend of land continues to Repulse Harbor, in latitude 87 degrees 9 minutes north,—the highest northern position reached by land during this expedition. From an elevation of 1,700 feet at Repulse Harbor, on the east coast of Robeson's Straits, it was seen that the land continues northeast to the end of these straits, and thence east and southeast till lost in the distance, its vanishing point being south of east, from the place of observation. No other land was visible to the northeast, but land was seen on the west coast, extending north as far as the

eye could reach, apparently terminating in a headland, 84 degrees north. The errors in shore line by the west coast, as laid down by Dr. Hayes, and also the errors in the shore line of Greenland, as laid down by Dr. Kane, were observed and corrected. Of course the full scientific results of the *Polaris* expedition cannot be known until that vessel shall have been found and brought back with the treasures she has gathered, and the records and details of her Arctic explorations. But enough is told by the witnesses whom we have examined to excite the expectation and encourage the hope of large and valuable additions to the domain of human knowledge.

Gleanings.

There is some promise in the Bible exactly adapted to every trying hour.

He has not learned the lesson of life who does not every day surmount a fear.

There are two kinds of fools mentioned in the Bible:—one kind by Solomon, "Pay the vow thou owest, for God has no pleasure in fools." Another kind by Paul, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Moses, it seems, was one of the latter kind, for he "Choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "Esteeming the reproach of Christ greater riches than the treasures of Egypt."

O you, who have one ray of light,
To comfort now through trials sore;
Use it to cheer your fellow men,
Toasting joys in the eternal then,
When weights and cares shall be no more.

Toleration is the silken string running through the pearl chain of all the virtues.

He that cannot forgive others breaks the bridge over which he must pass himself.

God pardons like a mother who kisses the offence into everlasting forgetfulness.

Pride and vanity are the purveyors of trouble and danger; proud persons are neither safe nor happy.

O you, who have one spark of love,
To chase a doubt or foolish fear,
Impart it well to your fellows round,
Then to a better world you're bound,
For your salvation's drawing near.

Afflictions, if we make a discreet use of them, are messengers of love from Heaven to invite us thither.

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.

Pure love never reasons, but profusely gives.

True charity gives like a thoughtless prodigal, its all, and trembles then lest it has done too little.

Mistrust the man who finds everything good, the man who finds everything evil, and still more the man who is indifferent to everything.

When we come to God for counsel, we must be willing to put our whole case in His hands; to take the up hill step instead of the smooth one, should He point to it.

If we have ever learned the love of our Lord truly, we shall know that all the wonders, the toils, the teachings, the sufferings of His ministry, from the flight into Egypt to His ascension into heaven, would have been accomplished just as readily for the weakest or wickedest heart in all this world, as for the earth itself and its millions.

THE TRUE

LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVEH IN DE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., AUGUST 1, 1873.

No. 1

PRIESTHOOD.

As all the sects that have sprung out of Mormonism, have claimed to be in possession of the priesthood of the Son of God, it is necessary that we should understand the validity or falsity of those claims. It is also necessary for us to know what is required of us, by our heavenly Father, to be in possession of the holy priesthood. What is priesthood? First, it is authority and power from God delegated to man, to officiate in all things pertaining to the gospel and the building up of God's kingdom. Second, it is unchangeable and eternal.

"The high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things."—*Alma 9:5.*

What are the necessary conditions in order that we may be in possession of that priesthood. First, we must obey the requirements of God's law; second, we must be legally ordained according to the will of God; and third, we must continue to walk in newness of life. Authority and power must be jointly possessed before we can accomplish the will of God. To speak of authority without power is as incompatible as to say vegetation can grow without moisture; it is like faith without works,—dead.

Whole No. 279.

Yet we often see men assuming authority to act in the gospel who are divested of the power of it. In no sect claiming to be Latter Day Saints is this more apparent than in the Utah Mormons. What is the power of God? It is faith, love, knowledge, truth, mercy, justice, and judgment; and where these attributes exist, with authority, there is the power of the priesthood to preach the gospel and administer in all the ordinances of God's kingdom.

What does this power produce? It produces apostles, prophets, evangelists, teachers, gifts, healing, miracles, etc. It enables us to commune with heavenly beings, and with God the eternal Father. Through it the ancients performed many mighty miracles. Moses, by this power, wrought wonders in the land of Egypt, and led the Israelites through the Red Sea, on dry ground. And through this power the True Latter Day Saints will be God's instruments to bring about the great latter day work of redemption.

Another necessary qualification is, to be legally ordained, before we can receive this power. We are told in the history of Joseph Smith, that Joseph Smith and Oliver Cowdery were ordained to the Aaronic priesthood, (which is an appendage to the Melchisedec), by John the Baptist, who held that power, consequently it was a legal ordination, and afterwards that they were ordained by command of God to the Melchisedec priesthood; therefore they

had the authority to ordain others.

The power of this ordination was strikingly manifest in the case of Newel Knight, who was possessed with the devil; to use Joseph's words, "I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out, and said that he saw the devil leave him, and vanish from his sight." Again, in translating the Book of Mormon. And further by the effects produced by the preaching of the word. Many who were in the church in the days of Joseph, who have belonged, or who do now belong to the different sects, or who are resting on their oars, claim their ordination to be still valid.

To such I respectfully ask the following questions: Have you perverted the gospel contained in the Book of Mormon and in the Book of Covenants? Have you assumed positions which were not your right? Have you been faithful and diligent in your office and calling? Have you lived a pure and holy life? Has the power of the priesthood been manifested through you? If not, the priesthood has not continued with you. Brethren of the Reorganization, the above questions are applicable to us, who profess to hold the priesthood of the Son of God. The office work of the priesthood is described in the Book of Covenants, and there also we find the following words:

"Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and calling of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."—D. & C. 2: 12.

Again. — "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church."—D. & C. 2: 16.

We learn from the foregoing, that it is not merely the laying on of hands that constitutes a legal ordination, but the power of God which is in the one

who officiates, and also the complying with the law. No doubt some may have received the form of ordination, but never had the power. Those holding the priesthood ought in all cases to be fully satisfied that it is the will of God, before they ordain any.

The opinion prevails among the Utah Saints that the man is the priesthood, and whatsoever the "living oracles" say or do, that they are justified; hence we often hear the expression, "It is right to lie to shield the priesthood and to thwart the designs of our enemies." Mistaken idea. Is it possible that a man can possess the power of God by lying, or by breaking any of his commandments.

Jesus says, "Break not my commandments for to save your lives."—Matthew 16: 27, Inspired Translation. As the tree is known by its fruit, so they who hold the priesthood are known by their works. There is one notable fact; almost all those professing to hold the priesthood in the different sects of Mormonism, have gone back to the Mosaic law for justification for their erroneous teachings, and for their wicked practices; and they also excuse themselves by the things which are written; hence the Brighamite faction teach and practice killing men to save them; polygamy; lying to cover their unrighteous deeds, etc.

The Strangite faction taught and practiced polygamy and consecration. The Rigdonites practiced free loveism. The Baneemyites taught and practiced the baby resurrection, and abstaining from meats. The law that says, "Thou shalt not commit adultery," will condemn those who teach and practice polygamy. The law that says, "Thou shalt not kill," (excepting the murderer who hath no eternal life abiding in him), will condemn those who teach and practice "killing men to save them." The law that says "Thou shalt not lie," will condemn those who teach and practice "lying to screen the priesthood." The law that says, "Thou

shalt not steal," will condemn those who teach and practice consecration. And finally, the law that says, "Meats are given for food for man," will condemn those who teach otherwise.

Then you "living oracles" beware of the condemnation of the law, and remember that all will be judged by that which is written. 2 Nephi 12:8. Jesus and his apostles who taught a higher law and held a higher priesthood, disannulled the laws of carnal commandments, and condemned the wicked practices of the Jews. The apostle Paul says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec."—Heb. 7:2. Again, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices * * * make the comers thereunto perfect."—Heb. 10:1. And further, Jesus says, "Behold I say unto you, that the law is fulfilled that was given unto Moses, * * * for I have come to fulfill the law: therefore it hath an end."—Nephi 7:1. Also see 2 Nephi 11, and Mosiah 8:1. There is another class which is composed of scriptural unbelievers, who entirely ignore the priesthood of God, thereby ignoring also the law. Can we conceive of anything spiritual or temporal but what is governed by law? And if governed by law there must be administrators. How could the great planetary system exist without law? and how could that law be effectual without a governing power. The true deduction of an enlightened reason is, that all visible nature has originated from an intelligent Creator, and that he who has made and superintends, will be also the moral governor of his intelligent creations, and will exercise such a moral providence over them as his purposes and their welfare shall require; and will therefore make to them such communications of his sovereign-

ity, of his mind, and of his will, as he may from time to time deem expedient. To live a pure and holy life is highly necessary before we can receive or retain possession of the power of the holy priesthood; for "God dwelleth not in unholy temples," "neither can he look upon sin with the least degree of allowance," for "all they who receive this priesthood receiveth me, saith the Lord; * * * but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world, nor in the world to come."—D. & C. 4:6.

Brethren of the priesthood, we should never let talent be the first consideration for ordaining, for talent without righteousness would be of no avail in the day of God's power. Talent may be the effect of righteousness, but it will not necessarily produce righteousness.

To conclude, I ask the question, how are we to know who holds the priesthood? We answer in the words of Christ, "He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple."—D. & C. 59:2.

HENRY BAKE.

TEMPORAL BLESSINGS.

Not long ago, being one among many who attended the funeral obsequies of a deceased neighbor, who, belonging to the Masonic Order, was buried by that fraternity; I stood by a group of three or four persons, among whom was a Protestant Methodist local preacher.

On seeing the Mason's march up in their regalia, according to their custom on such occasion, the conversation changed from the merits and demerits of the deceased, to the examination of the claims of Masonry as to its benevolence and benefit. The preacher said that while discussing a short time ago

with a Mason on this same subject, the latter made the assertion that the Masonic Order, attended to the wants of the poor of their Order better than the Church did to their poor. The preacher replied that the Mason's attended to the temporal wants and the Church to the spiritual wants of their members; and he argued that to attend to the spiritual wants was all that was necessary for salvation; as to attend to temporal wants was only for this life, and consequently of no great importance in the programme of salvation. Your humble servant remarked that he understood from the word of God that to attend to the temporal as well as the spiritual wants were so intimately blended together as duties of the members of the church; that they could not neglect the one and be justified in the other. The conversation here ceased, but the remarks caused the following reflections, which by your permission I wish to give to your readers. I felt confident that the scriptures would bear me out in my assertions, and arriving at home I commenced searching them for the proofs to sustain me in my position. The first scripture that occurred to my mind I found in 1 John 3 : 17 :

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?"

We perceive by the question asked of John, viz, "How dwelleth the love of God in him," without further consideration of this point, that he considered there was no necessity for any argument in the premises.

It was a clear case to his mind, that if a professed follower of Jesus, saw his brother in need, and had the wherewith to help him, and would not do so, that the love of God could not dwell in that person's heart.

What is applicable to one individual member of the church is applicable to all. John says further in the first Epistle, fourth chapter, and twentieth verse :

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

John says here that a man speaketh not the truth who says he loves God and hateth his brother. If a man or set of men belonging to a church, purporting to be the Church of God, see their poor brethren in want of the necessaries of life, and have the power to help them and will not do it; do they love their brethren? Assuredly not!

Says the apostle, "If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

The Savior says, "He that hath my commandments and doeth them, he it is that loveth me." Some of the commandments of Jesus are, to feed the hungry, clothe the naked, visit the sick, the widow and the fatherless in their afflictions. Now if we willfully neglect to do these commandments, we cannot successfully administer in spiritual things.

God will be displeased at our breaking his commandments relating to temporal things, and if displeased will not bless or acknowledge our administrations in spiritual things.

In the eighteenth chapter of Ezekiel, the Lord through the prophet enumerates many things which if a man do, and some things which if he do not, that man shall surely live or have eternal life if he continue on to the end; and on the other hand it is said if a man neglected to do these things that are commanded, and walk not in his statutes to deal truly, he shall not live, if he continues on in his sins to the end. Among the things enumerated, that a man shall do in order to have life, are, to deal his bread to the hungry and cover the naked with a garment. Now if these are the conditions upon which the God of heaven hath stipulated that man shall have eternal life, how can any one expect to

gain that life and willfully neglect any portion of them?

We see by this chapter, as I said in the start, that the commandments of God relating to temporal things, as well as to spiritual, are blended together for our observance; and we cannot retain the favor of God to keep one portion at the expense of the other.

Look at the fifty-eighth chapter of Isaiah and see what the Lord calls an acceptable fast unto him; and among the things acceptable unto him are, "To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." Listen to the blessings which follow the obedience to these commands in this life.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord will answer; thou shalt cry, and he shall say, Here I am."

Read also tenth and eleventh verses.

Does it need any argument here to prove the essentiality of obedience to these commandments? We think not!

The Lord has promised great blessings to those who attend to the temporal wants of their needy brethren, as well as to those who obey all his other statutes. He has promised to answer when they call upon him; he will manifest his great pleasure in those who do these things; he has said that he will, with alacrity, hear them when they cry unto him, by the declaration, "Here I am."

What do we infer from the above language will be the dealings of God with those who do not keep these commandments? It is that they will not receive the great blessings promised, and that he will not hear them when they pray, nor answer, "Here I am." Out of the abundance of scripture we might bring to fortify our position, we

will select only one more, from Matthew twenty-fifth chapter, where the Savior is telling of the time when he will come with all his holy angels to sit on the throne of his glory, and gather all nations, and separate them as a shepherd divideth his sheep from the goats, saying to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink." Then shall the righteous say, "Lord, when saw we thee so and so?" He will answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On the other hand, He will say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in," &c. They say, "Lord, when saw we thee an hungered, or athirst, or a stranger, or sick, or in prison, and did not minister unto thee?" He answers them, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me."

Some received a kingdom prepared for them for administering to the temporal wants of Christ's brethren. The other was denounced and punished for not administering to the temporal wants of Christ's brethren. I would like to ask those who say that works avail not in the least degree towards salvation, how they and the Savior agree here? Surely they will not contradict the author of eternal salvation, even Jesus, any longer.

I now leave the subject with you, dear reader, to pass your own judgment, whether or not a professed follower of Christ can be justified in the sight of God, by refusing to keep one portion of God's commandments and accepting the other. E. STAFFORD.

“HATRED.”

Is not only like unto a black snail that leaves its mark behind it in every little turn it makes, in its onward march, but it festers and poisons the heart of the possessor, to the extent, that, unless the venom is made to lose its power, (which can easily be done by seeking God in humility), it will ultimately produce a virulence, or universal gangrene, resulting in the spiritual death of its victim. I am aware that the possessor of this evil, does not always realize, (when in this frame of mind) that he is indeed injuring his own person, more so by far, than the one to whom he, (unchristlike) thinks he owes grudge, or else he would not be so apt to turn it over and over, as a delicious morsel, but would indeed spurn it from him, before his whole system becomes saturated with the satanic drug.

As true followers, of God's dear Immaculate Son, we are commanded to *love all*, and *hate none*. Hear it, O ye Latter Day Saints, and let it be so engraved upon the tablets of each and every heart, by the spirit, as with an iron pen, never to be erased. “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—New Testament.

“My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, (*hatred* then must have been there) and for this evil they were afflicted and sorely chastened; wherefore I say unto you, (the *Lord* speaking), that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the *greater* sin.”

“I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.”—D. C., page 192, new edition. Again see John's First Epistle.—He that saith he is in the light, and hatheth his brother, is in darkness even until now. He that loveth his brother abideth in the

light, and there is none occasion of stumbling in him. * * * Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”

But some poor fettered, hatred-affected, creature, will say, Must I forgive a brother if he should abuse my character, destroy my reputation, by circulating a falsehood about me and my family, and causing an undying stigma to be heaped upon my little ones, when I am no more among them?

Yes, my brother, you *must* if you intend to try to continue in Christ: at the same time doing in a kind and loving spirit, what God has farther commanded in the same section of “Book of Covenants” as quoted above.

“And he that repenteth *not* of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend Him who is your Lawgiver.”

What glorious teachings. How beautiful they harmonize with each other in the precious books of God's *law* unto the church, and in the whisperings and promptings of his Holy Spirit daily.

But alas; when destitute of this spirit how prone we are to evil, allowing *hatred*, or the unforgiving spirit to take lodgment in our hearts, and letting go the reins of government, we are led hither and thither, at the will and pleasure of the devil.

Again the Savior tells us in St. Matthews history of the gospel:

“Love your enemies, bless them that curse you, do good to them that *hate* you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? (as if to say ye profess greater things than they, why do ye not do them then) do not even the publicans so?”

O Lord, my God, although endeavoring to write an article against hatred, and in favor of forgiveness, I must confess that I am far in the rear, never having fully come up to this Christ given line of my duty; but if I know the throbbings of this unworthy heart, I do desire to live for God with a willing and cheerful spirit, and that in every particular I may be a true representative of the law, not only in theory, but in undeniable practice. O help me do the same, and all those whom thou hast chosen out of the word, in these last days, is my prayer through Christ. Amen.

As I said in the commencement, that the venom of *hatred* can be made to lose its deadening power, by the seeking of the divine spirit in humility and prayer—I wish to relate a little circumstance that took place during the presidency of that peace making soul, Father Gurley, (now gone to rest; and his noble works follow him) when presiding over our District. And as I relate the case, I am persuaded that those beloved in the Lord, that were present at the time, will soon call it to mind. It runs as follows, as near as I can recollect.

There were two sisters who had been so unfortunate as to treasure within their hearts that life-destroying seed, *hatred*, towards each other.

Nothing seemed to have an impression upon them to bring them together, until one Friday evening before our conference sessions, and long will it be remembered by me, we meet in a prayer meeting, to invoke God's blessing upon us, in our infancy in this work; the two sisters happened to enter, I suppose more for curiosity to see the strange members from a distance, than the worship of God, at least I thought so. In humility and faith we cried unto the God of truth and mercy, to pour into every heart the healing balm of his Holy Spirit. When suddenly it was done, for the two sisters sprang to their feet at the self-same time, and asked

each others pardon, each asserting in the following manner: "O forgive me sister, do forgive"—"the fault was not in you it was in me;" "no, said the other, it is I that am to be blamed, O do forgive," &c.

The Lord also spake unto us by the power of his spirit, telling us that through our humility and prayers we were accepted by him. Every heart was made glad, and the good Lord's name glorified.

From the experience gleaned, since first entering the fold, we all know that if we strive to retain the good spirit in our hearts, there is no room for the seed of bitter *hatred* to dwell, but love to all God's creatures both in the church and out, will reign in us.

L A W .

The first question which naturally arises in the mind upon this subject is, what is law? And secondly, for what purpose was law instituted? "Laws are *imperative* or *mandatory*, commanding what shall be; *prohibitory*, restraining from what is to be forborne; or *permissive*, declaring what may be done without incurring a penalty."

When God created man, He at the same time gave him a *prohibitory* law; and informed him what the penalty was, if he transgressed that law. The temptation presented, proved too strong—man yielded, the law was broken, and the penalty inflicted.

The Antediluvians, were also under a law; Noah for the space of one hundred and twenty years at least ceased not to present the claims of the law; and was called a "preacher of righteousness." The claims he presented were disregarded, and the penalty incurred, was the destruction of the world.

The children of Israel were also favored in having a law with administrators, also visible manifestations of the glory and power of the great "Lawgiver." They understood that

the law was expressly given for their benefit, and if they obeyed it, blessings would follow; but if they transgressed, the execution of the penalty would as certainly follow.

We now enter upon a new Era. The introduction of a new dispensation—a new government, under the “royal law of liberty.”

All Latter Day Saints are under this law. And to this, as to all other laws emanating from the same source, are attached blessings and penalties.

If we keep this “Royal” or “celestial” law, we are sure of receiving the blessings promised. If we disregard and transgress the law, the penalty will as surely be executed.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” I understand this “law of liberty,” to be the *whole* word of God, whether *written* or *revealed*.

“Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.” What constitutes us heirs with the Son of God? A cheerful obedience to the requirements of the Divine law, “We are sanctified through the truth.” “Thy word,” *i. e.* Thy “law is truth.” The law of the Lord is perfect, converting the soul.” The conditions are given on which we can securely build our hopes, of future glory and happiness. “Ye are built upon the foundation of the Apostles and Prophets.” “Other foundation can no man lay than that which is laid.”

Is this, my brother, the foundation on which you have built your hope? If so, there is no power that can shake that foundation. And so long as you observe the “Royal law,” you are safe; but if you transgress, the penalty follows. Remember that it is “not the hearers, but the *doers* of the law who are justified.”

This implies work. “Work while it is called to-day.” Do you feel that you have “borne the burden and heat of

the day.” and do you feel like relapsing for a time? Beware! This is the work of an enemy. As President of the Branch, do you begin to feel that it is of no use for you to go to the meeting; for you have been time, after time, and very few attended? This is also a suggestion from the evil one. The law says, “Be not weary in well doing.” Do you feel that you should have “reaped” long ago? “In due season you shall reap, if you *faint* not.

I cannot find it recorded, that any shall be saved, except those “who endure to the end.” “Sin is the transgression of the law.” “And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still.”

If you have neglected any of the means of grace, you are in transgression; consequently you are under condemnation, and will remain so, until you repent.

Have you examined the law carefully, and are you satisfied that your conduct is justifiable, and makes strong your claim to “celestial glory?” Do not deceive yourself, “God is not mocked!” When you engaged to serve the “King of heaven,” did you cheerfully yield allegiance to the laws of His kingdom, with the intention of keeping them? Is your present lukewarmness justifiable? Read the law, Rev. 3:16. Has your faith in the book of Mormon and the martyred Prophet Joseph, become weak? Look into the law; does it not point out your duty, and are you willing to comply?

“Without faith, it is impossible to please God.” Do I hear any say, that they believe the Bible, (King James’ Translation), and that contains all the law? How have you studied that law?

With the "light" and "wisdom" you received through child-like obedience to that law? Verily, no. That power which truly converts and imparts the "gifts of knowledge and wisdom," never controlled the tongue when it declared that the Book of Mormon was not inspiration, and the martyr was not a true prophet of God.

If I am wrong on this point, then the Bible is at fault, and the whole world is adrift, and nothing to guide them.

I have not written for the sake of popularity, but for the same reason that I preach and exhort; and that is, that I may discharge faithfully and fearlessly the duty I owe to my fellow men, and not break the covenant I entered into with the great Lawgiver.

Finally, if there is a brother or a sister living in neglect of any known duty, to you I address myself. Stop and think. Do you remember that your brother has aught against you? "Go first and be reconciled to your brother, then come and offer thy gift." Until you have done this, you are under condemnation, and justice holds you as a transgressor.

Do you keep any from the meetings? Remember the commandment, "Neglect not the assembling yourselves together as the manner of some is." "Speak often one to another." Bear ye one another's burden, and fulfill the law of Christ." "If ye know these things, happy are ye if ye do them."

JOSEPH LAKEMAN.

Grand Manan, February 28, 1873.

DE PROFUNDIS.---No. 3.

We hear a great deal said about the emission and absorption of heat; of its becoming latent or imperceptible, and then manifesting itself again. And these peculiarities are generally explained by considering heat as a fluid, capable of being absorbed.

I confess that the fact that bodies

may be heated and retain that heat, radiating it gradually away into the atmosphere, is more difficult of explanation at first thought, considered as motion, than some of its other features.

It must be remembered, however, that heat is a motion analogous to sound, though it differs widely from it in some respects. We strike violently the side of a great bell, its particles are set in rapid vibration, and the volumes of sound roll away in great circles, and the bell continues to vibrate and send off sound, by communicating these vibrations to the air, long after the exciting cause is removed. Thus it is also with heat. We place an iron in the fire, by contact with heat its particles are set in motion, more vivid and searching, of a different quality; its finest atoms are rapidly moving; we withdraw it from the fire, and although the immediate cause of this motion is passed, the particles do not settle to inertness immediately, but continue to give of wave after wave of heat, until they finally settle to rest; and, like the bell, cease to vibrate. As concussion was the cause of the sound, so the friction and concussion of multitudes of atoms rushing past, and over, and against each other in the combustion, or decomposition of the coal, or wood, caused the kindred motion, heat.

It is said, again, that bodies elongate, or expand under heat, because there is more material added to them; that caloric, as fluid, enters them. This, to me, seems an absurd idea; for it is a well known fact that ice gradually expands while freezing, although cold is an absence of heat, which these reasoners style a fluid. The reason that it expands, is because it obeys a law pertaining to crystallization and builds itself into larger and more porous masses.

So heat, as motion, affects the relationship of the atoms of matter in direct accordance with its rapidity; and if it is accelerated to a violent degree, the attraction between them is destroyed to that degree that they move read-

ily upon one another, and the solid iron melts into a golden fluid. The unlocking of the chain that draws them together, of course causes them to draw apart, and the mass expands.

Bodies, as a general rule, contract while cold, because the slightest vibration is sufficient to affect the relationship of atoms.

The generation of heat by friction, percussion, and the stoppage of motion, as also by fermentation or decomposition, are all readily explained under this head. Wherever any kind of motion exist, there its kindred heat is started into being.

"At the time when the different manifestations of force were thought to be so many distinct entities, the disappearance of heat, of light, and of electricity could only be accounted for by assuming a total annihilation of these agencies. On the other hand, since heat, light, and electricity are always everywhere found in Nature, besides their possible annihilation, some were led to conjecture the possibility of their creation and to seek for perpetual motion. We have passed this period of errors; mathematical calculation as well as experiment demonstrates that force can neither be created nor destroyed. A constant ever-living force exists in the universe, manifesting itself sometimes in one way, sometimes in another, but the sum of which is absolutely invariable."—*Professor Naquet in the American Chemist.*

There are no bodies of matter within the range of our observation in a state of absolute inertia or repose. All the matter we behold is in rapid revolution. All the cold we experience therefore is only relative, should there be an absolute state of inertia, absolute cold would accompany it, and life would be impossible.

Heat is a *kind* of motion, for other kinds of motion may take place without awaking a large amount of heat. The peculiarity of this motion is that it affects in ratio to its intensity the relationship of the atoms of all bodies in a greater or lesser degree, from the slight expansion caused by the generous sun, to the vaporization of fierce caloric. The most reasonable explanation of the

constitution of this motion is, that it is the vibration of the finer classes of atoms; those that interlace the larger sizes, and that electricity is the vibration of still finer particles interlacing these.

There may be some that will question my boldness in regard to these theories, so I quote Blair's Preceptor, page 201. Observation 1st, "Atmospheric air is found to be a compound of Nitrogen or Azote, and Oxygen, which are preserved in a gaseous state by *motion*"—"And fire is found to be mere *atomic motion*."

Flames of fire can clearly be proven to be matter in lively motion; for if we cut a flame of fire, say the flame of a lamp, with a strongly blown sheet of air, or water, the dark interior of the flame may be seen, with luminous surfaces; a cone of gasses, whose edges and surfaces are made brilliant by their friction and union with the air as they are liberated from the wick and oil composing the lamp fuel. From the brilliant surfaces of these gasses the agitated air and ether undulate in rapidly widening circles, the undulations light and heat, growing gradually wider and weaker in direct proportion to their distance from the exciting center.

Heat and light cannot in this instance be emitted matter; for the space over which the light and heat of a lamp extends, if allowed their utmost limit, could scarcely be filled by the entire oil and wick if reduced to a rare gas, at once, let alone filling it for hours with scarcely diminished bulk.

Through the sheet of air, or water, dividing the flame, the interior of a flame may be tapped with a suitable tube, and the gasses led off and experimented upon, that otherwise would have passed to the scene of their decomposition, those wondrously radiant surfaces.

This whole process of the burning lamp may be compared to the dropping of a stone into a wide pond of water; the stone awakens the waves of water

that widen ever, ever growing fainter until they die away, reach the shore, or are reflected by other obstacles; save that this is momentary, the other continuous.

The material of the dropping stone is not expended or scattered; for it only imparted its motion to the water, and set its particles in a dance. So the giant sun wastes not but communicates its motion, generated by intense chemical action, or change to the ether pervading all space, which undulates to the utmost verge the solar system. As it is the motion and not the material which is communicated, those good souls who worry about the sun being used up, burned out, or exhausted have unnecessary trouble.

The motion of matter, like matter itself, is eternal. Motion begets motion, and it, like the race of man, or plants, or matter, can neither be originated nor stopped.

The wheel drives the engine; the piston drives the wheel; steam drives the piston; heat the steam, and burning coal the heat. The earth and sun developed the coal, and the energy of earth and sun is but a minimum of Nature's Eternal Force.

The ball is thrown; the sinewy ball player straightens a form of grace, plants a firm heel on the earth and catches the ball. He "stops" the ball, but may not stop its force. Through his arms and frame it is communicated to the very earth, for it was given to the ball and must be given again to the air through which it passes, or the ground to which it tends.

We need not be troubled then in regard to the stability of the planets in their spheres, or the continuation of the forces of nature, because of the eternal nature of motion. Neither need we fret as regards the source of the energy of the sun, or earth, nor fear its expenditure; for its origin is co-eternal with matter; and thus the nature of this trinity is more like that of the Godhead, spoken of in scripture,

than is supposable at first thought, and he that appreciates it only partially is not far from God.

Three, yet one; or rather the three-fold phases of the universe, like the three sides of the triangle. There is unity in the *uni*-verse. Man is a tide, a stream, flowing over the earth; our individuality is only in part, members of a family, a state, a church, a race. No wonder that the prophet styled the nations many waters. Granules of a fluid, ere we dissolve, we impart our being and flow onward in posterity. Well for us if then our individuality be of that nature to gravitate to the host of the holy on high, to be in union with God and the Lamb.

AORIUL.

A PICTURE IN A DREAM,

Containing from the Creation and Fall of Man, to the Crucifixion of our Lord Jesus Christ.

Vision contains of three things, or scenes:—

1. Transgression of God's holy law.
2. The Man, Justice.
3. The Lady, Mercy.

Gen. 2 : 15.—And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it;” verse 16, “And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat;” verse 17, “but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”

Surely die, in the original thou shalt die; he would lose the moral image and favor of God, become mortal and exposed to endless sinfulness and misery. Gen. 3 : 6, “And he did eat.”

So Justice came and imprisoned the whole human family, carrying away captive, to a large graveyard, “The World,” fortified round about with dingy iron rails, and exclaimed, “They shall lie in their blood.”

So Mercy also came, tears rolling

down her cheeks, looking through from outside the gates, and with a broken heart, almost in despair, requesting Justice to grant her admission to the graveyard, that she might preach mercy to the people. But the answer of Justice was, "They shall lie in their blood." And so Justice departed. While Mercy was yet standing, looking at the calamity of the people, pale and weak as she was, a host of angels from heaven came down, and gently inquiring of her the reason of her lamentation, when she bitterly exclaimed:

"Justice will not admit me to the condemned people in the graveyard, that I may speak mercy to them."

While Mercy spake thus to the angels, Justice appeared.

Angels.—"Why dont you grant the keys to Mercy, that she might preach mercy to the convicts?"

Justice.—"In their blood they shall lie, or Christ must die;" promising the year, month, day, even hour, when he'll come to suffer, and the place whereon he'll suffer.

So Christ came five thousand eight hundred and seventy-seven years ago, giving Justice a letter, written by his own finger in fire, stating that he undertakes the punishment, so that Mercy might obtain the keys, which will admit her to the prisoners, and preach mercy.

1. The promise of Christ was first to the woman, "Thy seed shall bruise the serpent's head."—Gen. 3 : 15, 4004 B.C.

2. To Abraham, "In thy seed shall all the nations of the earth be blessed." Gen. 12 : 3, 1921 B.C.

3. To Isaac, God says, "I will perform the oath which I sware unto Abraham thy father," (Gen. 26 : 3, 4), "And in thy seed shall all the nations of the earth be blessed."—1804 B.C.

4. Isaiah 4 : 4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of

judgment, [Justice], and by the spirit of burning."—760 B.C.

So when the time nearly expired, according to the contract of Christ, Justice, with the written agreement in his hand, on the place specified, waited for his coming, where mercy was present.

To Mercy Justice oftentimes remarked, "Where is He, the party to this agreement?"

Mercy answered and said, "Cannot you see him coming, with a 'cross on his shoulders,' which 'Simon of Cyrene was compelled to carry.'"—Matt 27 : 32. "In his thirty-third year, when Christ arrived at Mount Calvary, the cross has been put in the earth, and Christ crucified on the cross. Then Justice gave up Christ's agreement.

Q.—Did Christ destroy it?

A.—No; he hanged it on the cross, to verify the prophecy of Isaiah, that "surely he hath borne our griefs, and carried our sorrows."—Isa. 53 : 4. Prophesied 712 years B.C., by Isaiah.

JOHN BAERMAN.

FAITH, AND WHAT IT IS.

BY J. E. MILLER.

There are many different kinds of faith, and we shall endeavor to treat them in their order, so that we may come to definite conclusions, and a clear understanding.

First, "faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our reason and experience; or it is a judgment or assent of the mind, the nature whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it."—Buck's Theological Dictionary, page 141.

To believe the revelation given by our Lord, to Joseph, last March, is faith of this kind, and in fact to believe in any revelation is this kind of

faith. I trust that we all may be blessed in this faith.

Second, "Divine faith is that founded on the authority of God, or is the assent which we give to what is revealed by God."—The same work, page 141. Therefore it comprehends all revelation, from the creation until the present time.

Third, "Historical faith is that whereby we assent to the truths of revelation as a kind of certain and infallible record."—James 2 : 17. Even so faith, if it have not works, is dead, being alone. The same passage: This then proves beyond a successful contradiction, that our faith without works is of no avail; then let us mingle works with our faith, and we will be victorious over all opposition, and will receive a great reward.

Fourth, "Human faith is that whereby we believe what is told us by men. The object therefore is matter of human testimony or evidence."—The same, page 141.

That is if a person should relate or tell us some circumstance or experience, and we would believe it to be true, then that would prove that we had faith in what he said or told, and of course if we did not have confidence, or did not believe what was related, we would not have faith. We sometimes have too much faith in what we hear, and we should all be very careful and examine all things that we hear very carefully, and this will save us a great deal of trouble and unnecessary anxiety of mind. We therefore must be cautious in this kind of faith, for all men are prone to wander, and are fallible and liable to error.

Fifth, "Temporal faith is an assent to evangelical truths, as both interesting and desirable, but not farther than they are accompanied with temporal advantages, and which is lost when such advantages diminish or are removed."—The same author, page 141. For proof, see Matt. 11 : 24, and Luke Luke 8 : 13.

This faith would fit admirable well some of the leaders in Utah; for it is for earthly honor and riches that they continue to affirm that they believe in the existence of God, and Christ, our Savior; for it is an absolute truth, were it not for their temporal welfare, they would not own that God existed, for the evidence we have proves this fact beyond successful denial. If they did or do believe in God and his word or commandments, they have a poor way of showing it, and I think if the temporal advantage and position they all hold was taken away, their faith would go also.

I trust there is none in the Reorganized Church that have such faith as this, or have their faith built upon such a foundation as temporary faith, for it will surely fall at no distant day; and by the fall all will be lost. Then let us beware of this kind of faith, and examine ourselves and see that we have that divine faith which is founded upon the authority of God, which will lead us in the paths of truth, and, in time, save us in the kingdom of God, where we will reign conjointly with Christ, and be in the presence of our heavenly Father. Will this not recompense us for all we lose by obeying and keeping his commandments while we sojourn upon this earth. All true Saints will agree with me that this will be a sufficient award. May we all keep this good faith, and shun this temporary faith; and may the Lord give us understanding, is my prayer.

(To be continued.)

A REQUEST.

In our *Herald*, No. 13, volume 20, dated July 1, 1873, on page 406, the second paragraph of the first column, we are taught, that the prophets have declared that the event was to be, and history records it as having been fulfilled, that the Jerusalem Church, (the Church of Jesus Christ in its purity), should be driven into the wilderness,

where she was to be transformed into the kingdom of Satan.

If Br. W. H. Kelley, who is given as the author of the above assertion, will tell us through the *Herald*, where he finds the prophecy above spoken of, and the history of its fulfillment, explaining the matter as much as his time may allow, he will greatly serve two readers of the *Herald*, who are investigating the soundness of our teachings, a number of Saints, and particularly his brother in the covenant;

SOPHUS HOLSTEEN.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., August 1, 1873.

FROM PLANO.

ANY one passing through the interior of Illinois will come, if they please, to Plano, and we have a few words to say regarding that place. Not so much perhaps in reference to the place itself, as to the good people belonging to our ranks there.

Being situated at what is commonly styled "head quarters," there has been in times past more expected of the Plano Branch than its members exhibited to strangers visiting them; we mean, of course, strangers of their own faith.

The facts of the case are these: the members of this Branch, as a rule, possess a good desire; they have the work of God at heart; have been tried, tempted, and are very humble.

It has been said of them that they have sometimes displayed a little pride of dress. We think this is not the case altogether; but it arises from two causes. The one is, the example set them by the

visitors during Conference times, and at other times also. These visitors generally don their best, out of compliment to those they visit; and their brethren and sisters at Plano desire to appear neat and tidy out of respect to themselves and their visitors, and to adorn and render respected the cause they truly love dearly.

It has been said that the more apparent gifts of the gospel are not prominently seen at Plano, and that a loud testimony and profession is not heard there.

This may be the case; but there is this much for consolation, that there has been a vast amount of quiet labor in God's great vineyard, of christian prayer, example, and patience illustrated.

Then, too, in seasons of sickness and poverty, there has been an example of mutual aid; and very many times has God's mercy been manifest in the gracious gift of healing.

Of late the spiritual standing of the Branch has greatly improved; the good spirit has been poured out in power upon them, and they seem to be growing in grace, and in that silent, heart-felt resolution, that makes itself manifest more in works than any other manner.

Their Sunday School is flourishing, and everything connected with their work seems improving.

They feel to extend a greeting to their sister Branches, and to ask prayer in their behalf; (they feel not sufficiently confident in themselves to openly covenant); and ask more sisterly charity, and less criticism; for they feel as broken hearted, as contrite, as

hungry and thirsty for righteousness as any of those of whom not so much is expected.

ARIZONA.

AN item of news published in the *Chicago Tribune* of the 14th of July, states that President B. Young's attempt to "colonize" Arizona is a failure. Those who essayed to settle found the country very different from the representations made to them of it. They found it arid and sterile; very badly watered, and unfit for homes. They returned, and now report great sufferings. Many at last advices were unable to recross the Colorado, owing to the loss of boats.

President Young should have led the pioneers in this endeavor to reduce the wilderness. Men who are sent are sometimes easily discouraged when meeting unforeseen dangers and difficulties. Sterile plains and valleys without water are not easily subdued.

PLAINNESS OF SPEECH.

PLAINNESS of speech is thought to be very desirable, and we are frequently given to understand from the preacher's desk, and in the exhortation of the Elders, brothers, and sisters in the testimony meetings, that we should speak in plainness to one another. Such discourses and exhortations are very good and very needful to keep us in mind of our obligations to the word of God, for knowledge of duty and the promise of life. We like to hear them.

There is one thing about it however, that it will be as well for us to remember; that while it is our duty to culti-

vate plainness of speech, it is not our privilege to descend to ill-natured bluntness of speech, or insolence of manner.

There are some who pride themselves upon their blunt, out-speaking manner; considering it to be a virtue. If it is a virtue, it is of a doubtful character; or the use of it is of doubtful propriety. It more frequently maddens than it wins. It just as often harrows up the feelings, and disturbs the mind, as it reclaims or softens. It frequently rouses antagonism where love is sought for; and deprives the speaker of his opportunity to do good, and though the one encouraging and excusing himself in the habit, is always more or less surprised that people are not pleased with his plain speaking, he seldom desists.

Some quite good-natured people permit themselves to drift into a short, crusty habit of speech; which sometimes proves to be offensive to others and annoying in its results to them, as they do not intend to be rude nor discourteous. Some cover up a very bad temper by this habit, and give way to a censorious, harsh spirit under the name of plain speaking; in fact, they will sometimes roundly abuse people with whom they are irritated, and seem to think that they have done a meritorious thing because they have spoken plainly.

All right-minded people dislike slandering and tale-bearing, because that they are evil, forbidden and cowardly, and are the out-croppings of a bad temper not controlled; but the man, or woman who will unnecessarily abuse another upon the plea of plain speaking, is certainly no freer from the charge of fostering a bad temper than the

slanderer; only the plain speaker is not generally a coward, while it is tolerably certain that the other is.

We apprehend that what is wanted, is that men and women should, in speaking of, about, or to others, make their meaning plain; their words being according to their intentions, and their speech without dissimulation. It was certainly never intended that Saints should be taught to make the *virtue* of plain speaking a *vice* to distress and annoy others, lovers of the truth.

Men may speak "just what they think," and claim as a warrant for so doing their habit of plain speaking; but if their words are bitter, harsh and denunciatory, the fountain is either bitter, or has been poisoned by that which has corrupted what flows from it,—and for the time, the "fullness of the heart" is a fullness of bitterness.

If men speak they should speak the truth; but it is not always necessary that a man should speak. For instance: a man should not speak when angry; nor when under the influence of wrong or injury, where it is to be expected there has been, or may have been, error or misconception, out of which the wrong has risen; nor yet when moved by suspicion of wrong, where the proofs are not at hand to warrant such suspicion; nor under any circumstances, nor combination of circumstances where it is possible that revenge, malice, envy, chagrin, impatience, or any one of their many changes and characters of emotions may move us to speak, or dictate what we may say; it will be far better in such cases that we do not speak; no not even the truth. But if we do speak, it should be the truth that we utter.

It is by plain speaking in love,—not hate; nor revenge, nor malice, nor in lying,—that we shall best serve the Master. Let us learn, therefore, that we must know the truth, and out of hearts kindly affectioned one toward another, to speak in great plainness of the things we know and love.

CONFERENCE EXCURSION.

THE brethren at Plano have made arrangements with the Chicago, Burlington and Quincy Railroad to procure a Car from Plano to Council Bluffs, Iowa, and return; for the purpose of attending the fall Conference. Basing a calculation upon the probable number that will go from each place, the following places of departure have been designated and the rate of fare affixed for the round trip, to Council Bluffs and back:

Plano	\$15
Mendota	\$15
Kewanee	\$14
Galva	\$14
Galesburg	\$13
Burlington	\$12
Chariton	\$7

The car will leave Plano, Monday, September 1st, at noon; and the party will remain at Council Bluffs till the adjournment of Conference, which will probably be September 8th or 9th, and will then return.

Instructions, with tickets, will be sent to some responsible Elder in each Branch contiguous to the line of road, for sale.

Those brethren who go will need to meet at the various places named, at the advertised train time of the day of departure from Plano, September 1st.

LIST OF CALAMITIES.

THE papers have been unusually full of recitals of disasters and crime of late, beginning with the *Tribune* (Chicago) 14th of July, we read the casualties as follows:

The cholera at Cincinnati and Nashville, and rather severe at St. Louis. One death by drowning is recorded; three crushed in a clay pit; one run over by the cars, while in a drunken sleep; one murdered, and death of the murderer from heart disease from the excitement; one suicide, by throat cutting with razor; two negroes hung for murder; a murder and suicide; a duel with pistols, and death of one of one of the combatants; a rape and murder; with a lively accompaniment of affrays, stabbings, robberies, and kindred eccentricities.

In that of July the 15th. We have the death of four by drowning; four suicides; two accidentally killed; three murderers hung; three murdered.

July 16. Three suicides; one murder.

July 17. One drowned, two suicides. and six murders.

There are also records of terrible losses at sea; violent storms in various parts of the country; invasion of the cholera; fearful, unaccountable deaths, and many other sad and dark pages added to the history of human misery and crime.

The destruction of human lives in India by wild animals has become so appalling, that the English Parliament is debating plans to remedy the evil; it is estimated that 10,000 persons are killed annually. One alone stopped the traffic on one public road for sever-

al weeks, and was the cause of death to many people, and became so fearfully expert in manslaughter that she would spring upon a groupe and kill several in rapid succession. At one time she killed a father and mother, and their three children. In 1867, she killed twenty-seven; in 1868 thirty-four, and 1869 forty-seven people. She was known to have killed 127 people.

In the *Tribune* of the 18th of July, the cholera was said to be at the following cities: Cincinnati and Columbus, Ohio; London, Evansville, Birmingham, England; Greeneville, Tenn.

Violent storms in Iowa, Ohio and Nebraska, are also recorded. Wisconsin has also suffered fearfully by storm and fire.

The losses by fire of late in the principal cities, have been too frequent and extensive for notice in a short article.

IF writers for the HERALD and HOPE, would keep copies of their articles sent for publication, and when the same were published compare their copies with them; there are many common errors which they would soon learn to avoid. Try it, good people, please try it.

BR. MARK H. FORSCUTT was at Plano for a day or two in the third week in July, on a flying visit. He has gained in flesh and rugged appearance by his over the ocean trip. He returned to his home at Kewanee on the 18th July; but was to fill an appointment on the 20th, at Union, the place where he met Elder C. W. Smith, in discussion, a year ago last spring. There was considerable inquiry at Plano to hear Br. Forscutt

by those who used to hear him before his departure for Europe.

There is a Saint living at Hudson, St. Croix County, Wisconsin, who is anxious to have an Elder visit them there. The expenses of a "good Elder" will be paid there. Write to this office, or consult by letter, Sr. Ermina G. Page, Hudson, Wisconsin.

Br. H. J. Hudson, of Columbus, Nebraska, writes that Br. Alexander H. Smith passed that place on the 14th July, *en route* for California. He does not mention Br. McKiernan, his companion; but we presume that he is on his way somewhere, sounding the "good news."

Br. T. W. Smith has arrived "down east," and is busy in his field.

Bros. E. C. Briggs, Duncan Campbell and Wm. H. Kelly are moving on the enemy's works in Michigan and Indiana.

Br. C. G. Lanphear has been at Green Centre, Indiana, where he baptized. He has now gone on to Conneautville, Pennsylvania.

Letters from Br. J. C. Clapp inform us that he is having good houses and very kind treatment in Graves and Murray Counties, Kentucky. His health is being re-established; which will be good news to many who have feared for him.

Br. A. N. Caudle has started south, and will likely go to the field of brother Clapp.

Br. B. V. Springer is in Indiana, at work for the Master.

Br. Robert Davis and J. S. Snively are at work in Canada. So also are others of the Canadian Elders.

Brethren John H. Lake, Joseph R.

Lambert, Frank Reynolds and others are busy in the south of Iowa and middle Illinois.

The Elders in California are striving to obtain the crown for labor and sacrifice.

Br. James W. Gillen is in Montana preaching.

WE copy from the *Chicago Tribune*, the following notices of a supposed probable divorce suit to be instituted against President B. Young:

SALT LAKE, July 16th.—The great sensation here to-day was the announcement by the *Journal* that Ann Elizabeth Young, seventeenth wife of Brigham Young, had forever left him, carrying off a lot of furniture and personal effects. Brigham will endeavor to replevin the goods. Mrs. Young is at the Walker House, and three leading lawyers are about to institute a suit for divorce and alimony in a large sum. Great revelations are expected concerning the inner domestic life of the Prophet. Mrs. Young is enjoying the sympathy of the Gentile ladies, and the polygamous Mormons are a good deal disturbed.

Why will not the old summary way of divorcement not long since practiced at Salt Lake City, answer in this case? And who is the agrieved party in the suit? Will not the trial of such a case decide the legality (by the law of the land) of such marriages?

"It is written" in the newspaper "*Shenandoah, Iowa, Reporter*," that a brother, Uselus A. Austin, living at or near Manti, Fremont County, Iowa, has disgraced himself and the profession he has made, by buying and borrowing on time, everything that he could, and taking a wagon not his own, has left the neighborhood in a way that throws strong suspicion upon his honesty and good intentions.

We sincerely hope that he will be caught and punished, if guilty. Prompt punishment, and that kind of punishment commensurate with the crime committed will be the only cure; and Saints must be cured if they turn to be sinners. We can not, and will not sanction *theft, lying, trust-breaking, swindling, and such like crimes.*

DISTRIBUTION OF THE SEXES.

ONE of the arguments relied upon by Orson Pratt, and other advocates and defenders of Brighamite Polygamy, has been the assertion that the females were largely in excess in number, thereby necessitating plural marriages. We present the following statistical information for the consideration of these men:

In numbers the two sexes are very nearly equal in the United States; males, 19,493,565; females, 19,064,806; but the distribution is not even. The greatest excess of males is found in Idaho, 12,184 to 2,815 females; Montana, 16,771 to 3,824; Wyoming, 7,219 to 1,899, and Nevada, 32,779, to 10,112. Females are in excess in Alabama, 504,560 to 482,470; District of Columbia, 61,287 to 54,159; Georgia, 600,856 to 572,156; Louisiana, 336,345 to 328,743; Maine, 290,600 to 287,434; Maryland, 355,246 to 342,336; Massachusetts, 568,180 to 555,852; New Hampshire, 147,698 to 140,991; New Jersey, 363,668, to 353,485, and New York, 1,674,214 to 1,597,192. Virginia, Vermont, Tennessee, both Carolinas, Rhode Island, Pennsylvania, Ohio and New Mexico, show a like excess of female population. In Utah there are *males than females*—28,994 to 27,090.

WE will be pleased if the subscribers to the HERALD and HOPE will understand that the postage on their papers *must be prepaid*; and that the *proper place* for them to *prepay* that postage, is at the POST OFFICE WHERE THEY GET THEIR PAPERS. We cannot pay

here without great difficulty. Please do not send postage here, except for those out of the United States.

Correspondence.

COLDWATER, Michigan,
June 12th, 1873.

Br. Joseph Smith:

The Conference of the Michigan District closed on Monday, the 2d of June. We had a pleasant session.

The representation was not large, yet a sufficient number was present to make the meeting of interest, and give strength and comfort to the cause. Brethren T. W. Smith and Geo. T. Chute, from abroad, were with us.

On the Sabbath the people were out in mass. In the morning the Saints were made glad, and the people edified, while listening to a stirring discourse from Br. T. W. Smith, on the first principles. After which there was eight dear ones inducted into the kingdom, by baptism.

Several of the friends from Indiana, came up to attend a Latter Day Saint's Conference, to look for good. They went away and expressed that their expectations were more than met. That the Saints are as happy a class of people as they ever saw together.

The meeting told in favor of the cause here. The good Spirit was with us, and the brethren returned home cheered in the christian race.

After Conference, Brn. Smith and Chute continued eastward towards their field of labor. They have the prayers and love of the brethren here. May the Lord aid them to battle for the right.

On the 18th, Brn. Briggs, Campbell and myself, held a grove meeting at Hathiway Corners, Stuben County, Indiana. The grove preparations was due to the efforts of Messrs. Jackson, Smith, Hubble, Burr, Hathiway, Dunivan and others, who favor the admonition of Paul, "Prove all things and hold fast to that which is good."

Sunday morning dawned without a cloud to obscure the deep blue-sky, and at half-pass ten A.M., a thousand people had gathered under the leafy bowers of a beautiful grove, to hear the sound of that gospel that "turned the world upside down," when Peter preached to the stubborn Jews.

A choir of ladies and gentlemen, in splendid suit, chanted appropriate hymns for the occasion; and the congregation

listened with marked attention during the day and evening, to the discourses on *the first principles*.

Several gave in their names for baptism. The 22nd of June, is appointed as the day to attend to that ordinance.

The majority of the people were pleased with the meeting, and openly acknowledge that we have the truth on our side.

Brn. Briggs and Campbell started for Canada on the 9th ult.

I shall not be able to go west before August.

Out of respect for the cause, the ladies of Hathaway Corners, furnished the means for a splendid suit of black, for your humble servant.

May their faith never fail, and their good works follow them. They produce the signs of a disciple.

May peace attend you, with all Zion's hosts.

W. H. KELLEY.

SCOTTSVILLE, Ind.,
June 27th, 1873.

Br. Joseph :

I have just returned from Jefferson County, Indiana, where I have held some twenty day's meeting with good results.

I had the honor of receiving four members from the city of Madison. Two of them were old church members, Br. Woodburn and his wife; and four from the world; in all eight of the best citizen.

We had a pentecost; for two hours after confirmation, the Holy Spirit fell on two of the members, and they spake in tongues and prophesied; sang in tongues, and sang the interpretation. One was ordained priest. I do not suppose that such a time ever was enjoyed in the Reorganization; for the gifts were enjoyed by all the Saints. There are some twenty-four members at Union Branch; two priests, one deacon, two elders. The Branch is in good working order. We had a crowded house all the time, from two to three hundred, the people supposed. I was sent for about ten miles north to preach, and was promised a good meeting house; but I could not go at the time. This was in Jennings county. There is a great field in that place. I never enjoyed as much of the spirit of power in my life before. It was that the Lord caused the heavens to bow, for the good of his people. All the honor and the glory be to God. This theme is too glorious to dwell on longer.

Brother Woodburn made a public acknowledgment before all. He is to be esteemed as a brother; and will be a work-

er. It is believed that he will be sent to England. If I were able I would labor all the time. May the Lord bless all his; for Christ's sake. Your brother in the new covenant bonds,
JAMES G. SCOTT.

PEVA, Summitt Co., Utah,
June 26, 1873.

Br. Joseph:

We would feel much obliged to any brother coming this way to give us a call. I was baptized by Br. Brand, in June, 1871, and have not been able to go to any Branch since, as we are twenty-four miles away, and cannot take the journey, being in years. Yours with respect,

HANNAH GARNER.

LEAVENWORTH, Kansas,
June 28, 1873.

Br. Joseph :

I thought I would like to drop a few words to you about our little Branch here. In the latter part of May I and three good sisters were baptized and confirmed the same day; and great was the power of God at that time. Praise the Lord. On the 8th of June four more were baptized; on the 9th three more were added, also two received by letter, thirteen in all. Br. Brand and the power of God did a great work here in a little time. Dear brother, I thought of any one to take the lead of a flock sooner than myself; but the Lord is good to me and the members easy to lead. Br. David L. Evans is a great help to me, and we are a very happy Branch, and when we meet together we do rejoice in the gifts of the Holy Spirit of God.

Traveling Elders will please give us a call. We shall be glad to receive your good instruction. Enquire for David L. Evans, Second street, Decota.

GEORGE CHAPMAN.

ZONE, Ontario,
June 18th, 1873.

Br. Joseph :

I have often thought to write a few lines to the *Herald*; but have neglected to do so until now. I have just returned from a mission in the township of Usburn, Province of Ontario, in company with Br. John Taylor. I would say first that I feel to thank God for his goodness to me, in leading me in the good old path, in these the latter days, so rejected by the world of all mankind. God has blessed me many times with His Spirit, since I have been trying to walk there in. I have also been blessed in seeing the power of God made manifest on different occasions. I will

just speak of one or two. When Bro. J. H. Lake was in Canada, I accompanied him and Bro. Joseph Snively to a sick room, where laid a little girl so sick, that those present said she could not live until morning. But we administered to her, and by the power of God she recovered immediately. A few weeks ago, Bros. Myrim Askin and Norman Blakely and myself were called to a young woman, under the influence of Evil Spirits. Although she was not a member of our church, yet when the Spirits of Devils were rebuked in the name of Jesus Christ, they left her; and though it took the strength of three to hold her, she felt to all appearances lifeless, but in a moment she recovered, arose, dressed, washed herself, and to all appearance was well. I was sent first to Usborn last fall, when I arrived there I found six who had been baptized, who on account of persecutions, and not having a proper understanding of the Latter Day Work, had fallen to a great extent from the faith; but I had the pleasure of seeing them restored again before I left there. I preached fourteen times, and a great many more believed; but none were baptized. I returned to Usborn on the 31st of May last, with Bro. Taylor, and I found the Saints strong in the faith; but persecution raged very strong, so much so that after I had preached twice, a mob arose to drive us out, and swore that we should not baptize any more, and that they would have us dead or alive; but thanks be to God, for he delivered us out of their hands that night; and as regards their declaring we should baptize no more, I paid no regards to that, for the morning I left my home to go on the mission, and as I was walking to the train, the Spirit of God revealed it unto me that inasmuch as I was faithful, that some should be baptized before I returned home. So the next day after the mob we baptized ten more. And the Lord was with us and blessed us with the power of his spirit. So the next night I preached again and the mob came out more furious than ever. They had their faces blackened, and were dressed in a frightful manner. They all had a bottle of whisky, which was a part of the spirit of their work. Their implements of war consisted of large stones, bayonet and a long pole, a number of clubs, some tar, a pair of sheep shears, and also a pair of scissors. With the latter two implements they intended to cut our hair. They came round the house about midnight, where we were stopping. And after making a great deal of disturbance, and finding that they could not get into the house, they took two

rails and broke in the door. When they had got so far as that, I took the opportunity of leaving the house on the other side, through a window. When the mob saw this they took after me. After a few moments I left my enemies in the distance, and as the mob all run after me, I left Bro. John nothing to do but to walk away from the house at his ease. So we both were delivered from the hands of our enemies, and suffered no harm. We blessed three children and then started for home. We stopped in the city of London, to see a young lay member, by the name of John Cornish, who had let his light shine, and labored with his fellowmen, so that he had one man ready for baptism. We baptized him, and a number more are believing.

I remain your brother in Christ,

AUTHUR LEVERTON.

GREEN CENTER, Noble Co., Ind.,
July 7, 1873.

Dear Br. Joseph:

After leaving Illinois for my mission and appointment in the East, I arrived here the third day following. I stopped one day and two nights at Galien, Michigan. The brethren and Saints there are mostly well, except Sister Blakesley, who had been sick for some time past.

We organized a Branch here Saturday night, July 5th; including within its organization nine members. Br. Jacob Huntsman was chosen President, and Br. Martin V. Sherwood, Clerk. Green Center is the name by which the Branch is to be recognized.

I have been here now over two Sabbaths, preaching on the first at Br. Huntsman's house; and yesterday, Sabbath, we held meeting for preaching in his barn. I have an appointment to-night for preaching at the house of Br. Sherwood.

There is a prospect of advancement for the cause here. After leaving here, which I have in mind now to do some time next week, I shall go on to Pennsylvania, in the region of Conneautville, Crawford Co., where letters may be addressed to me during July and August. Address Conneautville, Crawford Co., Pa., in care of E. H. Tyler. Yours with regards as ever,
C. G. LANPHEAR.

NEWTON, Iowa,

July 1, 1873.

Br. Joseph:

I will try and write a few words to the good visitor. I trust the time will soon come when we all will rejoice in the glorious truths of the gospel. There is

two ministers here holding meeting, what they call Christian Union Society; they are very bold. They challenge every minister in town or elsewhere. I wish some of our ministers were here, I think it a good chance to get truth before the people. They are trying to unite all of the churches, and a great many are uniting with them. Surely they are drifting about by every wind of doctrine. I remain a brother in Christ,
CURTIS WHITE.

COUNCIL BLUFFS, Iowa,
July 8, 1873.

Br. Joseph:

I arrived here this morning, and received your letters. We were delayed on the road, and thus are behind time. Attended a Two Days' Meeting at or near Leon, Decatur Co. Good time, though storm hindered a large attendance. Remember us in prayer. Your Brother,
ALEX. H. SMITH.

NEW POINT, Ind.,
June, 26th, 1873.

Br. Joseph:

I arrived at this place yesterday *via* St. Louis, where I spent a pleasant week with the Saints, and am prepared to duplicate Bro. J. C. Clapp's letter to the *Herald*, respecting the St. Louis Saints. I shall open the ball here to-morrow night in the Christian Church. I expect to remain in this section until the convening of the next Quarterly Conference of the Southern Indiana District. I have many warm personal friends in Decatur and Ripley Counties, and with the help of God I will bear a faithful testimony to them of the Latter Day Work. Yours in Christ,

B. V. SPRINGER.

NETAWAKA, Jackson Co., Kan.,
June 22nd, 1873.

Br. Joseph:

We feel it wisdom to let you know that there was a Branch of the Church of Jesus Christ of Latter Day Saints organized here on the 15th of June, 1873, nine in number. Elders Brand and Munns, from Atchison, arrived here on the 13th. Saturday evening June 14th we met at Bro. Picton's where Elder Munns preached on the first principles of the gospel, followed by Elder Brand. The meetings was opened for all to state their feelings, when three gave their names for baptism. All went home rejoicing.

Sunday morning we met at Bro. Green's. After a few remarks by Elder Brand, on the ordinance of baptism and the duty of

the Saints, we went to the water side, when four were baptized, by Elder Brand. We again met at the house of sister Jones, where the four were confirmed members of the Church of Jesus Christ of Latter Day Saints. Griffith George was chosen and ordained an Elder to be the President of the Branch. William Hopkins to be the Priest of the Branch, also that H. Picton be ordained Deacon. After partaking of the sacrament the meeting closed. This is called the Netawaka Branch.

On Monday evening we met in the school-house, at candle light, when Elder Brand preached an excellent sermon calling the people to repentance

Any of the brethren coming this way will be kindly received.

GRIFFITH GEORGE.

BINGHAMTON, Outagamie Co., Wis.,
June 24th, 1873.

Br. Joseph:

There was a Conference here on the 14th and 15th inst.; and as the clerk of the Conference declines to write out a report of it for publication in the *Herald*, I will send you a brief unofficial account of its doings. Bro. W. S. Montgomery, President; Br. William Franklin, of Flintville, Clerk.

The forenoon was devoted to exhortation, testimony, singing and prayer. The afternoon was principally occupied in effecting a District organization. After considerable discussion, it was voted unanimously. 1st, That the name of the District shall be North Eastern Wisconsin District. 2d, That said District shall be bounded on the north by Lake Superior, on the east by the State of Michigan and Lake Michigan, on the south by the southern boundaries of the Counties of Sheboygan, Fon du Lak, Green Lake, Marquette and Adams, and on the west by the Wisconsin river. 3d, That Elder W. S. Montgomery be President. 4th, That Elder Peter Harris be Clerk. After remarks by brothers W. S. Montgomery and William Savage on the latter day work and the duty of the Saints, Conference adjourned to meet at ten o'clock on the morrow.

Morning Session.—Elder William Savage preached to a large and attentive audience, in his usual forcible and soul-stirring manner, on the antiquity and immutability of the gospel. There being candidates for baptism, it was arranged to meet at half-past one o'clock, at the water's edge, to attend to that ordinance; and at two o'clock at the meeting house for confirmation and preaching. Conference, after singing and

benediction, adjourned accordingly.

The congregation assembled to witness the ordinance of baptism at the time appointed. Three precious souls were buried with Christ by baptism. Elder J. M. Wait, of the Seventies; officiating. The congregation then repaired to the meeting house, where after the usual opening exercises, confirmation was attended to by W. S. Montgomery and J. M. Wait. Then followed preaching by Elder G. Watson, from the text, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Conference then adjourned to meet at half-past seven in the evening:

In the evening the Wolf River Branch was reported by the President of the Branch. It now numbers seventy members. The number of official members of the Church in attendance at Conference were thirteen. The time was then devoted to prayer, singing, testimony and exhortation. The meeting was continued till quite late, when the Conference, on motion, adjourned *sine die*.

There was a general good feeling, and with a single exception, unity of sentiment during the sitting of Conference. The Spirit of the Lord brooded over us. A meed of praise is due the sisters for enlivening the exercises by psalms and hymns, and the spiritual songs from Zion's Harp, which were sung with the Spirit and with the understanding also. Yours in Christ,
GILBERT WATSON.

LEOPOLD, Perry Co., Ind.,
June 29, 1873.

Br. Joseph Smith:

There are some of backsliding Israel living in this county. It pleased God to send Br. W. W. Blair to us last July. He said he would try and send some one to preach for us; but nobody has been yet. What shall we do. There are five or six ready to be baptized. Pray for us.

ROBERT EYRES.

BUTTE CREEK, Larsen Co., Cal.,
June 24, 1873.

Br. Joseph:

A word from this benighted land may surprise you, nevertheless it comes from the pen of one who loves the cause for which you labor. Since leaving Nevada, in 1871, for this place, I have been deprived of the *Herald*; also, of the privilege of Saints' meetings, and feel almost lost.

There are several families living in this valley, mostly on Pitt river, who believe in the Latter Day Work. One brother, who

was at our house in January, requested me to write to Br. Clapp for him, inviting him to come to this valley and hold meetings.

I wrote to Br. Clapp, directing the letter to San Bernardino, at his suggestion; but as no answer has come, I presume the letter never reached him. I feel anxious for some good man of God to come here, and warn the people, as most of them have never heard the gospel. I, for one, would gladly welcome such an one, and Br. Whitley, of Pitt River, to whom I have referred above, would give any personal assistance he could. I feel that days of trouble are at hand, and what we have to do must be done quickly.

This is indeed an enemy's land, and I look for no peace, or security, until a separation of God's people is ordered by the Lord. I want to live to see the Saints gathered into Zion, and I want to be there too, and to see the eyes of the Saints, teardimmed though they may have been, glow with holy fervor. This is the desire of one of the feeblest of Saints.

EMILY B. FARRAR.

308 Indiana Avenue,
INDIANAPOLIS, Ind.,
July 13, 1873.

Br. Joseph:

Was up at a Young Mens' Christian Association prayer-meeting in the open air, this afternoon; had the privilege of opening the meeting and addressing them, though briefly. I shall try by God's help to make an opening here. Will you pray for me that the effort may not prove unsuccessful. Shall remain here for three or four weeks yet, perhaps longer if nothing happens; and should you wish to write to me in that time, please address to the heading of this sheet. Yours for the truth,

W. H. GARRETT.

JEFFERSONVILLE, Ill.,
June 18, 1873.

Br. Joseph Smith:

I have concluded my labors in this region for the present. We have held meetings in Deer Creek, Dry Fork, Elm River, and Brush Creek Branches, having a fair attendance in all these places, and a lively interest manifested. One was baptized in the Elm River Branch, on Sunday last.

Brush Creek, June 23.—Br. George Hilliard and myself have been preaching here and in this vicinity for the last four days. Yesterday, Sunday, we held a basket meeting in the woods. It was largely at-

tended. The best of feeling prevailed.

There are some most excellent Saints in this District, and a few able and energetic ministers—men who love God and their fellow man—who will have a bright and enduring record among the called and chosen of God. We humbly trust that peace and love may be firmly established here, as in all the churches of God.

I start for home to-day, but may not reach there for ten days. In gospel bonds,
W. W. BLAIR.

GALESBURG, Jasper Co., Mo.,
June 30, 1873.

Br. Joseph Smith:

I wish to say, through the columns of the *Herald*, to the Saints in Texas, that I will not be able to enter upon my mission in that State till this fall. I would like to correspond with as many of the Saints, and those who may be favorably disposed, as will send me their address to Galesburg, Jasper Co., Mo. Very respectfully,
D. H. BAYS.

Conferences.

Southwest Missouri and Southeast Kansas District.

The above District Conference was held at Jacksonville, Neosha Co., Kansas, May 9th, 10th, 11th, 1873.

Conference convened at 7½ p.m. on Friday. After the usual services J. M. Richards was chosen clerk, in the absence of Br. Oliver.

Motion by Br. Hart that Br. D. H. Bays be invited to participate in the proceedings was passed.

Minutes of previous Conference read and accepted.

The following Branches reported: Pleasant View, Galesburg, Mound Valley.

Elders' Reports.—Rich. Davies reported his labors as President of Mound Valley Branch. W. J. Davies had preached three times and distributed books, tracts, &c. Br. Hart had preached what he could. Br. Depue had preached but once. B. Davies once or twice; also J. A. Davies. Br. D. H. Bays had spoken nine times in the three weeks he had been in the District. Thos. Hayton, priest, reported he had tried to preach and exhort when he could. Bro. Springer reported having preached considerable, and had appointments ahead for some time; he reported a great spirit of inquiry and desire to hear the word.

The following resolutions were passed:

That Br. M. B. Oliver be released as clerk of the District, and J. M. Richards chosen instead.

That dancing is contrary to the spirit of the gospel, and that those who persist in its practice will be considered violators of the law, and will be dealt with accordingly.

That in the opinion of this Conference it is unbecoming and uncharitable for brethren to exact more than legal interest upon moneys loaned, and that any one so doing should be considered an extortioner, and unworthy the confidence of Saints, unless they repent.

Br. Springer tendered his resignation, which was accepted, and a vote of thanks returned for his efficient labors while among us.

Br. James Hart was then chosen to preside over the district.

Bros. J. A. Davies, B. Davies and James Hart occupied Saturday afternoon in preaching the word. Br. Bays preached Saturday evening, Sunday morning and evening in three discourses of great power.

Sunday afternoon was devoted to prayer, sacrament and testimony; many of the Saints bearing testimony to the work.

There were sixteen officials present.

A resolution, thanking the citizens of Jacksonville for their kindness, was passed; with one to adjourn to meet at Mobly's Grove, Cow Creek, August 1st, 1873.

Michigan District.

Conference met with the Coldwater Branch, Branch County, Michigan, May 31st, 1873, at 10:30 A. M. Br. E. C. Briggs, President; Asa S. Cochran, Secretary.

The President read Sec. 36, of B. of C., and addressed the Saints on the same.

On motion the brethren present not connected with the District, were invited to take part in the Conference.

Branch Reports.—Coldwater reported a total membership of 35; Hopkins, 36; St. Clair 10; Lawrence, 37. Sherman and Galien Branches were not reported.

Elders Report.—Br. D. Campbell has labored in Northern Indiana, Canada, also in Southern and Eastern Michigan, in connection with Brn. Briggs and Kelley.

Br. H. C. Smith has opened three new places for preaching, has held meeting every Sunday since last Conference, and a few meetings on other days.

Br. Wm. H. Kelley has preached in Northern Indiana, Western Canada, Eastern and Southern parts of Michigan.

Br. E. C. Briggs reports that in connection with Brn. Kelley and Campbell, has

held on an average one meeting per day while in the District.

A. S. Cochran reported the labors of members of Hopkins Branch.

Brn. S. I. Smith and O. B. Thomas visited Eaton County, held eight meetings.

O. B. Thomas and A. S. Cochran held three meetings aside from Branch meeting.

Br. S. V. Bailey has done all he could in a social manner to spread the truth.

Br. Wm. H. Reynolds has done what he could as President of the Branch.

The following preamble and resolution were presented by Br. Kelley, and accepted by the Conference:

Whereas, in the past the business to be done in a Conference has not been of such an amount as to justify its convening so frequently; therefore,

Resolved, that when this Conference adjourn, that the time and place of the next session be designated by the District President.

At 7:30 p. m.—Preaching by Br. E. C. Briggs, from Ephesians 4: 11.

Sunday, June 1st., 10:30 a. m.—Preaching by Br. T. W. Smith, from Acts 16: 30, 2: 37, and 9: 6.

Adjourned until 3 p. m.

During intermission eight persons were baptized by Br. Wm. H. Kelley.

3 p. m.—After an address by Bro. E. C. Briggs, those who were baptized were confirmed by Brn. T. W. Smith, E. C. Briggs and Wm. H. Kelley; after which Br. Kelley addressed the Conference.

Sunday Evening.—Preaching by T. W. Smith, from Daniel 2: 44.

Monday June 2d.—The following Resolutions were adopted:

1st. That we sustain Br. Joseph Smith as President of the Church, and Brn. Wm. W. Blair and David H. Smith, as his counselors.

2nd. That we sustain Br. I. L. Rogers as Bishop, and Brn. B. Dancer and E. Banta, as his counselors.

3d. That we sustain all other organized quorums in their various callings.

4th. That we sustain Br. E. C. Briggs as District President, and Wm. H. Kelley and Duncan Campbell, as his associates in labor, and A. S. Cochran as Secretary of the District.

5th. That we extend a vote of thanks to Br. T. Smith for labors during Conference.

6th. That this Conference request all official members in this District, to do all they can in the field.

The remainder of the time devoted to testimony meeting.

Monday Evening.—Preaching by Brn.

Duncan Campbell and Geo. T. Chute, from Psalms 50: 5.

Nevada District.

Nevada District Quarterly Conference was held at Carson City, Nevada, June 7th and 8th, 1873. Elder Abednego Johns, President; T. R. Hawkins, Clerk. Minutes of the previous Conference read and accepted.

Branch Reports.—Carson, 41 members; Mottsville, 40 members, 1 died and 1 child blessed; Dayton, 11 members. Franktown and Austin Branches not reported.

Elders' Report.—The following reported: Abednego Johns, Thomas Millard, D. I. Jones, E. Penrod, G. P. Slayton, Thomas R. Hawkins, David R. Jones, Cassidy and Twadell.

Remarks by President Johns.

Resolved that Br. Joseph Bonden, who is now in Utah, report to the next District Conference, his feelings and standing in the Church, or else he will be dealt with according to the laws of the Lord.

That the Presiding Elders notify the scattered members of their several Branches, who have not reported themselves for months, do so forthwith.

That this Conference disorganize the Franktown Branch.

That the Austin Branch be disorganized.

Financial Report.—No report excepting the Mottsville Branch. Three shares in the Order of Enoch taken, and \$27 sent to the Bishop during the past three months. Conference adjourned until Sunday morning, to meet in the Court-house.

In the evening some of the Saints met in the house of Elder Millard, for a prayer-meeting.

Sunday morning, 11 a. m., preaching by Elders T. R. Hawkins and D. I. Jones.

Afternoon, 2 p. m.—Resolved that Elder Abednego Johns be the President of the District for the next three months.

Remarks by Elder Penrod and others in reference to building a house of worship.

Resolved that Br. Penrod be authorized to collect subscriptions for the same.

That we will sustain all the spiritual authorities of the Church in righteousness with our faith, prayers, and means.

That when this Conference adjourns, it does so to meet again in Carson City, on the 6th and 7th of September next, 1873.

The sacrament was then administered, followed by a prayer and testimony meeting. The Saints bore an earnest testimony to the goodness of God, and the truthfulness of the Latter Day Work.

That sacrament meeting will long be remembered by the Saints present. The room appeared to be filled with the messengers of heaven, and the Spirit of God rested upon his people as "cloven tongues of fire." The old and the young wept tears of unfeigned joy together. The gifts of the gospel were poured out upon the Saints; some spoke and sang in tongues, others interpreted; some prophesied of the blessings that the Lord would give his people, if only faithful to their trust. The gifts mostly rested upon those that never were connected with the old church. One sister sang a song of praise to the Lord, in interpretation, that was not baptized yet, but had given her name for baptism.

Preaching in the evening on the principles of the gospel, by Abednego Johns.

The Conference closed with the spirit of peace resting upon the Saints, and the seeds of eternal truth scattered among those who are not yet obedient to the gospel.

Little Sioux District.

Conference convened at Little Sioux, Harrison Co., Iowa, at 10 A.M., June 14th, 1873.

On motion, Br. J. C. Crabb was chosen President, and Donald Maule, Clerk.

After singing, prayer by Br. D. M. Gamet.

The minutes of last Conference were read and adopted.

On motion, the President appointed a committee of three to investigate charges preferred before this Conference. Brn. D. M. Gamet, S. W. Condit, and J. M. Harvey, were appointed said committee.

Branch Reports.—Little Sioux, 91 members, 1 cut off, 1 baptized, 2 removed by letter.

Magnolia, 31 members, 1 received by vote on Certificate of Baptism, 1 removed by vote on Certificate of Removal, 2 marriages solemnized, 1 child blessed.

Spring Valley, report rejected, not being approved by the Branch.

Other Branches not reported.

Elders' Reports.—Br. J. M. Harvey had preached some; had attended all the Two Days' Meetings in the District and one out of the District. Br. George Sweet had preached considerable, in the Branch and out of the Branch. Br. D. M. Gamet had preached in the Branch and once out of it. Br. S. W. Condit had preached all he could on account of sickness; had visited some

of the Saints in Nebraska, along with Br. J. M. Harvey. Br. P. L. Stevenson had preached on the Soldier, in company with several of the brethren; had baptized one and blessed one child. Br. John Lytle had preached some on the Soldier, and baptized one. Br. Green, Priest, had preached some; Br. John Connyers had preached in the Branch; P. C. Kemmish had preached seven or eight times since last Conference; Br. J. C. Crabb had preached considerable and had attended all the Two Days' Meetings in the District.

Afternoon Session.—Met according to adjournment, opened by singing, prayer by Br. George Sweet.

The minutes of the forenoon were read and approved.

Elders' reports continued. Br. S. Diggle had preached in the Branch, the spiritual condition of the Branch the same as last reported. Br. Levi Gamet had preached once in company with Br. P. L. Stephenson.

Br. P. L. Stephenson as one of the Committee had visited five members, and found three of them willing to unite with some branch of the Church.

On motion, the charge of apostasy preferred at last Conference against D. N. Follett and Isaac Hetherington be put off till to-morrow.

Moved by S. W. Condit and J. M. Harvey, that Elders willing to labor receive missions from this Conference. Carried.

Moved by Br. George Sweet, that all Elders willing to take missions stand up. Carried.

J. M. Harvey, S. W. Condit, John B. Lytle, P. L. Stevenson, Thomas Carrico, Henry Garner, John Fry, P. C. Kemmish, George Sweet, B. L. Louis, John Connyers, John Thomas and P. M. Green, Priest, arose.

Missions Appointed.—On motion, George Sweet be appointed to preach at Logan and vicinity. H. Garner, John Connyers, John Thomas, and B. L. Louis be associated in the eastern part of Monona County. S. W. Condit and J. M. Harvey in the western part of said County. John Lytle and P. L. Stevenson preach in Clay, Taylor, and Cincinnati townships; Br. Green in the vicinity of Clayton School-house; Thomas Carrico and A. Lockling to Woodbury County; P. C. Kemmish and John Fry be placed under the direction of the District President.

Moved that all those who have not been appointed missions, report to the President of the District, and be under his direction.

Resolved that it is necessary that there be a visitation by the Branch Officers, at least once in each quarter, before the Branch President can make a report of the spiritual condition of the Branch. Resolution adopted.

Met in the evening in prayer-meeting, in which the Spirit was manifested in tongues, interpretation of tongues and prophecy.

Sunday Morning Session.—Met at 10 A.M. Singing; and prayer by D. M. Gamet.

Br. S. Diggle reported \$23 subscribed for the ministry.

Preaching by Br. George Sweet, from Matt. 28: 18, 19.

Afternoon Session.—Preaching by Br. J. C. Crabb, subject of the forenoon continued.

On motion, the Magnolia building committee was continued.

On motion, the Committee for collecting means for the support of Br. J. C. Crabb in the ministry, were released, and J. M. Harvey, D. M. Gamet, and S. Diggle were appointed in their stead.

On motion of Br. D. M. Gamet, the Presidents of Branches were released from collecting means for the liquidating the indebtedness of Little Sioux Meeting-house, and J. M. Putney, S. W. Condit, and Stephen Mahoney were appointed a committee in their stead.

Officers present, twenty-five.

On motion, the Committee appointed to investigate the charge of apostasy from the Church of Jesus Christ of Latter Day Saints, was discharged.

On motion, the cases of D. N. Follett and Isaac Hetherington were laid over till next Conference, and they were to be cited for trial at next Conference by the Clerk of the District.

On motion, we sustain all the spiritual authorities of the Church in righteousness by our faith and prayers.

Sacrament was administered by Br. D. M. Gamet.

Met at 8 P.M. in a prayer-meeting, and had a season of rejoicing.

On motion, Conference adjourned to meet at Magnolia, Harrison Co., Iowa, at 10 A.M., August 23d, 1873.

Canada Conference.

The Conference of the Canada District was held at the Zone Branch, June 14th and 15th, 1873. Elder E. C. Briggs was elected President, and Duncan Campbell, Clerk.

On motion, Elder C. W. Blanchard, of

Michigan, was invited to a seat in Conference.

Minutes of previous Conference read, and, with slight corrections, approved.

Branch Reports.—Buckhorn, 80 members, increase since last report 15, decrease 4.

Lindsley, 33 members, decrease since last report 1.

Botany, 23 members, increase since last report 4, decrease 2.

Olive 31 members, increase since last report 2, decrease 3.

Zone, 27 members, increase since last report 3, children blessed 3.

Wilkesport 21 members, increase since last report 1, children blessed 1.

Puce River, 11 members.

Elders Geo. Cleveland, John McKenzie, Robert Davis, Joseph S. Snively, Norman L. Blakely, Asa Vickery, Arthur Leverton and Myrum Haskin, reported.

Seventy G. W. Shaw, and Priest J. Taylor, reported.

Resolved that all who have heretofore taken missions be now released, and all missions henceforth taken be under the direction of this Conference. Carried.

Elders A. Leverton, G. Cleveland, and N. L. Blakely accept missions to do all they can, by laboring occasionally as far as their circumstances will permit.

Elder Myrum Haskin desires to labor in the vicinity of his home.

Priest J. Taylor offered himself to labor along with some brother.

Elder Asa Vickery desires to preach when he can.

Resolved that Elders Davis, Snively and Campbell be sustained by this Conference, in accordance with the appointment of General Conference. Carried.

Resolved that both Elders and Priests be requested to labor as much as possible. Carried.

Resolved that this Conference sustain the appointment of Br. John Traxler to be Bishop's Agent in Canada. Carried.

The Building Committee presented their report. Report received and committee continued.

Sunday Morning, the Saints met in a prayer and testimony meeting, during which a good feeling prevailed.

At half after ten Elder E. C. Briggs preached to a large and attentive congregation.

Sunday afternoon, Elder E. C. Briggs preached, and two rejoicing believers were baptized by Elder J. S. Snively, and were confirmed on returning from the water, Elder Davis and Snively officiating.

The following resolutions were then presented and passed:

Resolved that we sustain the First Presidency of the Church.

Resolved that we sustain the Bishop and his Counselors.

Resolved that we sustain the general authorities of the Church.

Resolved that we sustain the President of the Mission.

Resolved that Elder George Cleveland be released from the Presidency of the District and that Elder Robert Davis be sustained as Elder in charge.

Resolved that this Conference do now adjourn to meet at the call, (both as to time and place), of the Elder in charge.

Pacific Slope Mission Conference.

Conference convened April 6th, 1873, at 10:30 A.M. in Graham's Hall, Sacramento, Cal. Elder Hervey Green, President; Elder D. S. Mills, Vice President; Priest John R. Cook, Clerk.

Prayer and testimony meeting, after which three were baptized and confirmed, one of whom was ordained to the office of an Elder.

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

Resolved that we hereby take pleasure in recommending Elder John Roberts, of San Francisco, Cal., to Bishop I. L. Rogers, to be appointed by him as Bishop's Agent on this coast, to act in concert with the Branch Presidents of this District, agreeably to the laws of God governing the same.

Resolved that we hereby authorize Elders Hervey Green and Glaud Rodger to visit all Branches within their reach; examine and correct their respective records, and deliver to Elder Canavan a transcript of the same at their earliest convenience.

Resolved that we hereby censure the action of the last District Conference in regard to their calling for defaulting Elders' Licenses at this Conference, and sustain the former resolution touching the same matter.

Elder Glaud Rodger and Priest J. R. Cook to labor in the field.

Elder D. S. Mills and Albert Hawes to labor as circumstances permit.

Five baptisms and confirmations.

Adjourned to meet at San Francisco, California, October 6th, 1873.

Elders Hervey Green, Glaud Rodger, John Roberts, C. Bagnall, Richard Amer, D. S. Mills, Wm. Hart, — McClean, David Crook, E. H. Webb, — Waddle, R. R.

Dana, Albert Hawes, reported the extent of their labors.

Brn. Farriss, Cook, Harlow and Blake, reported as Priests.

Br. H. K. P. Baker reported as a Teacher.

Whereas the Church has suffered much from the cause of drunkenness, by those professing to be Saints; be it therefore resolved,

That we discountenance the use of intoxicating liquors as a beverage, by refraining from it ourselves, and also exhorting others to do likewise.

Resolved that we sustain Br. Alexander H. Smith as President of the Pacific Slope Mission.

Resolved that we sustain Br. Hervey Green, as President of California District.

Miscellaneous.

Notices.

There will be a Two Days' Meeting at the Buffalo Prairie Saints' meeting-house, near Millersburg, Illinois, commencing September 13th, 1873, at ten A.M. The Saints are invited to attend.

D. S. HOLMES,
Pres. of Branch.

Those brethren, formerly members of the Quorum of Seventy, and holding Licences to that office, who have been taken out and placed in other callings, are hereby requested to return their Seventy's Licence to the President of Quorum of Seventy. Address, Sandwich, DeKalb Co., Illinois. C. G. LANPHEAR,
Pres. of Quorum of Seventy.

To Bishop's Agents.

Inquiry has been made, by agents already appointed pursuant to the instruction given in the revelation of God of March 1st, 1873, as to what general rules are to be observed by those appointed to perform the duties of this office, and, so far as I am now able to instruct them I will give to them such advice as my best judgment, at the present, guided I believe by a portion of the Holy Spirit, seems to dictate and justify.

Firstly.—It will be necessary that books of account shall be kept, giving statements of sources and amounts of all funds received, and amounts and purposes for which disbursements are made; each

agent's books showing him debited for every sum received and credited for every sum properly paid out as hereinafter provided for.

Secondly.—I would also request each agent to make a written report to me, regularly on the 1st of March and on the 1st of September of each year, so that the reports may be in my hands previous to each General Conference of the Church; said reports simply showing the totals of receipts and expenditures since the last report, with the balance, if such there be, either of debit or credit, which balance of credit, when existing, may be drawn by the Presiding Bishop when he deems it necessary, or may by him be directed to such purposes as he may appoint, and be so entered on the books.

Thirdly.—Agents may also give such reports of the condition of affairs, and such suggestions as they may think necessary relative to the work to which their duties pertain; and they are also to give such statements and suggestions as the Conferences of the Districts, to which they are appointed, may decide as necessary to the welfare of the work, and may request to be incorporated in said agent's report.

Fourthly.—I believe that each Branch in the Church, where the need occurs, should have its own special fund for the relief of the poor, and for other demands of like nature, independent of more general funds, so that many cases may be provided for without having to apply either to the Presiding Bishop, or to the special agents appointed, in accordance with the revelation, in the various Districts. Much in this way has already been done in some localities, and the Saints in many places have shown commendable zeal, and self denial in supplying the wants of their needy brethren and sisters; and this is right, for a little care bestowed by each one according to his or her ability, with kindly inquiry and attention, will not only relieve many wants, but also cheer many hearts, for it is as often the want of attention and due solicitude as of more substantial help that is felt. But when these means fail by lack of ability, or otherwise, means are not provided, then by decision of a regular Conference of the District, in which an agent is located, he shall be authorized to pay such bills; give relief to such parties; and use funds for such purposes as said District Conference by a majority vote may think proper and just.

For the present I will add no more; excepting, that my earnest prayer is that the Father, the Son, and the Holy Spirit may

guide and direct you with wisdom from on high, instructing you on the points here mentioned, and on any and all others which may present themselves for solution; that you may be efficient and competent, through the gift of God, as servants of the Church and brethren of the Lord in every good work; that as recipients and treasurers of the means given, (as unto the Lord), for the advancement of the kingdom of God, and for the benefit of the needy therein contained, you may merit and receive the confidence of the Saints and the continued approbation of the Almighty. In the hope of the gospel, I remain your fellow-laborer,
ISRAEL L. ROGERS.

Notice to Stockholders.

The Annual Meeting of the Stockholders of the First United Order of Enoch, for the purpose of choosing Seven Directors for the ensuing year, and for the transaction of any other business that may properly come before them, will be held on the Conference grounds, near Council Bluffs, Iowa, at two o'clock P.M., on the 6th day of September, 1873.

ELIJAH BANTA, *President*.

HENRY A. STEBBINS, *Sec'y*.

WANTED.—The *Herald* for January 1st, 1864. If any one has this number to spare, please send it to this office. A fair price will be paid for it.

DIED.

At Omaha, Nebraska, February 18th, 1873, Bro. WM. HILL, aged 43 years, 6 months.

Bro. Hill was an active, diligent, faithful man, full of good works. "We miss him," is the language of those who knew him.

At Omaha, Nebraska, February 25th, 1873, EMMA SYLVESTER, aged 18 years, 6 months.

MARY JONES, daughter of Benjamin S. and Mary C. JONES, born at E. T. City, Utah Territory, on the 1st of January, 1857, and departed this life June the 9th, 1873; aged 16 years, 5 months and 9 days. Died in full assurance of having part in the first resurrection.

Funeral sermon by Elder Blair. Text; Ps. 116:15.

At his residence, near Caseyville, Illinois, June 22d, 1873, of heart disease, Br. THOMAS KENT.

Br. Kent was born in 1814, and was baptized at Kingsley, Staffordshire, England, by Elder Bradbery. He emigrated to America in 1842. He renewed his connection with the church a few weeks before his death, upon his original baptism.

At the same place, October 20th, 1872, WM. IZATT; formerly of the Church at Caseyville, Illinois.

July 8th, 1873, of brain fever, CHARLES IRA, infant son of M. H. and Isabel BOND, aged 1 year, 9 months and 25 days.

'Tis a story often told
Of a ringing voice now gone,
Of a little form grown cold,
Of a spirit shining on—
Nearer the eternal throne,
By God's power upward flown,
Where life's evils never come.
Blessed, pure, celestial one.

And with reverence we bow
To the grief we find below;
For we have a portion now
Where the higher glories glow.
So we turn with sorrow shared,
To the hearts that still are spared,
With our thoughts drawn heavenward
By our angel, pure as snow.

At Lawrenceburg, Cloud County, Kansas, July 4th, 1873, (of congestive chills, as we suppose), Elder HENRY P. TYLER.

Elder Tyler was born September 19th, 1871, in Herefordshire, England. He united with the Reorganization under the ministration of Br. Charles Derry, in England. Peace and rest to the toiler are sweet. "He rests in peace."

[For the Herald.]

QUESTIONINGS.

Romance and poetry are in the bud
And babyhood. And is the Lord so soon
To come and crush out every hope but one?
No, no, I cannot so believe; for he
• Was human, and no lingering love e'er swelled
A human heart, but he has felt the same
In its perfected force. The earth is his,
And all its history will ever be
To him delightfully unending theme.
He'll listen to its story told by men
Redeemed, as now by angels told, and when
Thrice told, and many times, 'twill grow a song—
Song of redeeming love. He'll listen, fond
As formerly he heard the whisperings
Of one who on his heaving bosom leaned,
Martha's and Mary's friend, of woman born,
Human he lived and human went away,
Ate, walked and talked when risen from the dead,
Returning must be human, though divine,
Descending from His Father, glorified,
Divinely human among humanity,
While ages roll and systems pass away.

A man of sorrows and afflicted once—
His sorrow for the state of sinful man,
Man's fate his constant thought;—but next
He comes in triumph, and unlimited
His reign, and in the long Millenium
He will have time for every thought, and theme
All that is lovely and of good report,
Honest and true, just, pure and virtuous,
We need not strive to choke a struggling love
For aught that's beautiful. God chasten us,
That only what is good may interest:
The beautiful is good; good beautiful.

RASELOS.

A. White, Edenville, Marshall Co., Iowa.

I. N. White, Edenville, Marshall Co., Iowa.

Gleanings.

"O, JERUSALEM."—The number of the Jews in the great cities of the world is thus stated:—New York 12,000, Philadelphia 2,500, Baltimore 1,900, Charleston 1,500, London 120,000, Amsterdam 25,000, Hamburg 8,000, Berlin 5,000, Cracow 20,000, Warsaw 30,000, Rome 6,000, Leghorn 10,000, Constantinople 80,000, Smyrna 9,000, Jerusalem 6,000, Hebron 800, and scattering all over the world 4,000,000.

Let us never be weary in doing the right,
If we faint not we soon shall be blest,
For the children of God when their spirits take
There remaineth a rest. [flight,

Christians are something like flowers, which may droop their heads under the drops of a shower; but it only washes away the dirt and dust accumulated on their blossoms, and causes them to smell the sweeter, and look the more beautiful. So it is the same with Christians, who may bow down under showers of distress or affliction; yet they come out clothed with a more beautiful garb of righteousness, and shed forth a sweeter influence in the world around them.

Seek ever to be guided by the wisdom of heaven, and led by the spirit of truth, even as a little child is led by his father.

PREACHING.—Martin Luther's description of a good preacher. 1. He should preach orderly. 2. He should have a ready wit. 3. He should be eloquent. 4. He should have a good vein. 5. A good memory. 6. He should know when to make an end. 7. He should be sure of what he advances. 8. He should venture and engage his all; blood, wealth and honor, for the word. 9. He should suffer himself to be buffeted and mocked by every one.

Day by day we can be able to put the evils of our hearts from us by humility, by faith, and by unceasing vigilance in doing good works.

A preacher to please the world—1. He must be learned. 2. He must have a fine delivery. 3. He must use neat and quaint words. 4. He must be a proper person, whom the women may fancy. 5. He must not take, but give money. 6. He must preach such things as people willingly hear.

"I would not have preachers," says Luther, "torment their hearers with long and tedious preaching. Christ taught by parables that all could understand, and this is the art of speaking. When I am in the pulpit I regard neither doctors nor magistrates, of whom above forty are here in the church; but I have an eye to the multitudes of young children and servants, of whom there are above two thousand."

Elijah's sense of the ridiculous is apparent from the following paraphrase on 1 Kings, 18: 26, 27: Shout louder! He is a god, you know. Make him hear! Perhaps he is chatting with somebody, or is off on a hunt, or gone traveling. Or maybe he is taking a nap. Shout away! Wake him up!

Directions for a short life.—1. Eat hot bread at every meal. 2. Eat fast. 3. Lie in bed every morning till the sun is two hours high. If the case should prove stubborn add the morning dram.

The oldest work in the Russian language, was published in 863, and was a translation from the Greek of the four gospels.

Catvey was a principal of a College in South Wales, in the fifth century. Catvey, the wise, delivered this to Tallissin, the chief of bards, in giving him his blessing, "Think before thou speakest." 1. What thou shalt speak. 2. Why thou shalt speak. 3. To whom thou mayest have to speak. 4. About whom thou art going to speak. 5. What will become of what thou mayest speak. 6. What may be the benefit of what thou shalt speak. 7. Who may be listening to what thou shalt speak. Put thy words on thy fingers, and before thou speakest, turn them these seven ways, and there will never come any harm from what thou shalt say.

Humility cannot be degraded by humiliation.

Selections.

The Storm in Wisconsin.

MILWAUKEE, July 7.—*The Wisconsin* of this evening has the following particulars of the effects of the toronado of Friday last, at Elkhart Lake:

We give a brief account as much as was known at the time, in our last issue, of the effects of the storm at Elkhart lake. But we have, since then, learned several interesting items, which we here give, and for which we are indebted to Mr. James Ewing, who was one of the party of fifteen well known Milwaukeeans, ladies and gentlemen, (Dr. Gray, Rufus Allen, Jr., Prof. Faville being among the number), who had accepted the invitation of Mr. E. Tallmadge, of Elkhart, to pass the Fourth there.

The party was in boats when the storm approached, and was fortunate in gaining the shore before a full force came, although no time was wasted in taking the boats out of the water, and they capsized and drifting, led to the belief and consequent report that the party was lost. Such, however, was not the case, although each individual member is free to confess that he had not the smallest hope of escaping alive, with such fury did the storm rage. There were two currents of wind, and the little cottage in which the party took refuge seemed to be in the whirlwind caused by the meeting of the two currents. The house began to rock, and finally the back portion, used as a kitchen, was torn open, and the stove whisked out as if it had been paper. Huge trees were not only torn from their roots, but were carried through the air a great distance. Five hundred of these fallen trees were counted, and so many more remained that the task was abandoned. One, which had been entirely stripped of bark, had been carried so far that the party could not find it.

A cow was literally pounded to pieces, having been blown against so many obstructions with such force. This gives an idea of the power of the toronado.

A boy was picked up by the wind and carried three hundred feet through the air. Two horses were killed. A house was literally torn into shreds. A large tree, to which was tied a team of horses, was snapped off just above the tie-rein and carried over the horses and came crashing down upon the wagon, smashing it to atoms, but without injury whatever to the horses.

Sheep and cows were carried long distances through the air and thrown to the ground with great force.

Balls of electric fire flew around the heads of the party, and during the storm not one entertained any hopes of seeing Milwaukee again. The extreme terror of such a scene can only be appreciated by those who were unfortunate enough to be subjected to it, but the above sketch gives some idea of what happened. The imagination must supply the accessories.

THE STORM ELSEWHERE.

JACKSONVILLE, Ill., July 7.—The flood gates of heaven were thrown wide open last night about two o'clock, and the rain poured down in torrents this morning without abating, and has fallen in great volumes at intervals throughout the day just passed, deluging mother earth with more than one foot of water on the level. All the creeks and streams in this locality are higher than they have been for many years. Bridges, fences, culverts, and whole fields of wheat and corn have been swept away, and in many instances families living in low grounds bordering the streams were compelled to flee for their lives, leaving the household effects to be carried away and ruined by the flood. The great damage to railroads has caused about all the trains to-day to be many hours behind time. The fall wheat is about all cut, and in the shock. Spring wheat is just ripening, and has been knocked flat to the earth, and will be almost ruined. Both crops will be greatly damaged. The display of lightning which accompanied the storm throughout was the most terrific and incessant ever before witnessed in this locality. The entire horizon was one continuous blaze, while the roar and rattle of heaven's artillery was most grand and startling.

A little daughter of Levi Hunter, of Jerseyville, while playing in a pond near that town on Friday, accidentally slipped and fell into the water, and was drowned before she could be rescued.

'Saints' Meeting in Carson.

Yesterday afternoon, says the *Carson Appeal* of June 8, there was an informal meeting held by some of the Mormons of this part of the state—something in the nature of a conference; and to-day there will be a meeting at the Court-house, and some preaching by some of the brethren. We have been promised some interesting statistics regarding this modest and earnest body of believers—as we know these anti-

polygamous followers of Joseph Smith to be. They number, in this county and near by here, in Washoe and Douglas counties, a hundred or more active members, and it would be hard to find an equal number of more sincere believers in any faith. They are seceders for conscience's sake from the Utah hierarchy, and they have held to their creed and practices with a rare pertinacity and a silent, but none the less unswerving heroism, in spite of the jokes of the Gentiles and the persecutions, misrepresentations and tyrannies of Brigham Young and his satellites of the polygamous church, whose earthly tabernacles are in Great Salt Lake City and the country round about, and "whose roots," to use an application employed by a good Josephite, "take hold on hell."

[From the Religio-Philosophical Journal.]
Spiritualism Against Itself.

DEAR SIR:—I noticed a communication in the *Religio-Philosophical Journal*, of May 24th, headed "The Real Issue," and being a reader and subscriber of your paper, I ask your permission to ask a question or two concerning the article on "Free Love," above referred to. The question, Mr. Editor, on which I solicit information is, Do you endorse the theory advocated in the article "The Real Issue?" If the Woodhull theory be a correct one, then I have not been educated up to that point, and only ask to be put on the right track. If you are opposed to the Woodhull doctrine, then, as an editor, you would be expected to expose it, and if in favor of it, to advocate the theory. I shall, with my friends, anxiously await your reply through the columns of the *Journal*.

Fraternally yours,
 J. J. BURNHAM.

Mason City, Ill., May 22d, 1873.

REMARKS:—Woodhullites condemn the *Banner of Light* for its silence on the Woodhull doctrine, and the *Religio Philosophical Journal* for its unspoken opposition. They carry their resolutions in their pockets, and when two or three gather together for business in their line, they read them over and adopt them and send them to each of those papers and to the *Boston Investigator* for publication, as the expression of the "Spiritualists and Liberals" of the town where they are pleased to date them. Our correspondent desires a more emphatic expression from us. If we had at hand Swedenborg's book entitled, "Heaven and Hell," we would give a few paragraphs from his revelations of what he saw, and

knew of the authors of the *free love doctrine*. It is no new doctrine—it belongs to *Old Theology!* It has been practiced in the churches in all past ages; has ever been condemned by the *angels of light*, and *true philosophers* upon this plane of life. It engenders and extends the most loathsome diseases, blunts the purest affections, raises doubts as to paternity, cools the love of fathers for their children, destroys domestic happiness, corrupts and debauches the purity of young men and women, and its baleful effect is carried into spirit-life as a cankerous sore, a foul blotch that the laws of eternal progression alone can eradicate.

Does our correspondent now understand the position occupied by the *Religio-Philosophical Journal* upon the subject he inquires about?

The River Nile.

The bed of the Nile, like that of the lower Mississippi, is higher than the valley through which it passes. Warburton said: The Nile's bed is a sort of savings bank by means of which the deposits of four thousand years have enabled him to raise in the world and run along a causeway of his own." It is the only river in the world which runs upward of twelve hundred miles, in undiminished volume, without a tributary stream. It moves on its long course without the help of even a creek, tapped by innumerable canals and thirsty gardens with which it is fringed, absorbed by hot sand banks and hotter sun, and empties greater bulk at its mouths than it has between the cataracts. The products of Egypt are the gifts of this stream. The land on which the towns and hamlets of Egypt repose is foreign soil, brought from the far south by this public carrier. For more than four thousand years he has faithfully brought his burden and deposited it at the feet of Egypt. The Rameses and the Ptolemies come and go, and the Nile remains unchanged.

It is a good thing to know the hearts of others, but better to keep one's own heart with all diligence, for out of it are the issues of life.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVERS IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., AUGUST 15, 1873.

No. 16.

FOUNDATION OF THE CHURCH OF ROME.

BY JOHN BAERMAN.

"Upon this Rock will I build my church."—*Mat. 16: 18.*

Prints of almost three centuries old give the following translation:

HEBREW.—"*Va-ani omar lecho ki ato CHIEFO veal zos HACHEFO evno es-kehilosi vesha areh he-el lo iouchlu oteho.*"

The above mentioned Hebrew verse will give the reader a thorough means of comprehending the meaning, of that which our Lord spoke to his disciple on the occasion. The meaning is only to be understood by those who are acquainted with the customs existing among the Jews; which were the same in the days of our blessed Master. On the question which was put to the Apostles by their teacher, (Rabbi), "Who say ye that I am;" "Vos autem quem me esse dicitis." When one of the apostles answered and said, "Thou art Christ, the Son of the living God." ("Tu est Christus filius Dei vivi.") Upon which the answer of our Lord was, after the Hebrew, "Thou art a Rock," or the profession thou hast made is upon the very Rock. As 2 Samuel 22: 2 says, "The Lord is my Rock and my fortress." And in comparison with the Greek, (ancient), and *Petros* and *Petra*; the meaning of which is very different to the meaning exhibited in the English language. And how in the world can a person

absolutely unacquainted with the original languages, which were spoken by ancient persons, viz, Abraham, Isaac, Jacob, Moses, Christ and the Apostles, which conveyed a hidden idea, and required to be explained only by those acquainted with the usages of the Hebrew language before Christ, and the Greek and Latin after Christ, venture to present or exhibit interpretations which the original altogether contradicts. It is easy to prove by common sense:

1. That none of the apostles ever bore such a name as "stone," or "a stone" prepared for the purpose of building upon it, (Greek, *Petra*), is undeniable, and not be found in the Scriptures.

2. The Apostle, Simon, or Hebrew, "Shimen" was told after his confession, "That thou art the Christ, [*Christos*, anointed], the Son of the living God;" that his name should be called **STONE** or **PETRA**, and as the Greek language is known by the distinction of "oos," consequently, and in order to comply with the formalism of the country tongue, they called him *Petros*; in Latin, *Petrus*. We protest against the assumed infallibility of his holiness, the Pope, on the ground that what his holiness, or the church of Rome, claims for the divine authority, is emphatically false; for we find after close examination of the original languages, and the interpretation thereof, that they do not bear the similitude of his Holiness' claims, and we are deter-

mined that anything outside the word of God we will strongly oppose; and protest against such a claim as "Infallibility; for God alone is infallible.

3. And that by *Petrus* is meant a Rock; and that it is the conferable, or additional name of Simon, is to prove from the very language itself: "Super hanc petram aedificabo ecclesiam meam;" "Upon this Rock I will build my church," or my ecclesiastical government.

That no other material can be appropriated for a corner stone, is evident from the fact itself, and that *ecclesiae* is not to be built on Simon; but upon Simon's acknowledgment before Christ that he was the Son of God; which enabled Christ upon this truthful confession of Simon to sir-name him Peter; and this will prove that the church of Christ is not to be built upon Simon, but on Simons's profession; "Thou art the Christ, the Son of the living God," and therefore, that his Holiness, Pope Pius IX., is not the corner stone of the church of Christ.

Argument between christians, so-called, sectarians:—Their first and last claim that baptism is not essential for salvation, is Mark 16:16, "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned."

The reader will bear in mind that the sectarian churches lay stress upon the latter part of the verse, and claim it to be more essential scripture than the first part of the verse, "He that believeth and is baptized, shall be saved."

It is indeed a consolation to us that the so-called christians do subject themselves under the power of a part of the scriptural doctrine; by which it is hoped that by the grace of God they shall see distinctly that belief, or faith is essential for salvation. So is baptism. As works without faith are of no avail; so faith without works is dead.

To prove that salvation can be at-

tained by performing a part of the commanded duty only, is absurd. Admitting, (though impossible), that salvation is to be obtained by performing a part of the prescribed duty, is opposed even by common sense; on the same principle that an owner of a farm, who hired a laborer to do some work, for which performance it was agreed he should receive twenty-five dollars. The hired laborer, after not having performed even half of the required labor, demands payment. Shall the owner give to the laborer the whole sum agreed upon for the performing of his labor? No, no; he will not even be inclined to pay him for the work performed. Just so with our Savior. When he said, "He that believeth and is baptized," &c., it does not mean to do one and leave out the other; or do the other and leave the first.

So, as we mentioned before, that "Faith without works is dead;" or works without faith is of no avail; for as it says, that "He that believeth and is baptized," we conclude that one cannot exist without the other; which shows, evidently, that as "faith" is essential to salvation, so is "Baptism" essential for the perfecting of a salvation. ☉

To treat on the sectarian statement to which their attention is called, "He that believeth not, shall be damned."

That it should mean that baptism is out of the question is not at all the meaning of our Lord. For the text itself is a flashing exhibition of the truth, that the person who is an unbeliever needs no baptism; for it says, "He that believeth," consequently though he be baptized as an unbeliever, and as such baptism is administered to him, it is not expected that any decisive results will follow, for the baptism administered to him would only be called "baptized with water.

But we do not intend to do such a thing as proselyting people; baptizing unbelievers; receiving them into the church, which is an abomination unto

the Lord. But we have the authority of Jesus Christ to baptize in the name of the Father, Son and Holy Ghost, for the remission of the sins committed by the penitent.

Consequently, with the sectarians, "baptism" is non-essential, for they baptize, by water, unbelievers. With us, however, "baptism" is essential, for we baptize in water and the Spirit, by authority, for the remission of sins.

Summing up the declaration of our Savior, shows that salvation comes by and through Jesus Christ, and as this is the case, then upon a commandment half obeyed, or performed, it is foolish of any person to claim the reward.

To be Continued.

THE EARTH A GLOBE.

Perchance our readers are weary of this question. However, as we are sometimes thought to be a little negligent on subjects of high thought outside of the gospel, our chief theme, a few more ideas in regard to it might not be amiss.

In the first place: Where is the earth? In space, evidently. Being in space, what form would be most suitable and harmonious within and of itself and other objects in space.

The trouble with many in considering the form of the earth is, that they do not detach themselves from it; but consider it only in relation to its own laws.

Thus, up, to them, is not every way from the earth's center, but exists in their minds as a definite direction in the universe; and down is not toward a given center, but the solar system is regulated in their minds by the law of gravitation governing objects on the earth's surface.

The works of God ARE harmonious, and no incongruity exists in the Creator's plans. To imagine the earth a plane, round or square, floating in space, presents an idea out of harmony

with space and other existing bodies in space.

In regarding the earth a plane, resting on the ocean or waters, the mind feels after the boundaries of this ocean, and "on what it rests;" "where its limits."

As a cube, we seek an explanation for the forming and upholding of its uncouth corners; but as a globe, round every way, its completeness and harmony with itself are at once apparent.

The same law that holds its materials together, brought them to that form and still safely holds all its load of varied objects upon its surface, catching them down instantly when unsupported; and enabling them by modification of their frames, if living, to move about upon its surface, as by the guidance of a mother's hand.

The same law that does this, causes that idea of *up* and *down*; which is after all but outward from or inward to the earth's center.

This law, also, would speedily disintegrate its corners, if it were square; or pull them down, causing all its particles to get as near the center as possible, consistent with each other; thus would it also pull in the extended edges of a plain drawing them in upon itself, and make a globe out of it, if it were not already one.

This is illustrated by the action of this law upon mountains cast up by internal chemical agents and disturbances. Their particles are disintegrated and brought down yearly, showing that the great leveler, gravitation, is pulling away at their sides and summits, lest these wrinkles in the fair globe should spoil its rotundity too much.

Every portion of matter attracts with equal force a corresponding portion; hence, the greatest force is found in the line of the greatest amount of matter.

The earth being a globe, objects upon its surface are held stationary in their places, wherever they are; for

the greatest amount of matter, by the earth's very form, is of course on a line just beneath them, or on a line from those objects through the earth's center. If, on the contrary, the earth were a plane or disc, like a plate; or square, like a piece of board, then objects could not remain near the outer edge; for so great an amount of matter would exist on a line to one side of them, that these objects would travel directly towards the center of the plane, or disc, until a balance would be obtained; thus the edges of the disc would be denuded of their objects and inhabitants, and they would cluster promiscuously near the center of it on either side; this being what I believe "Plane Facts" would call the North Pole; the circumference, or rather the outer edge of the disc, answering to our South Pole.

If it is claimed that the plane is *circular*, that is so much at all events toward a globe. If it be *round* in one direction, it can easily be so in another.

The working of the Law of Gravitation can be found explained in almost any work on Natural Philosophy—I have consulted Comstock—but its best exponent is its working everywhere.

Then the questions are, How would this plane act? What do? How move? Where remain stationary? It would be an awkward incongruous object among the fair round worlds among which the earth in reality revolves.

We look upon the sun. It presents a circular face for our inspection. Is it round every way? Is it a globe? It evidently is; for no matter from what part of the earth's orbit we view it, it still presents a circular form. If it were flat any way, some time its edge would be toward us, and the fact stand revealed. The march of many of the planets before the sun, shows us not only their shape, but its own rotundity plainly. A spot appears upon one side of the sun, traverses the face, and disappears upon the opposite side. The spot is a cavity of some kind; while upon one side it shows us one

edge of the cavity; and when it reaches the opposite side the other projection or edge of the cavity is shown. This would be the case *only* upon a *globe*; especially, as when quite near the outer surface of the sun, as we see it, the dark central portions of the sun spot, or cavity, are not seen, but only the half luminous wall of the cavity; clearly proving that the progression of the spot, or cavity, was around the hemisphere of a globe presented to our observation as the sun.

The rotundity of the moon is still more apparent to us. The shadows cast by the irregularities on her surface; the direction and movement of those shadows and lights, demonstrate the truth of her roundness.

If then the globular shape is the pattern of the worlds composing the solar system, the earth, to be in true relationship and harmony with them must be of this shape also. To turn in a circle, to move in a circle, it is formed as a globe.

This, it is true, is an old question, long supposed to be settled; but its agitation may not be much in itself, but profitable in the thoughts it calls to the surface, as we seldom are directed in this channel; and I hope a corner in the *Herald* will be reserved for scientific truth for a long time to come.

I read in Packard's Monthly, an attachment to the *Phrenological Journal* of October, 1870, that a level of six miles was actually selected, and three signals were set up, each thirteen feet and four inches above the water line, three miles apart. It was held that if the earth were a plane, then the signals would be on a level; but if a globe, then the center one would be five feet above the line joining the other two.

The diagrams of what was seen through the telescope at both ends of this line six miles long, shows the central signal to have been over five feet higher than the others.

It was on the same level with the great ocean as the other two, but as that level happens to be a curve, curving with the general outline of the earth, of course the center one was highest, or rather higher than a straight line between the tops of the other two.

Of the disappearance of ships beneath the curve of the ocean, and of the same effect with mountains beneath or behind the curve of the land before they vanish in mere distance, a few words might be said.

It is not due to perspective. Perspective is the apparent diminishing of objects as they recede in the distance; as for example, the diminishing, (apparently), of a long row of columns, one after another, growing less until a vanishing point is attained. Now, if the base line of these columns be straight, then capital, shaft, and base diminish gradually alike. There is no apparent sinking into the ground; no loss of the base of the columns as there is of the hull of the vessel. Perspective diminishes all alike. The hull of the vessel is lost, while yet the sails, not larger nor wider, are visible; then those sails sink out of the line of vision. The effect of perspective is a smaller ship with all the details, not a sinking into the water of a half diminished ship, as the reality is presented to us.

But it is urged that a telescope will raise the hull from the water again. This is owing to the refraction of light by the atmosphere. The atmosphere is a crystal-clear medium for the transmission of light. It was once supposed that it always transmitted the rays in perfectly straight lines; but it is now proven that the unequal density of the air, that near the surface being much more dense than the higher regions, causes the rays of light to be bent downward. This is one of the wisest and most beautiful provisions of the eternal Creator for our benefit, presented for our contemplation. No sooner

does a ray of light enter the curve of the strata of air enclosing our globe, than in strict accordance with the law governing the passage of light through a denser from a rarer medium, it is directed downward toward the earth, and encountering more and more dense layers of air in its passage, it is turned more and more toward the earth. This enables the earth to gather up, as it were, more light than she otherwise would, were it not for this law.

Thus the rays of light that bear to our eyes, the image of distant objects, do not come to us direct as a rule, but in bent lines. Were it not for this, there would be more sinking of distant objects than now appears.

The eye is capable of handling or appreciating a certain number of rays; the telescope increases the power of the eye; more of these rays are gathered in, rays of greater range are brought to the eye, and we look over the curve of the earth, that is, the rays of light soar over the curve and bring us the image of the ship. Sometimes in cloudy and damp weather, when the air is made more dense by the addition of moisture, this effect is much increased. Shore lines, cities below the curve of the water, and ships beyond the horizon, are so elevated and magnified that they are brought into view, when in clear weather they could not be seen beyond the intervening curve of the earth or water.

I do not feel to condemn nor disparage the writer of "Plane Facts;" on the contrary, I feel pleased at the introduction of such subjects. I hope he will bring in an article on some other great topic. GLOBOSE.

THE TEN VIRGINS.

Just before the second coming of Christ, the kingdom of heaven was likened unto "Ten Virgins." We might enquire, why it was, or why it is that this number ten is made use of, in representing them equally divided,

as to number, in reference to good and bad; or in reference to wise and foolish.

If each virgin represents a distinct body of people, called a Church, having a Lamp of its own exclusively or distinctively known from each of the other nine, (which seems to be the case, as it is in fact before us), then the next enquiry would be to ascertain, which of all the vast number of churches shall we select five that are wise and five that are foolish?

We must be able to do this correctly, before we can ascertain who is right and who is wrong; or who are, and who are not, included in this number ten. For until we can decide correctly what composes the Ten Virgins; or which are the definite number, we cannot properly get a fair representation of the kingdom, which is called the kingdom of heaven in the parable.

It will not do to divide into two equal parts all the different churches, including all Protestants with Catholics; counting the Catholics as the five foolish virgins, and the rest wise. Nor *vice versa*. For these are not particularly interested in the great matter now in question.

The lamps of the several Virgins, here noted in the parable, tell for what particular purpose they have taken them in hand; viz, to go and meet the coming Bridegroom, whose approach they believe to be now verily near.

It is evident, therefore, that none others are included in this parable as belonging to the number of virgins, either wise or foolish, save those distinct churches whose lamps denote their main object to be as is described in the parable.

Here then we are to look for a people, and the only people, which represents the kingdom of heaven in this generation. Every church who now are publishing, or publicly advocating the doctrine of Christ's second coming in this very generation in which we are now living, may be of the Ten Virgins, either wise or foolish.

And now having found out the Virgins who they are altogether, it only remains for us to show next, to which class we severally belong; viz to the five who took oil in our vessels with our lamps, or unto the other five who did not.

Some may argue that this is a question not to be decided until the Lord comes. But it is evident that it will be decided by the virgins themselves prior to his advent. For the foolish will be convinced that it is useless any longer to trim their lamps, because they refuse to shine in presence of those which had the oil of true light in them from the beginning. Therefore they say to the wise, "give us of your oil, for our lamps are gone out."

But this oil could not be given, but only bought. They might have bought it long before, had they but gone in season. "*Buy the truth, and sell it not,*" is a proverb of the wise, of long record.

It would have cost the foolish virgins just as much and no more than it cost the wise on their first setting out; which was the reproach they consented to bear, of being accounted the very filth and offscouring of all things in this generation. These wise virgins have said in their hearts, with Paul, "Let us go forth unto him, without the camp, bearing his reproach."

The foolish thought to gain their object a cheaper way; and started out without taking in their vessels, with their lamps, the oil of *divine inspiration*. They forgot to believe the old prophets who said, there is a spirit in man, and that spirit is the *candle* of the Lord; which requires the *inspiration* of the Almighty to light it with a proper understanding.

Passing by this important lesson, unheeding they took their own wisdom for a guide, and so failed. That such is the mistake made by the foolish virgins, is evident from various reasons which might be shown, if it could be done without offending. But I forbear,

inasmuch as I know that what cannot be done without giving offence, will not benefit the offended; and this thing could not be clearly proved without personating or particularizing, and thereby making known before hand the foolish virgins.

For one, I am satisfied in regard to the number who they are. And all who are not satisfied, of course, know not unto which class they belong. Indeed it may be possible for one class to be as firmly rooted and grounded in error, as for another to be immovable in the truth.

And the fool is said to be wiser in his own conceit, than seven men who can render a reason. But the wise now refuse to reason. The wise may refuse to sell of their oil, but they point to the Fountain where all may go and buy for themselves.

It is not the wise that sell the lamp of life; they get it at the Fountain Head.

The foolish virgins are fully convinced that this is that very generation in which the Lord will come to reign; because they see the Chariots are now with flaming torches as the prophet foretold. This is a sign to all that have eye sight, worldlings included. But of the prophecy of the prophet Ezekiel, concerning the gathering of the twelve tribes of Jacob out from among the Gentile nations, they do not so well comprehend.

For he spake of something which was to precede that gathering, even two sacred records which God told him to join in one before their eyes as the certain sign of the very age or generation in which he would take the children of Israel from among the heathen, and gather them on every side, and bring them into their own land wherein their fathers have dwelt, and make them one nation upon the mountains of Israel, never more to be divided into two nations forever.

And this too before the second advent of our Lord. Here is a work of

divine inspiration, more so by far than that of railroads and iron chariots. And all who reject this revelation need not claim to understand the prophecies of the holy prophets.

For this is a Lamp that will burn night and day, until the Lord comes. Yes; after all the lamps of the foolish are gone out.

J. S. C.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 448.]

DISCIPLES.

But the most noisy and blustering class, and greatest sticklers for the congregational scheme that we have personally had to do with, is the sect styling themselves Disciples, or Reformers; better known as Campbellites.

We shall use their own chosen name, Disciples; for when called Campbellites, the coat seems to fit so closely that they usually turn heart sick, or redden with anger, lest they be compelled in justice to wear it. Fractious children, what has bewitched them to rebel and disown their father is mysterious; for surely A. Campbell was the founder of the sect. In proof of which, I give the testimony of one of their own writers, the Rev. W. T. Moore, Pastor of the Christian Church, corner of Eight and Walnut Streets, Cincinnati, Ohio. In a sermon by him, on Radicalism and Conservatism, which was published in pamphlet form at the earnest request of his audience; after speaking in glowing terms of several great men, such as Wesley, Melancthon, Luther, Washington, Gray, and others, he says of Mr. Campbell:

“Alexander Campbell is a fine example among religious reformers. ** I sincerely believe that history will yet record him as one of the greatest men that ever lived. *
* *His religious system united theory and practice. *** His success as a discoverer of the truth was very great, but his power to organize and make practical what was already known appeared equally prominent. But if any one should be skeptical as to*

the extent of his power, let such a person remember that *he began his reformation* with every religious party in christendom arrayed against him; that *he fought the battles of truth singly and alone*, and against the combined armies of sectarianism, headed by the Pope of Rome, and cheered on by all the hosts of protestantism; and that in the short space of forty years the little band of disciples which *he organized*, upon the 'Bible and Bible alone,' has grown to be one of the most powerful religious bodies in all the land. * * But so far as human instrumentality was concerned, it *cannot be DENIED* that Campbell was the man who CONCEIVED *organized and made SUCCESSFUL* the present reformation."

What a confession! Wonderful indeed! So far as "human instrumentality was concerned." Luther conceived and organized his reformation, as did Calvin, Irving, Moravius, Swedenburg, and others; all, like Mr. Campbell, *conceived and organized by human wisdom* the respective demoninations which now bear their names. Why the element put into Mr. Campbell's organization has become so disloyal as to refuse to be called by the name of the man who "conceived," "organized" and "made successful" their peculiar church is, to say the least, strange.

But to the history of the organization itself. I quote from the works of Barton W. Stone:

"At the end of six years, in 1832, Elder John T. Johnson became co-editor of the *Messenger* with him; and so continued till Br. Stone removed to Illinois. Just before J. T. Johnson became co-editor of the *Messenger*, a union was effected between the Christians, with Br. Stone and the Reformers, so called, who had come off from the Baptists in Kentucky; who had come off through the labors of A. Campbell and those with him. They accepted the same foundation and could not do otherwise than unite together when they came to understand each other. And to cement and make permanent this union, two distinguished elders were chosen to ride through the churches and labor together; John Smith, formerly a Baptist, and John Rogers of the Christian Body"

From the above is shown that those under the leadership of Mr. Campbell, were called Reformers; and those un-

der B. W. Stone, Christians. That prior to their union, Mr. Campbell's party had broken off from the Baptists; and Mr. Stone's from the Presbyterians, for whom he had preached for years. And after their union, a man from the Baptist division, and one from the Presbyterian side, were chosen to watch over the flock. We ask now by what authority did this Baptist and Presbyterian—minister? And are answered, "By the authority they had received from their respective churches," who had received it in a direct line from the Pope of Rome. Hence we are forced to the conclusion, sad as it may be, that in this *joint union* there was constituted, by the authority, (if by any at all), of the old mother church, one of her great-grand-daughters.

After a time the leaders, to render themselves more independent still, ignored the claim of transmitted power, and claiming none direct from God, they were left free and unfettered, to do as they pleased. Hear Mr. Stone:

"Some time after the new organization had been inaugurated, he became dissatisfied with his infant sprinkling; the brethren, elders and teachers, came together on the subject, for we had agreed previously with each other to act in concert and not to adventure anything new without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely and according to their conviction of right, and that we should cultivate the long neglected grace of forbearance towards each other, those who were immersed should not despise those who were sprinkled and *vice versa*. Now the question arose, who will baptize us? The Baptist would not, unless we would unite with them, and there were no elders among us who had been immersed. It was finally concluded among us, that if we had authority to preach we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were also baptized,"

From the above is shown something of the rise of the organization, said to be built upon the "Bible alone."

Who authorized it? Who endowed it with authority to administer the

gospel ordinances? Why, the people mett together in council—all had a voice; they concluded that *if* they had authority to *preach*, they had authority to *baptize*; so the work commenced. Neither God, Angels, the Holy Spirit, nor the Bible gave any advice as either authorizing or sanctioning their projected scheme. Thus the great fabric, said to be built on the "Bible alone," really rests upon an *IF*; that little word which changes the course of everything, and apologises for everybody.

If Lucifer had not rebelled, he would have remained an angel of light. *If* Adam had not sinned, he would have remained in Paradise. Individuals joining the Disciple Church will absurdly go to heaven, *IF* they don't go to a warmer climate.

The Disciples profess to be built on the "Bible and Bible alone." But who authorized Mr. Campbell to build a church on the Bible alone? Did God call upon him and authorize him thus to act? No; he did not so claim. Does it say anywhere in the Bible, that in the Nineteenth Century, Mr. Campbell should organize the true church? Answer. No; nothing of the kind is said. Does it say anywhere in the Bible that God had, or would call Barton W. Stone, Mr. Scott, or A. Campbell, even unto the ministry? Answer. Nowhere is it so written. Did He call them by a special revelation? Answer. No; they did not believe He could reveal Himself in this age. Then is their church said to be built on the "Bible alone," after the pattern of the church established by Jesus and the Apostles? O! No. It is no more like the Apostolic organization than the Methodist, Baptist, or Presbyterians. Did God in any age, or time, since the world began, authorize a man, or set of men, to build His Church on the "Bible alone?" Answer. History records no such revelation.

In the Church of Christ, there existed the Melchizedec and Aaronic priesthoods, apostles, prophets, the Holy Ghost, visions, dreams, revelations, &c.;

but none of these are found in the Disciple Church. There was also a call to the ministry, by God Himself; in the Disciple Church there is nothing of this kind. They even reject the Holy Ghost, and affirm that there is no such thing now to be seen, heard or felt, by Christians, only as appears in the written word—the letter.

Then these men *took* upon themselves the great honor of founding a church.

It is written in 2 Samuel, that Saul assumed the authority to act in a sacred office to which he never had been called, and because of his haughty assumption, God took the kingdom from him and gave it to David.

What then must be the final end of those who do not hesitate to affirm that any person, of the laity or clergy, has an undisputed right to go out, as each may see fit, and preach and administer in the gospel ordinances, build up societies and preside over them, without a call from God as had Aaron; without a commission from heaven as Jesus and the Apostles received; without an ordination to the priesthood as was required of the Ancient Saints, that they might be qualified ambassadors of Christ, whereby they became a "Holy priesthood to offer up spiritual sacrifices." 1 Peter, 2: 5. And the avowed claim of these assumers to authority and right to occupy sacred positions is, that, *if* they can *preach* they can *baptize*. Who sends them? Why, they send themselves; no higher claim is made; a congregation by its *vote* empowers them.

When the Savior sent forth his ministry, He informed them that "Who-soever receiveth you, receiveth me; and he that receiveth me receiveth Him that sent me." Matthew, 10: 40. The Father sent the Son, and the Son sent His ministry; and they who received His ministry, received both Father and Son; because Father and Son sent them.

The Disciples, with all Congregationalists, go forth and tell the people,

"whosoever receives us, receiveth those who sent us." Query, who sent them? Answer. Their congregations sent them by the authority of a popular vote. Hence, when the people received them, they receive them and their respective congregations who authorized them to preach. Therefore believers in that system must *trust to man* for life and salvation; for man is the summum and bonum of the congregational scheme: there is no higher source giving sanction to the system.

Paul says, "As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." 1 Cor. 7:17.

But the Disciples do not wait for the Lord to call them, but they send themselves, with or without an ordination, as suits their fancy.

Again he says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching." Rom. 12:6.

Thus as God gave *gifts* to "prophecy," or "minister," so the Saints were to exercise in accordance with the *call* and *bestowed gifts*; but the Congregationalists make ministers of every body, (even women), object to prophecy, and ask no gifts from God to enable them to preach.

Again, Paul says, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Acts 20:28.

The Disciples ignore the appointment of the Holy Ghost, and set themselves over the flock. They truly *take heed unto themselves*, to look out for No. 1, and hold high carnival over the flock—as they fleece.

The Savior says, "Go ye into all the world and preach the gospel to every creature." Mark 16:16.

The so called, Disciples, go unto congregations, and tell the people that for one or two hundred dollars, as the case

may be, they will preach in that immediate neighborhood for one year, and then repeat the same to another. And if sufficient is promised, backed up by an accepted security, they enter upon their mission field. If there is not sufficient forthcoming, like Micah's priest, they look out for more congenial climes—take heed unto themselves.

Paul labored with his hands that the "Gospel might be free;" these men have *set prices* for preaching a sermon, and if they do not get their price, *they will not preach*. I was informed by one of their number, not long since, that his price was ten dollars a sermon, but there were two other preachers in his neighborhood who charged, one eight, and the other five dollars.

Offering reward, according to merit, who can guess how much more St. Paul ought to have had than Peter, or James than Thomas? Or how much more it would have taken to have bought John, for a year, than Matthias? Rome and Greece perhaps would have bid high on Paul and Timothy.

Having said so much with reference to the Disciples, it is but just to remark what has been said of them, concerning authority; applies equally to all who hold to the "Congregational scheme."

Here in consecutive order, I have made mention of the Catholic Church, with several of the most reputed and famed organizations that sprang out of her, down to that known as the Disciple; all of which have imbibed the spirit of intolerance, pride and selfishness.

The Pope would issue bulls against all who had sufficient manhood to oppose his usurpations, and brand them as "heretics;" bar his churches against those who held an opposing faith, and thus stifle investigation. He inaugurated the inquisition, as a school of reformation, and thus by racking, cutting, burning and a thousand ways lacerating human beings, to enforce a recantation of opinions, which if refused, they punished even unto death.

And so hundreds and thousands lost their lives under the unholy and iron rule of "The mother of Harlots;" because, forsooth, they thought to worship God according to the dictates of their consciences.

Her daughters, the now world renowned reformed sects, imbibing the spirit and disposition of their mother, in a modified form, still manifest the same spirit of superstition and intolerance. The law being against their inaugurating the inquisition, they close their churches against those who hold a different faith to themselves; forbid their members to go and hear any except their own preachers; teach their children to point the finger of scorn at those not of their creed; restrict them to the reading only of those books put out by their favorite sect; encourage the nicknaming of other's children, because their parents hold to a different religious faith; will exclude from office those who are really worthy and competent, for religious opinion's sake; and oppose, discourage, and throw every possible hindrance in the way of those who do not subscribe to their rules of right. And upon the top of all this wickedness, they haughtily style themselves disciples of Christ—followers of the meek and lowly Jesus, whose example was ever that of meekness, kindness, love and forbearance, even to those out of the way. Away with such christianity! Shame, for such christians! It is anti-christ.

While ransacking all this sickening history, in order, if possible, to discover a glimpse of the true church, reader, have you lost sight of your guide, which you held in your hand when we began exploring the dark regions of mystery, Babylon; and are you about to accept some one of these man-made creeds, as Christ's Church? Let me exhort you to be *faithful to your guide*, and not get weary in traveling on. Your guide tells you that in the kingdom of God there are blessings and joys not known in any other kingdom;

such as visions, dreams, tongues, prophecy, healings, the visitation of angels and eternal life; that the officers of that kingdom are apostles, prophets, high priests, seventies, &c.; the truth of which is made so plain that none need err therein. This kingdom has no connection with either the old mother, or her daughters. She stands related only to God himself.

Why seek after this kingdom? Answer.—That we may be made partakers of its blessings. How can we be made partakers of its blessings? Answer. By obeying its laws; by which we are "translated from the kingdom of darkness into the kingdom of his dear Son."

Now, in this world, when men unite themselves to any government, they are entitled to all the blessings guaranteed by the laws of that government. But unless they are made citizens indeed, they are not entitled to all the blessings and privileges belonging thereto.

In the Republic of the United States the law guarantees to its citizens the right of life, liberty, and the pursuit of happiness; to hold property, receive redress of wrongs, to enjoy suffrage, &c. The officers of this republic are, president, vice president, senators, judges, representatives, secretaries, &c.; all appointed by and empowered with the authority inherent in the republic.

If, in the course of a decade of years, the president should be removed, the citizen's vote be taken away, the Senate overturned, and the House of Representatives subverted and a Dictator set at the head of the government; would it be any longer the beautiful republic of the United States? O! no; it would be something else—far different.

Now as God is the head of his own kingdom, and has designated the kind of officers, the code of laws, and the blessings belonging thereto; and has not delegated the power to man to exclude his specified officers, change his laws, or abrogate his promised blessings, they should all remain intact as they

were established, revealed and promised to his church when Peter, James, John, and others were her crown of stars; a beautiful and graphic description of which may be found in your *guide*, the New Testament. Her officers were apostles, prophets, evangelists, teachers, &c. Her laws, faith, repentance, baptism, laying on hands, patience, kindness, love, charity, meekness, humility, &c. Her blessings, peace and joy in the Holy Ghost, knowledge, wisdom, prophecy, tongues, interpretations, healings, discerning of spirits, and the visiting of angels; and her ultimate reward, a crown of "immortality and eternal life." All of these are elements that entered into the constitution of the primitive church, known as the "kingdom of God."

(To be continued.)

PERFECTION.

For many years past, my mind has been variously exercised about the nature, and proper application of the commandments, in relation to "perfection," as used in the Bible; and not until a short time ago, could I say that the subject was plain to my understanding.

I have had many objections to meet and overcome, before I could see my way clear, to a conclusion approved of by the "Scriptures."

The fruits of my meditation, I feel it a duty to give to the readers of the *Herald*; praying that if there are any who like myself have been wrongly instructed on this important subject: they may receive the "gift of knowledge," which unfolds to the truly meditative and inquiring mind, the glorious truths of God's word.

I understand that the command by our Savior, Matthew 5: 50. (Retranslation) "Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect." Was not confined alone to those in his immediate

presence, but extends to our day, and the Saints of to-day, wherever they may be scattered in the different parts of the world.

The objection has been raised, and that too by Latter Day Saints, that we cannot live in the flesh without committing *some* sin.

If it be true, that we cannot help committing sin, who is to blame if we do sin? Certainly we are not if we cannot help it.

How have we learned, that we cannot help committing sin? From the "Scriptures?" No. From man? Yes. And why did you listen to man? Why not rather search the scriptures, the "foundation of truth?"

When you were baptized for the remission of sins, how many of your sins were remitted, the whole, or a part? If the whole, then when, and how have you become subject to sin? If you acknowledge that you have sinned, but could not help it, who then is to blame? Certainly you are not if you could not help it.

Let us inquire into the nature of the offense by which you have become an offender.

Do you say that it was an omission of duty? Listen to the "Lawgiver." "If ye love me, keep my commandments."

Do you say that you love him, and deaire to serve him, and at the same time say that your surroundings and temptations are such that you cannot?

Have you ever carefully considered your position, in consequence of your supposed inability to keep the commandments? And has it ever ocured to your mind that you have thereby cast reflections upon the character and dignity of God?

If there is a charge of sin against us, it is in consequence of transgression, for says the Apostle John, "Sin is the transgression of the law."

Now if a "law" is given that we cannot keep, are we justly chargeable

with sin if we do not obey that "law?" The apostle Paul thus expresses himself, in writing to the Romans, seventh chapter, fifteenth and sixteenth verses:

"But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. For what I know is not right, I would not do; for that which is in sin I hate."

If the apostle did that which was commanded, why should not we? The apostles, like ourselves, were men, and subject to temptation and passions like other men; and as for trials and persecutions, none of us have had to endure what they did.

How was it possible for them to endure such trials and persecutions uncomplainingly? Hear the apostle, while he unfolds the secret of his strength and ability to endure, "I can do all things through Christ which strengtheneth me."

Cannot we also do all things through the same source? Yes, brethren, we can; and if we do what we are commanded not to do, we are accountable as transgressors, and cannot hope, (with any assurance), to attain to "celestial glory."

"The pure in heart shall see God." Obedience to a divine law, and nothing short of this, will constitute a man, "pure in heart."

We are commanded to put off the old man with his deeds. When we were "baptized for the remission of sins," we then "put off the old man with his deeds," and came forth unto a new life, being born again, and have become sons of God.

What are the "deeds of the old man?" Turn to Gal. 5:19-22, and there you will learn what some of them are; and in order to form the contrast, read from same chapter, from twenty-second to twenty-fourth verse, we will learn what are the fruits of the Spirit.

Brethren, let us be careful that we do not resurrect the deeds of the old

man. Let us always remember that, "To whom you yield yourselves servants to obey, his servants ye are to whom you obey."

Brethren, do not misjudge me; I do not claim that I am perfect. The commandment is, "That man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

I think that you, by this time, see how unjust it is for us to charge God with exacting from us what we cannot perform. The Savior, for our encouragement, has told us that, "My yoke is easy, and my burden is light."

Let us then, brethren, while we "look into the perfect law of liberty," be careful, lest we turn "forgetful hearers, and not doers of the work."

We are commanded, "To do good, and to communicate, forget not." This then is my apology for writing. Brethren, let us be more faithful, and "Work while it is called to-day."

JOSEPH LAKEMAN.

EXPERIENCE.

"No man taketh this honor unto himself, but he that is called of God, as was Aaron."

As Latter Day Saints we tell the world that this is our teaching. Do we practice what we preach? Let us see. A branch meets together; meeting is opened by the Presiding Priest; (having no Presiding Elder); he being a good man and very zealous for the spread of Zion's cause, prays that the offices of the Branch may be filled, and asserts, (it may be truthfully), that he has an impression that Br. — should be ordained an Elder; it may be that an over zealous father, anxious to see his son promoted to so high a calling, adds his testimony and says that he has had a like impression; and that in his patriarchal blessing the priesthood is promised to him and his children on condition of obedience; he says that he has not received it himself, but it

was his own fault because he had not yielded obedience to the requirements of God's laws, &c.

Truly it is a high calling to be called of God, whether it be an apostle or a Deacon, it is all the same, so that you are called of God.

After this a brother motions that Br. — be ordained to the office of an Elder. There is a vote of the Branch taken and carried unanimously; the candidate then arises and tells them that since his case has been under discussion he has made it a subject of prayer, and that all looks dark ahead of him, and that the Lord has not revealed anything to him, as touching his calling, and that he feels himself unworthy, and begs them to defer the ordination until such calling is made known to him; at least until he purifies himself and makes it a subject of prayer, and maybe fasting as he sees fit. But, no; they are inexorable. They say that the voice of the church is the voice of God, for are they not God's servants, and is not a calling through them equal to the calling of God to Aaron through his brother Moses?

This being conclusive, the brother is ordained by proper authority. But have they read and understood the twenty-seventh verse of the fourth chapter of Exodus, "And the Lord said unto Aaron, go into the wilderness to meet Moses."

The Elder is elected to preside, and with all his heart and mind, he strives to discharge his duty, he labors faithfully, and because of the integrity of his heart, the Lord blesses him, and he does surprise all, and they say, we knew that he was called of God.

Time goes on; he begins to preach to the world, and in setting forth the Latter Day Gospel, he says, "It is the first one come again," and with it the primitive order, signs following the believer, calling to the ministry, &c. He is questioned by one of the world, Mr. —, were you called of God, as was Aaron, which you say was by revela-

tion from God? Y—y—e—s, he hesitatingly draws out; for his mind is not entirely satisfied, so his testimony is correspondingly weak.

On the other hand, I have seen Elders who have been called of God, as was Aaron, and not by a vote of a Branch only. When they were interrogated on the subject, they would say with their face all aglow, and their eyes burning with holy light, with such great firmness, *Yes*; that they inspire confidence in all around them, that they are truthful ambassadors for Christ. Such firmness and unshaken confidence is like a man or an army of men fighting when they have justice on their side. Or like Paul, when he stood before king Agrippa, when he declared,

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, * * * and a voice, * * * I have appeared unto thee for this purpose, to make thee a minister and a witness * * * to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith which is in me."

UNCLE ROBERT.

ECONOMY.

Many of our Elders, whose hearts are filled with the love of God, and who are anxious to be out, preaching the word, cannot do so. Why? Because their families must be cared for, and this caring for their families keeps them at home. How is this to be avoided? We answer it can be avoided to a very considerable extent, by economy, upon the part of those whose duty it is to sacrifice for the relief of Elders, as well as upon the part of those for whom the sacrifice is made.

An economical and judicious watch-care over the temporal blessings committed to our trust, is, in our estimation, a most important duty, and we think its importance can be seen by every Saint, who will but glance for a

moment at the crippled condition in which the work has for a long time been for the want of temporal means.

Ah! but, says one, I have understood that the gospel is without money and without price, and I cannot see the necessity of using temporal means in the work of the salvation of souls.

Well, we do not believe that we are to trust in money for salvation, nor that by it eternal life can be bought; but we do believe that it is a great auxiliary in the work of carrying the gospel to the nations of the earth.

God has committed to us the gospel of his Son, and this gospel he has commanded us to carry to the nations of the earth, and as he has provided no other way for supporting the life of our bodies than by eating food, and no other way for covering our nakedness than by the use of clothes, with these things we must be supplied.

Labor is the agent, through which God gives unto the sons of men these necessaries of life; but can those Elders who have families labor for food and raiment to supply them, and at the same time wield successfully the weapons of our spiritual warfare in the great battle for God and his truths.

We answer, No.

Then if this battle is to be successfully carried on by us as a people, and our garments made clean of the blood of this generation, other channels must be provided through which may flow the needed supplies of food and raiment.

The question is, what are they? We answer, to our mind, one of the greatest is economy—economy in everything, in eating, in drinking, and in wearing.

It is an easy matter to pray that the gospel may soon be carried to the ends of the earth, and that its glorious tidings may reach the despondent to cheer them, and the wayward to correct them; or to stand up in meeting and with fiery zeal, surpassing eloquence, and impressive emphasis, say, that we are willing to do *all that we can* for the

rolling forth of the work; but ah! to strip ourselves of those shining jewels that hang from our ears, or sparkle on our bosoms; or divest our tables of those useless dishes that beget disease and cost so much, for the sake of sacrificing for the good of the work is quite a different affair.

My dear brother, when you go to pray for the spread of the work of God, ask yourself if there is not something you usually have which you can do without, for the spreading of this truth, for which you pray.

My dear sister, when you go to pray, pull off your earrings, finger-rings, chignons, and every other useless and nonsensical arrangement of the kind, and hide them for very shame, in the darkest corner of the house you can find, where you think the Lord will be sure not to find them, and then, and not till then, pray for the spreading of the truth; and when you are preparing a meal of victuals, whether it is for yourself, the Elders, or anybody else, think how many souls are starving for the bread of life, and arrange the costliness and variety of your dishes accordingly.

Finally, brethren and sisters, one and all, study to be economical; study to be plain in dress; and at the same time study to be neat and clean; study to love one another, and the whole world, indeed, as well as in word.

AMMCN.

The Use of Stimulants.

Out of every thousand men, eight hundred and fifty use alcoholic stimulants; nine hundred and fifty use tobacco; two hundred and fifty use either opium, hash-eesh or morphine; forty-six use either arsenic, chloroform or ether; twenty-eight use aphrodisiacs; two hundred and thirty use chloral hydrate. Out of every thousand women four hundred and twenty use alcoholic stimulants; two hundred and fifty use either chloroform, ether or codiene; ninety use morphine; twenty-five use either arsenic, balladonna or chloral hydrate; three hundred and fifty use valerian.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., August 15, 1873.

It is now only five days till the names of those who will go to the Fall Conference, on the Excursion from Plano, as advertized in this issue, should be returned; in order that it may be known how many are to be provided for by car. Do not delay.

The brethren having the matter in charge, have decided to reduce the fare by car to the following :

Plano	\$10
Mendota	\$10
Kewanee	\$10
Galva	\$10
Galesburg	\$10
Burlington	\$8
Chariton	\$5

The car will leave Plano, Monday, September 1st, at noon; and the party will remain at Council Bluffs till the adjournment of Conference, which will probably be September 8th or 9th, and will then return.

The Semi-Annual Conference will be held at Parks' Mill, the same place as last year.

Attention is called to the notice of the excursion to start from Keokuk, Iowa, September 2nd, for Council Bluffs and the Conference. Apply to Bro. Frank Reynolds, Farmington, Iowa, for passage.

Br. W. S. Loar, writing from New Albany, Wilson county, Kansas, says, "You remember the fable of the 'Farmer and the Larks.' I have gone to work here." Br. Loar has spoken

twice, and has other appointments out. He says further, "I will do what I can for the work here, but I must have some help." Can not some one go to his aid.

Br. John Macauley, of Waubeck, Pepin County, Wisconsin, offers some valuable additions to the Church Library; for which we shall be thankful. Please send them, Br. Macauley. Br. Wm. Anderson of Montrose, Iowa, sent us, not long since, quite a number of valuable works for the Library. Mr. Charles Nicholson, of Sandwich, Illinois, also presented us with a number of books. The Library now begins to grow. After a while a catalogue will be published with names of donors attached. We will have room on such catalogue for a *few more names*.

Br. Wm. T. North, of Bandera, Texas, writes, "There are a few of us here who are trying to do our duty. We have had but little teaching. If we had an able Elder to work with us for awhile, there might be some good done here now.

Br. Alexander H. Smith has arrived at San Francisco, California, the field of his labors. He left Br. James McKiernan at Council Bluffs, Iowa.

Br. Wm. W. Blair is in Ford county, Illinois, where fine opportunities are presented for the preaching of the word.

Late advices from Br. Jason W. Briggs, inform us that he has been quite ill; but is now better. He goes into northeast Iowa and southeast Wisconsin, in a few days from the date of his letter. He had found an old time Latter Day Saint in the county adjoining his residence, who sent for the

Advices from Br. T. W. Smith, bring the cheering news of an excellent Conference in Maine. The work seems to be advancing all through the East.

Br. C. G. Lanphear is at Conneautville, Pa.

Conference will convene at Council Bluffs, Iowa, September 3rd, 1873. We hope to meet the Saints there.

Br. Henry A. Stebbins has been filling appointments regularly, at Millington, Brimhall's school-house, and other places in his District.

Br. John H. Hansen and Br. Samuel H. Gurley left Blanchardsville, last month, for Conference and the West. Br. Hansen returns to his home at Council Bluffs, after more than a year spent in the ministry in Illinois and Wisconsin.

Elders passing through Charles City, Iowa, will be welcomed by C. G. Patten, three-quarters of a mile south of town; or by Z. O. Butterfield, in town. An opportunity for preaching can be secured by calling on John F. Patten, two and one-half miles east of the city.

THERE is no value in precepts, if they are not practiced.

Good advice is of no avail, unless it is followed.

Teaching amounts to nothing, unless it be retained in mind and good acts result therefrom.

Decisions, however competent the tribunal, are wasted; except they are accepted and acquiesced in.

Opinions are valuable, in proportion to the position, integrity, sound judgment, and opportunity for acquaintance with the subject upon which the opinion is expressed, of those from

whom they are obtained; as, for example, a man may be a good mathematician, and competent to express an opinion respecting numbers and their relations, and be a very incompetent judge respecting questions of politics or finance.

To illustrate: Apelles, the celebrated painter, once hung a picture in a public place to be exhibited. Desiring to avail himself of the criticism of those who should come to look at his picture, he lingered near it, taking note of what was said.

There came among the many, a shoemaker and his wife, who, scanning the picture, said, "Wife, look at that foot, did you ever see such a shoe?"

Apelles, struck with the remark, asked him to point out the defects; which he did clearly and with propriety. But, not content, he proceeded to criticise other parts of the picture, and in doing so, betrayed the grossest ignorance. Apelles, turning to him, said, "Stick to your 'last,' my friend; and don't go above your business."

We are often under the necessity of calling to mind this story of the painter, when we attempt to criticise the work of others, with which we are not familiar.

A good deed; of charity; of mutual help; of service to Christ, by way of preaching, forwarding the cause; or entertaining a stranger; visiting the sick; cheering the despondent; directing the bewildered to useful paths; teaching the children, or the adult minds around us; in short, any *good* work satisfies a higher sense of unalloyed happiness, in Christ, than any other earthly pleasure.

Let us see that we lay up some of these treasures in heaven, every week, and the Spirit of Grace will visit our assemblies.

ITEMS OF NEWS.

ON a trial of reapers and mowers at Vienna, Austria, on the 9th of July, the American machines were completely triumphant.

At Cartagena, Spain, threats have been made by the Spanish insurrectionists to kill every foreign consul if any foreign vessel interferes with rebel cruisers now in port. A severe naval engagement was imminent on the 28th of July.

The Shah says that religious toleration is already universal in Persia, and that neither Christian, Jew, nor Parsee, is subjected to persecution on account of religion; and that he will take care that justice shall be shown to all without regard to creed or class.

The Queen of England has asked Parliament to provide for the marriage of the Duke of Edinburgh. "Royalty is an expensive luxury," has been well said.

The Pope says that Free Masons are liable to excommunication the same as other societies, notwithstanding the beneficent character of their association.

Rumor has it that Japan will soon be open in all parts to foreigners.

Protestant marriages are to be valid in Brazil and subject to dissolution in the courts only.

Cholera was doing damage to life at Indianapolis, Indiana, on the 28th of July.

At Little Rock, Arkansas, eleven died on one plantation of cholera. St. Joe, Michigan, is also threatened.

At Princeton, Wabash County, and Evansville, Indiana, the cholera was creating excitement on the 28th July.

Ann Eliza Webb, seventeenth wife of President Brigham Young, has sued her part of that individual for \$200,000 alimony, \$20,000 for lawyer's fees, and \$1,000 per month pending the issue of the suit. Forty-six wives, at \$200,000 each, is equal to an aggregate of \$9,200,000. Rather costly for so few links in the "chain cable of the church."

The temperance question is still feebly agitated in Chicago. There seems to be an effort to unite the various Christian denominations in this important movement. It is probable, however, that it will meet with but partial success, as sectarian exclusiveness is too steadily inculcated, by those whose interests lie in the maintainance of the old boundaries, in all things, to permit of much union in any direction.

The love of strong drink will, probably, sway the minds of many votaries, increased by the efforts of those whose gain is from the sake thereof, until the end of time. How many can we afford to spare to this useless and unholy sacrifice?

The *New York World* publishes what the *Chicago Tribune* styles a big yarn, in what purports to be a letter from Moscow, June 6th, giving an account of the adventures of a Russian named Cheriton Batchmatchnick; a convict, escaped from the mines of Nestchiusk.

Cheriton, ascending to the summit of the Alden mountains, saw beneath him a large valley. Exploring this valley, he found therein many strange animals; among them a species of horse, supposed to be extinct; and also a species of the mammoth, with curved tusks, and heavy coat of hair; of which it has been held by some scientists that there might be specimens living, in remote and sheltered valleys. He stated that this mammoth presented a very majestic appearance, being about twelve feet high and eighteen feet long; having a long and powerful proboscis, like an elephant; being devoid of hair on the inner side of its ears and on its knees, where the skin is of a mouse color. That it was of peaceful, sluggish habits, and that there were about twenty of them in the valley. It foraged the valley at night, and slept during the day in large caverns in the towering rocks, interspersing the forests that girded the foot of the mountains.

In the center of the valley reposed a lake of crystal clearness, and beautiful ultramarine tint; which abounded in fishes, and contained one horrible, scaly, fanged monster, thirty feet long, of the serpent tribe; that held war with the mammals who came to drink at night.

The valley contained successively, belts of willow marsh; lovely pasture lands; heavy lowland timber; upland forests of conifers, interspersed with rock; wide reaches of stunted grass and moss; and eternal snows and rocks above. This might be termed a cross between a mammoth, horse, and a fish story.

The Czar of Russia is evidently opposed, radically, to women's rights, as he has published an ukase, ordering the one hundred and fifty women, students of medicine and mathematics at Zurich, to return to their homes. Part did so, part went to Germany, and part have just arrived in America. They are accomplished women, artists, polyglots, traveled, scientific, able to do much, and wanting something to do.

Correspondence.

St. CLAIR, Michigan,
June 30th, 1873.

Br. Joseph:

Since I left Plano, in company with brothers Campbell, Kelley, T. W. Smith and G. Chute, I attended a soul reviving Conference at Michigan. Br. Smith did us all good by his earnest and eloquent logic, in defence of the growing kingdom.

Br. Chute sweetly and tastefully set forth the hope of the Saints, appealing to the experience of ancient disciples, in evidence of our sure victory if faithful.

Brn. Kelley and Chute, cheered us all with their firm testimony and experience.

The work seems to take a firm hold in this part of the vineyard, and the prospect is favorable for a large addition to the church. Many tell us that they believe the doctrine; but how frail human nature is, they linger and waste the precious time away in satan's dominion. May God help them to have courage, and to buckle on the armor of the Lord, and fight manfully for the victory over sin in every phase. The Saints are much encouraged in the work.

Our two day's meeting at York Center, Indiana, was well attended, and much good done. The friends were friends indeed, though none of them are members of the church; yet like real Saints, they show their faith by substantial works. I refrain from mentioning their names; they are so numerous who showed us great kindness. Evenings we were indebted to the Methodist friends, for their house to hold forth in; many thanks for their liberality and kindness.

Our services on Sabbath, were in the grove of our good friend, Mr. Jackson, where seats and a commodious stand had been prepared for the occasion. God helped

us with a beautiful day and a happy waiting before him. The congregations large and attentive. We regreted very much that Br. T. W. Smith was not with us, as we had expected his assistance there when we parted. May the Lord help him in his Eastern mission, is our earnest prayer.

Br. Kelly remained there to prosecute the work begun, while Bro. Campbell and myself took our journey on the 9th inst. for Canada, arriving at Br. Traxlar's on the 12th, in good spirits. Resting one day, (which we so much needed after four long day's drive on the dusty and muddy roads), cheered and comforted by the kindness of Br. Traxlar and his amiable family, who have been noted for good works in sustaining the cause in the Dominion of Canada; marked for their zeal, mild yet earnest labor of love to help on in a substantial manner, the kingdom to victory and glory. On June 14th we continued our journey fourteen miles further, to the Grove Branch, where Conference commenced at 10 A.M.

The first day was spent in hearing reports and other business, and in a social manner. The Saints were cheered and spoke in good spirits.

Sunday was devoted to preaching. Br. Campbell not being well, did not attend meetings. Br. Snively was chosen to administer the ordinance of baptism in the afternoon, which kept him from attendance at the altar; and it fell on me to do the preaching each time.

Br. Davis was appointed to take charge of the District.

Calls were made for volunteers in the Districts to labor in the vineyard all the time, as minute men; with no response.

Then a call was made for those who would endeavor to labor as circumstances admitted. Several Elders and Priests responded with a promise to do to the best of their ability, whereupon they were requested by resolution of Conference to so labor. Other officials did not express their intention to do anything.

And each Conference closed empowering the Elders in charge, to call a Conference at place and time as seems best in their discretion for the interest of the work.

There was one negative voice heard in so ordering, and some argument presented against so disposing of our Conferences. One was, that the Elders should meet once in three months, or from time to time as said Elders should direct, B. of C. 17:17. Also that the church in general has prospered through their oft repeated Conferences. Another argument was, that the sisters would object on the ground that

they looked forward to Conference to have a visit and good time.

But the opposite line of argument presented, was as follows: The above quotations governing Conferences, evidently had reference to the General Conference of the whole Church, and if it revealed a principle to govern District Conferences, it did not conflict with said law; though it may seem to put more power into the hands of the presiding Elders than contemplated in said law, and that the Conference implies business, not ordinary preaching, such as can be done at any two day's meeting. Again; where churches are so sparsely scattered in a District, Elders so few engaged in the ministry, and in some of them none all the time, except general officers of the church, there was no need of Conferences so often; and the expense attending such Conferences could illy be afforded until urgent business demanded the call for active Elders to assemble in solemn Conference, to devise the best means to more fully concentrate labor, and make it more effective, or otherwise scatter our forces over wider fields and in better harmony. And that the active Elders could determine the meeting of a Conference and the place where it should be held, far better than those not so engaged in the ministry.

My own convictions are, that more labor should be done in the ministry and fewer Conferences held throughout the whole church. Let the precious time spent, with all its attendant expenses, be used in sustaining a live, energetic traveling minister, and in holding two day's meetings in all the land where opening doors and listening ears can be had.

But to return to my letter part of the writing. Returning to the Lindsley Branch, we held one meeting.

Br. Campbell remained at Br. Traxlar's, and held meetings Sabbath.

Br. J. Snively accompanied me to the Botany Branch, where appointments had been sent ahead of us, and Saturday held a court of Elders, and found wrong doing sustained. More care should be observed in receiving men here into the church. Brethren, baptism, if not administered to true converted souls, counts so much work done to balance the left hand, and without credit on the right.

From thence we went to the Buckhorn Branch, where we held four meetings, and baptized a promising young man in the beautiful Lake Erie, Monday 23d, and same day returned back again to Lindsley, rejoining Br. Campbell; and last Thursday we came to the Olive Branch, held one

meeting; and Saturday recrossed the St. Clair River, at St. Clair City, and in the evening attended a Methodist camp meeting.

Sabbath we held two meetings in the Branch, and last evening another. The Saints here and where we have been in Canada, are much encouraged, whole-hearted, and seemed to so act that it told me they intended to do more than they said in the blessed cause of Christ.

To-morrow we start for Lexington.

Remember us in your prayers. Yours in the bonds of love. Despising the shame and sneerings of the world.

E. C. BRIGGS.

KIRTLAND, Ohio,
July 17th, 1873.

Br. Joseph:

Not having the pleasure of meeting any of the servants of God in this country, I feel so glad to hear that they are still in the land of the living. I came out to Kirtland to see some friends, and there I found Saints waiting for the time to come for a servant of the Lord to come and cheer up their souls.

I left England in 1856, and have not heard a servant of the Lord preach since I have been in America. I should so like to hear them once again. I left England for Salt Lake; but did not get there.

I have lost my children and husband, and sister, and brothers, and have not one left, but myself; but if the church was here, I could feel happy. Cleveland, Ohio, is a large place; I think you could do a good work there. I lived in Cleveland many years.

Your sister in the gospel,

MRS. THYRZA JACKSON.

PRAROSTINO, Pinerole, Italy,
June 2d, 1873.

Dear Brethren:

What good news I have from the Annual Conference. I shed tears of joy in reading that God had been so gracious to make known His will unto you. I am here in Italy, in my native land, alone as a witness of the work of these latter days.

I must tell you my experience in this part of the world, where Paul, the Apostle of Christ, came in Rome, preaching what we should preach also; and in fact we preach what he wrote for the good of man.

I found many Mormons here, but they all returned back to the Protestant Church, (or Waldenses' Church). They had been so much cheated by the Brighamite Elders,

whose conduct have been bad. Many poor families who received their teaching, were willing to sustain them, with the prospect to be led to Utah. They left a bad name about polygamy too; so that you see what a hard mission I have. It requires an exemplary conduct to show the difference between our claim and Brigham's trickery.

The time is so hard in Europe, truly the hand of God is upon the nation; or the "Hour of his judgment is come." The farmers have to work very hard to have a poor living; so many hundred families have gone to South America, and many more are ready to start for Buenos Ayres; a great colony is established in Paraguay, called the Rosario colony, (of Waldenses).

My prospect is now better, many are quite ready for baptism, so they said to me. If I had some means now to start something about translating some tracts and the book of Covenant, the testimony of Jesus could be established here. I have not yet called for anything, because I saw it was not necessary; for I have earned my living by manual labor on the farm of my mother; and I spread the gospel in the evening time last winter; and on the Sunday I always preach in one way or the other by visiting from house to house, or preaching when I had an opportunity. There is no confidence if we have nothing from the church; because, said they, "if your church is of God, they would help you in your start till you have established some Branch." The Protestant Churches first send some pedlar to sell books and tracts, and then a missionary is sent. "Are not the children of this world wiser than the children of the kingdom." It is by sacrifice that we can succeed. I see that Conference sustained me again in my mission. I said all that I can do to spread the truth, I am willing to do, with an eye single to God's glory; but if the Church can not help me a little, I would like to be released, and have a better man sent here and see what it is.

I do not grudge, God forbid; for He has been so kind to me to give me strength and heath to support my work, and made the food good to my taste; as there is so much difference with the living of America.

A family by the name of Beltrami, said I could give his name to you, as he expected to be baptized with his wife. He lives in the town of Pinerolo.

I never saw the Waldenses in greater confusion then now. Everybody does just what he pleases, good or bad. They all go together to meeting, and they have hatred in their hearts towards each other; and the

more their Pastor preaches the more ignorant they are.

Now as I am a kind of man who don't love to run in debt, and that my parents in Geneva have done much for me, and they have always sent me letters and papers addressed unto them; and as the *Herald* cost four cents postage for Switzerland, and letters ten cents, and sometimes they are not paid in full, it cost me here a surplus and at Geneva also. I would not (that is my earnest prayer) give any offense.

The *Herald* is so good a comforter to me; I can only thank the brethren for so much kindness as to make known unto me how the Church prospers in America.

It seems to me now that I have been kept here for some good purpose. My desire now is to go and meet Br. Bear if I can, in Switzerland; and then if we could come here together the people would have more confidence in two disciples than in one. I don't know yet what he is doing, and what prospect there is now in Zurich.

I have kept back many letters, as sometimes I have not means to send; yes, it is hard not to be able sometime for want to write. If I was a good scholar, how many stories I could tell you, interesting to, about Italy. The silk worms, how they work wine; and that I pass through the highest trunk railroad in the world, that is Mount Cenis, between France and Italy.

I hope to hear from you by letter, if you please; write to Geneva always, to Mr. Paschoud, Bourg-de-Four, 8, Geneva, Switzerland, Europe. Yours in Christ,

J. AVONDET.

KEOKUK, Lee Co., Iowa,
July 25, 1873.

Br. Joseph:

Since I last wrote you, my labors have been curtailed by sickness. My health is still poor, but I am striving to do something for the advancement of the cause. Pray for my complete recovery.

I have visited Pilot Grove once more, preached for them twice, and organized them into a Branch, to be known as the Pilot Grove Branch. Solomon J. Salisbury, Priest, President; Wellington McGahen, Teacher; Don C. Salisbury, Deacon; Charles Conner, Secretary; Wellington McGahen, Treasurer.

The work is onward in Pilot Grove; but Satan is raging, and some, in their blindness, do oppose the truth in a strange, dark manner. If the Saints are cautious, prayerful and wise, all will be well. I baptized two, and the Branch numbers fourteen; also blessed five children.

From Pilot Grove I started for Keokuk, stopped over Sunday with the Saints at Bear Creek, met with them twice, and preached once. I desire to do all that I can for the work, but, through inability, may fail to do all that is expected of me.

Yours in the glorious gospel,
JOSEPH R. LAMBERT.

OMAHA, Neb.,
March 27th, 1873.

Dear Bro. Joseph Smith:

I report to you my labors, I have not done any preaching this last three months, only at my own house, and I have done a little in that way. I have been called upon to administer to several sick persons, and they have been healed. In one case the person was healed instantly. I thank God for all his goodness and kindness towards them. I have not been idle. I have been living as near to my God as I know how to, under the present circumstances. I read in the Doctrine and Covenants, section 13:5. This to me is a binding law. That is our common law, and I think every Elder of the Church should try to understand the law, every one that observes it, every day we travel by it, comfort, facility, security, are because of it.

I think if we violate this law, it is an outrage, and creates danger,—is punishable.

I have noticed in my experience, when the way is narrow and easily obstructed, and there is likely to be a press, a sign is put up conspicuously, that men may be warned of the need of extra care. "Keep to the right," as the law directs. So ought we to act when there is any danger at hand.

So confusion is avoided, and accident prevented.

It is a very simple direction, but a very vital law. Its observance is one of those little things to which our daily lives are always in debt.

We ought to make this a law in the way of life, and to be just as careful in observing it.

There is a Divine Law laid down in this book, and we should try to "keep to the right," as the law directs; because the way of itself is a very narrow way, often narrowing suddenly. This way has many, very many obstructions in it. We need, with every caution, to hold firmly to the law. The only safe clue amid the thronging crowd of temptation, and the perplexing intricacies of our journey.

I think that it would not be a bad plan, as Saints of God, to take this as the motto

for our lives, to have it implanted in our hearts, keep on repeating it morning and evening, and re-repeat it many times a day. What better motto can we have than this, it is so good a one, "Keep to the right," as the law directs. All our contentions on doctrinal points, and many other of our difficulties grow out of the neglect of this law; so fundamental, so vital, is it.

Now I think it is easy for us to know the right.

If we will only keep in the light, I do not believe any man who tells me it is not. Jesus has laid down these laws and rules of right, they are few and simple. I think that they would not confuse a child. The beauty of all is in its clear sight of them. I think it is easier to keep to the right than we are willing to admit right, to feel right, to do right, to every one Saint or sinner. The only difficulty is that we do wrong easily, too; and we prefer the wrong.

We forget ourselves, or we do not see, or will not see our own wrong, and by so doing we violate the law.

And if any person speaks to us about it we fly off into an angry fit about it. And then we get into difficulty all through refusing its simple order. "Keep to the right," as the law directs. "Keep to the right," and you will get on smoothly; all opposing things will pass you harmlessly by at the left.

You need not fear for yourself. There may be crash and wreck, all about you; but you are living the law, you are safe. The way that is a peril to others, the way that puts them to constant terror, the way in which they meet obstacles they cannot surmount, the way in which they are overthrown and ruined, is to those who keep the law a peaceful way to a safe place. If one prizes self-respect, if one values peace, and desires heaven, "Keep to the right," as the law directs.

JESSE BROADBENT.

GRAND MANAN,
June 20th, 1873.

Br. Joseph:

The truth is gaining ground in these parts. I left my home on the 10th, for Jonesport, arrived the 11th, and held a meeting on the 12th. The 13th visited the Saints at Mason's Bay, holding a meeting in the evening. Next day returned to Jonesport. In the evening held a meeting at Sr. French's; and I am convinced that the Spirit of the Lord ruled in that meeting.

Sabbath morning:—Rainy with every

indication of a stormy day; but before noon the storm ceased, the blue sky appeared, and we felt safe in saying that the remainder of the day would be pleasant. According to previous appointment, we met at two o'clock; and the meeting house was literally jammed, and the congregation all attentive. After meeting the congregation repaired to the sea-side, when I baptized four, all married persons, who I trust will all prove to be pillars in the church. In the evening met at the same house. After preaching, attended to confirmation, and administered the sacrament. I feel that the reaping time in Jonesport has just commenced.

Pray for us, that wisdom may guide us in our councils, and that our zeal may be according to knowledge. Yours in truth,
JOS. LAKEMAN.

MILTON, Santa Rosa Co., Fla.,
July 18th, 1873.

President Smith:

That portion of the "Little stone" that has reached this section, is still rolling forth. Its onward progress is not so rapid as one would be glad to see; yet, though it moves with "steady steps and slow," we are sure, quite sure of ultimate success; for like a snow-ball rolling in the snow, its rolling not only compresses its component parts more firmly together, but it attaches to its self all the particles of its kind that it comes in contact with.

I have recently returned from a tour throughout the district, visiting the churches and ministering the word. I find the prospects encouraging; the Saints, with few exceptions, are united, and the honest hearted seem anxious to investigate our claims. And you may readily perceive the result of this if followed up. A candid and impartial investigation of the truth always renders verdict in its favor. It is true satan is mightily raging in the hearts of the children of disobedience; but who would expect him to keep still, when his kingdom is being rent from him every day. The nearer his day of binding approaches, I look for him the more furiously to rage. Also while the honest at heart are gladly receiving the word, "Wicked men and seducers are waxing worse and worse, deceiving and being deceived," and the shepherds of the different flocks are crying "rally, rally;" as they feel their tottering fabrics shake; but these are losing ground fast, and persecution is easing down. In Butler county a few weeks ago, as I was going to the Shool-house we were to preach in, we found the branches of some trees tied

across the road; also, some chunks piled in the road, as impediments to our progress. This had been done by some of Paul's "lewd fellows" privily. I told the brethren their was one of satan's expiring efforts, and that it would require far more subtle ones to stop the onward progress of God's kingdom in this neighborhood. A young baptist brother,—a preacher, attended some of our meetings and on hearing us preach that "these signs shall follow them that believe," concocted a new way to convert mankind. He said that if I would drink a cup of deadly poison, and allow a poisonous serpent to bite me, and experience no harm, he would believe. Am I not mistaken! Have christians no more confidence in God's word than this,—than to flatly, and coolly deny it; and declare they do not, nor will they believe it, until they see it fulfilled in behalf of another. Suppose all men were thus skeptical, where would the christian be found; and still more strange is it for men to say they wont believe God's word, without confirmatory testimony, and when that is offered, still persist in unbelief. God has said "these signs shall follow them that believe." Thousands of people have testified to the verity of the promise, and still men preaching professedly this gospel, which is the word of the Lord, won't believe it. How to convert such people I cannot tell. If they won't take the combined testimony of God and man, I can get none more sure.

Another promise that the Lord has made is, "He that believeth and is baptized shall be saved." I wonder if christian ministers, who are so skeptical of this promise of the signs following, are not skeptical enough to say, "I don't believe that I will be saved, nor will I, until I see some one else saved."

If we were to tell men they were following in the footsteps of Baal in seeking a sign, they would be offended, yet every one knows he was the first one to seek a sign of the Savior.

How strange that men will take up their place in the ranks of an adulterous and wicked generation; (Mat. 16: 4;) instead of receiving the truth in the love of it and being numbered with believers.

Still another thought; some people contend that from the beginning God elected a portion of the human family to obtain salvation through faith,—that upon these he bestowed ability to; and that they can and will believe God's word to the obtaining salvation. That the rest of mankind He "was pleased to pass by as reprobate, or consign over to misery, for the glorification of his justice." That these have not

the ability to, nor will they believe; and consequently they must take up their abode amongst the miserable, damned spirits, throughout eternity. Now be the above doctrine true or false, it cannot be "very full of comfort" to those who believe it and still avow their unbelief in God's word; for if the doctrine is true, there can be no better evidence that one is "passed by," than his unbelief of God's word.

A few days ago we closed a most glorious Conference. I think a new life was infused into the Saints; and they proved that they were determined to do their duty in the spread of the gospel. My almost broken faith in mankind is being restored; and I feel more determined than ever to "Thrust in my sickle and reap."

We expected Br. Clapp to have been with us at Conference; but our expectations were futile. He has written us that he is coming. Heaven help him on his way.

The field in the South is opening far and wide, and where there is but one feeble and financially pressed traveling Elder, there is room for half a score or more. The golden grain is inviting reapers. Thousands of honest-hearted souls in the South are standing ready for the "reapers of life's harvest."

Yours in the hope of the gospel,

L. F. WEST.

JEFFERSON CITY, Mo.,
July 7th, 1873.

Br. Joseph Smith:

I would be truly glad if an Elder would come this way, and stop with me sometime and see if preaching would make any converts here. I am all alone here, and I feel that I am getting cold in the work; but I love to read of the prosperity of the church in the *Herald*.

Yours in Christ, JOHN MCKENZIE.

FARMINGTON, Graves Co., Ky.,
July 1, 1873.

Br. Joseph Smith:

I have regained my bodily health; and my spiritual health was never better. I have been preaching out of doors, in a grove, to very large congregations, for three successive Lord's days; and for the number of people, and being out doors too, I never saw so good behavior in my life. So I am prepared to say, that whether the Kentuckians believe our doctrine or not, they are very attentive listeners.

My subject, for the last four Sundays, has been, "The Kingdom of Christ." I have an appointment at the same place,

for next Sunday, to continue the same subject. I have only been able to speak on Sundays, as this is a very busy time of the year, and the nights are too short for night meeting.

The cholera is raging all around us. In Paducah and Louisville, Ky.; and Memphis, Tenn.; and, in fact, in most of the Southern cities, we hear of this dreadful enemy to the human race. It would not astonish me if it becomes a regular epidemic. I heard that there were seventy-two deaths in one day, last week, in the city of Memphis; but I see a disposition on the part of the newspapers, to present the sunny side of the matter to the public.

I am not astonished at the appearance of this awful disease; for it is in fulfillment of a prophecy in the "Pearl of Great Price," page 35. It is positively declared that plagues and famine should follow the great civil war of our country. The war came exactly as was predicted. The Negroes rose up against their masters. The remnant of the land, or Indians, have "marshalled themselves together, and have vexed the Gentiles," according to the prophecy. Then who can but expect to see a literal fulfillment of the remainder of that most remarkable prophecy. We may look for trying times ere long. It seems that this portion of the country, so far as I can hear, is even now threatened with hard times. There are many of the best farmers that will scarcely make a support for their families this year, and many will make nothing. Rain is almost of a daily occurrence, and the land has been so wet that many could not plant their corn; and what corn was planted, could not be worked until the weeds and grass had nearly choked it. The oldest settlers say that they have never seen so unfavorable a year for farmers.

Surely it is "the day of God's vengeance, and recompense of our God for the controversy of Zion." O that we may be enabled to walk humbly, and do the will of God in all things; that our very lives may be to us as the sprinkled door posts were to Israel in Egypt; that our armor of righteousness may shield us from the calamities that are surely coming upon the inhabitants of the earth; for

"The God of Jacob does not sleep,
His vengeance will not slumber long."

I hear that many people are leaving the cities along the Mississippi river already, on account of the plague; but if they run from this, what will they do when, as in Persia, their dead lie unburied in the streets and in the highways? What will they do when famine, plague, earthquakes,

and war; the fierce and vivid lightnings, and the thunder of heaven combine to plead the cause of truth. O who is there that believes in the Latter Day Work, but believes that there is a mighty arm to be made bare before the eyes of all nations to humble all flesh. And who is there that can look upon the present condition of the world, without asking God, in the humility of their souls, to raise up and send forth more laborers into the field; that while the chastening hand of the Almighty is being laid upon the inhabitants of the earth, that the honest in heart may "flee from the wrath to come."

Love to all in the office.

J. C. CLAPP.

PLEASANTON, Iowa,
July, 1873.

Br. Joseph:

I write to inform you, and through the *Herald*, all interested in the Latter Day Work, that the cause in this district is steadily gaining ground. A great inquiry is being made after the truth as presented by the Elders. We commence a series of Two Days' Meetings throughout the district, on the first Saturday in July, and hope that good results will follow. We had a very good Conference the First of June, a good feeling prevailed. Yours in the gospel covenant,

A. W. MOFFET.

GREEN CENTER, Noble Co., Ind.,
July 16th, 1873.

Br. Joseph:

I baptized two here last Sabbath; one a new member; the other, one of those included in the organization of this branch; but desired to be renewed by baptism. There are others here that are persuaded of the truths of the gospel; but not sufficiently to relieve themselves from under the power and pressure of the outside world.

I start to-morrow for Conneautville, Pa., where I shall probably arrive the day following.

Conneautville, Pa., July 21.—I am at the house of Br. and sister E. H. Tyler's. They are well, and desirous and interested in the good of Zion's welfare. I preached twice here yesterday, Sabbath. The time for notice of the meetings being short, there was not many out. I left another appointment at the same place for the next Sabbath.

It is manifest that the enemy is mad somewhat at my presence. Pray for me that the truth may triumph and error be dispersed; that the glorious light of the

gospel may appear to the earnest seekers of life and salvation.

July 28.—I preached here yesterday forenoon and night, to fair congregations, with very good interest manifest. I preached last Wednesday night about five miles away and left another appointment there for next Sunday night.

Yours as ever,
C. G. LANPHEAR.

SACRAMENTO, Cal.,
June 30th, 1873.

Dear Br. Joseph:

I arrived here from Carson City, on Saturday evening, and spoke twice to the Saints on yesterday. No collections had been made for me previously; but now they have raised about \$20 for me.

The Saints in Nevada did nobly, and it appeared to be a pleasure for them to manifest their faith by their works. Bro. Johns will send you the account. I like Bro. Johns. He is evidently a sincere man. In connection with him, I mention with very great pleasure, Bros. John Hawkins and David R. Jones.

I found a pleasant home with Bro. Childs, at Franktown; Bros. Penrod and Millard, at Carson; Bro. Jones, at Jack's Valley; Sr. Gilman, at Genoa; Sr. Mott, at Mottsville; and Bro. D. R. Jones, near Alpine. Preached seven discourses, most of which were to the Saints.

There is much less luke-warmness and division among the Saints than I expected to find. They need a travelling Elder to labor constantly among them. I will write you after our Conference, next Saturday and Sunday.

Your last two letters reached me at Carson City. I leave here to day for Stockton. Yours in the gospel,

C. W. WANDELL.

HALL CREEK, MONONA Co., Iowa,
July 5, 1873.

Br. Joseph:

I am living here in the hills of Western Iowa, where I spend my time cultivating the soil, reading and preaching among the people when I have the privilege. I often feel sorry for some of the Saints when I see them clinging so fast to the treasures of this world, that moth and rust corrupt. Saints of the cause, lay up for yourselves treasure in heaven; watch more closely the example of our dear Savior, "Arise, cling to the rod of iron that Father Lehi saw, the word of God which leadeth to the tree of life."—See pages 15, 20, 31, of first book of Nephi.

Brethren, sisters, and friends of the cause of Christ, live nearer to God; care less for the things of earth. Do we all feel that we are prepared to meet our Lord, if he should come as a thief in the night, in an hour when we think not. O think of these things and be ready when he comes. ROBERT C. WINTERS.

HARLAN, Iowa,
June 22, 1873.

Dear Herald:

I would like to write something, but I hardly know what. I cannot write the good news that some do, of having such good meetings; such sweet manifestations of the Spirit, for God has not the opportunity of manifesting himself in our meetings; for, alas! we have none. No preaching, no Sunday School; how dreary the weeks pass by. I have often thought and wondered, at the goodness and mercy of God; he watches over and protects us day after day, while all around us he is cutting many off the face of the earth, so fast that we can hardly realize it is true. What are we doing to prove to him that we appreciate his mercy towards us? How long will he continue to be merciful? How long will he continue to bless us. If we do not obey him, he is not bound to fulfill his promises; but so surely as we obey him, and do what is required of us, just so surely will he do as he has said he would. For God cannot lie. Let us try to be more faithful that God will not forsake us, that Satan may not have so much power.

It has seemed to me that some of the temptations were so great, that they could not be overcome; but God has proved to me that he has not forgotten us, for often have I prayed and been answered. The temptations for some of us are many, and hard to overcome; but we must conquer if we are saved. Brothers and sisters, please remember this little Branch in your prayers, for our desire is to be saved, and reign with Christ a thousand years.

I have often wondered why there are not more Elders come to Harlan to preach. They are traveling from place to place, all around us; and but once in a great while one will stop here. How gladly would we welcome them, if they would only come and preach. We want them to come; it is not so hard a place to preach in as it used to be, although there is a great deal of prejudice yet. We do not have preaching enough, we want more; it would revive us and make us feel that we are not so far from God as we now seem to be. Sometimes when I sit alone and think what we

are doing, it seems as though I can see a great multitude working and traveling onward, and leaving us far behind, for we are doing nothing but standing still, and waiting; but I hope and pray that the time will come that our eyes will be opened, and we be made to see clearly that if we do not go to work and travel onward, the multitude will get far out of sight, and we will not be able to reach them; we will lose our way and be lost; for

Ere long the veil will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

HOPEFUL.

Conferences.

The Kewanee District.

The Kewanee District Conference convened at Millersburg, Mercer Co., Illinois, June 7th and 8th, 1873. H. C. Bronson, President; J. D. Jones, Clerk, *pro tem*.

Minutes of last Conference read, and with slight correction, accepted.

Resolved that the brethren presenting resolutions to this Conference do so in writing.

Resolved that brethren from fields of labor aside from ours, be solicited to partake with us in our deliberations.

Branch Reports.—Jackson Branch in a fair condition.

Millersburg Branch, also the Sabbath school, as improving slowly.

Victoria Branch 21 members. Baptized 1, blessed one child.

Kewanee 120, increased 1. About 20 of its members are scattered; some in Iowa, some in Galva, Ill. Those known to the Branch are striving (with few exceptions) to improve in faith and practice.

Kewanee presented a financial report; also, a Sabbath School report, for the quarter ending May 31st, 1873.

Buffalo Prairie has 86 members. Sunday School 4 teachers, 30 scholars.

Princeville 27 members.

Henderson Grove 27 members.

Miscellaneous Business.—The President said that a resolution in the last Conference minutes called for a committee by him to visit Br. J. B. Harris, which he has since learned was not needed, as he had heard from Br. Harris, and all things were made right.

Moved that we justify Br. Bronson in not appointing a committee in the case.

A question sprung at and deferred from the last Conference to this was read as fol-

lows: "If an Elder is not worthy to act in an Elder's Quorum is he worthy to act in a Conference as an Elder?" Decided that in the opinion of this Conference he is not.

Charges being presented by Priest, J. Bradley, against J. Bennett, both of Jackson Branch, Iowa, it was Resolved that a committee of three be appointed by the President to investigate the case, and report to this Conference as early as possible. J. D. Jones, C. C. Reynolds and R. Lyle composed said committee.

Afternoon Session.—Resolved that when this Conference adjourns, it does so to meet at Henderson Grove, on the first Friday and Saturday in September.

The following resolution was debated upon and tabled:

Resolved that we consider the propriety of establishing a "Representative Fund," by a quarterly assessment of five cents on all adult members within the District; said Fund to be at the disposal of Conference, to assist in defraying the expenses of delegates to the amount of one-half the sum assessed; allowing each Branch one Representative for every twenty-five members or less, and two for every one hundred; provided, however, that no Branch within said District shall be bound hereby until ratified by the Branch.

Moved that the President make a report of money received by him from the different Branches.

Moved that the President, through the Conference Secretary, appoint a committee of three to audit his financial account, and report to this Conference as early as practicable.

Resolved that we do hereby in the presence of God and each other, pledge to our worthy President our support by the prayer of faith, and our means, to the best of our ability.

Twenty official members present.

The following Elders reported their desires and labors: C. C. Reynolds, R. Lyle, C. M. Brown, J. Whitehouse, J. B. Harris, J. Bradley, (Priest), D. Strong, D. S. Holmes, I. Larew, J. Fuller, J. Bennett said he had not done anything in the ministry for two years, for reasons known to most of the brethren. J. Ferry, (Priest), Elder Wixom, of Sandwich, and J. D. Jones.

Resolved that we sustain by our faith and prayers Br. J. Smith as President of the Church, with Brn. Wm. W. Blair and D. H. Smith, his counselors, with all the Quorums of the Church, including the European Mission.

Resolved that this Conference recom-

ment to the several Branches composing this District, that they adopt the articles of incorporation as adopted by the Semi-Annual Conference of 1872—supplemented by the Plano Branch, on October 22nd, 1872.

Saturday evening Br. H. C. Bronson preached from the words, "Who then can be saved." A child was blessed by H. C. Bronson and J. D. Jones.

Sunday morning, preaching by C. C. Reynolds and J. D. Jones, after which the following report of committee on the case of J. Bennett was read and accepted, and committee discharged.

Whereas, we the undersigned committee appointed by your honorable body to investigate the charges preferred by Br. J. Bradley against Br. J. Bennett, have done so, and submit the following: That but one charge out of the five presented, is sustained, viz: That Br. Bennett refused to return goods borrowed, to the owner, J. Bradley, when requested to do so, but had since done so.

We trust that the God of Israel, whose servants we are, will indeed have mercy on the brethren, causing them to see in the clear, meek, and quiet Spirit of Christ's gospel, and to be more ready to suffer than to do wrong, for Christ's servants must not strive. Signed, C. C. Reynolds, J. D. Jones, and R. Lyle.

Sunday afternoon, Br. Bronson, preached from Mat. 11:12.

Sunday evening, had a social meeting, when the committee to audit the President's financial account presented the following:

We, your committee, find that the President, Br. Bronson, has received since his appointment to the Presidency of the District the following amount: From Kewanee Branch, \$49.00; Davenport Branch, \$14.65; Buffalo Prairie Branch, \$5.55; Millersburgh Branch, \$8.60; Butternut Grove Branch, \$5.50; West Buffalo Branch, \$3.00; Princeville Branch, \$13.50; Bryant Branch, \$7.00; Henderson Grove Branch, \$5.00; Victoria Branch, \$1.00; Jackson, (Iowa), Branch, \$2.00; St. David's Branch, \$1.00; Canton \$1.00; total \$116.80. C. M. Brown, Jessie Adams, and David S. Holmes, Committee.

Report received and committee discharged. Minutes of last session read, and, with slight corrections, approved.

It was resolved that the thanks of this Conference are due to the friends and citizens of Millersburgh and vicinity, for their kind hospitality and courteous treatment.

Northwest Missouri District.

Conference was held in the Far West Branch, May 30th, 31st, and June 1st, 1873. Joseph D. Cravin, Presiding; A. J. Blodgett, Sen., Secretary; James W. Johnson, Assistant Clerk. W. L. Booker and A. J. Seely chosen Deacons of Conference.

Minutes of last Conference read and approved.

All members of the Church of Christ attending the Conference, that are in good standing, were permitted to take part in this Conference.

Branches Reported.—Coon Creek, 7 members, 1 disfellowshipped.

Turney, 23 members, 2 baptized, 1 child blessed.

Far West, 30 members, 2 received by vote, 2 children blessed.

Hannibal, 8 members.

De Kalb, 20 members, 2 baptized, 9 removed.

Starfield, 26 members, 1 baptized, 2 cut off.

Delana, 18 members, 3 baptized, 4 children blessed.

Knoxville, 10 members, organized 16th of March, 1873.

Waconda, 33 members, 1 child blessed, 1 died, 9 removed.

Hazel Dell, 9 members, organized March 9th, 1873.

Bevier, no report; Union Mills, all moved to Kansas.

E. W. Cato, President of the Tinney's Grove Branch, asked that the same be disorganized, as all had moved away but his own family, and they wished to unite with the Hazel Dell Branch. It was so ordered.

Elders Reported.—James W. Johnson, F. M. Bevins, J. D. Powell, L. L. Babbitt, Joseph Belcher, E. W. Cato, Wm. T. Bozarth, Wm. A. Litz, R. L. Ware blessed 1 child, T. J. Franklin blessed 1 child, confirmed 1; James Wood baptized 2, confirmed 1, ordained 1 Teacher. L. W. Babbitt confirmed 1. W. C. Kinyon organized 1 Branch, baptized 1, confirmed 1, ordained 1. A. J. Blodgett, Sen., baptized 2, confirmed 1, blessed 4 children. C. E. Blodgett confirmed 1, blessed 1 child. C. W. Nuttall and R. Hoyer. Joseph D. Craven reported; organizing 1 Branch. Wm. Summerfield, John Taylor, J. T. Phillips reported by letter. R. L. Ware gave a report for George Hayward.

Committees appointed last Conference reported and were discharged.

Treasurer's Report.—Received since last report \$9.65. Paid for the poor \$9.65.

A. J. Blodgett, Senior, Treasurer.

Report received and the treasurer was sustained.

Bishop's Agent's Report.—Received on tithing \$15.00; received on donations \$2.00; total \$17.00. Paid for rent of hall to hold Conference in at Turney, November, 1872, \$5.00; paid to the poor \$12; total \$17. Approved by the Conference. A. J. Blodgett, Sen., Agent.

Unfinished business of last Conference taken up.

Sister Mary Ann Lee was cut off from the Church.

The report of the District was not published in the Supplement, with the reports of Districts.

That they be spread on the records of this Conference for publication.

Report of the Northwest Missouri District to the Annual Conference, April 6th, 1873, to be held at Plano, Illinois.

Number of Branches last report 10, disorganized 1, organized 3, High Priests 1, Seventy 1, Elders 49, Priests 14, Teachers 11, Deacons 10, total officials 86, members 246, scattered 14, baptized in six months, 36, total strength of District 382, deaths in District 5, total membership 377.

The case of Roger Knight was taken up, and decided that inasmuch as he had left the District, we could not be responsible for his support.

Petition of the Coon Creek Branch asking to be set off to the St. Louis District, was read, and it was Resolved that all the territory from the north line of Montgomery county to the Missouri River, and from the west line of said county running east to the Mississippi River, be set off to the St. Louis District.

Elders Wm. Litz and George W. Nuttall were voted letters of recommendation from the Conference.

Testimony meeting held till late, when Elder Young, a Campbellite, offered himself for baptism.

Elder Wm. A. Litz officiated at 8 o'clock on Sunday morning in baptizing Elder Young.

Resolved that the letter written by A. J. Blodgett to A., Bishop, was not authorized by this Conference; and we refer to the minutes of our last Conference for our decision.

Elder Joseph D. Cravin was sustained as President for the ensuing quarter, and A. J. Blodgett, Sen., as Secretary.

All of the spiritual authorities were sustained in righteousness.

Resolved that when this Conference adjourns, it does so to meet at the Waconda

Branch, on the 19th day of September, at 10 A.M.

The word was preached at 11 A.M. by Wm. A. Litz and Jas. W. Johnson. After meeting, Br. Young, who was baptized in the morning, was confirmed, by Elders T. J. Franklin, Wm. A. Litz and A. J. Blodgett.

The word was preached in the afternoon by Elders T. J. Franklin and L. W. Bab-bitt.

A vote of thanks was tendered to Br. and Sr. Seeley, and all others for their kindness to the members of the Conference.

Testimony meeting was held in the evening, when the gifts were made manifest.

Des Moines District.

Des Moines District Conference convened on Saturday, June 7th, 1873, at Br. Wm. C. Nirk's. Independence, Jasper Co., Iowa. Elder J. X. Davies was called to the chair; Elder John Sayer chosen to act as Clerk.

Officials present, 7 Elders and 3 Priests.

The report of last Conference was accepted, omitting the election of the President.

The election of President was laid over till to-morrow morning, at ten o'clock.

Independence Branch, 43 members.

The reports of the Newton and Pleasant Grove Branches were rejected, not having been presented to the aforesaid Branches for their adoption.

Elders' Reports.—Elder N. Stamm reports preaching at Keokuk and Pella. Had good liberty of the Spirit; thinks much good can be done in that region of country.

Elder Walker has attended every meeting, and had labored diligently with his brethren in the Branch.

Elder Wm. C. Nirk had preached three times away from the Branch.

Elders Baker, Houghton, John Sayer, and John X. Davis reported laboring as they could.

Priests Beaty, Cyrus Myers and Kester report preaching whenever they could.

Preaching in the evening.

Sunday Morning, Conference assembled according to appointment.

Elders I. N. White, Bartley Myers, A. White and Atkinson, reported.

Priest T. R. White reported.

On proceeding to ballot for President of District, Elder Alfred White was chosen.

A collection was taken up to purchase blank certificates, District and Branch reports, &c.

Resolved that we sustain all the Church Authorities.

Elder Alfred White was sustained as President of the Des Moines District, by vote.

Elder John Sayer was sustained as clerk of the Des Moines District, by vote.

Br. A. White was sustained as Book Agent.

Met in the school-house according to adjournment. Meeting opened for fellowship; the Saints bearing their testimonies to the truth of the Latter Day Work. The Spirit of God was with us, and the Saints felt to rejoice in this great work. In the evening we met at the house of Br. Wm. C. Nirk, and partook of the emblems of the broken body of our Lord and Savior Jesus Christ.

Resolved that we adjourn to meet on Saturday, August 16th, 1873, at 3 P.M., at Br. R. Vice's, Pleasant Grove, Iowa.

Two children were blessed before the Conference closed.

On Monday morning the Saints were detained on account of the weather being bad and rainy, when we assembled at Br. Nirk's, and held a preaching meeting. The Saints were addressed by Elders Stamm, Nirk and Kester; which gave us great cause to rejoice, and the hearts of the Saints were gladdened by the doctrine advanced by these brethren.

Miscellaneous.

Northern Illinois Conference.

According to the resolution of the May Conference, the session of August 30 and 31, 1873, will be a Basket Meeting, at Fox River, on or near the place of Br. Israel L. Rogers. It is now decided to hold it on the hill about one mile east of his house.

There is an earnest expectation of having a time of refreshing from the Lord,—a season of rest, rejoicing, and of good fellowship with the Spirit, and with each other. Let the Saints from all around gather there with this intent, and let every one come who can; and may the peace and favor of the Almighty rest upon the assembly.

The Business Meeting will be held at two P.M., on Saturday, prompt, and it is hoped that the Branches will see that their reports are in, and that the brethren will make a successful effort to attend.

By order of HENRY A. STEBBINS,
Pres. of District.

Plano, Aug. 1, 1873.

Nauvoo and String Prairie Conference.

Notice is hereby given to all the Presiding Elders of Branches, and to all the Elders, and to the Bishop's Agent, of the Nauvoo and String Prairie District, to meet in Council, at the Saints' Meeting House, in Keokuk, Lee Co., Iowa, on the last Friday in August, at five o'clock P.M., to take into consideration the Spiritual welfare of the District.

JOHN H. LAKE,
Pres. of District.

Vincennes, Iowa, July 20th, 1873.

Kewance Conference.

Notice is hereby given to the Saints of the Kewance District, that the next Quarterly Conference, which is to be held at Henderson Grove, Ill., will convene on the 22d, 23d and 24th of August, instead of the 5th, 6th and 7th of September, 1873. This change is made in order to permit those desiring to attend the Semi-Annual Conference an opportunity to do so, and attend our Conference as well. By order of

H. C. BRONSON,
Pres. of District.

Information Wanted.

Information is wanted concerning the whereabouts of Lars Jensen. He left Utah in 1867, and joined the Reorganized Church. If he or any other person will send me his address, they will thereby confer a favor.

HANS H. SORRENSEN,
Payette Valley, Payette Ranch,
Ada Co., Idaho.

Information is wanted, by John W. Jackson, Plum Hollow, Fremont Co., Iowa, of William R. and Thomas Jackson, sons of Simeon Jackson, who formerly lived in St. Joseph, Mo., and Ellwood, Kansas. Any one seeing this notice, and knowing where these persons are, will confer a favor by informing John W. Johnson, at the above named Plum Hollow.

Notices.

In a Council Meeting, comprised of the officials of the Council Bluffs, Iowa, Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, the following was adopted.—*Whereas:* We have caused to be published in the *Herald* the name of Isaac Beebe as a scattered member of the above Branch, with a request that he make application for Certificate of Membership. And whereas, the said Isaac Beebe was appointed

ted as a Missionary for the Church by the voice of the General Conference. Therefore, Be it Resolved, that in our opinion, such appointment supercedes the necessity of a Member's Certificate from the Branch he was a member of at the time of said appointment; and that it was an oversight to publish his name as a scattered member. By order of the Council.

C. A. BEEBE, *Pres.*

J. CAFFALL, *Clerk, pro. tem.*

It is requested of Elder David Richards, who was recommended by the Nevada District Conference to labor for the cause of Christ in Austin, Nevada, and report personally or by letter to the next District Conference, 6th and 7th of Sept., 1873.

A. JOHNS, *Pres.*

T. R. HAWKINS, *Clerk.*

Excursion.

Excursion from Keokuk to Council Bluffs, Iowa, via Des Moines City, September 2d, 1873; returning on the 8th or 9th of September. Fare, round trip, if we obtain sixty persons, \$5.00 each; forty persons, \$7.50 each. This shall be our extremes for our number to go. We want your names at once, on the receipt of this notice, that we may have time to notify all as to success. TIME: Leave Keokuk at 8 A.M.; arrive at Council Bluffs 10 P.M.

F. REYNOLDS, Farmington, Iowa.

Errata.

In the Bishop's account, for Alma Branch credit \$20, read Alma Branch \$14.

In the notice of Br. Henry Tyler's death read 1831 instead of 1871, as the date of birth.

For Ermina G. Page, in editorial notice of call from Hudson, Wis., read Eliza G. Page. We ask Sr. Page's pardon.

Those who are engaged in active service, suffering from a weak voice, or dryness of the throat, while preaching or singing, can have their voice improved by letting a small piece of common refined Borax, the size of a pea dissolve slowly in the mouth previous to service. It is harmless to the system.

DIED.

At Reese Creek, Gallatin Co., Montana, Friday morning, June 18th, 1873, MELISSA, infant daughter of Thomas and Mary REESE, aged 7 weeks.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Funeral sermon on the above text by J. W. Gillen.

At Harlan, Shelby Co., Iowa, on the 26th of July, 1873, of bloody flux, CHARLEY D., son of T. W. and Selina CHATBURN, aged eight months.

In the resurrection morn,

May we with him arise,

To meet our Savior with his throng,

Descending from the skies.

At White Cloud, Kansas, July 5th, 1873, of inflammation of the lungs, JOSEPH W., youngest son of Br. Joseph BLATT, aged 3 months, 27 days.

"Suffer little children to come."

Selections.

Illinois Institution for the Education of Feeble Minded Children.

The following circular has been sent us for notice. We give it place cheerfully, as it may be of benefit to some to know that there is such an institution in the State of Illinois:

This Institution, which was inaugurated in 1865 as an experimental school for the education of feeble minded children, has been so successful in training this unfortunate class that at the last session of the General Assembly it was organized upon an independent bases, and was incorporated as one of the permanent charitable institutions of the State, thus completing the noble circle of public charities of the commonwealth of Illinois.

The design and object of the Institution is to furnish the means of education to children and youth of feeble minds, who are deprived of educational privileges elsewhere, and who are of a proper school attending age. It is designed for those deficient in intelligence as to be incapable of being educated at common schools, who are not epileptic, insane or deformed.

The education furnished by the Institution will include, not only the simpler elements of instruction usually taught in common schools, where that is practicable, but will embrace a course of training in the more practical matters of every day life; the cultivation of habits of decency, propriety, self-reliance, and the development and enlargement of a capacity for useful occupation.

The combination which this Institution presents, of practical medical care and proper physical and mental training, with efficient educational resources, will supply, it is hoped, a want which has long been felt and imperatively demanded by this unfortunate class of children and youth of the State.

The improvement and progress of the pupils have been very encouraging, and parents and friends in almost every instance have expressed satisfaction with what has been accomplished in the short time since the school was organized.

The Institution is open to the inspection of the public at all reasonable hours; and all are not only cordially invited, but are earnestly requested to visit the school.

It is a State Institution, and board and tuition are free during the school year of ten months.

It is the desire of the Trustees to ascertain accurately the number of this unfortunate class of persons in the State, and persons knowing the residence of any in Illinois, will confer a favor by reporting the same to the undersigned, as it is desirable that reliable statistics may be gathered in order that proper legislation may be made in their behalf.

The next school year will begin about the first of September, and those designing to apply for the admission of pupils should do so at once, as the accommodations are limited.

Applications for admission, information, etc., should be directed to

DR. C. T. WILBUR, Superintendent,
Jacksonville, Illinois.

Falsetto Voice.

Dr. Marcet, of the Brompton Consumption Hospital, has been looking down the throat of one of the Tyrolese singers who have lately been warbling at St. James' Hall, the object of the inspection being to ascertain the physiological conditions which produce the beautiful falsetto notes for which the Swiss artists are celebrated. The observations were made by means of a laryngoscope, a little instrument whereof the principal member is a mirror placed at the back of the patient's mouth. It is pretty generally known that the human vocal apparatus consists of a pair of membranes situated horizontally in the throat, and just touching at their edges. A drum-head, with a slit across it, may convey a popular idea of them. In the act of singing, the lips of these cords, as they are called, are brought into contact, and they approach each other throughout their whole length, and remain parallel. When they are set in vibration, by the passage of air through them, under these the ordinary conditions, a full chest note is emitted; but if they do not meet in their entire length, either a posterior or anterior portion of them remaining apart, the sound is no longer full,

but feeble and shrill; the note emitted is what the stringed instrument player calls an harmonic, and what the singer calls a falsetto, or head note. The violinist who would bring out an harmonic so touches a string that, instead of making it vibrate as a whole, he divides it into segments, each of which vibrates by itself, and emits the note due to its short length, instead of that which the full length of the string would yield. The same sort of thing appears to be done by the falsetto singer; the adept can at will shorten his vocal cords so as to pass instantly from one to its harmonic. The muscular process by which this transition is effected is not clearly made out, so that it cannot be determined whether all singers are alike gifted with powers of head-singing equal to the Tyrolese, or whether Alpine melody grew out of peculiar capabilities of Alpine throats.

[For the Herald.]

A RESPONSE.

BY C. ACKERLEY.

Yes, we'll "pray for one another,"

With united hearts we'll bow;

For we know our Savior's waiting—

He is list'ning to us now.

Yes, he loves his children dearer,

And his blessings cannot stay;

When in faith we all draw nearer,—

For each other, we will pray.

Yes, we'll "pray for one another,

When the foe grows strong and bold;

When the weak are faint and falter,

Trying hearts of purest gold.

When destruction is around us,—

Sword and famine have their sway;—

When the wicked rage against us,—

For each other we will pray.

Yes, we'll "pray for one another,"

When the clouds look dark and drear,—

When the sun dispels all sadness,—

When the moon shines bright and clear,

And when Zion's land will glitter

With a holier, brighter ray,

That we live in love together,—

For each other we will pray.

When the powers of heaven are shaken,

Lakes and rivers cease to flow;

When the pure and just shall waken,

And the earth in beauty grow;

That with robes which never fade,th,

Brighter far than kings' array,

We may mingle with the ransomed,—

For each other we will pray.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., SEPTEMBER 1, 1873.

No. 17.

THE SACRAMENT, OR THE LORD'S SUPPER.

The supper of the Lord is an institution that has doubtless been observed, more or less, by professing christians, ever since it was administered by the Savior; and he commanded it to be observed in remembrance of himself. And, indeed, there is something so sublimely solemn and interesting in this ordinance, to all who have a proper regard for christianity, or, especially the Bible account of it, that it seems next to an impossibility for it not to be regarded as a most divine rite. In fact, I have known parties in the sectarian world, who apparently could, to their satisfaction, explain away the claims of every other christian ordinance, who have said in my hearing, "But there is one rite we hold, that ought still to be observed by all true believers; and that is, to partake together of bread and wine, in memory of the blessed Savior.

Outside the Church of Christ, we do not find anything like consistency, or uniformity in its observance; nor the blessings that were enjoyed by the people of God in the first ages of christianity. And as "men do not gather grapes of thorns; nor figs of thistles," it would be absurd to expect the gifts and blessings peculiar to Saints, among people as diversified in their religious notions, as the weeds of the forest are numerous, and quite as wild, without any evidence of divine authority but tradition and the fact of having the

Bible in their possession; which they do not believe, but make to truckle to their clashing opinions.

But the Saints can neither be excused for neglecting its observance, nor for failing to observe it in a manner to meet with divine approval. Because we are not only taught it in the Holy Scriptures divinely translated, but we have it so clearly set forth, both in the Book of Mormon and Book of Covenants; and in such plain, unmistakable language, that one feels that he that reads must at once be properly informed. Although this is the case, and the ordinance is so frequently had among us—in some places every Sabbath—it is also true that some who partake are not only imperfectly informed; but some in their administrations are sometimes so remiss, whether from ignorance or lack of memory, as even to render tremulous the faith or expectations of some of the communicants.

To say that it is an institution that I highly esteem, would not be language sufficiently expressive of the regard in which I hold it. It is with me an indispensable necessity. It is my life. And it has been so over thirty-two years. I have seldom lost an opportunity in that time of partaking of the emblems, and have always been blest in doing so; have realized the truth of the Savior's words, "My flesh is meat indeed, and my blood is drink indeed." I shall therefore offer a few thoughts. First, of the elements to be used; which should be bread and wine, (or the juice

of the grape), when both can conveniently be obtained; D. & C. 5 : 6; but

"Behold it mattereth not what ye shall eat, or what ye shall drink, in offering up your sacraments unto me, if it be done with an eye single to my glory. A commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth."—D. & C. 26 : 1.

Where the grape of the vine cannot be obtained, as in many parts of the world it can neither be cultivated nor imported, the words of Paul are especially applicable, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Whether the cup contains wine or water, if it be the best, or purest that can be procured, it is all that the nature of the ordinance requires.

HOW TO ADMINISTER IT.

This is so plainly shown in the example of Jesus among the Nephites, and is also enforced by his positive commandment, that mistake seems impossible. Preparatory to blessing the bread, the congregation should be in a sitting posture; for "He commanded the multitude to seat themselves down upon the earth."—Nephi 8 : 6. And again, "As they sat and did eat." But in blessing the elements, all should kneel. Mark 14 : 16.

"And this shall ye always observe to do even as I have done; even as I have broken bread and blessed it, and have given it unto you."—D. & C. 17 : 22.

So likewise, after they had taken of the cup, and had given it unto the multitude, he said unto his disciples :

"This shall ye always do to those who repent, and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

In the Bible, we are repeatedly informed, that Jesus *first* blessed the bread before he broke it; and that be-

fore he gave the cup to the twelve he gave thanks. But among the Nephites he broke the bread first, and then blessed it. That among the Jews was *before* his death; that among the Nephites was *after* his death. The *one* showed the sacrifice for the redemption of the world in preparation—the *other* declared the offering made and accepted. See Mark 14 : 20, 22. 2 Cor. 11 : 24.

Another thing to be observed is, Jesus gave both the bread and the wine unto the disciples, commanding them to eat and drink of it; and when they had done so, "and were filled; he commanded them that they should give unto the multitude. And they did so. And the multitude did eat and drink and they were filled."—Nephi 8 : 6. 7. That is, they were satiated, or filled with the Spirit, the love, the joy, peace and knowledge of the favor of God.

The disciples having partaken of the emblems in fulfillment of the Savior's commandment, were not only entitled to the blessing, but were really filled with it, and consequently fitted to administer it unto the people, both the elements and the Spirit.

"The husbandman must first be partaker of the fruit."—2 Tim. 2 : 6.

A person who is unworthy to partake of the emblems, is totally unfit to give them to others. The highest authority present should ever be the first to partake, and next the parties officiating; and these should be either apostles, high priests, bishops, seventies, elders, or priests. But though the right of administering this ordinance is included in the duties and privileges of each of those official authorities, no position in the priesthood can sanctify the administration of a wicked man, nor authorize any one to officiate without the common consent of the church.

"Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it unto the people of my church, unto all those

who shall believe, and be baptized in my name."—D. & C. 25: 1.

"There shall be one ordained among you."—Nephi 8: 6.

This is among the Nephite apostles. Does not this imply a special ordination of one already possessing the authority by virtue of his calling? For

"An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons; and to administer bread and wine—the emblems of the flesh and blood of Christ."—D. & C. 17: 3.

And does not this teach that it is possible to hold a position in the most important quorum of the church priesthood without the confidence of the people, because unworthy of it; and really unfit to break and bless the bread? We hold that the character of the administrator should be unexceptionable, in manner, chaste, kind and pitiful; manifesting a heart full of love and tenderness—having no rancor against any one—in a word, the best representative of the dear Redeemer. Because he who administers is sure to be to the communicants, (in a measure), what he is to himself. A consciousness of guilt will be accompanied with an equal lack of holy confidence—and as such, cannot be full of the Holy Ghost. If the administrator be humble, contrite, meek, and filled with love to the Redeemer, he will hold the ordinance with high esteem, and speak and act accordingly; and possessing so much of the Spirit of his divine Master, every communicant will be so held within his loving embrace, that from him the Holy Ghost may flow forth to all who worthily partake of the emblems, till each can feel like Paul, and exclaim:

"The bread which we brake, is it not the communion of the body of Christ? and the cup of blessing which we bless, is it not the communion of the blood of Christ."—1 Cor 10: 16.

Which language proves that none but those who have been "baptized into Christ," can partake worthily, as they are not of the body. And as

what one person eats cannot go to support another person, though it is carried by the circulation to every part of the body of him who eats, because every part is united in one; so is the Church of Christ. Every member being a part of the body of Christ, is made to partake of the same spirit in proportion to the place it occupies, and the condition of the health of each. Therefore, Jesus said:

"Behold this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it; for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye shall know that a person is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it be so that he repenteth, and is baptized in my name, then ye shall receive him, and shall minister unto him of my flesh and blood; but if he repenteth not, he shall not be numbered among my people, that he may not destroy my people, for behold, I know my sheep, and they are numbered."—Nephi 8: 9.

We do not discover by this quotation, that parties in the Church, because they feel their weakness and are made to mourn over their sense of barrenness, when Satan suggests their unworthiness, are to be excused for refusing the sacrament. To refuse is to continue weak; to quench the Spirit; to shun the light; to refuse life, in fact to seek death.

"Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."—John 6: 53.

Let such reflect. We are baptized into Christ, that we may be partakers of Christ; that our worthiness consists in being IN HIM; not for anything of our own. That the more we associate with him, the more we shall be like him; partake more of his Spirit; feel more and more to not sin; love holiness, obtain power to overcome evil, and strength to do good. But such,

who have not been baptized into the Church, can partake of the emblems in this ordinance only to condemnation; but all can be admitted to our public meetings which "are held before the world." And we should not only administer the word to them, but pray for them, and if they are earnestly seeking the kingdom, they should not be "cast out from our sacrament meetings."—D. & C. 46 : 1, 2.

But by no means should they be permitted to partake of the body and blood of the Lord; for in so doing, they would eat and drink to their condemnation. And the priesthood permitting it, would be allowing wicked men to arm themselves with power to destroy the Lord's people. We should be very careful and pray always, lest in carrying out this prohibition we lose the spirit of lovingkindness; become uncourteous, and retain not that patient, laboring spirit, without which we cannot magnify our calling, nor serve the Lord in righteousness.

The chief object of this institution is, that being renewed from time to time in the observance of it, we may be prepared to serve the Lord in the manner that will meet the divine approval, that we may ever have his Spirit.

"Blessed are ye for this thing that ye have done; for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I command you. * * And if ye do always remember me, ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall always do those things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock."—Nephi 8 : 7.

Here only we have a sure base. In a strict observance of the commandments of Christ, we are built upon the sure rock. Always having his Spirit, we shall be ever able to live the divine life; we shall be equipped for the certain conquest; taught all we need to know, and be fitted to meet all the future has to reveal.

But we are to be certain we have no

hardness against any one; and if we have wronged any, we should make all possible restitution before we partake.

"But, verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted of the devil, and be led away captive by him."—Nephi 8 : 7.

There is danger then. Danger of what? Of being led away from the proper and constant observance of this holy ordinance. As men's hearts grow cold, they cease their diligence in the divine life; a coldness in the closet, or an indifference respecting secret prayer, will soon lead to irregular and indifferent attention to more public devotions. How emphatically urgent Jesus presses this solemn fact upon our attention. I say our attention; for let it be remembered, for as much as these words, (though uttered by the lips of Jesus, eighteen hundred years ago to the Nephites), have been given to us by the grace of God, we are as truly addressed by Jesus as they were. Yes, as really as if we had received them from his own lips.

"Verily, verily, I say unto you, ye must watch and pray always."

The devil has had eighteen hundred years more experience; he is by all that the more cunning, and we have all the more need to listen to, and act upon the words of Jesus: "Watch and pray always;" and if we do so, we shall no longer have to mantle the cold state of our affections, by a forced observance of duties in which our hearts are not.

On the other hand, if we heed not the Savior's urgent warning, it will not be long before the true state of our hearts will be seen in absence from the "supper" without a justifiable apology, and there will be heard in accents, reminding one of Polar ice, "I think we might defer our sacrament meetings to—to—say another week, or have them once a month."

How different that heart must be, to the hearts of those who "went about breaking bread from house to house."

If the foregoing suggestions lead to any improvement, either in the better observance of the administration, or to the strengthening of the resolve of any one of my brethren or sisters to be constant at the table of the Lord, I shall be more than paid for the labor.

HENRICUS.

UNITED STATES ASSAY OFFICE.

Gold and Silver from the Crucible to the Ingot.—Process of Reduction.

[From the New York Times.]

The necessity of a government office for the assaying of precious metals is not generally understood, and there are few whose curiosity would lead them to inquiry why it is maintained. Yet the necessity is not only great, but the work done is very important. All bullion in the country is supposed to pass through the hands of the government officials; hence bankers and others who, whether for shipment or other purposes, require gold or silver in bulk, go to the United States Assay Office and there purchase it. But the question arises, where does the government get it all from? Does it come from the California or Oregon gold fields? By no means. When a banker wants to ship, say \$20,000 in gold to a foreign country, he finds that such a sum in coin is not only bulky, but far less safe than when in a solid bar. He therefore takes it to the Assay Office and has it melted down. Old-fashioned or damaged jewelry, gold or silver plate, etc., that is unsalable in such a state, finds a ready market when in bar. Such articles are constantly taken to the Assay Office, when they soon lose their original appearance. Another reason for reducing gold coin, especially such as has been long in use, and jewelry, to bar gold, is that it generally brings a higher price in the market in that form.

A visit to the United States Assay Office, which is in a quiet, unpretending building in Wall street, next to the Treasury Office, is at any time very in-

teresting. All the processes of melting the precious metals and separating them from their alloys are always fully explained to the visitor by the attendants at the Office. The first apartment entered is the deposit-room, where depositors leave their gold or silver to be melted, receiving therefor a receipt according to weight. Samples of it are then carried into the melting-room and melted down, thereby assuming a strangely different appearance from what it originally bore. Jewelry, even of the finest kind, comes out of the crucible looking very like brass or copper. In this state it is carried into the assaying-room, where the quality of the gold is tested by weight. For this purpose a small portion of the metal is rolled into a thin plate, from which a piece is cut off and placed in a scale of such accuracy as to weigh the two-thousandth part of a grain. The exact weight of the piece of mixed metal is thus determined, and it is then melted in a small cup made of bone dust, first having been boiled in acid. The extraneous matter is absorbed by the cup, the pure gold remaining at the bottom. This is then precipitated in an annealing-cup and all the pure gold that was contained in the piece previously weighed is obtained. Again recourse is had to the scale, the pure gold is weighed and the precise degree of fineness of the original is determined and marked in thousandths. The depositor is then paid the exact value of the metal he deposited, either in coin or bar. Thus a quantity of gold plate is brought in, say five pounds in weight, it is received and numbered. A portion is melted and assayed; that is returned to the receiving office by the assayer with a ticket giving the number of the sample and degree of fineness, which is, say four hundred and seventy thousandths. A very simple calculation enables the clerk to give the exact value of all the gold contained in the five pounds of plate, which is paid for accordingly. In this department of the office the

greatest exactitude and accuracy in work and instruments are required. To insure that, two assays of each sample are made by two different assayers; if the result in each case corresponds the assay is considered correct; if not, fresh samples are obtained and assayed. The scales used are balanced to a degree of nicety, scarcely credible. The bearer is of hard steel, and has an edge as fine as that of a razor, which rests on an agate support. So accurate are these scales that a piece of hair about one and a half inches long was placed in the scale before the writer and its weight accurately determined to be nearly the five two-thousandths part of a grain.

When the fineness and consequent value of a deposit has been determined and the metal paid for, it of course becomes the property of the government, and is then thrown into common bulk for preliminary melting. For this purpose the gold is divided into lots of 150 pounds each, called "melts," having previously been mixed with silver in the proportion of two parts silver to one of gold; the reason for which is, that the acids will not act on the gold unless the silver be in greater quantity. In this state the metal is placed in large cast iron pots and melted; while it is still in a liquid form, the metal is thrown into cold water and granulated, naturally assuming varied and fantastic shapes.

It is now ready for the separating room, on reaching which the visitor is nearly suffocated by the sulphuric fumes escaping from the acid used in separating the metals. In one corner of this apartment are four large iron pots, covered, and on the opposite side is a row of small furnaces, while scattered about are small wooden trays filled with what appears to be red sand of different degrees of fineness. On lifting the lid off one of the large iron pots a dirty-looking liquid of a greenish color is seen boiling furiously, while the fumes of sulphur render a near approach any-

thing but desirable. That feeling however, soon wears off, for after being in the room a few minutes the visitor experiences nothing more disagreeable than a slight titillation of the throat. In each of these pots has been placed a "melt," or 150 pounds of mixed granulated metal, as prepared in the melting-room, and the pot is then filled with sulphuric acid, which is kept at boiling point for an entire day. The acid, separates the gold from the silver, precipitating the former and holding the latter in solution. The gold which is found at the bottom of the pot, after the liquor has been drawn off, has the appearance of coarse red sand, and is more or less mixed with silver, to free it from which it is necessary to subject it to six or eight boilings in sulphuric acid, occupying in all about a week, by the end of which time pure gold of about nine hundred and ninety-eight one thousandths in fineness is obtained in the form of very fine dust. Between each boiling it is necessary to wash the gold in hot water, and run it through a filter, in order to take out any sulphate of silver that may remain. After this washing the gold dust is placed in a circular mold, and subjected to a hydraulic pressure of 200 tons, in order to remove all moisture. The dust thus pressed into cakes is again melted, and cast into bars of from one to six or ten pounds in weight, when it is stamped with the official stamp of the Assay Office, and is ready for market. Each operation, or rather series of operations, thus conducted in the separating room, and occupying about a week, results in the production of about 250 pounds, or \$80,000 worth in fine gold.

But we have not yet done with the separating room. After each boiling of the gold and silver in sulphuric acid the liquid holding a large quantity of silver in solution is run through pipes into tanks beneath filled with cold water. Coils of steam-pipes run round these tanks, and bars of copper placed on the bottom. Steam is then let on and the

liquid kept boiling for two days, during which the acid in the silver solution dissolves part of the copper, precipitating the silver into powder, looking like very fine silver sand. The silver might be precipitated in salt water, by which means it would assume the form of chloride of silver, having the appearance of slackened lime, but the chemical action of the copper produces a fine metallic silver from which all the base metals are washed out, it is then taken to the melting room and cast into bars of solid silver, ready for market. The liquid from which the silver has thus been eliminated contains large quantities of copper, and is then run off into other tanks and allowed to cool, when the copper crystalizes, forming blue vitriol, which, after being boiled a second time, is dried and barreled for market. Nearly 500 pounds of pure silver are thus obtained from each series of operations in the separating room. In melting, all the dross or baser metals, called the flux, floats on the surface of the molten gold or silver, and is taken off on earthen plates. This flux and the ashes from the furnace are crushed and washed, and all the metal that may remain in them is obtained. Thus, in a single "melt" of 150 pounds of gold, scarcely a single ounce of pure metal is lost, although the regulations of the department allow something more than that quantity for waste. The workmen in the separating room all wear large rubber gauntlets to protect their hands from the action of the acid in which they have to work. The fumes of the sulphur from the pots in the separating room pass up through long iron pipes into a leaden condenser, where they pass through coke into a second and a third condenser before they are allowed to pass into the air, by which time they are so free from sulphur as to leave its presence almost undistinguishable.

FORTUNE does not change men; it only unmasks them.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 510.]

Where now, upon all the broad earth, my friend, do you find such an organization? Ah! echo answers, where? Yet one established after this pattern is all that God has ever recognized as His. What will you do? You are commanded to "Seek first the kingdom of God." Math. 6 : 23. It is enforced as *first* of *all* duties. the pattern is revealed in the New Testament, you are responsible so far as you have opportunity to inform yourself with reference to that pattern; for Jesus says, "I will not judge you in that day, but my words will judge you."

Then because you have seen nothing in harmony with the pattern, are you growing weary of seeking; and have you about concluded to surrender your manhood, throw away your guide, and join one of the daughters of the old mother in mystery Babylon, and thus wantonly follow in the broad road? Will you not be making a hypocrite of yourself, thus to do? Remember that Jesus says, "I will not judge in that day, but my words will judge you." "The books will be opened"—the Bible, in which is depicted most accurately the leading characteristics of God's established kingdom, and while you stand before the great bar of the white throne, you will read the beautiful declarations of Jesus and the Apostles:

"These signs shall follow them that believe: in my name shall they cast out devils; speak with new tongues; take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" "When he, the Spirit of Truth is come, he will testify of me." "He will take of mine, and show it unto you." He will show you things to come." "If any are sick, let them send for the elders of the church, and let them pray over them, and anoint them with oil; and the prayer of faith shall save the sick." "To one is given by the Spirit the word

of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ; *till* we all come in the unity of *the faith*," &c.

You will remember that the book containing these words, was your guide to the kingdom in this life; it tells you of its laws, its officers, its promises and blessings. How shamed you will be to look upon the face of the King, with His law engraven upon your mind, as clear and beautiful as the splendor of the noonday sun, and then reflect that for the sake of popularity and worldly fame, you threw away your guide, chose darkness rather than hold out for the light; went into "mystery Babylon," and joined yourself to a Harlot. O! let me exhort you, dear friend, to *stick to your guide*; and should you lose confidence in yourself, remember that your guide says—"Whosoever lacketh wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not." Seek and ye shall find; knock and it shall be opened unto you." "Pray without ceasing." But be careful and do not ask "amiss" to consume upon your own lusts.

Perhaps you are now ready to exclaim, with guide in hand, I have surveyed all Babylon Christendom, and have failed to find any organization in harmony with my guide. I want to be saved! I must join something, or I am lost! Hold, Sir! These daughters of Babylon cannot save you. You are commanded to *seek*.

Move over the face of the earth, examine organizations, parties and creeds; explore the eternal hills, ride the ocean over and penetrate the islands of the seas; scour the whole face of God's universe with *His law* (guide) in your

hand; and if you do not find something after the pattern of your guide, move on till you appear before the pearly gates of the great white throne; raise your guide in your hand and tell the immortal King, that you sought for His kingdom a whole lifetime, and found nothing but counterfeits, spurious coins, man made creeds; and rather than throw away His law, and make a hypocrite of yourself and stultify your conscience, for the sake of worldly fame and avarice, you joined nothing; and now you stand before Him with a clear conscience as having acted the best you knew, that you have retained your manhood, and maintained the dignity of His law against all deceivers and usurpers.

Ah! Sir, I fancy I see now the immortal lyres, golden harps, and heavenly minstrels sending forth their eternal strains, and angels, cherubins, archangels and gods, adorned with the glory and splendor of their celestial armor, forming in line, with all heaven on a grand move, to give TRIUMPHANT ENTRANCE to such a SAINT.

Perhaps you have become weary of seeking, and are about to give up in despair. Courage brother—try once more.

There is a church that is in exact pattern with that given in your guide. But in consequence of the great myth surrounding you, you have been led to overlook it. For as to numbers, in comparison with others, it is like a pearl in the ocean; a net in the sea; a treasure in the field; a little stone beside a great mountain. Indeed, it is the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Again seize your guide and come forward and test it, and if it is not found to be true coin, leave it behind and seek on.

You will find "this sect spoken against every where." Your guide tells you that the same language was used against the Church of Christ, in the time of the Apostles.

Paul says, speaking with reference to church organizations :

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."—1 Cor. 12 : 28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4 : 11.

So the historical account given of the establishment of the Church of God, in this day commences.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and *commandments of God* in the fourth month, and on the sixth day of the month which is called April; which *commandments* were given to Joseph Smith, Jr., who was *called of God and Ordained an Apostle* of Jesus Christ, to be the *first Elder* of this Church; and to Oliver Cowdery, who was also *called of God an Apostle* of Jesus Christ, to be the second Elder of this Church, and ordained under his hands."—D. & C. 17 : 1.

Thus is shown that the first officers that God set in the Church of Jesus Christ of Latter Day Saints were APOSTLES, which is in perfect harmony with that established at Jerusalem when Peter, James and John were its pillars.

The second set of officers that was placed in the church at Jerusalem were Prophets. In the Book of Covenants, wherein may be found a description of the manner of the establishment of the Church of Jesus Christ of Latter Day Saints.

Sec. 1, par. 4, reads: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, *called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world.*"

What things?

Sec. 1, par. 3.—"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and *it shall fall upon the inhabitants of*

the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

This with scores of other passages referring to different events, which might be quoted, prove beyond question that there were established in the Latter Day Saints Church, *prophets*; and that their prophecies have been fulfilled, so far as they relate to the time which has intervened between the time given and the present, is a matter of *recorded history*.

Again, Jesus says:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15 : 16.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."—Mark 3 : 14, 15.

Here we are informed that the twelve were *chosen and ordained*, that they might have *power*, and be *sent forth to preach*. Hence *ordination* is the conferring of *power*, by which men become qualified to *preach, heal the sick, &c.*

So Paul declared,

"Our gospel came not unto you in *word only*, but also in *power*, and in the Holy Ghost."—1 Thess. 1 : 5.

"And no man taketh this honor unto himself, [to preach], but he that is called of God, as was Aaron."—Heb. 5 : 4.

A like commission and ordination have been given to the Lord's ministry of to-day. Book of Covenants, sec. 26, par. 2, we read,

"Which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that

you might be *called* and *ordained* even as Aaron."

Par. 3.—"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you to be Apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times."

Unto Paul was delivered a "dispensation of the gospel," and to Peter was given "the keys of the kingdom. (See Matt. 16:19, Col. 1:25, and 1 Cor. 9:17). So God, in perfect keeping with his own way of establishing his church, saw fit to place in it, in these last days, Apostles and Prophets, who were ordained to the priesthood and commissioned by His own voice, and to whom were given the keys of the kingdom, and a "dispensation of the gospel," "for the last time and the fulness of times." Jesus said unto his Apostles,

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

And Peter said to the unregenerate:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

So a like *commission* and *promises* were made to his apostles in the nineteenth century, preparatory to their proclaiming the gospel to the world. Book of Covenants, Sec. 83, Par. 10—11, we read that the Lord said to his apostles:

"Go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature. * * I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs

shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of serpents shall not have power to harm them, &c."

In these, with many other quotations which might be given, we see the ancient church most beautifully reflected and reproduced in the existence of the Church of Jesus Christ of Latter Day Saints. And *she only*, in all of her great outlines and minute bearings, is truly and essentially, in pattern with the glorious organization born into the world in the days of the Savior. If the Jerusalem Church had Seventies and Elders, so has the Church of Christ to-day; if she had Evangelists, Pastors, Teachers and Deacons, so has the Church to-day; if to her was given the power of the priesthood that she might authoritatively proclaim her laws to the world, so also, has the Lord given to his Church in this day. If the Church at Jerusalem received the ministering of angels, and was imbued with the glory and power of the Holy Ghost, so do like privileges and blessings pertain to the Church of God to-day. If Apostles and Prophets were given her for a ministry, by whom the great body was to be edified and thus continue a "habitation of God through the spirit," so has God endowed his Church to-day. And if there was a presiding High Priest—one called "great," "a faithful and wise servant," "a wise steward," one to cast "sentence," to be "servant of all," "one to give to all meat in due season," placed over the Church of God on earth, at Jerusalem; so also did God appoint in the Church of Jesus Christ of Latter Day Saints.

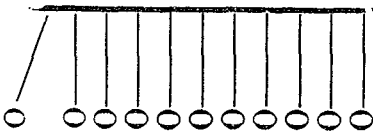
Thus, in great contrast, has been shown in its glory and beauty, with all of its essential and perfect likeness, by the spring of divine appointment, the Church of Jesus Christ, after the long

night of chaos which for ages held the world in chains of slavery and superstition; eclipsing and shutting out the glory of former days, when inspiration was the light of the world; and the likeness is so perfect and in such strict harmony with the most minute description of the ancient church, the "way-faring man though *counted* a fool" in seeking the kingdom of God, need not mistake, but must assuredly find that the Church of Jesus Christ of Latter Day Saints is the true and living Church of God.

DE PROFUNDIS.---No. 4.

MOTION.

We have seen that motion is eternal and indestructible. It can be communicated, modified, scattered, but not stopped. This might be considered farther, with pleasure and profit. Heat, light, and electricity have been pronounced by the authority above quoted, as modifications of motion. Motion, therefore, may be converted from one to the other of these, if this proposition is true, and the apparent disappearance of motion explained thereby. This is illustrated by the old time experiment of ivory balls suspended, touching each other; one being lifted apart from the others and allowed to return upon the first one, the motion is communicated from one to the other, until the last one being free, flies off from the rest, and returns again, when the like is repeated in a reversed manner.



If the motion were not communicable, only the one moved would be affected; indeed, if it were not communicable, none of them could be made to move. As it is, they impart their motion one to another, to the atmosphere, and it is gradually lost to

our sight by modification into heat, and radiated away. Thus the motion is given first from the finer, subtile influences and atoms composing, in this instance, the will and the spirit; spreads through mechanical appliances to the coarser ones, and is returned to the finest atoms, the unfailing source of energy and power.

If power could be lost, then there must be every moment a sufficiently tremendous creation of power to supply the inconceivable amount needed to carry on the works of nature. If matter could be, or is used up, it also would need to be constantly supplied from nothing, but force and matter are co-eternal. In support of the above, read the following quotations:

"Matter, as we conceive it, is inert, that is to say, is unable to change of its own accord its condition of motion or of rest. That which is capable of communicating a movement is known as force.

"There are several forces of which we have knowledge—heat, light, electricity, magnetism, attraction of gravitation, life. For many centuries these various forces were considered as so many distinct entities, but in our age it is understood that they are merely different manifestations of a single force. In fact, these forms are converted one into another with the greatest facility. When we heat an iron bar, it lengthens, mechanical action is produced, heat is absorbed. If we could reduce the bar to its original size by compression, the mechanical work produced by the heat would be destroyed, but the heat absorbed would be set free. When we pass an electric current of certain intensity through a fine copper wire, the wire becomes hot; and at the time the intensity of the current diminishes, electricity is converted into heat. The identity of *light* and *radiating heat* has, moreover, been distinctly demonstrated, as well as that of *electricity* and *magnetism*. It may be considered certain, then that but a single force exists, manifesting itself unto us under different aspects according to circumstances."—*Naguet in the American Chemist*.

We seize a hammer and smite the anvil. The energy in this instance is "life;" the life originated not with us, "it was, and is, and is to come." The energy does not cease in the stroke, the

hammer collides with the surface of the anvil, part of the force springs away in ringing sound, part spreads through the anvil, floor, walls, and earth, as coarse, jarring vibrations; part is manifest in heat in the anvil; and part recoils on the hammer and clenched hand. We can smite until the iron is hot with concentrated force.

We cannot originate force. We may apply the force of the wind, of the tide, of the wave, of steam, of life, of heat, of chemical action, and of mental power; but none of these can we originate. We can only invent appliances; but without the attachment of some one of these never-resting streams of motion, our machinery stands inert, sharing only the motion of the spheres. When the power is turned on, the machinery moves; when it is turned off, it stops; but the power is not stopped; it still flows onward in other channels; we cannot stop it, any more than we can the majestic march of Time. Roll on sublime stream of immortal Force. The stupendous procession of the astral world's; the complicated harmony of systems immeasurable, are but the inception of thy glorious pageantry; the endless career of souls undying, is the more glorious mission upon which thou movest forward to the inevitable music of law, that like the pulsating rhythm of the measuring bars of a happy song, controls and harmonizes the successive steps thou takest in thine eternal rounds.

The depths are unfathomable. We shall feel insecure in traversing them; but if we hold our integrity and preserve our humility, they will be refreshing as they are profound; sweet as they are deep, and the *great* soul will be at home therein.

Why fret in regard to the destiny of the church, then. There is a force in it we do not originate, nor control. Like the spirit of a tree that arises, and through its mouth-piece, or lever, or lens, or anchor by which it attaches itself to matter, the seed, it draws up

its affiliating matter and disposes it in the order of its needs and structure, thus building itself into form and solidity.

A leaf may fall, a branch may decay; but that tree is bound to grow. The leaf is not the spirit thereof; and if the tree die it will shed its seed, and its like will grow again. Who of us originated the Church? and what one of us could destroy it. If we fall, we wither; but, verily, the Church shall grow.

What is this lesson arising as if on golden letters written? "Thou wilt move, thou canst not stop. O! idler, dost thou know that thy mill of life *must needs grind*? If thou fillest the hopper with corn, and providest the mill with good work, well for thee; for if thou dost not, it will grind upon itself, and thou shalt feel the gnawing of forces that will not rest."

"Look upon him whose heart and hands and brain are full of good works, how is he like a tree on a sunny hillside laden with fruit; then upon this idler, torn with lacerating sorrows, a thorn tree among the desolate stocks."

What is the inner meaning of the great Force? We cannot speak of it as a force, because it is one that comprehends all forces; as a power, because it embraces all powers; as an entity, because it moulds, moves, and handles all entities.

At the pushing forth of a grass blade; at the birth of a butterfly; at the waking of an earthquake; at the marshalling of millions of worlds; in you, and around you; it is there, and underlies them all.

Listen then to its inner meaning, to the arcane of the ages, "It is God!"

When we go out into the depths and look from afar at the wide realms they present to us, we are near Him; let us abide in Him, and He will put us forth to full fruition; like a vine from its root.

There are three of these aspects of the universe we must remember; and

although it has three sides, the triangle is one, and can best be seen by viewing all of them together; so ere we consider farther, either matter or its motion, we will endeavor to fashion a few thoughts in regard to law.

LAW.

In speaking of law with regard to Nature, many would suppose that the subject would be readily detached from the other two; but on closer scrutiny, it is found to be but another consideration or phase of the one Trinity. If the laws of nature are written, we see not the code; if they have executors, we behold them not; we only see their execution in the modification of matter and the regularity of force.

Indeed, we have no evidence of their existence, save in the phenomena of their action. It is the regularity of force, or the behavior of matter that we call law. We see only the expression, and divine the entity within. As we have no communion with, or knowledge of the spirit of man, save in its expressions; so we call a series of events, results of like causes and of like nature, a law.

It is the property or quality of matter to behave in just exactly the same manner, under exactly similar causes, and circumstances, whenever this combination takes place; and this we style law. But there is no resemblance between this and what is called law in connection with human institutions; for the latter is written and takes expression in being broken, and its penalty following; while the former is only known to us in its fulfillment.

Some there are who reason that as there are an endless variety of causes; so also there is an endless variety of events, and entities, and no regularity, and therefore no law of Nature. This is untenable, for we readily recognize the regularity and harmony in Nature. We see the earth peopled with men, of a given race, with similar size, similar organs, complexion, language, loves, hates, and fears; and

similar events attending them; birth, development, death. And not only so; but they succeed each other, in generations after their class, to such exactness that we are forced to admit the regularity, and recognize the similar cause, the law of life that perpetuates and preserves them.

The different orders of plants are readily perceivable, each after their kind, and the reproduction for endless generations of exactly similar kinds; and many instances of like nature speak to us in evidences undeniable, in favor of the harmony in Nature that we designate as law.

All the worlds that we behold, that we have evidence to believe are in any degree finished, present to us a globular form; the animal and vegetable inhabitants of the only world near enough for inspection, are all susceptible of classification; are grouped in order, handled in classes, after separate kinds, readily perceivable, and perpetuated with a beautiful regularity from age to age.

Not only so, but the material composing that world is gathered into groups composed of two, three, or four elements, so as to produce regular groups of material readily known by us and nameable.

Substances unite readily with their affinities, and refuse to unite with those for which they have no affinity, and persist in these peculiarities so steadily, that at last we recognize the law that controls them, or designate this peculiar behavior as law.

These unions produce substances that ever retain their peculiar properties, for our use, delight, or instruction.

Law then preserves and perpetuates, regulates, harmonizes and upholds.

Matter is the material.

Force is the power.

Law is the government of the Creator's Divine art.

And the universe is the great masterpiece resulting therefrom. Matter without force is inert. Force without law is destruction's self.

Matter and force were but a roaring, rushing chaos without law.

Law congeals the waters at certain temperatures, and thaws them again without fail. It evaporates them and glorifies the heavens with curtains of vapor. It rolls them up in sweeping rain. It orders the alternation of night and day, without error, or possibility of failure. It numbers the seasons, and fulfills them without mistake or cessation. Its fiats are inexorable; hence the permanent stability of God's work. It spares, and yields to none; hence it is the protection of all. It is our servant; at the same time it is our master and our liberator, our everlasting safeguard. And its inner meaning is

GOD.

He is the center, and from him proceeds these three, that are reflections of a higher trinity. AORIUL.

TRUTH versus ERROR.—NO. 2.

It is a matter of regret that so many Latter Day Saints, in emerging from the darkness of sectarianism into the light of the gospel, should bring with them so many errors peculiar to their former state of spiritual blindness. But it is a stern fact, which it would be folly to deny, and for which there is but one remedy; *i. e.*, to keep the heart ever open to the influence of the Holy Ghost; of which we have this promise, that "He shall guide us into all truth, and shew us things to come."

Concerning the sons of Perdition, of whom it is said that they shall not be forgiven, it cannot be said that they are in any worse condition than that described in Matthew 5:26. In the account of the judgment contained in the twenty-fifth chapter of Matthew, it is recorded that he, (Christ), shall say:

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. * * * And these shall go away into everlasting punishment; but the righteous into life eternal."

It is true that there is a great deal

that is significant and instructive in the above quotation, which would be useful to understand. We will see if we can discover its meaning. We infer from it, First, the invariability of God's law; viz, that throughout endless ages, violations of that law will be followed by the same consequences.

Second, God's power and ability to eventually bring about the consummation of all his purposes, the subduing of all opposing powers. I am confident that no opposite conclusion can be drawn from the passage.

I am further of the opinion that the reason why God has not deigned to inform us of the time when the subjects of this penalty shall cease to suffer it, is because of our inability to comprehend the great lapse of time which must pass before the event transpires. God speaks to man according to his capacity to understand; hence the uselessness of any communication which could not be understood by us, while in this present state of existence.

In the Book of Doctrine and Covenants, in a revelation to the Saints, speaking on this same subject, God says, "It is not written that there shall be no end to the sufferings of the ungodly, but it is written 'endless' punishment; wherefore it is more express than mine other scriptures." He goes on to inform us that this punishment is called Endless and Eternal, because his name is Endless and Eternal; then follows this significant statement, that "Eternal punishment, is God's punishment; endless punishment is God's punishment."

In these declarations there is no intimation respecting the duration, or length, of this punishment. On the contrary, the language made use of, seems intended to impress upon our minds this fact; that God is the Law-giver, with power to bring about final obedience to all his righteous and immutable requirements.

In the vision on blessedness and woe, speaking concerning the punishment

awaiting the sons of perdition, for whom there is no forgiveness in this world, nor in that which is to come. The prophet Joseph, speaking in the name of the Lord, says:

"The height and depth and the end thereof, no man knoweth; neither indeed can know, save those who are made partakers thereof; nevertheless, I, the Lord, show it unto many, and straightway shut it up again."

I would inquire, would it not be presumption to suppose that the "Father of lights," in communicating with man, would make use of words without intending that we should derive some instruction from them? Certainly; you answer. Neither would he make use of language calculated to deceive us.

We must therefore conclude from the quotation last made, that an end of suffering is most strongly implied. Indeed the language will admit of no other conclusion. The word *end*, in every case, signifies a cessation, or conclusion, both of which are synonymous terms, to be used in accordance with the rules governing elegance in speaking or writing.

R. F.

AN ANCIENT TOWN IN GOTLAND.

Rev. C. A. Stoddard writes to the *Observer* an account of his visit to the town of Wisby, the chief place in Gotland, in Northern Europe. He says:

Gotland is the largest island in the southern part of the Baltic, being eighty miles long and thirty-three miles wide. It is a limestone formation, and the rocks are full of fossils and petrifications. A considerable business is done at Wisby in making columns for churches, and marble table tops, and brooches and other ornaments, of the choice specimens of the stone and coral formations.

Here, nearly five hundred years before America was discovered, was a mart of commerce and a seat of wealth unrivaled by any other seaport in

Northern Europe. Across the plains of Tartary, and up the rivers, and over the steppes of what is now Russia, came the caravans of merchants, with their costly goods, which were shipped in multitudes of vessels to Gotland. This lovely island in the Baltic began to attract people from all nations. The Arabians brought their precious stores, and their silver became the currency of the country. The choicest collection of Arabic coins in existence is probably that in the Museum of Antiquities at Stockholm, and this was chiefly gathered from the island of Gotland. Wisby became the emporium of the West, and during the fourteenth and fifteenth centuries it was the principal factory of the Hanseatic League.

* * * The whole island of Gotland is of interest. In a drive of thirty-six miles, we visited a dozen ancient churches, and left more than eighty unseen. Many of these have been thoroughly whitewashed, thus covering up their former elegant carvings and tracery, and being supplied with hideous paintings and wooden images of Christ and the Virgin Mary, they are used for the Lutheran worship. The people are religious and these restored (!) churches are thronged by the simple peasants, some of whom are doubtless the descendants of those cultivated and wealthy merchants who filled the Island with luxury and the arts which wait on wealth, seven centuries ago. But I must stop. If you have overrun Europe, and long for something fresh in the way of sight-seeing, go to Gotland and you will get it. If you are tired of traveling and want cool, delicious, invigorating air, and perfect quiet, go to Wisby. True, it is some distance away from New York, but what do Americans care for distance or time? And although Wisby is a sleepy old town of the dead past, in a lonely Baltic isle, thanks to Morse you can telegraph from there to New York in half an hour. What more can any citizen desire?

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., September 1, 1873.

THERE is much speculation in the newspaper world in regard to what will be the result of the suit now pending in the Courts of Utah, between Ann Eliza Webb Young and President Brigham Young.

We see three ways in which the matter may be decided; only one of which we conceive may be dangerous. The Judge in whose Court the suit has been begun, may throw it out of Court, as some think that he should do, under the supposition that to entertain such a suit is to recognize Utah polygamous marriages; and that this recognition would legalize them.

Again: should the suit be entertained, there must ultimately be a decision given; and so far as can be seen at present, such decision must be directly for, or against the plaintiff. If the decision be against her claim, it will probably be upon the ground that her marriage, so called, to the defendant, Pres. Young, was illegal, and therefore void; and that she is consequently not entitled to either divorce or alimony. If the decision be for her, it may be in one of two ways. It may be considered by the Court that she is entitled to legal release from her marital relation with Brigham Young, and decree a divorce, and award alimony; or it may be considered, that she had entered into marriage relation with Pres. Young in good faith, and that for that reason she is entitled to a judicial decree declaring such marriage void, and the award of pecuniary remuneration for services rendered to President Young, and an assessment of damages, by way of fine and penalty against that worthy, for his infringement of the law governing marriages in the United States.

Should the Court decide that a decree of divorce should be granted, and award Mrs. Ann Eliza alimony, in any sum, we

should be under the necessity of concluding that the United States had officially recognized the polygamous marriages of Utah; and until such decision was reversed by a higher tribunal than the District Courts of Utah, our Salt Lake religionists would have gained a signal victory.

We believe that this recognition is what the Church Officials in Utah are seeking for; and there is reason to fear that venality and official cowardice may aid them in securing such decision. Such a decision would be dangerous.

If to entertain the suit would be to officially recognize polygamous marriages, the Judge ought to throw it out of Court at once. We doubt whether the fact of entertaining the suit carries recognition of the marriage, for the Court is not supposed to know whether Ann Eliza is the first, only and real wife of Brigham Young, or the seventeenth, or five hundredth, until it is shown by evidence in open Court; nor is it likely that the plaintiff will allege, or attempt to prove that she is a polygamic wife; but simply allege and introduce evidence to sustain the allegation, that she was at such a time and place married to the defendant, and that subsequent ill usage and unfaithful observance of the marriage covenant by him, has compelled her to seek for legal separation, leaving the Court to infer that she was a proper wife at the beginning, and has continued so on her part. Should the defence refuse, or neglect to urge the true character and invalidity of the marriage, the Court will be under the necessity of considering the allegation of the plaintiff to be the real fact in the case.

From the position that President Young occupies in reference to the doctrine of polygamy, it is not to be supposed that, as defendant in the suit, he will urge the invalidity of the marriage, if there ever was one of any sort; but will urge his defence upon the ground of such marriage having been legal, and to this end will go no further in proof than he is compelled to go, and will avail himself of any opportunity to throw dust into the eyes of the

Court and justice. This is then the danger, that the real facts in the case will not appear; not that by entertaining the suit the Court recognizes the marriage.

If the Court has jurisdiction of proper suits for divorce, we see no reason why the present suit should not be tried, and the facts respecting the marriage be made to appear. We fear the suppression of the truth, resulting from the peculiar position and relationship of the parties to the suit. We believe that the question of the validity, or illegality of Utah polygamous marriages will, sooner or later be tested in the Courts, and the sooner the better.

GUARD well your home circle. Guard it from contact with the vile and depraved, as much as possible. Guard it from the subtle influences of the strife-kindler.

Let the tale-bearer and gossip-monger understand that there their power is void and null. Let them understand that there is no work, no countenance, no sanction, no allowance at all for them therein; that over its shores of peace, not one of the waves of their contending flood can pass. As from more than an invading foe guard, and ward, and watch, and repel promptly, and determinedly, and continually, their insinuations.

Guard the home circle from interference. Let the meddler understand also, that there is at its head sufficient guiding power, without his intervention. Let its progress, its capital, its manners, its studies, its work, its diversion, and supervision be the fruit of its legitimate head and supervisor. Teachers, preceptors, and persons hired by that head, may be consulted and planned with, the advice of the experienced sought, aside from those unto whom it applies; but never allow them to interfere.

If you act on advice, make it first your own sentiment; and if you cannot do that, do not act upon it at all.

The result of this will be that your home circle will revolve about you, and its legitimate law of harmony be established. It will not be distracted, nor disturbed; and

if in short measures you lose, in the long run you will gain infinitely.

There is another deadly foe; a smiling, deceiving, evil foe. O! watch and guard your family from this foe. It is the enemy that whispers that its ties are *not sacred, not binding* with holy bonds. That these should, or may with impunity be disregarded. That the sacred flame upon its altar, may light unholy fires, or consume unlawful sacrifice. In a thousand ways will this enemy insinuate its evil influence, and every one of them must be repulsed beyond possibility of mistake. Let the Church guard the family. Let its mantle be over it and protect it. Let it beware of teachers who interfere with it. Let us guard the home circle.

IN the Book of Doctrine and Covenants, sec. 85, par. 36, there is a commandment to "seek learning, even by study;" which would seem to warrant the belief that we are at liberty to read the works of the wise men of the earth, for the purpose of gathering out whatsoever might be of advantage to us in our christian warfare. And this language taken together with that of paragraph twenty-one: *i. e.*, "Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad;" opens a widely extended field for the researches of mind; and ought to shame those who are fearful of reading, investigation and research.

There is no good reason why those professing Christ should remain in ignorance. On the contrary there are many excellent reasons why they should become skilled in the learning and science of their day.

Whatever tends to make them more useful to the cause that they are to represent should be sought after and secured by them.

Whatever enlarges their understanding, increases their wisdom and adds to their knowledge, thereby enhancing their ability to do good, it is lawful for them to seek to acquire. More especially is this true

of those called the Elders of Israel.

What are we doing, or intending to do, to further this great object; the obtaining of knowledge?

Br. and Sr. Auranah Holbrook, at Eaton Rapids, Michigan, are anxious that some Elder may call on them. Br. Kelley visited them last summer, and Br. Thomas last winter. Br. Holbrook thinks that good was done by them at their visits.

Two cars have been secured for the excursion from Plano and Sandwich, to the Conference at Council Bluffs; and one from Keokuk. Will the Saints of the Western Slope take notice, and provide accordingly, for their eastern brethren?

Our thanks are hereby extended to Br. Robert Fuller for two very excellent additions to the Church Library.

We have received five numbers of the HERALD for January 1st, 1864. This will be as many as we can use at present.

Brother John Smith, of the Fall River Branch, Mass., invites the Saints to visit them on the last Saturday in September, at their Conference.

Br. John Houston, Grand Rapids, Michigan, invites Elders passing to visit them.

See Br. Jeremiah's letter for encouraging news from Fulton County, Illinois.

Sisters Bond, Harvey, and Jackson, of Kirtland and Cleveland, Ohio, desire the prayers of the Saints for them, against their infirmities of body; and for the visit of a minister of the word. Sr. Thyrza Jackson, Cleveland; Sisters Bond and Harvey, Kirtland.

Br. and Sr. Horace Church, and two sons, from Hopkins, Michigan, passed through Plano, stopping over one night, on their way to Iowa or Nebraska, to make their home in the west.

Bro. John R. Evans writes that seven more were baptized at St. David's, near Canton, Illinois.

Bro. John L. Buckingham, of Prairie City, Grant County, Oregon, has written us a very interesting letter, giving a portion of his history after leaving England, for the sake of "the righteousness of

Saints." He has passed through severe mental trials; but is finding peace and rest in the "Hope of Israel."

We extend our sympathies to Br. Buckingham, and commend the careful spirit of the man, who, in answer to his inquiries for the Reorganization, wrote cheeringly to him. Courage, brother, the "day-spring is at hand."

Mr. Wm. Marsland, Book Agent, P. O. Box 105, Fall River, Massachusetts.

Brethren John S. Patterson, T. Jenkins, — Morgan, and others, are laboring in England and Wales, with varying success.

Bro. Jonas W. Chatburn is also fighting the good fight, about Accrington, England. He met some of the Salt Lake people there; but they would give him no opportunity to talk with them. He seems to be of the belief that there should be a distribution of the printed word there, by tracts. See his letter in this issue.

Bro. E. C. Briggs has returned to his home at Plano, with the intention of attending the Conference at Council Bluffs, Iowa. He reports brethren Duncan Campbell and Wm. H. Kelley as laboring successfully in Michigan and Indiana.

Man may despise the willing hand and mind, but God does not. Day after day in return for their exercised talents do their hearts enlarge, and their knowledge increase, and their power expand; while the grudging and backward marvel, and envy their facility, in ignorance of the secret of their success. The day cometh when he who scorned the willing hand, and chilled the kindly heart, will long for them, and find only the grudging service, and defiant rejection he once metted out.

ERRATA.—In Br. E. C. Briggs' letter, for "Br. Chute sweetly and tastefully set forth the hope of the Saint," read Br. Campbell sweetly, &c. It was our error. Also, in referring to the Court of Elders in Botany Branch, Br. Briggs is made to say "More care should be observed in receiving *men* here in the Church." It should read, receiving members into the Church. The Branch in Canada where the Conference

was held is the Zone, not the "Grove" Branch.

In HERALD of August 15th, first page, read—Hebrew—Va-ani omar lecho ki ato chefo veal zos hachefo evno es-kehilosi veshareh ke-el lo iouchlu oleho.

Correspondence.

OBITUARY.

MOUND VALLEY, Labette Co., Kan.,
July 8th, 1873.

Br. Joseph:—With feelings of sorrow I pen a few lines, to record the death of Elder James Hart and his youngest daughter Catherine, which occurred as follows: On the 2nd instant, Bro. Hart and the little girl started with a team to Bro. Wilkin-son's, a blacksmith, about three or four miles distant, to have his plough sharpened. They had "Pumpkin Creek" to ford, the creek was terrible high when going, and it appears that on his return the same evening, the creek had risen unusually high in such a short time, that in attempting to cross, the father and child were drowned. They were carried down the stream a short distance, and were not found until the next morning. Bro. Hart was born at Black Rod, Lancashire, England, March 3rd, 1825 and joined the church in the year 1847. The little girl was born at Kewanee, Henry Co., Ill., June 14th, 1867. Bro. Hart at our last Conference, held at Jacksonville, Kansas, was chosen to be our District President. He entered at once, with a noble spirit into his labors, and had returned home but a few days only, previous to this sad calamity. He was ever faithful in preaching and spreading the work. He was a man of ability and talent; had a tender heart, filled with good desires continually. He was admired by all. May God help and sustain sister Hart and the fatherless children.

Yours in Christ, JOHN A. DAVIES.

YARMOUTH, Nova Scotia,
August 8, 1873.

Br. Joseph:—I take the present opportunity to drop you a few lines to let you know how I am getting along. I have been over about all the ground that Br. John Shippy and those other brethren that were with him went over in this country. I found Br. Churchill and wife and daughter, of Freeport, Long Island, Nova Scotia, firm in the faith of the Latter Day Work, and striving to live their religion; they are noble hearted Saints.

The people are greatly prejudiced against us on Long Island. I gave out two different appointments there to preach, and there was one woman came the first time and none the second. I obtained the Free Bethel, in Westport, Briar Island, to preach in one night; after which they closed it against me, so I could do no more there, and I left some investigating.

There were some six or seven members here when Br. Shippy left, and now there is but one, in what was called the Maitland Branch. Br. Samuel Parry had charge of the Branch, as near as I can find out, while he lived. He has been dead something over four years. He was a good man; beliked by every body. He died in the hope of a glorious resurrection. He had the gift of tongues and also the interpretation, a thing that the people could not account for, for the people could not believe that he made it. There were various reports went through the country about it. Some say that Shippy mesmerized him. None were willing to say that it was from God; for "no good thing can come from Joseph Smith, the modern false prophet," as they term him. I have seen several of the old members; they do not say that this work is not true; but they have stood so much persecution and slander, having their houses stoned and surrounded by mobs, shouting, when they have had meetings in them, and their children called Mormons by other children on the street, until they do not want any more of it, and have joined other churches; and say they were in hopes none of us would come back here again. I called on Br. Edmund Ellis, who is, I believe, a Priest, and who is the only one left. His wife and daughter formerly belonged to us. I called to see how he felt in regard to the work. He was afraid to let his wife know who I was; so after tea I broached the subject to her myself. They kept me over night, however. In the morning I wanted Br. Ellis to go around with me and see if we could get the School-house, or Temperance Hall, to preach in. He had to go to see his wife about it, and the news he brought back was that she would not allow him to be seen on the street with me. I managed to find out by him that Br. Parry, the deceased, had a son living in the place. I went to him, found him and his wife favorable and glad to see me, and told me that I was welcome, and to make it a home with them as long as I pleased.

This was about my last resort, as I had failed in every other place. I tell you that "a friend in need is a friend indeed."

They are not afraid of the scandal of being called Mormon, if they do not belong to the Church. His name is Benjamin Parry. This place is something near nine miles from Yarmouth. I have not as yet got an opening to preach, though I am in hopes that I shall succeed. If I do not, it shall be no failure on my part, by the help of God. I do not imagine that I shall be able to do much here at this time; the cry is "Delusion, False Prophets," &c.

I remain as ever, your brother in the covenant,
G. T. CHUTE.

LEAVENWORTH, Kansas.

Br. Joseph.—My brothers and sisters in this Branch had a great time of rejoicing, for Br. Brand came on the 26th, and stayed with us three days. On Monday night he baptized five; on Wednesday night I baptized three more, and the power of God is with us all the time. We desire the prayers of the Saints that the Lord will strengthen us. Things look favorable, for more to join in with us. Brethren here feel their weakness, for such a great work; but we will labor with all our might. Yours in the Gospel Covenant,
D. C. EVANS.
G. CHAMPMAN.

ACCRINGTON, Lancashire, Eng.,
July 23rd, 1873.

Br. Joseph.—I have thought for some time past, that I ought to drop a line to you, in order that you can have my views of this country and what I think of the propagation of the Work of the Last Days in England. I have been mostly in the north of England, and have not had the pleasure of seeing any of our brethren yet. After my arrival I wrote to Bro. Forscutt, opening up a correspondence with him and Bro. Patterson. I have not heard anything from them since Bro. Forscutt wrote me that he was about to return to America. I wrote him my views, and what my opinion was about the work in this part of England. There has nothing come under my observation, since that, to change my opinions; and that is, that nothing of any importance can be done without the aid of the press. Printed matter in some shape must be distributed. Our brethren from America, that were in England in the early days of the Church, no doubt think that it is the same now as it was when the Elders came here first; that they could get a congregation in the streets; but now street preaching is at a discount, and especially *any thing Mormon*. The Brighamites have fallen to that discount in the

minds of the people, that the prejudices must be removed by some means other than street preaching. If the Elders could rent halls, or rooms, they might get an audience; but without some such means it will be very hard to get the attention of the thinking people. I have done what I could to show that there was a difference between what I believe and the Brighamites. I have had several opportunities to speak in Sunday Schools. In this way I have given my views on religion. There again, I have tried to get to speak in the Brighamite meetings; but have failed thus far; both in Manchester and Bolton.

Brighamism is not on the increase in England, and what little there is of it, is kept up at a great expense. I have been insulted by them in every way that they could, by calling me and my brethren anything but honest men. This I expected, to a certain amount; but when they threatened me with the police, and to have me arrested if I attempted to speak in their meetings, I wondered where the Spirit of Christ was. At the Brighamite meeting in Bolton, where Albert Carrington, one of the Twelve, and three others from Utah were, I was not allowed to speak. I felt as if I was treated with rudeness, and I came out in the paper next week, a copy of which I enclose. I thought they would answer me; but as yet they are as still as the grave; but it has brought letters of inquiry from parties wanting to know something of us, and what we believe. I was in hopes that some one would reply so that I could open up our claims; I may get the chance yet. I shall go to London and Birmingham to see the brethren before I return home. I remain truly your brother,
J. W. CHATBURN

WHITE CLOUD Kan.,
July 8th, 1873.

Br. Joseph.—Our little Branch is in a prosperous condition as to increase of numbers. Brother John Brackenbury baptized seven not long since; and our 4th of July celebration commenced by Br. John baptizing four more into the kingdom. After returning from the baptism, the Branch assembled at Br. John's house where there is some fine shade trees, with baskets in hand; the sisters set the tables in order, with flowers, cakes, pies, and other more substantial food. After we had all partaken of the same, and the fragments had been taken care of, we had singing, and speaking by Brother Hugh Lytle and several others of the brethren.

Brother Joseph we have organized a Sabbath School under his supervision, teachers,

and eighteen scholars the first day. We lack means to get books and papers for it at present; but we will send for them as soon as we are able so to do.

I remain your brother in the Covenant.

JAMES F. CLEMENSON.

[That is right, keep the good work going.]—Ed.

MANTENO, Shelby Co., Iowa,
August 12, 1873.

Br. Joseph:—Seeing by the last issue of the *Herald* that you are unacquainted with my whereabouts, I drop you a line.

I parted company with Br. Alexander H. Smith July 14th; he going to San Francisco. Under his advice I started to travel and preach through Western Iowa, until I could follow on. I have been preaching in the Galland's Grove District with good success, meeting with kindness and liberality on every hand from the Saints. As it was a busy time with the farmers, and not thinking it advisable to try to get a congregation week-day evenings to preach to on account of harvest, I stopped and hired out as a harvest hand and worked two weeks, preaching on Sabbath. Have visited Galland's Grove, Harlan, Paradise Creek, Deloit, and Mason's Grove, preaching at each place. I am now nearly ready to go through; but as it is so near time for the sitting of the Semi-Annual Conference, I think I shall stay in the vicinity, and attend it if agreeable; and I think by that time I will have means sufficient to carry me through. I design attending the Little Sioux District Conference, on the 23rd; if so that I can, and in the mean time preach whenever I can get an opportunity.

I am in good health and spirits, and feel that the blessings of God are with me, and I hope to be faithful enough to retain them. I have no particular word from Br. Alexander, only that he got through safe, and that Br. Wandell was still there.

Yours in the bonds of the covenant,

JAMES MCKIERNAN.

SAN JOSE, Cal.,
July 29th 1873.

Br. Joseph:—On the 10th inst., Br. John R. Cook and myself commenced a series of discourses in this aristocratic town, which has hitherto been gospel-proof. We preached seventeen discourses, and baptized three persons. Others are investigating. We are obliged to give them a breathing spell; but expect to hold meetings here again in about two weeks, unless the way opens for us to proceed on our foreign mission. We have had great freedom of

demonstration; and although our congregations have not been large, we have been listened to attentively, and treated with uniform courtesy and respect. We owe many thanks to Br. and Sr. Burgess for the kind manner in which they entertained us, and to others, not in the Church, for their unasked and unexpected remembrance of our necessities.

Bro. Cook will leave to-day for San Francisco, and I for San Juan, where I am told a number of "Morrisites" are living. That I may be blest in my labors in the gospel, is the earnest prayer of yours in the New Covenant,

C. W. WANDELL.

JONESPORT, Maine,
July 29th, 1873.

Br. Joseph:—I left Coldwater, Michigan, on the morning of June 6th, and reached Allegheny City, Pa., about eight o'clock at night the same day, and without much trouble found the house of sister Hulmes, mother of Bro. Edwin, the faithful and efficient book agent, and secretary of District, and able defender of the faith; whose departure from the earthly sphere was chronicled in the *Herald*. At sister Holmes' I met Bro. W. A. Garret and wife; Bro. George Hulmes, Bro. Craig, and another brother from Ohio. I attended Conference Saturday and Sunday, which was presided over by our genial and able brother, Josiah Ells. The work seemed to be in quite good condition in the District, and prospects quite favorable, for good being done in both old and new fields; as elsewhere, laborers are greatly needed in the Pittsburg District. I met here for the first Bro. Thomas Lloyd; who I believe, intends entering the field soon.

The word was preached on Sunday morning by the writer, and at night by Bro. James Brown, President of District; and Bro. Craig. A pleasant and profitable sacramental season was spent in the after-noon. The testimonies were earnest and heartfelt and encouraging. Bro. Ells was feeling quite unwell during the Conference; but was better before I left. He is busily engaged in perfecting a plan for the manufacture of Russia sheet iron, or an American article equally as good. I have no doubt that the invention will succeed, and much result (if he can obtain means to patent it) in great pecuniary advantage to himself and the cause, for he intends to use much of the proceeds for the benefit of the Church. I believe any enterprise of this nature should have our sympathies, prayers, and material aid; for when ~~owned~~ ~~matter~~ ~~Day~~ ~~fourth~~ ~~of~~ ~~all~~ ~~the~~

members are honored thereby; and as we as a church obtain an influence in the world, in proportion to the degree of intelligence, ingenuity, and enterprise, our brethren and sisters can justly get for. And I feel that we should aid by all the means in our power and lawful enterprise by which the pecuniary interests of our brethren and the good name of our Church can be advanced. I am glad that we have men of genius; also inventors of useful and important articles—such as Bro. Ells—with his Car-Coupling, and Russia sheet iron. Bro. Charles N. Brown with his moveable teeth for circular and other saws, and the instrument to sharpen them. Bro. A. W. Robinson and his patent harrow; and others for ought I know. "Honor to whom honor is due."

The Saints in Pittsburg and vicinity seem to be alive to the work, and are certainly an intelligent and industrious people; kind, hospitable, and willing to impart of their "earthly things," in return for spiritual benefits received. They generously administered to my necessities, and for their kind words and deeds, may the Lord remember them. Bro. George Hulmes, and Richard Savery, young men of energy and talent, insisted in losing several days in escorting me to various places of interest, and around the city. Bro. George enjoys quite a reputation as a grainer, being employed by various painters to do their graining for them. Bro. Richard beside working at the same business bids fair to become an excellent portrait painter. I am glad for the work's sake that we have so many who are workmen, who need not be ashamed in their several professions, whether lawyers, inventors, carpenters and builders, painters, musicians, singers, poets, &c., &c., as well as preachers, and teachers of the word of the kingdom; and I think that each and all should improve on these talents, and reach the highest degree of excellence and success attainable in the several vocations.

From Pittsburg and Allegheny I went to Philadelphia, on the 13th of June. Here I found a little flock of earnest Saints, under the presidency of Bro. Stone, who is as firm as a rock in the faith; and as little affected by the "winds of doctrines" as the boulders on the prairie by the winds thereof. The Saints here are poor, yet they are rich in faith and good works, and are determined to hold on to the "rod of iron." They met with a loss that is severely felt by them, and others too, in the death of Bro. Nathan Ditterline. He enjoyed an excellent reputation as a preacher and teacher, and as a good neighbor, and an

honest man. He was highly esteemed by the members of the several secret benevolent orders with which he was connected. Although an active and honored member thereof, he did not lose his faith nor the Spirit of God. The Branch in Philadelphia suffered another loss in the death of sister Anne Clark, who was an efficient helper in the work; truly "death loves a shining mark." The brethren have a very pleasant hall at the Northeast corner of Ninth and Callowhill streets, entrance on Ninth street. There are several excellent brethren added since I was there four years ago. The Saints in Philadelphia do not believe in saying, "be ye warmed and filled," and yet "give them not those things which are needful for the body;" but are ever ready "to communicate," as for duty and ability require, at least they so did to your brother. On Sunday, June 15th, I spoke twice, with a goodly measure of the Spirit of truth and of peace. It is a pleasure to preach where Saints are anxious to hear the word spoken. My stay was short; from Thursday till Monday 16th.

At West Philadelphia I took the cars for New York, arriving there about two o'clock p. m., reached the house of Bro. Thos. Trueman, and was kindly received by them, and learned that Bro. Mark was expected to arrive that day from England, with two of Bro. Thos. Taylor's sons. I had the pleasure of greeting the young men; but felt disappointed in not meeting Bro. Forscutt. He arrived a few days after I left. I found the Branch in not as good a condition as I would have liked to have found it. As I have written enough at this time for one letter, I will defer saying anything about my labors there, and the results, till my next. I will say, however, that I found at the outset that some were willing to do anything that the law of right could demand for the work's sake. I have found everywhere some who would sacrifice personal comfort, convenience, and rights for the sake of the cause and their own salvation, and others who like as Milton represents Satan, that would "rather reign in hell than serve in heaven." Yours in Christ,

THOMAS W. SMITH.

CANTON, Ill.,
Aug. 12th, 1873.

Br. Joseph.—On the 3rd of this month we had the pleasure of seeing Bros. M. H. Forscutt, T. F. Stafford, and the President of our District with us at Canton. Bro. Forscutt preached three times during the day. The other brethren desired to give

him the opportunity, and every one was very much pleased, while listening to the principles which he spoke upon.

The following is the opinion of Mr. Maggie, the editor of the *Canton Register*, in regard to Br. Forscutt's sermon.

"Elder Mark H. Forscutt, of the Church of Latter Day Saints, preached in Union Hall, last Sunday, morning, afternoon and evening, and an abler discourse was never delivered in this city. It was a thorough christian sermon."—*Canton Register*.

We have a good Branch in this place, and a good prospect for addition to our number, if the Saints will continue to live to the laws of God. Your brother in Christ,
J. JEREMIAH.

MILLERSBURG, Ills.,

July 23rd, 1873.

Br. Joseph.—The work here is neither progressing nor going back, as far as numerical strength is concerned; but I trust the Saints are not on the stand-still; but growing, from day to day, in grace and strength and confidence in their God. They manifest their faith by meeting together and testifying to the work, and exhorting one another; or, in fact, this is a part of the great source of their strength and growth. It behooveth not only the people of the Saints here, but in all places to be faithful, to be engaged in the work of the great God; for the day of trial is at hand.

Bro. P. S. Wixom has been with us for some time, and has been preaching for and to us. We also have the benefit of some of the labor of Bro. J. L. Adams, who preaches for us once in a while.

I remain your brother in the Covenant,
J. M. TERRY.

SALT SPRINGS, Greenwood Co. Kan.,
August 4, 1873.

Br. Joseph.—I thought I would let the Saints know something about our part of the country, through the *Herald*. They that want homes in the South may come and see us, and purchase homes if suited. I think if we had some good Elders in here to preach, that there could be a great many brought into the fold of Christ. At present the Christian Church have all the sway. My husband was greatly opposed to the Latter Day Work before we came here. Now I believe he would come into the Church, had we some good Elder to preach the gospel. He has been reading and trying to gain some knowledge of the Church for the last year. I have all the Church books, except the Hymn Book and Voice of Warning. Saints, come on,

all of you that wish to live in a good country South. We have good crops here. The old settlers say they hardly ever fail to have good crops, if put in early and worked.

We live in the edge of Howard county. This county is very broken in some places. We have a great deal of nice prairie, level as heart could wish. We have three nice streams not far apart, Fall River, Salt Creek and Indian Creek, all well timbered; five good mills not over eight miles apart, three of which are grist mills. The timber is principally black walnut, hickory, cottonwood, sycamore, coffee bean, mulberry, ash, white and red elm, and soft maple, and some cedar. Wild fruit, such as pawpaw, persimmon, plum, gooseberry, strawberry, grapes, and raspberry. There are various smaller sizes of shrubbery, too numerous to mention. Those that love sporting at fishing and hunting can enjoy themselves. I have never seen an African or an Indian since we settled here. There are some good claims to be taken yet, and others can be bought cheap. You will find B. A. Atwell's farm three miles southwest of Salt Springs, and one and one-half miles west of Indian Creek; or, W. S. Loar, seven miles southwest of New Albany, Wilson county.

Your sister in Christ,

M. A. ATWELL.

ALMA, Illinois,

August 15, 1873.

Br. Joseph.—I have much pleasure in acquainting you that I have been preaching here on Wednesday evening, when the Free Methodists appointed also a special meeting for the purpose that their members might not come to hear me preach; their meeting is generally on Thursday evening. Br. Lovejoy, the Elder of the Missouri and Illinois Conference, preached to them on the same evening. At God's pleasure I shall preach at Alma, on Sunday, the 17th of August, 1873.

Truly in Jesus Christ,

JOHN BAERMAN.

NEBRASKA CITY, Neb.,

Aug. 5th, 1873.

Bro. Joseph Smith.—The cause at present is looking up here, our meetings are better attended; both by the Saints and outsiders. On the 27th ultimo, father baptized two, and there are others that have expressed themselves that they shortly would obey Christ, by being buried for the remission of their sins. There are numerous calls for intelligent representatives of our faith, and many thinking per-

sons are asking the way of salvation. On the 21st proximo, the Lord willing, I meet Mr. L. G. Todd in debate, on the Inspiration of the Bible. He is the challenger. My desire is only to be found doing the will of the Father, and to stand firm for the faith in every hand; and during the times we are called upon to pass the ordeal of the testing our saintship and loyalty to the Captain of Hope, to be found upon the out-post, and upon duty. Yours in Christ,
ROBT. M. ELVIN.

WHITE CLOUD, Kan.,
Aug 6th, 1873.

Br. Joseph Smith;—We had a good time at our Conference. Large attendance and much business done. Within the last year we have increased nearly double. There are nine now ready for baptism, which I shall attend to next week.

Yours in Christ, HUGH LYTLE.

LA CROSSE, Hancock Co., Ill.,
July 24th, 1873.

Br. Joseph;—I write to tell you how the Lord is prospering his work in this part of his moral vineyard. Br. Joseph R. Lambert has been with us once more, and baptized two more believers, and organized a Branch, to be known as the Pilot Grove Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, with fourteen members; one Priest, one Teacher, and one Deacon. Your humble servant was ordained Priest; W. McGahen, Teacher; and Br. Don C. Salisbury, Deacon. We ask your prayers in our behalf; hoping and praying that the Lord will give each one wisdom sufficient to do our duty. We are still keeping our Sunday School, and have a full house most every Sunday, good order and good attention, with some little persecution; for which we thank the Lord, thankful that we may be deemed worthy to be persecuted for Christ's sake. Praying that we may be partakers in the first resurrection, I subscribe myself your fellow-worker in the cause of our Lord and Savior Jesus Christ,

SOLOMON J. SALISBURY.

BANGOR, Marshall Co., Iowa,
Aug 4th, 1873.

Br. Joseph Smith.—A door seemed to be opened in this and the adjoining county, and I came here instead of farther north and east, as I had intended. I find here ears to hear, and hence proper missionary ground. We held two meetings yesterday in this place and vicinity. Br. Kester is here, and has been preaching some, and we have the next meetings in Grundy,

where it is believed the seed will take root speedily. I intend to take a circuit in these two counties for the present; and if practicable attend the Des Moines District Conference, on the 16th inst. We have received two letters from my son, who is in Denver, saying letters from Great Salt Lake City, state that David Smith has joined the Brighamites and is promised a position as leader. Yours as ever,
J. W. BRIGGS.

DAVISVILLE, Cal.,
July 15th, 1873.

Br. Joseph;—Directly after our April Conference I delivered three lectures in this place; and although at the time the interest awakened did not appear to be sufficient to justify a continuation of the incidental expenses, &c; the word preached was not altogether in vain; for many have since confessed to me their belief in the Gospel, and three have expressed their desires to be baptized at the earliest convenient time.

J. B. PRICE.

CHEROKEE STATION, Kan.,
Aug. 4th, 1873.

Br. Joseph Smith.—Our Conference adjourned to meet with the Mound Valley Branch, in Labette Co., Kansas, on the 31st of October, 1873, at four P. M. We had a pleasant time. Bro. John T. Davies was chosen President of the District. I look for better times in this District. One was baptized at Conference. Yours in Christ,
M. B. OLIVER.

CHEROKEE, Kansas,
June 24th, 1873.

Br. Joseph;—I left Wales on the 29th of May, on board of the *Glamorgan*, from the port of Cardiff, and arrived at New York, June 13th, after a long but pleasant passage,—arrived home on the 18th inst., in good health, but tired of the journey. I found my family in better state of health than I expected, although not altogether well. I felt something like father Jacob did when he found that Joseph was alive—and as for my wife's past troubles they seem to have lost their bitterness in her present joy.

I left the work in Wales the best way I could, in the hands of Presidents of Districts; with Bro. Robert Evans traveling Elder. I was not released—they would not do it. They want to hold me as President until I can return. What wisdom there is in that, I do not know; but I can assure you, it was hard to part with the dear Saints there. They gathered around me like so many children, with tears in

their eyes; but on the other hand, my own family are near and dear to me, and it is one of my desires to see that they are cared for, and not suffer too much. I will strive to build up the kingdom, and shall be happy to have your instructions all the time. Yours for Christ.

JOHN T. DAVIES.

Conferences.

Galland's Grove District.

The Galland's Grove District Conference convened at Deloit, Crawford Co., Iowa, on the 28th and 29th of June, 1873. Thos. Dobson, President; John Pett, Secretary.

Official members present 19.

Elders' Reports.—Br. Ira Goff had filled the mission appointed; had enjoyed a goodly measure of the Spirit of God, and had baptized one while on that mission; since then, nine.

Br. John Rounds had preached in three different Counties; had baptized one; had labored somewhere every Sabbath and frequently on week days.

Br. Robert Montgomery had preached about fifty times since he last reported; the Lord had blessed his labors; he had baptized seven.

Brn. Franklin Rudd, William Jordan, Ralph Jenkins and — Stephens, also reported their labors; each expressed himself willing to labor as circumstances would permit.

Br. John A. McIntosh had not labored as much as usual during the last three months, owing to sickness in his family, but had labored in the District all he could. He had noticed that where a change of Branch Presidents was frequent, those Branches were in a weak condition, spiritually; referred to some Branches on this Western Slope that were in that condition, and said the Galland's Grove Branch had suffered much from the baneful effects of such changes; if the Branch Presidents were not such as could be wished in every instance, the Saints should pray for them.

Br. Thomas Dobson had devoted all the time he could in the ministry; proposed visiting the different Branches in the District before Conference; intended to devote all the time he could, and to at least preach on the Sabbath.

Br. D. K. Butrick had labored in Carrol and Calhoun Counties; attendance good, and a desire everywhere expressed to hear preaching.

Branch Reports.—North Coon, 23 members.

Boon County, reported by Br. Wm. McBurney, by letter; total 16.

Mason's Grove, by Br. Wicks; no change since last reported.

Boyer Valley, by Br. Absalom Kuykendall; no change since last reported.

Galland's Grove, by Br. John Pett; no change since last reported.

The following Elders expressed their willingness to take missions: David K. Butrick, John Rounds, William Jordan, and — Keith.

The authorities of the Church were sustained in righteousness.

Br. Thomas Dobson was sustained as President of the District, and Br. John A. McIntosh as his assistant.

It was moved and carried that when this Conference adjourn, it does so to meet at Galland's Grove, on the second Saturday and Sunday in October.

The Sabbath was occupied in preaching to large and attentive congregations.

In the evening the Saints enjoyed themselves in a prayer and testimony meeting. The Lord was present by his Spirit, and it was indeed a time of rejoicing.

Central Nebraska District.

Report of the Central Nebraska District Conference, held in the Saints' meeting-house at Columbus, Platte County, Nebraska, on the 28th and 29th days of June, 1873.

Conference convened as per adjournment. Prayer was offered by Br. Charles Derry.

Br. Charles Derry was called to preside, and George W. Galley to be Clerk.

The brethren then held an informal council; after which it was resolved to adjourn until 10 A.M. Sunday morning.

Conference opened at 10 A.M.; prayer by Br. William Lewis; after singing, the minutes of last Conference were read and approved.

Reports of Branches.—Columbus has a total numerical strength of 57. Removed by Certificate 4, Charles and Martha Thrush excommunicated by their own request; decrease 6.

Financial report for the quarter ending June 22d, 1873. Incidental expenses. Money on hand last report \$4 75. Paid out for one Hymn Book \$1 50; wood for church \$1 00; balance on hand \$2 25. Building Fund.—Balance on hand March 22d, 1873, \$24 90; received during the quarter \$3 30; total \$28 20. Paid April 13th, 1873, on account of Building Fund debt \$25 00, leaving a balance on hand

of \$3 20. April 13th, interest to date on money borrowed for church \$16 07; amount of indebtedness, including interest, June 22d \$37 87; total indebtedness on Building Fund account \$37 87.

Deer Creek, no report.

Elders' Reports.—H. J. Hudson, Charles Derry, George W. Galley, Charles Brindley, William Lewis reported that he had organized a Branch on Upper Shell Creek, on the 11th day of May, 1873, consisting of 1 Elder, 1 Priest and 4 members; total number 6.

Moved by H. J. Hudson that we accept the labors of Br. Lewis: also that we recognize the Branch organized by him. It will be known as the Shell Creek Branch. Motion sustained.

Peter Murie and Elder Chapin reported.

Moved by H. J. Hudson, that the two last named Elders be relieved from active labor, in consequence of their sickness and infirmities. Carried.

Spencer Smith reported through Br. Hudson.

Priest Moses Welch reported.

The brethren expressed their willingness to continue battling for the Redeemer's cause.

Moved by Charles Brindley, that Elder William Lewis be sustained in his labors on Upper Shell Creek and vicinity. Carried.

Moved by Br. Hudson, that Chas. Derry be sustained as the President of Deer Creek Branch; also that he continue to labor in Antelope County and vicinity. Carried.

Moved by George W. Galley that H. J. Hudson be sustained as the President of the Columbus Branch. Carried.

Moved by Br. Wm. Lewis, that the officers in the Columbus Branch labor in connection with Br. Hudson in the surrounding vicinity. Carried.

Br. Charles Derry was sustained as President of the District, and George W. Galley was sustained as Clerk of the District.

In consequence of quite a number of members having left this branch without taking letters of recommendation, and of whom we have heard nothing for several years, a motion was made by Br. Hudson, that after a certain length of time had elapsed that such members should cease to be represented by the Branches of this District.

The subject was thoroughly discussed, after which, it was resolved,

That members leaving any Branch in this District without taking or calling for letters of recommendation within six

months from the time of leaving said Branch, shall cease to be represented as members thereof. Carried.

Afternoon meeting.—Prayer by Br. Brindley.

Number of officers present 10.

Moved that this Conference sustain Br. Joseph Smith as President of the Church, together with his Counselors, and all spiritual authorities in righteousness.

Moved by Br. Hudson, that when this Conference adjourns, it does so to meet again at Columbus, on the 27th and 28th days of September, 1873. Carried.

Florida and Alabama District.

The Florida and Alabama Conference convened in Coldwater Branch, at 2 p.m. July 11th, 1873. L. F. West in the chair. Bro. Ed. Powell and W. W. Squires were chosen clerks.

The following Elders were present and reported:

J. J. Cooper had baptized four.

Br. E. Powell had opened one new field and preached some in Mt. Olive Branch. Prospects in his locality were favorable.

Br. L. West had labored as President of Santa Rosa Branch. The prospects there were not so encouraging as he would be glad to see

Br. W. W. Squires had preached six discourses since last reported.

A Kennedy had labored as President of Coldwater Branch.

L. F. West had been constantly engaged in the ministry; baptized nine; prospects favorable.

Branch Reports—No official ones present.

By vote, B. L. West and E. Powell were authorized to state the statistics and standing of their Branches.

B. L. West said that the Santa Rosa Branch was not in a very flattering condition: about one half its members were alive to the work, the remainder were lukewarm. One had been baptized, two received by vote, and three children blessed; otherwise, as last reported.

Elder E. Powell stated that the Eureka Branch was in good condition. Two had been baptized; otherwise, as last reported.

Other Elders arriving were called upon to report.

J. Book had done some preaching in connection with G. R. Scogin, in Conecuh and Monroe Counties.

G. R. Scogin had preached very nearly every Sunday, baptized thirteen, organized one Branch, ordained one Elder and one Deacon. Latter Day Truth.org

J. N. Hawkins had been able to do but little.

Aaron J. Odam had labored some in connexion with L. F. West, also some in Coldwater Branch.

Coldwater: One excommunicated; two dismissed by vote; the hand of fellowship withdrawn from one; one child blessed; otherwise, as last reported.

The withdrawing the hand of fellowship from, or temporary suspension of a member, as an act apart and distinct from their excommunication was decided to be without foundation in the law of God.

By permission, G. R. Scogin gave the following verbal reports of the changes in Lone Star Branch: 16 removed by permission, 2 excommunicated, 17 baptized.

He also gave the following account of the Butler County Branch: 2 Elders, 1 Teacher, 13 members.

Evening Star: 59 members, quite a number of whom are scattered, 2 excommunicated.

The general and local authorities were presented for support,

Resolved that we sustain Joseph Smith as President of the Church; also, the Quorum of the Twelve; the Bishoprick; and all the Spiritual authorities of the Church in righteousness.

Resolved that we sustain J. C. Clapp as President of the South Eastern Mission.

A motion was offered to sustain L. F. West as President of the Alabama and Florida District; whereupon he requested the Conference to release him from the position, upon the grounds that he had exhausted his means, and run into debt while traveling in the District; and he desired to be released that he might liquidate his debts, and prepare for the support of his family.

Several of the brethren, however, thought the Conference able to arrange for the debts, that the brother might continue in the field; and they also thought that as the debt had been made in the service of the Church, it was no more than reasonable that the Church should pay it.

Pending the consideration of this subject, Conference adjourned until 8:30 A.M. on the morrow.

Prayer-meeting at night.

July 12th.—The necessary action to be had with regard to the temporal release of the Presiding Elder of the District, that he might keep the field, was then considered; and it was decided to appoint a committee of three to solicit and receive contributions during the session of Conference, to be applied to the payment of said debts. That the amount remaining unpaid after Confer-

ence, be raised by the different Branches through their Presidents; and forwarded to him also through those presidents.

The brethren in Conference were quite liberal, and only \$28 remain unpaid.

The necessary disposition to be made of scattered members was again considered.

It was decided that all members living without the pale of a Branch, if their standing is known by the officers to be good, and if their location is also known, should be furnished with a Certificate of Removal.

That those who are living, or should remove, without the pale of their respective Branches, and are in transgression or under charges, should be labored and dealt with, as the law directs, for their membership.

It was the *opinion* of those who spoke on the subject, that in case it was *impossible* for Branch officers to visit personally and labor with offenders, it might be done by writing; and this was thought to justify those who had been so labored with to confess in writing.

Resolved that A. J. Odam be sustained as Secretary of the District.

The inability to realize a sufficient amount of means to meet the demand, has been a great detriment to the work here; and in order to obviate the financial fluctuation, it was

Resolved that we recommend Elder A. J. Odam to the Bishop for appointment as Bishop's Agent for this District; and, furthermore, that we do hereby urge upon the members of this District, the necessity of the practice of more equality in the sacrifice of this world's goods, for the support of those who keep the field to preach the gospel.

In case it should meet the approbation of the Bishop to appoint Br. Odam as his agent for this District; it was decided that in order to aid him in his work, that we recommend that each Branch appoint their Presiding Elder, or some other, to receive and transmit to the agent all "free-will offerings," or "donations;" but the right of disbursement was not to exist in those so appointed.

The foregoing passed the Conference by a unanimous vote, and with the testimony of the Spirit.

Preaching in the evening by S. G. Mayo, J. W. Booker and G. R. Scogin.

Preaching at night by I. M. Beebe, E. Powell and G. R. Scogin.

Sunday morning, July 13.—Preaching by L. F. West. Evening, by G. R. Scogin. At night, prayer and testimony, the gifts

of tongues, interpretation and prophecy were manifested. The Spirit declared the business transacted by the Conference to be acceptable unto the Lord; and that if the measures introduced by Conference were strictly carried out, that it should result in the mighty prosperity of the work in this District.

Adjourned to meet with the Evening Star Branch, at 2 P.M., October 3rd, 1874.

And thus ended, by far, the best Conference held in this District for twelve months past.

Eastern Maine District.

The above Conference was held at Grand Manan, July 6th and 7th, 1873. Joseph Lakeman, Pres; Andrew Talbut, Clerk.

Met according to appointment, but as the brethren did not arrive, did not commence business until Sunday, 6th.

Reports of Branches.—Pleasant View, 18 members; Kennebec, not reported; Pleasant River, 11 members; May, 31 members; Olive, 11 members; Mason's Bay, 30 members.

Resolved that all licensed officers retain their licenses until next Conference.

That whereas there has been a neglect heretofore in the report of Branches; it is resolved, that Conference request the several Branches of this District to report at the next Conference.

That we sustain Br. Joseph Smith as President of the Church; and Wm. W. Blair and David H. Smith, his counselors.

That we sustain Br. Joseph Lakeman as President of the Eastern Maine District.

That we adjourn to meet at Little Kennebec, on the Second Saturday in November, 1873.

North Kansas District.

The North Kansas District Conference convened at St. Joseph, Mo., August 2d and 3rd, 1873. H. Lytle, President.

J. W. Brackenbury, Clerk of the District, tendered his resignation. Accepted.

John Burlington was appointed Clerk of the Conference.

Minutes of last Conference read and approved.

Report of Branches.—White Cloud, 30 members, including 4 baptized, 3 removed by letter.

Atchison Branch, 37 members, 3 children blessed, removed by letter 12.

Netawaka Branch 7 members, 1 removed by letter, 3 baptized, 2 children blessed.

Good Intent Branch 11 members. These

members were received by letter from the Atchison Branch.

Fanning Branch 14 members; 3 received by letter.

Leavenworth Branch 20 members, 2 received by letter, 18 baptized, 3 children blessed.

Tarkeo Branch 10 members.

Benton Branch 9 members.

St. Joseph Branch 42 members, 1 received by letter, 4 removed by letter, 1 baptized.

Elders' Reports.—E. C. Brand, since last Conference, preached 27 sermons, baptized 27, organized 3 Branches. D. Williams baptized 4; J. W. Brackenbury baptized 4. H. Lytle, during the last year, preached 93 times, baptized 3. S. O. Waddel, A. Bishop, C. F. Stiles, B. B. Brackenbury, B. Banta, and W. Hawkins, also reported.

Resolved that we endorse the labors at Watson and Sonora, by Elders R. M. Elvin and J. Waldsmith, of the Fremont District.

That an Investigating Committee be appointed to receive and attend to any complaints or appealed cases, during Conference, and that the President appoint said committee. Appointed D. Williams, C. F. Stiles, and J. W. Brackenbury.

That we sustain the authorities of the Church, as now organized.

That Brn. Williams and Bishop be sustained as assistants to Br. Lytle, in his labors in the District.

That we sustain by our means, faith and prayers, Br. Lytle, as President of the District.

That John Burlington be chosen Clerk of the District.

Afternoon Session.—Resolutions adopted. That special missions be assigned by this Conference to all Elders who are willing to take them in the District.

B. B. Brackenbury and Josiah Price, to Fanning, Robinson and vicinity.

C. F. Stiles to labor with the President of the District.

S. O. Waddel and W. Hawkins, to the south part of Holt county.

B. Banta, and J. W. Brackenbury, to White Cloud and Upper Tarkeo Bottom.

J. Burlington when and where he may have opportunity.

That Br. Clemenson be ordained to the office of a Priest.

Ordained by E. C. Brand.

Ordered that the following brethren receive licenses: Br. Clemenson, Priest; Br. Price, Priest; Robert K. Ross, Teacher; W. Hawkins, Elder.

Brn. Waddel and B. B. Brackenbury delivered short discourses on the duty of

the Saints to each other, and the kingdom of God.

Br. Williams on the prospects of the Saints, the promises of God to them, and the glory of the latter days.

Br. Brand on the reality of the gospel, of its power to save, of the necessity of the Saints standing by each other, and cultivating a forgiving spirit.

Br. Banta on the consolations of the gospel in times of sickness and trial.

Committee Reports.—On examination of Elder D. H. Bays' application to the Conference for a rehearing, in which B. B. Brackenbury, the defendant, was duly notified and appeared before us. On the case being called, the plaintiff being absent, the case was dismissed. D. Williams, J. W. Brackenbury, and C. F. Stiles, Committee.

[The publication of the decision of the Committee in the case of Br. T. Tyler is objected to, for obvious reasons.]—Ed.

Officers present, 26.

Evening Session.—Resolved that the next Conference be held at White Cloud, on the 1st of November.

Committee report.—That after a patient hearing of the case of Sister Woodhead against Elder Bishop, appealed to this Conference; we do decide that the grounds of the appeal are not sustained; that the decision of the Elders' Court be sustained. Signed, D. Williams, C. F. Stiles, J. W. Brackenbury.

We, the Investigating Committee, appointed by your body, have had sufficient evidence presented before us, to justify us in recommending that Elder Wm. Litz, who is not a member of any District, nor of any Branch, should be silenced by the Elders of this District Conference, in which said Elder Litz resides, until his conduct be examined into by his quorum, if he belong to one, or until action can be taken in his case at the Semi-Annual Conference. And that he be cited to appear at the same, to answer the charges which will there be preferred against him. Signed, D. Williams, C. F. Stiles, J. W. Brackenbury.

The remaining time was occupied as a prayer and testimony meeting.

Met at ten o'clock.—Resolved that Br. Clemensen labor with Brn. Waddel and Hawkins.

That George Thomas and D. Munns labor at Good Intent and vicinity.

That Brn. Gurwell and Richards labor with Brn. Brackenbury and Price.

That Br. Larsen labor under the direction of Br. Bishop.

That the Elders of the Atchison Branch

labor in Atchison county and south to the boundary line of the District.

That this District, in the State of Kansas, extend south to the Kansas River, and west through the State.

Afternoon Session.—Committee reported that the Committee having examined the claim of the Northwest Missouri District, against the St. Joseph Branch, of sundry expenses, do pronounce the same illegal. Signed, D. Williams, C. F. Stiles, J. W. Brackenbury.

Preaching by Brn. Williams and Brand. After the close of the meeting, Br. Brand baptized one.

Evening Meeting.—Minutes of Conference read and approved.

Br. Williams moved a vote of thanks to the Saints in St. Joseph, for the kindness shown to the visiting brethren and sisters during Conference.

Sacrament was administered, and the remaining time devoted to prayer and testimony.

Meeting at ten o'clock.

JOHN BURLINGTON, *Clerk.*

Omaha District.

The Omaha District Conference convened at the Saints' meeting-house, in Omaha, on the 5th and 6th of July, 1873, at 2:30 p.m. M. Balinger, called to preside; J. Anderson, Clerk, *pro tem.*

Evening Session, 7:30.—Singing; prayer by Br. Medlock.

President Balinger reported his having done some good, and still desired to do his duty.

Brn. McKnight and A. Johnson had visited the Military Post.

G. Medlock and John Christensen had visited the sick.

J. Anderson and L. Larsen had visited the poorhouse.

E. T. Edwards, Martin Rasmussen, and others had done what they could.

Priests' Reports.—Joseph Gould had taught the school.

Br. McNight desired to take a mission, and it was so resolved.

Sunday Morning Session.—Florence Branch reported 9 members.

Scandinavian, (Omaha), Branch, 39 members.

Omaha, (English), 70 members.

H. Nelson and M. Balinger were appointed to get 1,000 tracts.

Afternoon Session.—Testimony meeting. Saints felt thankful and well. The President spoke to the people.

Conference adjourned till the 4th and 5th of October, 1873.

Miscellaneous.

Bishop's Agents.

Notice is hereby given that, pursuant to a request and recommend from the Pacific Slope Mission Conference, of April 6th, 1873, held at Graham's Hall, Sacramento, California, Elder John Roberts, of San Francisco, Cal., is appointed to act as Bishop's Agent for the California District.

Also, that pursuant to request and recommend from the Alabama and Florida District, as per resolution of their Conference, held July 11th and 13th, 1873, Elder A. J. Odom, Jr., is appointed to act as Bishop's Agent, for said Alabama and Florida District.

The Saints in these districts will please take notice of these appointments, and govern themselves accordingly.

For further advices see instruction in *Herald* of August 1st, 1873.

ISRAEL L. ROGERS,

Bishop of the Church.

Notices.

The Conference of the Massachusetts District, will be held in Fall River, on the last Saturday in September, at which Conference, the Bethel Sabbath School will hold a Concert: Recitations and songs on the subject of Christ's Second coming Will be delivered. This will be a sermon by the children, and will well repay all who may visit us at that time.

As Presiding Elder of the Branch I hereby extend a general invitation to all that can visit us at the Conference. Our Sabbath Meetings are now held in the Grand Army Hall, corner of Pleasant and Second streets.

JOHN SMITH,

Elder of the F. R. B.

Wanted to know the whereabouts of one Wm. Kester, last heard from in Michigan. Any information of him, either to the *Herald* Office, or to me, will be thankfully received.

BENJ. KESTER,

Bangor, Marshall Co., Iowa.

Notified to Appear.

Br. Henry Love having failed to appear at the time and place of which notice has been heretofore given; and final action having been determined upon, he will please report in person, at the Saints' meeting-house, in Plano, Illinois, September 20th,

1873, at two o'clock in the afternoon, to answer what may be then urged against him for gross immorality, and unchristian-like conduct.

By order of the Plano, Illinois, Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

ISAAC CRAMER,

Clerk of Branch.

August 4, 1873.

Excursion.

From Keokuk to Council Bluffs, Iowa, via Des Moines City, September 2d, 1873; returning on the 8th or 9th of September.

FARE.—Round trip \$5 00 each. We want your names at once, on the receipt of this notice. F. REYNOLDS, Farmington, Iowa.

TIME.—Leave Keokuk at 7 A.M.; arrive at Des Moines at 4 P.M.; at Council Bluffs 10 P.M.

Correction.

Henry P. Tyler was born in the city of Hereford, England, September the 19th, 1821. He was the son of John and Hannah Tyler, of the Parish of Luggwardine, in the county of Hereford; and died at Lawrenceburg Cloud county, Kansas, July 4th, 1873.

Joined the church at Grats Green, in Staffordshire, June, 1840, and the Reorganized Church, under the ministry of Elder Charles Derry. THOS. TYLER.

BORN.

At San Francisco, Cal., August 8th, 1873, FREDRICK WILLIAM HART, son of William and Frances Mary Hart.

MARRIED.

At the Latter Day Saints' Church, at Washington Corners, Alameda County, California, July 20th, 1873, by Elder Hervey Green, Brother JOB HALL to Sister CHARITY M. HOLMES,

At the residence of the bride's cousin, in Providence City R. I., August 6th, 1873, by Elder C. N. Brown, Bro. FRANK ALTON POTTER, of Providence, to Sr. LENORA ARABELLE BARNES, of South Scituate, R. I.

May Heaven's choicest blessing rest on them; Good angels their footsteps attend, To keep them in wisdom and virtue, Both faithful and pure to life's end.

DIED.

At Washington County, Nebraska, July 28th, 1873, Bro. MATTHEW SMITH, aged 77 years, 3 months, and 8 days.

Bro. Smith was born in Lincolnshire, England, April 19th, 1796. He Emigrated to Canada, and in the fall of 1872 accompanied James H. Brown, his son-in-law to Nebraska. Through the influence of his children, became satisfied of the truth, as taught by the Latter-Day Saints, and was baptized a few weeks before his death by Elder B. Miller. Funeral sermon by Elder Z. S. Martin.

At Bryant, Fulton Co., Illinois, August 3rd, 1873, of conjestive chills, EDWARD EDWARDS, aged 27 years, 10 days

Bro. Edwards was born at Abarystwith, Cardigan-shire. Wales.

At Salt Lake City, Utah, First ward, August 4th, 1873, SAMUEL, infant son of Joseph and Emma WARBURTON, aged 1 year and 7 days.

At Council Bluffs, Iowa, Thursday, July 14th, 1873, EMANUEL, son of Henry and Ann PALMER, of teething and fever of the lungs, aged 8 months and 14 days.

He suffered with much meekness and much patience for three weeks, and left a love to welcome all to join the Heavenly Host. "Blessed are the meek for they shall inherit the earth," the Savior's own purchase.

Selections.

Divorces in Different Countries.

From the Bench and Bar for January.

Australians—Divorces have never been sanctioned in Australia.

Jews—In olden times the Jews had a discretionary power of divorcing their wives.

Javans—If a wife be dissatisfied she can obtain a divorce by paying a certain sum.

Thibetans—Divorces are seldom allowed, unless with the consent of both parties—neither of whom can afterward remarry.

Moors—If a wife does not become the mother of a boy, she may be divorced with the consent of the tribe, and she can marry again.

Abyssinians—No form of marriage is necessary. The connection may be dissolved and renewed as often as the parties think proper.

Siberians—If a man be dissatisfied with the most trifling act of his wife he tears the cap or veil from her head and this constitutes a divorce.

South Sea Islands—The connection hardly deserves the name of marriage, as it is dissolved whenever the husband desires a change.

Corean—The husband can divorce his wife at pleasure and leave her the charge of maintaining their children. If she prove unfaithful he can put her to death.

Siamese—The first wife may be divorced, but not sold, as the others may be. She then may claim the first, third and fifth

child, and the alternate children are yielded to the husband.

Arctic Regions—When a man desires a divorce, he leaves the house in anger and does not return for several days. The wife understands the hint, packs her clothes and leaves.

Druse and Turkomans—Among these people, if a wife asks her husband's permission to go out and he says "Go," without adding, "but come back again," she is divorced. Though both parties desire it, they cannot live together without being re-married.

Cochin Chinese—If the parties choose to separate they break a pair of chop-sticks or copper coin in the presence of witnesses, by which action the union is dissolved. The husband must restore to the wife the property belonging to her prior to marriage.

American Indians—Among some tribes the pieces of stick given to the witness of the marriage are burnt as a sign of divorce. Usually new connections are formed without the old ones being dissolved. A man never divorces his wife if she has borne him sons.

Tartars—The husband may put away his partner and seek another whenever it pleases him, and his wife may do the same. If she be ill-treated, she complains to the magistrate, who, attended by some of the principal people, accompanies her to the house and pronounces a formal divorce.

Chinese—Divorces are allowed in cases of criminality, mutual dislike, incompatibility of temper, or too much loquacity on the part of the wife. The husband cannot sell the wife until she leaves him and becomes a slave to him by action of law for desertion. A son is bound to divorce his wife if she displeases his parents.

Circassian—Two kinds of divorce are granted in Circassia, one total the other provisional. Where the first is allowed the parties can immediately marry again; where the second exists the couple agree to separate for a year, and if, at the expiration of that time, the husband does not send for his wife, her relations may compel him to a total divorce.

Grecians—A settlement was usually given to a wife at marriage for her support in case of divorce. The wife's portion was then restored to her, and the husband required to pay monthly interest for its use during the time he detained it from her. Usually the men could put their wives away on slight occasions. Even the fear of having too large a family sufficed. Divorces scarcely ever occur in Modern Greece.

Hindoos—Either party, for a slight cause, may leave the other and marry again. Where a man call his wife "mother," it is considered indelicate to live with her again. Among one tribe, the "Garros," if the wife be unfaithful the husband cannot obtain a divorce unless he gives her all the property and the children. A woman, on the contrary can leave when she pleases, and marry another man, and convey to him the entire property of her former husband.

Romans—In olden times a man might divorce his wife if she were unfaithful, if she counterfeited his private keys, or drank wine without his knowledge. They would divorce their wives when they pleased. Notwithstanding this, five hundred and twenty-one years elapsed without one divorce. Afterward a law was passed allowing either sex to make the application. Divorces then became frequent on the slightest pretexts. Seneca says that some women no longer reckon the years by the Consuls, but by the number of their husbands. St. Jerome speaks of a man who buried twenty wives, and of a woman who buried twenty-two husbands. The Emperor Augustus endeavored to restrain this license by penalties.

Gleanings.

THE WORLD'S DEAD.—There are millions in the grave where there are hundreds out of it. Age has followed age for 6,000 years, and each has contributed its quota to swell the numbers of that "bourne from which no traveller returns." From extensive calculation, it seems the average of human births per second, since the birth of Christ to this time, is about 815, which gives 32,000,000,000, and after deducting the present supposed population of the world, 960,000,000, leaves the number of 31,040,000,000 that have gone to the grave, giving death and the grave victory over the living to the number of 30,080,000,000; of this number in the grave had died by war 9,000,000,000, by famine, &c. 7,930,000,000, by martyrdom 500,000,000, by intoxication 580,000,000, natural and otherwise 13,000,000,000.

READING.—Reading serves for delight, for ornament and for ability. The crafty contemn it; the simple admire it; the wise use it. Reading makes a full man; conference a ready man; and writing an exact man. He that writes little needs a great memory; he that confers little, a present wit; and he that reads little, much cunning to seem to know that which he does not.

Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.—Romans 14:22.

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring in the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary thirsty one who passes by.

The christian warfare is an individual warfare, as well as a collective one.

We must learn the tactics of the enemy with us, if he wars to keep us changing from one course of life to another, our chief fight then is to attain to decision of mind.

The time now is short, evil increases, and we need to redeem the time, else we may not be able to stand.

"Search the Scriptures." This is an important command to obey, in these days of darkness and judgments. False prophets and false Christs are arising, deceiving many. If we get well versed in the scripture, trusting in God for wisdom, we need not be deceived; but can grow in faith to such purity of life that we will be "chosen," or numbered with the elect, who "shall not be deceived."

I have a creed, a pleasant creed,
The wise may fling their scorn at;
It lets me smile at many things
That other folks have sworn at.

'Tis simply this:—To love my kind,
With all their faults and chances,
And not to see with others' eyes,
Or feel with others' fancies.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.

The just man walketh in his integrity.

The Unsetting Sun.

A scene witnessed by some travelers in the north of Norway, from a cliff one thousand feet above the sea, is thus described:

"The ocean stretched away in silent vastness at our feet; the sound of the waves scarcely reached the airy lookout; away to the north the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent looking at our watches. When both hands came together at 12 midnight, the full round orb hung triumphantly above the waves, a bridge of gold running due north, spanning the water between us and him. There he shone in silent majesty, which knew no setting. We involuntary took off our hats; no word was said. Combine if you can, the most brilliant sunrise and sunset you ever saw, and the beauties will pale before the gorgeous coloring which now lit up ocean, heaven and the mountain. In half an hour the sun swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled the flood, one songster after another piped up in the grove behind us—we had slid another day.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., SEPTEMBER 15, 1873.

No. 18.

BRIGHAM AND BRIGHAMISM.

In the *Deseret News*, of July 16th, 1873, I read one of Brigham Young's singular sermons. It was delivered at a Conference, I think, at Logan City, Cache Valley, Utah.

I propose to give the *Herald* readers an extract from it, that they may see how *limited* Brigham's expectations of the future are getting to be, and, how grievously Brigham has apostatized from Brighamism, as himself and others once taught it.

The first thought, and the leading topic of Brigham for years past, has been polygamy. And in advocating polygamy he has always claimed that the greatest object in view, and the greatest end to be attained, through it, was the having many wives and a great posterity in "the world to come," with creative power and boundless dominions. These things he has ever presented as the great "reward" for which his followers should strive and be willing to suffer.

Himself and many of the Elders of his Church, have rung the changes on this doctrine, till it is ploughed and harrowed into the very souls of his people, and is to them as familiar as household words.

And, further; the thought of having many wives and children in the next world, as a "reward" for faithfulness, is the *chief one* in their "sealing wives" in their "endowments." All the bitter

griefs, the shame, the loss of social joys, and the nameless and numberless afflictions which result from polygamy, were not to be named with the great rewards to which the submissive polygamous Mormon was to attain.

But mark how Brigham has changed! at least in *talk*:

"But my heart has been set in me to do the will of God, to build up his kingdom on the earth, to establish Zion and its laws, and to save the people; and I can say truly and honestly, that the thought never came into my mind, in all my labors, what will my *reward* be, or whether my crown would be large or small, or any crown at all; a small possession, a large possession, or no possession. I do not know that I shall have a wife or child in the resurrection. I have never had any thoughts or reflections on this, or cared anything about it."

Never "thought," or "cared anything," about having "a wife or child in the resurrection!"

Joseph, the Martyr, taught the Saints that the godly mother should have her darling dead in the resurrection; that the grave should yield up the infant form of her child, and that in glory it should be restored to her, and be enthroned in light with Jesus.

"In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come from the land of the enemy."
—Jer. 31: 15, 16, with Matt. 2: 18.

Herein the Saints are taught to be comforted concerning their dead,—not in caring nothing for them, nor in having “no thought nor reflections * * * about it,” but to be comforted in the consoling thoughts and cheering reflection that God will restore them to us in the resurrection.

As for Mr. Young never thinking, “what will my reward be, or whether my crown would be large or small, or *any crown at all*; a small possession, a large possession, or *no possession*,” it may be true. If it is true, he is in a condition of spiritual deadness that is not only lamentable, but positively horrid.

The children of God always thought of the glorious “rewards;”—thought, joyfully, of the bright “crowns,” that awaited the faithful; and of the blessed “possessions” promised to the meek and lowly.

“Blessed are the meek, for they shall inherit the earth,” sang the inspired Psalmist; and the redeemed in heaven take up the glad refrain, saying, “and we shall reign on the earth.” Jesus, our glorious Lord has promised that the earth will be the “possession” of the Saints. Matt. 5 : 5.

Peter says, the early christians thought of their coming “possessions,” even “a new heaven and a new earth wherein dwelleth righteousness.”—2 Pet. 3 : 13. And Paul “thought,” and therefore taught, that “all things, the world, or life, or death, or things present, or things to come,” was the “possession” of the Saints.

Paul reminds the Saints, that “the Holy Spirit,” by which they “were sealed,” “is the earnest [assurance] of our inheritance until the redemption of the purchased “possession.”

The loving John exhorted the Saints, saying, “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”—2 John 8. Moses thought much upon his coming reward, and esteemed it to be of incomparable value,

“choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.”—Heb. 11 : 25, 26.

As for the “crown,” Paul said that the former day Saints *strove* to obtain an “incorruptible” one; and Peter assured the Saints that “when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—1 Pet. 5 : 4. And he said this, no doubt, that they should think about it, and reflect upon it, and humbly strive for it.

There *are* rewards of disobedience, and of unrighteousness; there are crowns that fade away,—that are no honor to those that wear them, but a curse to them and to their subjects; and there are “possessions,” that neither are, nor will be, honorable nor pleasant to those who receive them. It is *not* pleasant to think of these things, either as our own portion or that of others; but the crowns, the possessions, the rewards of the Saints, should engage our holiest thoughts, and our loftiest reflections.

Music hath no melody for the deaf; beauteous colors and lovely scenes cannot delight the blind; so the hope of glorious rewards, the prospect of heavenly possessions, and the thought of crowns that fadeth not away, cannot interest, and do not actuate the spiritually dead and carnal.

As a further evidence, if it were needed, of the singular *inconsistency* of Brigham,—his fighting Brigham against Brigham,—I will quote a portion of another one of his odd sermons. This was delivered in the new Tabernacle, August 9th, 1868, and reported in the *Deseret News*. He said:

“This very principle [polygamy] will work out the moral salvation of the world. * * * Yes, this odious doctrine will work out the moral reformation and salvation of this generation. People generally do not see it, my sisters do not see it, and

I do not know that all the Elders of Israel see it. But if this course be pursued, and we make this the rule of practice, it will force all men to take a wife. Then we will be satisfied with one wife. * * * Do not be startled, my sisters; do not be at all afraid; just get influence enough among the daughters of Eve in the midst of this generation, until you have power enough over the males to bring them to their senses, so that they will act according to the rule of right, and you will see that we will be free at once, and the Elders of Israel will not be under the necessity of taking so many women. But we shall continue to do it until God tells us to stop, or until we go into iniquity, which will never be. * * * When England and the rest of the nations learn war no more, instead of passing a law in this or any other nation against a man having more than one wife, they will pass a law to make men do as they should in honoring the daughters of Eve and in making wives of and providing for them. Will not this be a happy time? Yes, very fine. If you will produce this to-day, I'll tell you what I would be willing to do, I would be willing to give up half or two-thirds of my wives, or to let the whole of them go, if it was necessary, if those who should take them would lead them to eternal salvation. * * * Would I take more wives? If I had a mind to, but if I had none at all it would be all right. If I have one it is all right, and if I should have a score it would be all right."

In the above extract, Brigham impudently predicts that polygamy will continue, and that it will "reform" this present generation! Then he tells the people that if polygamy becomes the rule of practice, "it will force all men to take a wife;" but he does not tell where these last mentioned wives are to come from. Men and women are just about equal in number; and, therefore, just in proportion as polygamy prevails, are men "forced" to live single. Where there are one thousand men and one thousand women, if five hundred men take two women apiece, it "forces" five hundred men to go without any at all. This Rocky Mountain philosopher's mathematics is just about equal to his system of morals.

In the next place he tells them that when the practice of polygamy prevails,

"then we will be satisfied to have one wife." And, to gain their sympathies, he tells the "sisters," that "the Elders of Israel" are "under the necessity," of taking many wives, because "the males" will not act with women according to the rules of right;" and that whenever "the males" will do this, he will be willing to give up part of his wives, "or to let the whole of them go!" To cap the climax of his absurdities, he says, "If I had none at all it would be all right, * * * and if I should have a score it would be all right."

So much for the talent, the wisdom, and the piety of Brigham Young.

W. W. B.

BAPTISM, ONLY BY IMMERSION.

BY J. BAERMAN.

The institution of baptism, it will be borne in mind, was at the Mount Sinai, on the occasion when the Israelites were to prepare themselves for the reception of the Ten Commandments, when Moses went up to meet the great Jehovah on the Mount Sinai, to be presented with the two tables. Before he left, Moses received a command that ALL the children of Israel should wash, or baptize themselves in water, and even their clothes; and by this, immersion is decidedly meant.

The reader must not lose patience while I attempt to describe, from the time when the priests (of the temple built by Solomon; *i. e.*, 2885 years ago), used to be baptized, or washed, before they could perform any service before the Lord in the temple, and plead forgiveness before the Shechena, for the sins of the people.

The high priest, even Aaron the brother of Moses, anointed and called by God himself, could *not* enter at his option into the (kod she ha ko do shim), Holy of Holiest, where the "Shechena," or the Holy Ghost, was, but once a year. It must be remembered that the entering of the high

priest once a year, was only for the purpose of being the representative and so-called mediator between God and Israel, to plead in the merits of Abraham, Isaac and Jacob, that God would spare his chosen, to forgive their sins; and before doing so, he had to set himself a part three days in prayer and fasting. When his consecration was completed, it would be upon the eve of the third day, when he washed, or baptized, himself in a brassen vessel, called a *molten sea*.

The molten sea was a large metal vessel for the priests alone to wash in. The size of it was ten cubits square, five cubits high, and a line to compass it round about. Under this vessel were the similitude of oxen, ten oxen in one cubit, compassing the sea round about; and it stood upon twelve oxen; three oxen at each corner; and it held about three thousand baths; one bath is equal to seven and one-half gallons, so that the molten sea, when filled up, held about twenty-two thousand gallons.

However, it was necessary for the high priest, performing duty in the temple, to be washed or baptized in the above mentioned sea; consequently, sprinkling would not have answered the purpose, which is a second irrefutable proof that baptism is answered only by immersion.

In order to prove as I have shown above, I proceed to show further from ancient and modern times, customs and languages, that baptism is only valid by immersion; I shall attempt to put forth stronger and more irresistible evidences, that it is only by immersion.

That not even the high priest was to be washed in the above mentioned sea, but also every single one of the people of Israel, men, women, and even aged children, and such not of age, those under twelve only, being excluded. And so, such people who could find running water somewhere, considered it preferable; but those who were situated in a part of the country where such desirable water was not obtainable,

a bath of another style was adopted by the sanction of the chief rabbis, priests, Levites, &c.

The form of the bath used was as follows: A brick house, thirty by twenty feet square, with cellars underneath, having paved floors. The walls were of masonry, and there were steps descending into the cellar from the street entrance. The cellars were five feet deep. Water was conducted from the second floor of the house, which was supplied by water wagons, (reservoirs then not being known), into large wooden vessels, like a vat, from whence it was let into the cellars by pipes, and filled them four and one-half feet deep, and it was (is) called "mikve."

To this place came such individuals as were not able to go to running water, and washed in the above mentioned baths.

If sprinkling, or pouring would have answered the purpose, why did some of them strive to get to running water; and why did they build up costly houses? The answer is, they were children of God; and as such, they knew that their duty is to comply with the command and will of God. And whosoever excludes themselves from the rule laid down by God, and diffuse and enforce a rule of their own, we can in safety exclaim, they are *not* children of God.

That baptism, or washing, cannot be effected by sprinkling or pouring, is proven from the very preparation of such institutions, as "mikve," for such a place is useless for washing, if washing could be effected by sprinkling, or pouring; it must be done by immersion, for each, at the same time, had to be immersed three times, and this exists to-day in the old country among the Jews.

The English language of the latest edition does not afford me such expressions, as to enable me to convince the clergy of the ecclesiastical governments of their ignorance of the fact, which I have shown, and will show, that by baptism is only meant washing; and if

washing,—does in no wise mean sprinkling,—for if I want to wash my hands, I must have a basin full of water, so as to enable me to deepen my hands, in order to wash the dirt off them. And if I say I will wash my hands, and instead of washing them, I sprinkle; then it is comprehensible to the dullest mind, that by thus sprinkling my hands, I will not, unconditionally, make them clean.

Just so with baptism, or washing; if God says washing, he does not mean sprinkling, for he speaks what he means. He does not say *do*, and means *leave out*; and *leave out*, and mean *do*. And if Christ says, "I shall plant my feet upon the Mount of Olivet," he evidently does not mean upon the Monongahela mountains, &c. And if Christ commissioned men to teach and baptize, why, ye hypocrites, do ye want to put away, by your own plans of salvation, the plan laid down by Christ himself?

Baptism, only by immersion. I call upon classical students, that they search the meaning of the self-same word, "baptize;" in the German, "taufen;" Latin, "baptizare;" Greek, "baptizo;" Hebrew, "tevel," which if they do, they will needs make up their minds to accept of the fact, that baptism, which only means immersion, is true; and re-echo the fact amongst higher educated people the same, and cease the erroneous doctrines circulated by so-called ministers of the gospel amongst millions and millions of immortal souls, led by the ignorant representatives and claimants of the authority of Christ, traveling on the road to hell, accompanied by millions of their followers!

I gave you the most necessary words of foreign-ancient language of the word "baptism;" and to show that it cannot be called baptism when sprinkled, the classical scholar, after close investigation, will find that it is only the truth we are trying to present for your acceptance.

If the English speaking people; in other words, English or American people, could go so far astray, as to make from day, night; and transfer washing to sprinkling, it is a matter not to be decided upon easily, by people taking the first rank of human civilization in the universe.

My conclusion is: Owing to the deficiency of the English language, and being ignorant of the original, with the exception of a few, they are prevented receiving the information, and kept in darkness; and on this account they are justifiable in drinking water, instead of milk; and renders them capable, by ignorance, to administer baptism by sprinkling, instead of immersing. And if this is the case, then I shall leave out the English word, "baptism," and proceed to prove from the foreign words.

The German, "tauchen," baptize is derived from "teuch," immerse; "teuch," a river; and "tauchen," means nothing else but immersing.

The German renders it that it must not exactly be in a running river, (I do not speak about baptism), but anywhere. "Tauchen means to immerse clothes and unclean articles in so much water, which will enable the person in washing, or "tauchen," to render clean the things prepared for the process; consequently, there must be plenty of water. On the same principle is baptism for the remission of sins. It is not said that you must be baptized in a river, though performed by the apostles, but *immersion* in water is the argument.

The German word "tauchen," immersion, is used for unclean articles, and "taufen," baptize, or immerse, is to distinguish dead articles from human beings, in changing the "ch" to "f," but both words gives the same meaning; from which we also conclude, though from a foreign tongue, that by baptism, "taufe," is not to be understood other than immersion; no other administration is valid, and would not

answer the meaning of the German phrase.

The same in the Greek, "baptizo;" Hebrew, "tevel;" Latin, "baptizare;"

FURTHER PROOF THAT BAPTISM IS IMMERSION.

In the common acceptance of the word, we cannot interpret differently to what it really means. Take, for instance, the Latin verb, "baptizare," to immerse, in order to prove the ignorance by which these foreign and original expressions are misused, and means to the contrary of what it is taken for, by those unacquainted with the same languages, compels me to make a thorough investigation of the Latin word "baptizo," immerse; and so baptizo, baptizas—are—avi—baptizatum. Taking the word any way, and placing and replacing it from one side to the other, we cannot find anything different to what it really is. On the same principle may we handle an eighteen carat diamond, which is indeed a diamond from its original mine, whose genuineness no magical power can transfigure, or any other power change its origination, and pronounce it a valueless, or false stone. What a thought! I am surprised at the idea. This fact or principle can be beautifully illustrated by a few suggestions.

1. The christians belonging to a body which is called, Church of England, Methodist Episcopal, Free Methodists, Baptists, Spiritualists, or any other "ist," are so led astray by their ignorant representatives, that they are careless and indifferent about the duties which are required of them by their Maker; which involves even their eternal life; and are too much given up to the follies of this world, and have surrendered even their *whole* to the prince of this world, which has rendered them indifferent respecting their salvation. And how foolish it is of any body, when directed by the word of God to the right path, instead of obeying the command of God, they follow the designs of men, which is the

exact opposite to the will of him who gave himself a ransom for us. Take notice what our Lord did with the beautiful leafy fig tree, when no fruit could be found on it. He did not spare it on account of its beauty. No; he cursed it. And so will it be at the coming of the Son of man to judge; (when he shall find grown up fig trees, with the most picturesque of sceneries, and the most pleasant shades); he will find people, worshipping strange gods, and according to their own dictates, and not after the dictation of the divine Maker! Verily, I say unto you, that heaven and earth shall pass away, and the word of God shall stand forever unchangeable, and it shall verify the sayings at his second coming which he spoke at his first:

"That whosoever *believeth* and is *baptized*, shall be *saved*; and he that *believeth* not, shall be *damned*."

And, wherefore, being anxious for your salvation, I recommend you to the Bible; recommend you to a Savior, for there is only one God, one Savior, and one baptism; repent of your sins and be baptized every one of you for the remission of the same.

2. *Baptism is the washing of regeneration.* Hence the remedy of deliverance from sin, and being restored to a state fit for representation before its Maker. It is a re-generation. The Hebrew, "memaim umerucha," by water and the Spirit. It seems that re-generation, "ivoled," or reborn, can only be done by the plans laid down by God; for such an invention as human plans, is sure to fail; for it is a supernatural thought, consequently a divine one; and as we know it, it is our duty to perform; for it is the command of God. And human nature compels us to believe that God is the creator of the universe, consequently a King. And as a King, he has a right to control; and as he has a right to control, it is our duty to obey; and if our duty is to obey and we fail to do so, we are under transgression of the same; hence, liable

to the penalty. And if God provides means to escape the penalty, and if we are regardless of the same, we surely fall under condemnation, for "the wages of sin is death."

The difficulties of Nicodemus are compared to the present contentions and disputes about the word of our blessed Master. Shall we compare the present left-undone-commandment by the so-called christians to the ignorance of Nicodemus? Nay; for we and all are very well acquainted with the word of God, and after nineteen hundred years' preaching one and the same thing. Will any one be excepted to undergo the punishment of the last day? And how will they stand before the Son of man at his coming, who died on the cross for the sin of the world; and who has risen for the justification of all men; and so every man is responsible for the duties left him to do on earth, by our Lord Jesus. And if we leave out the work left for us to do, we choose our condemnation instead of salvation. So when the Son of man cometh, and finds no faith on earth; then "he will laugh at our calamity, and mock when our fear cometh."

O let us not provoke the Lord to anger. For we shall feel like David, when he said, "Thy fierce wrath goeth over me: thy terrors have cut me off."

In conclusion, I entreat the reader to remember, that after all, we are in the last days, and the kingdom of heaven is at hand; and I beg of you, in the name of Jesus, to repent and be baptized for the remission of your sins, believing, and you shall flee from the wrath which is to come upon the ungodly. This is my prayer to God the Father, in and through Jesus Christ the Son of the living God, our Redeemer and Savior. Amen.

IDLENESS is the dead sea that swallows up all virtues, and the self made sepulchre of a living man. The idle man is the devil's urchin, whose livery is rags, and whose diet and wages are famine and disease.

FORGIVENESS.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 15.

Forgiveness, beautiful, sweet thought, is the exclamation of every one placed in a position to fully realize the importance of the principle it represents.

Speak to that poor blind man as you see him groping his way through the busy throng and say unto him, "Friend, in your present benighted condition what do you most desire?"

"Light," would be the answer; so quickly given, that no doubt would be left on the mind that it was the strongest desire of his heart.

Go down to the condemned man's cell, and ask him as he sits in darkness and in chains, "What is the great theme of interest upon his mind?"

"Liberty, sweet liberty," would be the so ready response from his lips, that it would assure you at once of his earnestness.

The world is full of just such practical illustrations, as every one can attest; all of which serve to show the anxiety of a mind when deeply interested in seeking a great boon.

The poor guilt-laden sinner, as he tremblingly approaches the throne of grace, is filled with just such intense desires. The great boon for him is "forgiveness," and if perchance he finds it, he cherishes it deeply in his heart, and even holds grateful remembrance of the same.

As light to the blind would be beautiful; as liberty to the imprisoned captive would be sweet; so, indeed, would forgiveness be as a balm to the one who seeks it.

Forgiveness, though, as taught by the great Teacher, would seem to have a deeper significance than is generally given it; for how often do we hear the saying, "I can forgive you, but I can't forget you." "I can forgive you, but I don't want to have anything more to do with you." Or again, "I can for-

give you when you make satisfaction."

These sayings are very common among us, and we have imbibed them so strongly in our early teachings, that we have come to look upon them as fulfilling the Law; but when we view them by the light of God's Spirit, and place them side by side with those memorable words from the cross, "Father, forgive them," they sink into an insignificance that is indescribable; while we are ready to acknowledge that forgiveness coupled with such mental reservations, is in reality no forgiveness at all.

The prayer of Jesus from the cross, though so strangely at variance with our ideas of justice and mercy, was but a continuation of that same spirit breathed out to the children of men through his entire life; and as such, should be accepted by us as of the most vital importance in the christian warfare.

No better illustration of the spirit of forgiveness can be given than that contained in the parable of the Prodigal son. "But when he was yet a great ways off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him."

O what a contrast to our ideas of forgiveness! O, what a rebuke to every one demanding satisfaction! How unlike the code of honor established by the world!

The old man did not wait for his son to come over the last foot of ground; to knock humbly at his door and beg for mercy; no dark insidious reproach for his past conduct was offered; on the contrary, he took every pains to relieve the prodigal of his embarrassment, and used every means in his power to reinspire hope and trust in paternal affection. And all this was done before the bewildered son had offered his apology.

"Umph," says one, "that's only a parable." Granted. Yet it came from the lips of the great Teacher, and was evidently designed as a true interpre-

tation of the principle of forgiveness. How often have we seen in our experience brethren and sisters estranged from each other by a non-observance of the rules found in the simplicity that is in Christ.

It should be borne in mind continually, that the object of the gospel of Christ, is to bring blessings upon the heads of the children of men in this life; as well as in the life that is to come. And especially should it be of interest to us to know, that failing to obtain them here, only makes it the more uncertain of our obtaining them hereafter.

The little exhortation given, "Let not the sun go down upon your wrath," is fraught with the blessings of Peace; as those can attest, who, having failed to observe it, have paid the penalty by tossing to and fro on their beds through a sleepless night. And here is evidence furnished that forgiveness is a two-fold blessing, just as is any other gift given and received in a proper spirit.

It is not intended in this article to convey the idea, that repentance is not necessary; but rather that we should understand that the gospel of Christ, seeks the accomplishment of that which the world has failed to do; and that by a means the very opposite of that which we have been taught.

When the question occurs to us, as to who are to be the recipients of our forgiveness, we are answered, "I, the Lord, will forgive whom I will forgive; but I command you that ye forgive all men their trespasses." What can be more clear and distinct than that.

No question can be raised as to the interpretation of it. If we could drink in the deep significance of the saying, "Vengeance is mine, saith the Lord, and I will repay;" it would materially help us from exacting what does not belong to us, and we would be the more ready to extend forgiveness in the Spirit of the gospel, upon the first glimpse of repentance; instead of being

filled with a desire to compel an exact reparation.

It is a hard matter sometimes for one overtaken in a fault to confess his wrong; but it becomes harder still if it is coupled with a fear that a generous forgiveness will not be extended.

"Ye that are strong, bear the burdens of the weak." Evidently, in such cases, the injured ones are the strongest; as the aggressor has to labor under feelings of conscious guilt, and this sometimes is a heavy punishment.

How frequently does it happen that we, in our dealings with each other, exhibit the character of the man of old, who, though a recipient of clemency himself, when he found one that owed him took him by the throat, saying, "Pay that thou owest."

May we not infer that the object of Jesus in the foregoing lesson was, to teach that all men are recipients of God's clemency; and that we should strictly remember this, in our dealings with each other, least, peradventure, with what measure we mete it will be meted to us again.

In our endeavors to carry out this great and beautiful principle of forgiveness, can we not find something worthy of note in the character of the little children who are constantly playing around us.

It must be that we can; else, Jesus would not have offered them as a pattern of humility to the Church. We see them quarrel, tis true; but how soon they are friends again; and in their renewed friendship there is little or no trace left of their past difficulties.

They are just as confiding as before; just as eager for each other's society. They do not seem to be under the restraint so common to older persons emerging from a difficulty. And why is it? It is because their little minds are not yet corrupted with the demands of the spirit of the world in such matters. They have not that intense desire for retributive justice as we have. Hence their forgiveness is more readily

accorded and generally proves to be genuine.

How often have we been amused at them, after their little passions begin to cool, to see them coquetting with each other for a reconciliation.

Not so with the knowing ones though; great pains is generally taken, that not a look, word, or gesture shall betray a desire for reconciliation.

And thus we go wearily along; all the while flattering ourselves that we are children of the light. What a fearful waking up it will be to hear the words, "I never knew you;" and perhaps because we could not forgive.

Of a truth, Jesus knew the pride of the heart; hence, he commended the little ones to our notice. And if we can descend to their simplicity, our journey to the Eternal City will be far, far pleasanter.

ALMA.

ANSWER TO DE PROFUNDIS.

The article, "De Profundis," No. 1, sets out with the following statement, "The Holy Book teaches a trinity in the godhead," upon which I desire to offer some thoughts, ask some questions, &c.

As there are at least three sacred, or holy books recognized by the Church; which of them does the writer allude to as teaching a *trinity in the godhead*? And where is it to be found in it?

Since the word Trinity is not to be found in either of these books, but is of the "Fathers," we must accept their definition, (upon the principle that an inventor is entitled to define the name of his invention), which runs thus, "Three persons of one substance, power and eternity; and these three are one." And Trinitarians proceed to illustrate as follows:

"God the Father is incomprehensible; God the Son is incomprehensible; and God the Holy Ghost is incomprehensible; and yet there are not three incomprehensibles, but one incomprehensible."—Athanasian Creed.

I do not propose here to discuss the subject, but to show that the Latter Day Saints are not Trinitarians. Doctrine & Covenants, (Lectures on Faith):

Question.—“How many personages are there in the Godhead?”

Answer.—“Two; the Father and the Son.

Q.—“Do the Father and the Son possess the same mind?”

A.—“They do.

Q.—“What is this mind?”

A.—“The Holy Spirit.”

I am aware that this is taken from the Lectures, and is not revelation; but since the Book, with the Lectures, was received by the General Assembly of all the Quorums of the Church, and by the whole Church, as containing “The Doctrine and Covenants of their faith,” it is the only authoritative declaration upon that subject; and proves that the Church is not Trinitarian. And since the *Herald* is the organ of the Church, positive statements ought to correspond with the record of the Church.

If it be asked, Are the Latter Day Saints then Unitarian? I would say that this word not being found in any of the sacred books, we must accept the Unitarians' own definition; which is to the effect that but one person exists in the Deity or Godhead. So of course the Latter Day Saints are not Unitarians.

But between these extremes they believe they have found the truth, and believe in two personages of Deity; and if a single word is required to exhibit their faith upon this point, we must make one; they are Dualitarians.

In the article headed “Law,” in the last *Herald*, occurs the following:

“When God created man, he at the same time gave him a prohibitory law; and at the same time informed him what the penalty was if he transgressed that law—the law was broken and the penalty inflicted.”

Then it seems to follow that man, (that is Adam and Eve), suffered the penalty denounced against them, or paid the debt incurred by transgression. In their case then, was there either a

place or an occasion for a ransom, or a Savior? If justice was just and the judge was righteous, they must have stood clear.

But in the article, “A Picture in a Dream,” the writer says, the penalty was, *Thou shalt die.* (On the day of his transgression.) “That is,” says the writer, “He would lose the moral image and favor of God; *become mortal*, and exposed to endless sinfulness and misery.”

Was this the penalty? To lose the image, or likeness in which God created man? Or was it to lose his life? Was it to lose the *favor* of God? Why was it that this gave occasion for the manifestation for the greatest degree of grace or favor. The giving of his Only Begotten Son as a ransom, was it the penalty to become mortal? Was he not mortal already? Is exposure to endless sinfulness a penalty for sin? This is equivalent to saying, “If you sin, the penalty is you shall be a sinner.

Our ransom, the Christ, took upon him the sin of the world and suffered the penalty. Was it loss of the moral image of God? Did he lose the favor of God? Did he suffer endless sinfulness and misery? If he did not, then evidently none of these was the penalty.

Death was the penalty; (on the day of the sin); but on that day the ransom was revealed; (the seed of the woman); hence Adam did not die, but the ransom in due time did. Thus Adam and his posterity were (then) bought with a price; even by the blood of Christ, the cost of the purchase. Hence he was accounted a Lamb slain from the foundation of the world. Hence the probation granted to man that he may prepare for a return to partake of the Tree of Life after the flaming swords are removed, and so *become immortal.*

B.

“My dear,” said the sentimental Mrs. Waddles, “home, you know, is the dearest spot on earth.” “Well, yes,” said the practical Mr. Waddles, “it dees cost me about twice as much as any other spot.”

REVELATIONS, CHAPTER 12.

BY E. C. BRAND.

Finding an article in the *Herald*, under the above caption, inviting that which may be deemed "error," to be met "with arguments in a friendly way," I will endeavor in that spirit, to examine those points upon which I differ from the writer.

The question is asked, "Is there any thing between the two lids of the Bible, which goes to show, that in the twelfth chapter of John's Revelations, the word 'day' means year, and 'time' means three hundred and sixty years;" and then a conclusion is arrived at by the writer that the terms day, and time, in the Prophecies of Scripture, are always intended to mean a day and a year of *our time*. Now it appears to me, that in the Scriptures, there are at least three different computations of time.

First, The natural or Jewish day, the thirtieth part of the month.

Second, The Lord's day, equal to one thousand of our years. (See Book of Abraham; also 2 Peter 3:8.) "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." That is, "one day" of the Lord's time is equal to one thousand years of our time; and one thousand years of our time equal to "one day" of His time. Also, in Heb. 4:7, we find that the Lord "*limiteth*" the term day as pleaseth him; as, also, in the history of Creation, we read that the evening and the morning were the first, second, and third day; before the sun and moon to regulate the day were placed in the heavens on the fourth day; showing that the days of time in the creation were periods "limited" as the Lord saw fit.

Third, We have a prophetic day. In several places we have proof, that that day did signify one year of our time.

In Numbers 14:34, "After the number of the days in which ye searched the land, even forty days, *each day*

for a year shall ye bear your iniquities."

In Ezekiel 4:4, Ezekiel is commanded to lay on his left side three hundred and ninety days; and in this he exhibits the YEARS intervening between the desolation of Judah by Nebuzar-adan B.C. 975, and the establishment of idolatry in Israel, by Jeroboam, B.C. 584; and in verse sixth, he lies on his right side for forty days, to typify the forty years of idolatry which prevailed in Judah from the reformation of Josiah, B.C. 624; and here the Lord declares, "I have appointed thee *each day* for a year."

Again, in Daniel 7:24, we read that "*Seventy weeks* are determined on," and who will dispute that there are seven days in a week; or that seventy weeks of seven days each must be four hundred and ninety days? The following verse gives us the start-point of the four hundred and ninety days as being the time when the commandment shall go forth "to restore and to build Jerusalem," which took place B.C. 457. See Ezra, seventh chapter. And the seventy weeks or four hundred and ninety days were to end with the time when "Messiah be cut" off; which took place A.D. 33. This thirty-three years after Christ, added to four hundred and fifty-seven B.C., gives us four hundred and ninety years set forth in this prophecy as four hundred and ninety days.

Our friend and brother quotes the seven times in Daniel, chapter four, as a *prophecy*. Was it not a dream? See verse eighteen. And this before the words were "sealed."—Chapter 12:9. This *dream* was immediately fulfilled, hence it did not refer to the long future; and the historian Josephus records its fulfillment, and shows that the seven times were seven years.

Ergo; one time, one year; times, plural, two years; half time, half year; three and a half years, half of the great prophetic numerical seven. To further prove time, times and half a time, three

and a half years, compare Daniel 7 : 2, 5, with John's Revelations 13 : 5, 7. Here you find the two prophets both speaking of "the same individual or power; and one says he shall continue for a "time, times and the dividing of time;" the other "forty and two months." Three years and six months contain exactly forty-two months; and in Revelation twelfth chapter, we find that the "woman" mentioned in the fourteenth verse, stays in "the wilderness" for "time, and times, and half a time;" and in verse six, for twelve hundred and sixty days. Now forty-two months, of thirty days to the month, is twelve hundred and sixty days.

But, says my brother, this means literal days. But what says the Inspired Translation? My brother refers to it, and of course endorses it; and it was intended, so says the Lord in Gen. 50 : 31. Inspired Translation, to grow together unto the confounding of *false doctrines*, and laying down of contention, and establishing peace among the fruit of thy loins." Now then let us read Inspired Translation, Revelations 12 : 5, and it reads, "That they should feed her there *one thousand and two hundred and three score YEARS.*" Here is proof that the statement "that the reckoning of time used in Revelations of St. John is misconstrued," is an error on the part of those so holding, and King James' Translation; and not by the brethren of the Church who have written concerning the "woman."

Before I speak of the woman, let me refer the writer to his own first quotation, Rev. 1 : 3, where we are informed that "the time is at hand, and not in the far off future of eighteen or twenty hundred years; and that John, contrary to Daniel, is told in chapter 22 : 6, "Seal not the sayings of the prophecy of this book, for the time is *at hand.*" And as there are a few things contained in the fourth, seventh, eighth, ninth, tenth and eleventh chapters, which are clothed in metaphorical lan-

guage, and relate to the future, the prophet Joseph gave us the key; but here he stops, there seeming to be no occasion to give the key of the twelfth chapter; for his coming forth with priesthood and power to reorganize the Church, or "woman," on the earth, was the fulfillment of the end of the woman's sojourn in the wilderness; and such was his declaration and teachings.

In the Revelations, twelfth chapter, we appear to have a history of the Church Militant, and the Church Triumphant; of the struggles that the Church Militant had with the "dragon" ere the woman was known on the earth; and also a history of his attempt to destroy the "woman" and the "child" on the earth. In verse one we read, "And there appeared a great sign in heaven, in the likeness of things on the earth." John saw the Church in heaven; and verse seven shows that "the woman, which was the Church of God, [in the heavens], brought forth the kingdom of God and his Christ;" [on the earth]; the Church, *i. e.*, the earthly Church and the kingdom of God being synonymous terms. See Doctrine and Covenants, new edition, 83 : 6; 87 : 5; 91 : 1; and 101 : 10.

The woman, or Church, is "clothed with the sun," celestial glory; "the moon under her feet," representing the next grade of glory, "the glory of the moon;" and the crown of twelve stars, the twelve apostles; the badge of the true Church of Christ and kingdom of God.

In the third and fourth verses, John refers to the rebellion in heaven, when Lucifer drew one-third of the heavenly host away, "the stars of heaven."

This Lucifer, or "dragon," showed himself ready to destroy the "child" when it was born, "His Christ," by inspiring Herod to destroy all the male children at that time. This Church Militant was organized on the foundation of apostles, etc. The apostle being to the Church, what the natural eye is to the natural body. The apostle

Paul, one of the eyes of this "Body," "Church," "Bride," "Lamb's Wife," or "Woman," saw, and predicted an apostasy, and decline of the status of the Church organization. (See Acts 20:29, 30. 1 Tim. 1:4. 2 Tim. 3d and 4th chapters. 2 Thess. 2.) The last of these predictions was delivered in A.D. 65, and only thirty-one years transpires before this dire apostasy is developed, and John banished to Patmos, the only surviving apostle and member of the Quorum of the First Presidency, the proper person to receive revelation for the Church. He there receives the visitation of an angel, commanding him to write to the Churches in Asia Minor, concerning their apostate condition; and by reading the first three chapters of the Revelations, we find that the woman was then ready to go into the wilderness. One Church God felt like spewing out of his mouth; one was following Jezebel, a false prophetess, even unto fornication; another was eating meat sacrificed to idols; and yet another endorsing community of wives, nearly as bad as the Church in Utah.

Dr. Mosheim, Church Historian, informs us that in A.D. 569, the last vestige of the Church departed. We can trace her thus far, and no farther. Then arose another "woman," dressed, not in white, but in purple and scarlet, "the mother of all abominations." Not only does Dr. Mosheim give us this date, but Daniel was also shown a time of twelve hundred and sixty years. (See Daniel 12:7.) And when he heard, but understood not, the starting point was shown him, that "from the time that the daily sacrifices should be taken away, * * * there should be twelve hundred and ninety days," [years.] This daily sacrifice was taken away B.C. 721. See 2 Kings 17:14, where "they forsook all the commandments," etc. A period of twelve hundred and ninety days, years, commencing seven hundred and twenty-one years before Christ, would end A.D.

569, the year quoted by Dr. Mosheim.

The Church, or woman, then going into the wilderness, or "obscurity," for twelve hundred and sixty years, would bring us to A.D. 1829. The apostasy, commencing in A.D. 569, was the priesthood ceasing to exist on the earth. The Martyr tells how it will cease. *Millennial Star*, vol 1, page 194:

"But when we, [those holding priesthood], undertake to cover our sins, [such as selling indulgencies], gratify our pride, vain ambition; or to exercise dominion, or compulsion [Spanish Inquisition] over the children of men in any degree of unrighteousness; Behold the heavens withdraw themselves, the Spirit of the Lord is grieved; then *Amen to the priesthood*, or the authority of that man. behold ere he is aware, he is left to kick against the pricks, to persecute the Saints, ['make war with the Saints and overcome them'] and fight against God."

The twelve hundred and sixty days ending in 1829, brings us to notice that in that year, on the fifteenth day of May, the Aaronic Priesthood is restored to the earth, by John the Baptist; and in the spring of the next year, April 6th, 1830, the angel having the everlasting gospel, having flown through the midst of heaven, and men again commissioned from on high, the "woman" again, for the first time in eighteen hundred and sixty years,* appears on the earth; the Church then "being regularly organized, and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April."—*Doctrine and Covenants*, sec. 17.

And as there was no priesthood on the earth for twelve hundred and sixty years, there was no Church; for the Church cannot exist on the earth without it.

* Does the writer not mean twelve hundred and sixty years?

Amid all our ignorance and weakness what we best know is our duty.

[We have received the following summary argument against Spiritualism, a perusal of it will be profitable food for thought.]—Ed.

THE SPIRITUALIST'S BUBBLE BURSTED.

BY W. W. BROOM.

During the last twenty-five years, the Spiritualistic Lecturers and Writers have denounced Christianity. With them, Jesus is only a faint reflection of Paganism. His *morals* are imitations of Confucius. His life—a Fable stolen from the fables of Zoroaster and Plato. The Spiritualists say that Christianity is full of priestly Creeds and Dogmas—intolerant, despotic, narrow. Spiritualism, on the contrary, is broad, liberal, expansive—is generous, affectionate, loving and progressive. The enormous Bubble is Born of glittering errors, attracting the ignorant and the credulous.

Judge Edmonds, A. J. Davis, and other Spiritualistic authorities, give the census of their disciples at the varying figures of 3,000,000 to 8,000,000. The lowest figures makes them a large sect, the highest figure amounts to a small nation. What have they done? They have not erected one solitary large edifice for the advocacy of their chaotic doctrines. They have not founded one grand Charitable school for neglected children, where helplessness could be fed, clothed, and educated. They have not built an Infirmary or Hospital for the sick—they have not constructed Orphan Asylums, nor Institutions for the Insane. They have not distributed food, fuel and clothing among the destitute of our large cities in the severity of our Winter seasons. At this present time—these bragging, brawling, shouting “reformers,”—these enormous “millions” of Spiritualists do not keep one helpless old man or helpless woman from the verge of starvation!

There are wealthy Spiritualists who own large farms, much stock, and have shares in money-making corporations. All of them combined, with their legions

of “good Spirits,” do not keep from painful mendicancy two broken-down Spiritualistic Lecturers. O, shame! where is thy blush?

Now—what have Jesus and “narrow” Christians done? Rather ask—what have they left undone? The smallest, meanest, poorest christian denomination keeps comfortably its worn-out Pastors—contributes to feed and teach the destitute. They build Churches, Schools, and Asylums. They seek out the dirty, the vile, the debased. Christianity bestows good works, as well as inspiring words. It wraps the naked with the Divine cloak of food, comfort, and consolation. Jesus (“Myth” in the ignorant estimation of learned Spiritualistic Thebans) has “fed the hungry.”

Tested by results—Spiritualists are an impudent band—a lying trumpet—a devil, decoying and deceiving the unwary—but to the careful and impartial observer, the Spiritualists’ Bubble has Burstled, like all shams—they are the “Boss Tweeds” of Religion.

NOTE.—The above remarks are not intended to reflect on the clean, temperate and industrious Shakers—whose lives are in conformity to their doctrines. Nor do they refer to those few (alas! how few) Spiritualists, whose ways are ways of pleasantness—drops lost in the Black Sea of Corruption, ignorance and impudence.

PUT YOUR OWN SHOULDER TO THE WHEEL.

“Never give to a beggar,” said Poor Richard “for if you pay a man to do nothing he will do it.”

“Luxury,” said gruff Dr. Johnson, “is better than charity, for luxury feeds the industrious, but charity the idle; and the the industrious improve, while the idle deteriorate.”

Through disregard of these social laws, the doles dispensed in mediæval monasteries proved a parent-principle of modern pauperism.

We cannot overrate the strength of

laziness in one who has all his lifetime lived in beggary. Hence, when I told a veteran mendicant I wondered that so able bodied a man as he would beg, it was perfectly natural for him to answer, "You would not wonder at all if you knew how *lazy I am.*"

But in helping a man, you always hurt him, whenever you do not make him help himself. This was the spirit of Moses;—bidding the Jew not to reap the corners of his field and to let some handfals fall on purpose, and to leave them for the poor to glean. It was the spirit of Christ who only twice fed the hungry—but times without number healed the sick, enabling them to rise and earn bread for themselves.

Acting on a similar principle with regard to paupers, and helping most those who most help themselves. Massachusetts lessened their number in her territory by fifteen per cent., within the last ten years, and that while her population has been fast increasing.

In like manner those from pauperism are lifted still higher. Steamers and railroads, bring emigrants by millions into the Mississippi Valley, have done them good just in proportion as their new opportunities have stimulated them to make the most for themselves.

Pre-emption and homestead laws aim to bestow the public domain that it shall become a public discipline. Both require a man to make a journey to his farm—both teach him to prize it, and the latter by making him till it. When the public land near towns and navigable streams was all occupied, Congress enabled farm hunters to reach other lands and brought their produce nearer markets by the only means in its power, namely, *land grants* to railroad companies.

It is fashionable to condemn those grants both in Iowa and elsewhere, but let it be remembered that they cost the United States nothing, since as many acres has been sold at double price as have been given away—that they have brought millions of acres under state

and local taxation sooner than they would otherwise have been subject to it; that they have rendered railroad acres, and others near them, so desirable that they are bought at a cost several times greater than would secure lands equally good further from railroads

A railroad depending for dividends on a local traffic which cannot exist without the development of the country through which it runs, is not likely to charge exorbitant prices for its land. The Burlington and Missouri River Railroad consenting to be paid for lands in installments, extending through half a life time with nothing of the principal in the first four years—and asking only six per cent. interest, grant terms which thrill with hopes of owning farms, tenants, mechanics and all laborers who were sinking in despair all over our older States. Their hearts with glad surprise to higher levels rise.

The advance guard in the emigrant host from those regions have already within thirty-two months purchased along the B. & M. Railroad either in Iowa or Nebraska, 4,525 farms containing 478,988 acres. More than 25,000 homesteaders and pre-emptors have taken land in the same region. A farm is a fifth gospel to agricultural laborers, who are the majority in every community. Behold how the chance offers electrifies land lovers.—*Selected.*

A Catholic church is about to be erected at New York, on the corner of One-hundred-and-fifth street and Second avenue. This fact is not especially remarkable in itself, but the means employed to raise money for the enterprise are noteworthy. A series of promenade concerts to have been given on Sunday evenings, which the pastor has urged his parishioners to attend, with such success that large crowds have been present. But to cap the climax, a billiard match was announced to take place on last evening, at which Ubassy, Garnier and others were to perform for the benefit of the church. Surely the Catholics do not propose to allow themselves to be distanced by the liberal tendencies of the times. But did the pastor preside at the pool-selling and realize a nice little sum on the per cents?

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., September 15, 1873.

THE General Semi-Annual Conference is over, and by all who participated in its business or worship, that we have heard express an opinion, decide that a profitable time was enjoyed by them.

The business of the Conference; the very able and worthy sermons preached there; the good feeling engendered by the assembling and social mingling of the Saints; as well as the effect produced by the gathering of so large a body of people, will tell favorably for the extension of our cause. The blessing and approval of God rested upon the assembly, as made manifest through the gifts; and the people near its site, not of our faith, manifested a spirit of hospitality and kindness truly commendable.

Most of those residing at Plano, who attended the Conference, have returned to their homes. President Joseph Smith remained in Western Iowa, for the purpose of visiting the Saints and aiding in forwarding the work in that section, and preaching the word. Elder Wm. W. Blair remained also to preach and visit the Branches; in consequence of this it was deemed necessary that Br. David H. Smith should return and assist in the work of the HERALD Office, where he has been employed since the close of the Spring Conference.

THE Board of Publication at their last meeting decided that they would deduct ten per cent. from the prices for the Holy Scriptures. Those of the Church having these books on sale will please bear this in mind, and make the deduction when they sell.

Bro. Robert Wiper, living at Nyesville, Park County, Indiana, will welcome any Elder passing that way. Go first to Rock-

ville, thence to Nyesville. So writes Br. W. H. Garret, of Pittsburgh, Pa.

Minutes of the Pittsburgh District Conference were too late for insertion. It adjourned to meet September 13th, 1873.

Elder J. H. Hanson will start on his mission to Kentucky, in a month or two. Any of the Saints living adjacent to his route who wish to be visited, will please address him at this office.

PERSECUTION, and slander, misrepresentation seldom avail against God's truth, and very often they are the means by which the just against whom they are hurled are in the end elevated to higher levels, and prove the rough boughs upon which most choice and wholesome fruit is brought forth.

The short selection following, containing information in regard to the Jews, gives proof of what we have said:

"The press of Vienna, which is very important and influential, is largely worked, owned, written, and influenced by Jews. In Vienna, there are to-day more Jews than crossed the Jordan with Joshua, and in the Austrian empire there are as many Jews as there were in Judea at the time of Titus. The Jews of Europe play a most important part in music, in money-making, and in politics. They have taken possession of much of the goods of Europe without striking a blow in battle or sustaining the burdens of national life. If ever there was a race specially favored by Providence, it is the Jewish race, for it is the wealthiest, most courted, and most influential in Europe."

No people could have been more bitterly persecuted, ostracized, and wilfully misrepresented than this branch of God's favored people. Yet steadily, year after year, against the expressed determination of many powers for their extermination, by every possible means; have they arisen to their present rich and influential position.

This will furnish encouragement for us in two ways. First, as a testimony to the truth and integrity of God's promise that he would bless Israel, and that they should eventually be favored with great and good gifts and blessings, which promise we be-

lieve, and have earnestly hoped for. Its fulfillment to so marked an extent fills us with joy, and faith in the sacred word that contains that promise.

In another way, it should fill us with encouragement. If God's mercy and favor has done so much for a people once so despised, are we not justified in heartily believing His promise to those who diligently seek Him.

A bird rises more readily because of the air's resistance; a certain amount of opposition is always necessary to the onward progress of any enterprise, and God sends us trials and persecutions oft times, to improve and bless us.

These thoughts are not suggested by anything worthy the name persecution, for the general drift of events, so far as we are able to judge, are in our favor to a marked extent. There is in some localities a tendency to speak evil of us, from the examples set by those who adhere to the Utah Church, in whose faith and doctrine we have no part nor lot; but in localities where this is well known we have a favorable hearing, and if we meet opposition, it is on the more noble and broad platform of disbelief in the Bible, whose sacred truths we advocate, and the words of Christ our law and guide.

It is however the favor of God we seek, the blessing of the eternal, the salvation promised by our Savior, so that under all circumstances, whether blessed with the favor of man or not, we should preserve our faith and hope, and abide in the gospel of Christ. Let us strive therefore without fear of man, but in the fear of God, and in love to his truth walk onward undismayed.

Correspondence.

BELMONT, N. Y.,
Aug. 30th, 1873.

Bro. Joseph:—Since last writing to you when near Conneautville, Pa., I went on the 13th of August down about forty miles south, and visited the brethren at Church Hill, Ohio, in Trumble County; and also a couple of families of the Brookfield

Branch near that place. There is only a few remaining members of that Branch there. The prospects for continuing and keeping up their meeting, as they had formerly done was rather discouraging; as they had not had any meeting for some time past. Bro. John James is the President of the Brookfield Branch. He is very desirous for the good of the cause and hoped something would eventually be done to better the condition of the few members remaining there. While at Church Hill I attended the Branch meeting on the Sabbath. There is but a few that meet together there; they express a good desire in their testimonies for the work. Bro. Morgan Williams is their President. He is one that is faithful in the cause and and to the office of his appointment, walking five miles from his home and back every Sabbath to attend the meeting of the Branch.

There is enough in the faith of the Latter Day Gospel and Work (or professedly so) in the vicinity of Church Hill to make quite a large Branch; but there seems to be some hindrance and incumbrance for the present, that keeps them from going forward and becoming united in one Branch and body together. The few faithful ones are hoping and praying for the advancement of the cause of Zion in that part. Brother James McBirnie and sister McBirnie, brother and sister Evans, sister Jane Thomas, sister Williams and several others there I found alive to the work. After the Saints' meeting on Sabbath I preached Monday and Tuesday nights.

I returned back to Crawford County, Pa., on Friday, August 22nd, I made an appointment for to preach at a neighboring school-house on Sunday night. There was a goodly number gathered in. I had very good liberty in preaching the word, and very good attention and interest expressed by those present.

I left there August 25th, for New York, and got here last night at the residence of sister Polly Hyde, whom I found sick and under the doctor's care. She had been sick for four weeks past. I was sorry to find her in affliction. She is earnest and zealous for Zion's welfare.

I stopped at Frewsburg, which is about seventy miles back in Chautauqua County, where sister Lovina Newman resides. Her husband's name is Stephen Newman. I found her firm in the faith, and unflinching in standing to the truth of the renewed gospel that she so happily became acquainted with some few years past, when on a visit to some of her friends in western Iowa. I got the privilege of the

Congregational Church and held one meeting while there. There seemed to be a strong element of prejudice existing in the minds of the people at the present time against the work. Though some few expressed themselves favorably disposed towards it. We trust however that they will be able to bear more there of the preaching of the word in the course of time. Yours in faith and hope of Israel,

C. G. LANPHEAR.

EAST GALLATIN, Montana,
August 12th, 1873.

Br. Joseph:—The work of the Lord is progressing slowly here at present. Our Branch is small; we have two meetings almost every Sunday; sometimes large attendance, sometimes small. The outside world says the Mormons have got the best doctrines, yet they cannot believe it.

A year ago the crops were so very large in this country, that it brought the prices of grain down very low. Men were cursing the grain because they could not make a big pile of money; but this year hail storms in some places have swept the grain clean; the grasshoppers have made their appearance and men have to work very lively to get their share. So by hail storms and grasshoppers the crops will not be over half. Your brother in the gospel of Christ,
JOHN J. REESE.

SALT LAKE CITY,
Aug. 15th 1873.

Bro. Joseph:—It appears to me from the present feeling manifested, that there will be better things for some in Utah.

I attended the Annual Conference of the Methodist Church here. Mr. Pierce reported his labors in Utah; he had preached in all the settlements from here to Beaver. He reports several places in a state of apostacy. They have made but few converts, yet they are doing a great good in establishing good schools in different parts of the Territory. He predicts a glorious triumph for the cause he represents in Utah.

I have preached three times in the city. The Branch seems to be in a more healthy condition than I ever saw it. Last Sunday I preached at Union Fort; we had a good congregation, and I had a request to go to Willow Creek and preach; also at a place up on Jordan, by a lady that is not in the Church. I have agreed to be at Willow Creek next Sunday. Bro. Smith, at Union Fort, thinks there is quite a number at Willow Creek that will unite with us; Bro. David Smith sowed the good seed. Our friend, on Jordan, told me that she

and her husband were both going to be baptized; it may be next Sunday.

I have been invited by a man living in Round Valley to come there and preach; also, by another that lives at Cache Valley; they both report great disaffection; and besides these I hear of a number of places where they want preaching. When a person visits these places, it may not be so flattering; yet there are some that will embrace the truth.

Bro. Smith has told me of another place near him, where they want preaching. I shall try to present the Word wherever I can, trusting in my Master for the spirit of wisdom and truth. As I was here and out of employment, I felt that it was my duty to devote a portion of my time to the work of the Lord. I may remain here all winter. I am willing to labor here for a while, and perhaps all winter, with your approval and advice.

I remain, respectfully, yours in Christ,
R. J. ANTHONY.

[Bro. Anthony has our respect, esteem, and approval. We rejoice in his work.]
—ED.

FALL RIVER, Mass.,
August 16th, 1873.

Br. Smith:—I had the privilege of giving Capt. Pillsbury Coombs five Latter Day Saints' tracts, and had a very interesting conversation with him. He appeared very humble, and when parting with him, I came near shedding tears. I have not seen him for over four years, and when I looked at him I grieved to part with him; but I know he is as good a Free Will Baptist as ever lived in my native town; but now he is sixty-four years old. I thought I might never more behold his white head again. May those tracts do him great good, is the prayer of me, his nephew.

From your brother in the gospel bonds of peace,
DEXTER F. COOMBS.

FONTANELLE, Iowa,
August 18th, 1873.

Br. Joseph:—There is a sentiment in my heart that I wish to express, not only to you, but to all that claim, or think that they are Saints of the Most High. And I want that those who need it should remember it.

There is no salvation in fashion. Salvation may be in a form, but it must be a correct one; but it is not in a fashion. Saints do not invent them, nor live by them; neither should they follow them. Sacrifice is the best policy for this generation, and for all who expect to dwell where the Lord of Life and Glory resides.

The law of the Lord must be kept, if we expect to obtain Eternal Life. But what is a law to me, may not be to you; that is, what is a law to one, is not to another, in all cases. Virtue is progressive; and we increase in virtue and wisdom, in proportion to our faith and ability and diligence in seeking for a knowledge of God and of his Son Jesus Christ. And this knowledge does not come to many, if to any, until they know how to resist the devil and many of his ways.

Experience has shown me that the devil has many ways to deceive, and lead away those who are not willing to be deceived. And many, yes the greatest deceivers, have been some that have been found in the faith of Latter Day Dispensation. And it will be well, perhaps for some to remember, that the Lord has chosen some of his servants to prove who the liars and hypocrites are; and the man or Elder chosen for such a work, that is, to detect hypocrites and liars, will be very likely to have some faults found with him, from some quarter. But these things are not known, nor many other important and positive facts; till the Lord teaches them to us, by the power of his Spirit. Man can tell many good and precious sayings, which have come from the pure fountain; but if the heart of the hearer is not in a state of ripeness to receive the word spoken, it does them little or no good, and profits them but little. Hence the need for all persons, who hear the Word of the Lord spoken to keep their hearts in a condition to hear and understand what is spoken; whether it be good or bad, let us not be found intoxicated with the wine of custom, nor the strong drink of fashion; remembering that man is not to live by bread alone, but by every word that proceedeth out from the mouth of God.

These are large sayings; and true. If so, what will become of some that claim to be Saints. And all those trying to climb up some other way.

I close by saying, the Lord be with you. And my prayer in behalf of the Church shall be, that the greatest virtue known to the Saints, may be sought after, and practiced among us as a people. Amen. In respect,

BRIGGS ALDEN.

LONDON, Ontario,
August 19th, 1873.

Br. Joseph Smith:—I have been trying, in my weak way, to show the gospel here to my fellow men. There is one baptized here, and he is strong in the faith. We often meet together and talk of the goodness of God.

I have been out to the township of Ursborn, where my friends used to live; but they are turned now to be my enemies. When Br. Arthur Leverton preached there he baptized some, and I often go out to see them. It is about twenty miles. But when I meet with them in our little prayer-meetings it makes my heart rejoice, because we have the Spirit of God that causes us to go on our heavenly way rejoicing.

Your brother in Christ,

JOHN CORNISH.

MANDEVILLE, Mo.,

August 19, 1873.

Br. Joseph:—We have organized a Branch on Turkey Creek, about nine miles east of Waconda Branch; which now numbers thirteen members, known as the Turkey Creek Branch. Elisha Johnson, President.

Our members have all been raised in this part of Missouri, and are of the most intelligent class. There is a good prospect of an ingathering here; although Sectarianism is howling terribly, and trying many devices to break down the work. But we are determined by the help of the Lord, to go forward. The Lord is manifesting himself to us by prophecy, tongues and the gifts of healing. I think any of the Saints that wish to buy land would do well to visit this part of the country. We have a nice country; good land; plenty of water and timber; and as healthy as any where in Missouri. Good farms can be bought from ten to twelve dollars per acre. I remain, yours in gospel bonds,

ELISHA JOHNSON.

EAST BELLEVILLE, Ill.,

Aug. 19th, 1873.

Bro. Joseph:—I have much pleasure in acquainting you that, having past last Sunday at Alma, the Spirit was greatly enjoyed. I was filled with earnestness, I tell you. I spoke twice on Sunday. My friend, Bro. Lovejoy, refused to take up a religious debate in the presence of a committee, which fact strengthened my faith.

The Branch at Alma had no Sunday School, and the Saints' children were compelled to go to the Free Methodist Sunday School; and on last Sunday took the subject for consideration, and we organized a Sunday School, which will be we trust for the advancement of the glory of God.

Organization of the Alma Branch Sunday School. Brethren who brought children to school, Richard Hughes, 2; Owen W. Owens, 5; Henry Robert, 1; Wm. Kinghorn, 4; John Wilson, 1; John Camp-

bell, 2; Joseph Mantle, 1; Methodist children 2. Brother John Wilson is appointed Superintendent. The chair was occupied by myself, which was voted unanimously. Bible class contains, of the brethren, Owen W. Owens, Henry Roberts, and John Campbell, besides the President; also four teachers, John Owens, John Wilson, Robert Mantle, and John N. S. Hughes. All is well.

I remain yours in Christ,
J. BAERMAN.

GRAND MANAN, N. B.

August 10th, 1873.

Br. Joseph.—I am pleased to inform you that the work here is still onward, with a very good feeling outside of the Church. As my years increase, I feel an increasing interest in the Latter Day Work, and I often wish that I had become interested in the Work when a young man. Yours in the faith,
JOSEPH LAKEMAN.

INDEPENDENCE, MO.,

Aug. 18th, 1873.

Br. Joseph.—I am doing all that I can to advance the gospel. I have preached five times this month in this vicinity. I have three appointments made for preaching at this time. I intend to do all I can to advance the truth. I preach the first principles of the gospel. And am determined to preach nothing else to this perverse generation. May the Lord bless the honest in heart, and preserve them from scourges.
DAVID A. FRAMPTON.

Conferences.

Fremont District.

The Fremont Quarterly Conference, convened at Manti, Fremont Co., Iowa, Aug. 2d, 1873. James Kemp, President, *pro tem.*; Wm. Leeka, Clerk.

Minutes of last Conference read and approved.

Report of Branches.—Liberty, 12 members.

Nebraska City, 42 members, 3 baptized, 4 removed by Certificate, 2 children blessed.

Plum Creek, 93 members, 6 baptized, 1 marriage solemnized, 6 children blessed.

Fremont, 52 members, 1 baptized.

Mill Creek, 24 members, 3 received by vote, 1 cut off.

Greenwood, 31 members.

Farm Creek, 31 members.

Union, 20 members, 2 baptized, 2 re-

moved by Certificate, 3 children blessed.

Elm Creek, 18 members, 4 baptized.

Nephi and Nemaha not reported.

Elders' Reports.—J. R. Badham, G. Kemp, R. W. Briggs, T. Nutt, H. Kemp, J. Kemp, and S. S. Wilcox, reported in person. R. M. Elvin, R. C. Elvin, E. C. Brand, and P. C. Peterson reported by letter.

Priest J. Lee reported.

Teacher Donaldson reported.

Elders J. Kemp, H. Kemp, M. Gaylord, J. R. Badham, A. T. Mortimore, D. Houghas, T. Nutt, S. S. Wilcox and G. Kemp were appointed missions.

Resolved that whereas Br. Wm. Redfield has accepted the appointment of a foreign mission, and has been absent several months, that he be released from the Presidency of the Fremont District.

Resolved that the Conference proceed to the election of a President by ballot.

The election was then held, which resulted in the choice of James Kemp as President of the Fremont District.

Resolved that Elder W. Fletcher be, and is hereby silenced from officiating in his office, and that his case be referred to the quorum of which he is a member.

A communication from the First Presidency, in regard to the case of Brethren Fletcher and Liles, was presented, read, and accepted, and was ordered to be filed with the documents of the Conference.

Officials present 22.

Saturday evening was occupied in prayer and testimony meeting.

Sunday the 3rd, preaching at 11 A.M. by R. W. Briggs, from 2 Cor. 4: 18.

Sacrament meeting at 3 P.M., and preaching by R. W. Briggs, at 7 P.M. Subject, Necessity of Revelation.

The meetings were all well attended.

Conference adjourned to meet at College Hill School-house, Nov. 1st, 1873, at 11 A.M.

Montana District.

The Quarterly Conference of Montana was held at Willow Creek, Gallatin Co., Montana, on the 26th and 27th of July, 1873. A. B. Moore, President; William Nelson, Secretary, *pro tem.*

Minutes of last Conference read and approved.

Branch Reports.—Gallatin Branch, 24 members, 6 removed, 2 children blessed, 1 child died since last report.

Willow Creek, same as last reported.

The following Elders reported: James W. Gillen, Lewis Gaulter, A. B. Moore, E.

M. Bowen, by letter; Priest James Green and Teacher Thomas Reese reported.

The President read a letter received from E. M. Bowen, requesting Brn. A. B. Moore or J. W. Gillen to go and preach at Keetingsville, M. T., and organize a Branch as soon as convenient.

A. B. Moore was appointed to go and preach at Keetingsville.

A. B. Moore was sustained as President of Montana District, and John J. Reese as Secretary.

James W. Gillen was sustained as missionary to Montana.

Resolved that we sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, together with all the spiritual authorities, with our unbounded faith and prayers.

Resolved that when this Conference adjourn, we do so to meet at East Gallatin, on the last Saturday and Sunday in October, 1873.

Evening Session.—Preaching by J. W. Gillen.

Adjourned to meet at Willow Creek.

Southeastern Illinois District.

The Southeastern Illinois District Conference convened at the Caudle school-house, in the Bush Creek Branch, Saturday, May 31st, 1873, at 10 A.M. George H. Hilliard, President; Isaac A. Morris, Clerk.

Branch Reports.—Dry Fork reports 23 members, loss 4 since last report, 1 by vote, and 3 disfellowshipped. Br. John F. Thomas was recommended for ordination to the office of an Elder.

Brush Creek not reported.

Elm River reports 10 members.

Mill Shoals reports 11 members, 2 baptized, and 1 removed since last reported.

Deer Creek reports 27 members, including 3 received by letter from the Whearso Branch, Orange county, Mo., and 1 received by vote from the Dry Fork Branch, Illinois.

Little Wabash not reported.

Presiding Elders' Reports.—John Thomas, Teacher, reports the Dry Fork Branch not in as good a condition as he would like it; yet they keep up their Branch meetings.

J. A. Morris reports Brush Creek in a very cold and careless condition to a great extent. They do not keep up their Branch meetings.

B. F. Kerr reported Deer Creek in tolerably good condition. The difficulties heretofore existing between Father Green and others have been amicably settled.

Reports of Missions.—N. A. Morris has preached five times.

J. A. Morris has not filled his mission on account of sickness; has preached in all eleven times.

Br. Thomas, Teacher, has labored in connection with a Priest, has held several meetings where they were blessed with light and power from the Lord.

Br. B. H. Ballowe has not preached any this quarter.

Resolved that Br. John F. Thomas be ordained to the office of an Elder.

Adjourned to meet at 3 P.M.

Evening Session.—Br. Bowen, Priest, gave his report of the Dry Fork Branch. Things not in as good condition as he would like to see.

Father Green reports a good feeling in the Elm River Branch. He has preached to large crowds of people, with more calls for preaching.

Missions were assigned to the following officers of the District: Father Green, to Brush Creek, Elm river, and elsewhere.

Br. Jones labor in Dry Fork, and also open up new places as they may appear.

Br. N. A. Morris labor in White County.

Br. B. H. Ballowe labor in Fairfield and vicinity.

Br. Walker was requested to labor in Dry Fork and throughout the District.

Resolved that the Elders, Priests, and Teachers be requested, throughout this District, to extend their labors with diligence.

Resolved that Elders may, by mutual agreement, exchange fields of labor.

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

Resolved that when this Conference adjourns, it does so to meet in the Little Wabash Branch, on the Saturday before the first Sunday in September, at 10 A.M.

Adjourned to meet at candle light.

Night Session.—Br. Wm. H. Hazzledine preached from the text, "If ye will be my disciple, you must deny yourself, take your cross, and follow me."

Adjourned to meet at 10 A.M.

Sunday Morning Session.—Br. Blair preached to a large and very attentive congregation, on the first principles of the gospel.

Adjourned to meet at 2:30 P.M. for sacrament meeting.

The sacrament was administered by Brn. W. H. Hazzledine and N. A. Morris.

Br. John F. Thomas was ordained to the office of an Elder, by Brn. W. W. Blair and W. H. Hazzledine.

Three children were blest, and Confer-

once adjourned to meet at candle light.

Number of officials present, 17.

Night Session.—The word was preached by Br. W. Blair, subject, "Some of our reasons for believing in inspiration in the latter days."

Kewanee District.

The Kewanee District Conference, convened at Henderson Grove, at 2 P.M., on Friday, August 22d, 1873. H. C. Bronson, President; E. Stafford Clerk.

The minutes of the last Conference read and approved.

Branch Reports.—Victoria, 20 total strength, 1 removed, 1 absent unaccounted for.

Millersburg, 25 total strength, received 1, children blessed 2.

Sabbath School report gives 4 teachers and 28 scholars, total 32.

Also presented a financial report.

Princeville, 27 total strength, 1 child blessed, 3 members absent unaccounted for.

St. David's Branch was reorganized May 11th, 1873, Br. Wm. W. Blair presiding. When organized, the Branch consisted of two Elders, 2 Priests, 5 lay members, total 9. David M. Jones was ordained an Elder by John Watkins, T. R. Davies, and J. Jeremiah, the latter being spokesman. Elder John Watkins was chosen President, Elder E. Bennett to act as Priest, and Elder D. M. Jones to act as Teacher. Since organization, received by letter 8, baptized 9, died 1, removed by letter 14. Present strength, 2 Elders, 9 lay members, total 11. Edward Bennett, President, and E. B. Morgan, Clerk.

Kewanee has 115 total strength, baptized 1, Removed by Certificate 4, excommunicated 1, died 1, children blessed 3.

Canton, 38 total strength.

Resolved that the Canton Branch report be received, and that Br. Morgan confer with Br. Jeremiah to forward a list of the names of all the members composing that Branch to the District Secretary.

Resolved that the Bryant Branch report be referred back to the Clerk of the Branch for correction.

Miscellaneous Business.—Br. Obadiah Wilkinson, an old time Saint, was received on his original baptism.

Moved that members desiring, and requesting to be released from holding a membership with the Church, should be treated and dealt with as transgressors.

On Friday evening, had a refreshing time in prayer and testimony. There

were no outward manifestations of the gifts of the Spirit; but that "still small voice" spoke peace and consolation to the hearts of the children of God assembled, producing thankfulness to him for an assurance of our acceptance with him.

Saturday Morning Session.—Minutes of previous day's session read and approved, with slight corrections.

Resolved that we strictly solicit the attention of Elders laboring in this District, to the spirit and meaning of a resolution passed by the General Conference, viz: That Elders must not labor in the precincts of a Branch without the consent of the authorities of said Branch. Those doing so will be considered as violators of law and order, and subject themselves to be dealt with accordingly.

Resolved that when this Conference adjourns, it does so to meet at Canton, Fulton county, on the 6th and 7th of December, 1873.

Resolved that under existing circumstances we cannot help but express our feelings, which are painful indeed, to think that out of forty-five Elders in the District, so many continue to treat our Conferences with disrespect, by absenting themselves from the same; forming an impression upon the mind, that they have not fully the Lord's work at heart; or they would not be so careless and indifferent in so important a matter. We therefore beg of them in the spirit of meekness, to arouse themselves from their lethargy, otherwise some new method must and will be adopted, inflicting severe punishment upon them, for God will not have sleeping drones in his Church.

The foregoing resolution brought forth the reading of sec. 17, par. 13, Book of Covenants, which reads, "The several Elders composing this Church of Christ, are to meet in Conference once in three months, or from time to time, as said Conference shall direct, or appoint, and said Conference are to do whatsoever Church business is necessary to be done at the time."

Resolved that the above paragraph be inserted in the minutes.

Resolved that this District be represented at the Semi-Annual Conference by letter.

Resolved that we hold a series of Two Days' Meetings, where practicable, in the several Branches composing this District; and that a committee of three be appointed, by the chair, to ascertain the time, and report to this Conference.

The chair appointed Brn. C. C. Rey-

nolds, C. M. Brown, and J. M. Terry, as said committee.

Resolved that the boundaries of the several Branches composing this District, shall be an equal distance from each other.

Number of officers present 12.

Moved that we sustain all the Church authorities, from the highest to the lowest, in righteousness, by our faith and prayers.

The Committee on Two Days' Meetings reported as follows:

We the undersigned committee appointed by your honorable body, to draft a programme for a series of Two Days' Meetings, to be held in the several Branches in the District, where practicable, beg leave to submit the following for your approval. Commencing as follows: Kewanee, Sep. 20th and 21st; Victoria, Sep. 27th and 28th; Princeville, Oct. 4th and 5th; Henderson Grove, 11th and 12th; Canton, 18th and 19th; Bryant, 25th and 26th; Millersburg, Nov. 1st and 2d; Buffalo Prairie, Nov. 8th and 9th. C. C. Reynolds, C. M. Brown, J. M. Terry, Committee.

Resolved that the report be received and committee discharged.

On Saturday evening, Br. J. D. Jones preached on the first principles of the gospel, to a crowded house.

On Sunday morning, afternoon, and evening Br. H. C. Bronson preached to a crowded house each time, with great liberty. The Conference passed off in peace and harmony.

Decatur District.

Decatur District Quarterly Conference convened at Lamoni, Decatur county, Iowa, August 23rd and 24th, 1873. A. W. Moffet, President; H. C. Hall, Secretary.

Minutes of last Conference approved.

Official strength present 17.

Adjourned to meet at 2 P. M.

Branch Reports.—Lamoni, numerical strength 69, increase since last report 4.

Leon, numerical strength 17.

Little River, numerical strength 64.

Chariton, lay members six, 1 child blessed, 1 added by Certificate of Removal.

Number of officials present 12.

Resolved that all the Priests, Teachers, and Deacons of this District are to report all the labors done outside of their respective Branches, to the several Conferences of the Decatur District; and also are requested to report their desires.

Resolved that all the spiritual members of this District are to labor as their circumstances will permit and the spirit may dictate.

Resolved that Brn. E. Robinson, C. H. Jones, and Z. H. Gurley have till next Conference to investigate the records of the District, and purchase a new record for the same.

Adjourned to meet at 11 A. M. Sabbath morning.

Met pursuant to adjournment.

Discourse by Br. Samuel Gurley, speaking from St. Matthew 24: 44; upon the subject of the second coming of the Savior, followed by Br. Mills, of California, on the same subject, to a large and attentive congregation.

Adjourned for half an hour, for preaching and testimony meeting.

Discourse by Br. Z. H. Gurley; subject, "Restoration of the gospel in these the last days, and the fruits of the Holy Spirit," followed by A. W. Moffet on the same subject; after which we had a testimony meeting, where the Spirit bore testimony of the truth of the work.

Resolved that we sustain the spiritual authorities of the Church in righteousness.

Resolved that we sustain Br. A. W. Moffet as President of the District, and H. C. Hall as Clerk.

Adjourned to meet at Little River Branch, on the last Saturday in November, 1873, at A. Moffet's.

Nodaway District.

Minutes of the Nodaway, District held at Sweet Home, Nodaway, county, Missouri, August 16th and 17th, 1873. William Powell, President; James Thomas and R. C. Moore, Clerks.

Opened by singing Hymn 763; prayer by W. Powell.

Branches Reported.—Platte 33 members. Guilford 20 members. Union in the Branch so far as known.

Allenville 32 members.

The following Elders reported: Wm. Powell, A. Himes, R. C. Moore, James Thomas had made a new opening in Andrew county; C. Andreason, A. Jacobson, A. Bearigo, Ole Madison, C. Christason, L. M. Winters. Priests H. Pinkerton and N. Bergo, reported.

Resolved that the Elders appointed to labor last Conference be released.

Resolved that all the Elders labor as their circumstances permit.

Resolved that we sustain all the spiritual authorities in righteousness.

The word was preached during Conference by Wm. Powell, R. C. Moore, and James Thomas.

We had a very large turn out. Half the

people were not able to get into the school-house. The people appeared very anxious to hear. We held a prayer meeting at Br. Powell's house, where we enjoyed the Spirit. We had a good Conference and a good time. All appeared to be refreshed.

Conference adjourned to meet at Liberty school-house, on the second Saturday and Sunday in November, at 10 A.M.

Des Moines District.

The Des Moines District Conference convened at Br. R. W. Vice's, Pleasant Grove, Polk Co., Iowa, August 16th, 1873.

Conference opened with preaching in the school-house, by Alfred White; followed by Elder Jason W. Briggs.

Adjourned till nine o'clock in the morning, to meet at Br. Vice's.

Sunday morning, met according to appointment.

Resolved that Elder Alfred White preside over this Conference; and that Elder John Sayer act as Clerk.

Resolved that Elder Jason W. Briggs take part in the business of this Conference.

Five officials present.

Resolved that the minutes of last Conference be accepted.

Branch Reports.—Independence Branch reports a total membership of 46.

No report from the Newton or Pleasant Grove Branches.

Elders' Report.—Elders George Smith and John Sayer reported.

Elder Alfred White reports preaching from three to five times in the District; has been out with Br. Kester and preached some.

Elder Jason W. Briggs has visited two Branches in Marshall and three in Grundy counties; thinks it would be well if some Elders would go out there and assist Br. Kester in that part; he thinks much good would be the result.

Priest Cyrus Myers has been in Marshall and Grundy counties, has delivered some tracts, and given out some appointments for Br. Kester to fill.

Resolved that the Elders in this District labor under the direction of the President of the District.

Moved that Elder Wm. C. Nirk report the Des Moines District to the Semi-Annual Conference, to be held at Council Bluffs.

Resolved that we adjourn for preaching in the school-house, and that Br. Briggs preach.

Sunday afternoon met at Br. Vice's to

transact some business in behalf of the Pleasant Grove Branch; after which we held a fellowship meeting, the Saints bearing testimony to the truth of this Latter Day Work.

Resolved that when we adjourn, we do so to meet at Newton, on the 29th day of November, 1873, at 3 P.M.

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

Resolved that we sustain Elder Alfred White as President of the Des Moines District.

Resolved that we sustain Elder John Sayer as District Clerk.

Resolved that we sustain Br. A. White as Book Agent.

Elder Jason W. Briggs addressed the congregation; the house was crowded, and the people were very attentive, and the Spirit of God was with us, and the Saints did rejoice in this glorious cause and in the doctrines advanced by our worthy brother.

Conference adjourned.

Pittsfield District.

Minutes of the Pittsfield District Conference, held at Pittsfield, Pike county, Illinois, August 9th and 10th, 1873. C. Mills chosen to preside; T. Williamson, Clerk.

Minutes of last Conference read and approved.

Branch Reports.—New Canton reported 12 members, 1 died.

Pittsfield Branch reported 21 members.

Elders' Reports.—C. Mills visited Elkhorn Branch, and preached three times. Circumstances being such that he could not travel round much.

Jackson Goodale reported.

Thomas Williams said, Being Presiding Elder of the Branch, he had done what he could every Sabbath in imparting instruction to the Saints.

Darias Weatherby said he had held three meetings in Brown county, preached twice in Schuyler county, in the Browning school-house, and visited the sick.

John Miller and Wm. Curry, Priests, reported.

Five official members present.

Moved that our next President visit the scattered members of the District, and take with him whom he chooses, and instruct them in their duty in regard to joining themselves to some Branch.

Moved that the President and Clerk of this Conference write a letter to Br. Wm. Curry, instructing him to visit John Kent,

in Schuyler county, to ascertain his standing, whether he has joined himself to some other church; and if he has, politely ask him to give up his license, if he has any, and report to the President of the District.

Adjourned till evening.

Saturday evening, the time was occupied by the Saints in bearing their testimony.

Sunday morning, preaching by Jackson Goodale.

The afternoon was occupied in preaching by Br. Mills, and finished Conference business.

Moved that Br. Mills be our President for the ensuing three months.

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

Moved that we adjourn till the call of the President.

At the close of Conference one was baptized.

Western Maine District.

The Western Maine District Quarterly Conference of the Church of Jesus Christ of Latter Day Saints was held with the Brooksville Branch, at Buck's Harbor; Conference convened in the school-house.

Session of the 12th.—Thomas W. Smith was chosen President, and Mace Cousins, Clerk.

Minutes of the last Conference read and approved.

Branch Reports.—Brooksville, Bear Isle, Green's Landing and Rockland the same as when last reported.

Little Deer Isle not reported.

Preaching in the evening by Thomas W. Smith.

Sunday Session.—Preaching in the forenoon, afternoon and evening.

Adjourned without date.

Central Nebraska District.

The Central Nebraska District Conference was held at Maple Creek, Sunday morning, [no date given], at 11 o'clock. Z. S. Martin, President.

Br. Stubbard made some suitable remarks, followed by Z. S. Martin.

Adjourned to meet at the Scandinavian settlement, at 3 p.m., where Br. M. Fyran-do preached to a large and attentive congregation; prospects, good.

Adjourned to meet at 8 o'clock, at Geo. Derry's, preaching by Z. S. Martin. Adjourned to meet in Sheridan Precinct, on the 8th and 9th of November, 1873.

Miscellaneous.

Notices.

The Kewanee District Conference authorized the following series of Two Days' Meetings, to be held at Kewanee, Sep. 20th and 21st; Victoria, Sep. 27th and 28th; Princeville, Oct. 4th and 5th; Henderson Grove, Oct. 11th and 12th; Canton, Oct. 18th and 19th; Bryant, 25th and 26th; Millersburg, Nov. 1st and 2d; Buffalo Prairie, Nov. 8th and 9th.

E. STAFFORD, Clerk.

JONESPORT, Washington Co., Me.,
August 29th, 1873.

Br. Joseph.—I wish you would insert the following in the *Herald*:

To the Presiding officers of Branches in Philadelphia, Brooklyn, Boston, Providence and Fall River; Brethren: As there are brethren residing in different places on the coast of Maine, who go to sea for a living, and have often occasion to stop over Sunday in the ports above named, and who would rejoice in an opportunity of attending meeting with their brethren and sisters, instead of going to the meetings of the sects, or staying on board their vessels; therefore, believing it would be a benefit to all concerned, I suggest that you either write to the *Herald*, or to myself, to be forwarded to the *Herald*, the place of your Sabbath meetings, the hour or hours of meeting, and your address, or that of such brethren who are prepared and willing to receive a call occasionally from such brethren who may desire to stop an hour or two and see you.

I am frequently asked by men who have not as yet united with us, whether we have churches in Philadelphia, New York, or Brooklyn, or Boston, and other ports, as they would like to go to our meetings while in port.

I hope you will give this matter an early and favorable consideration. These seafaring brethren have no desire to impose themselves on your hospitality; but for their own good and edification they desire to know your whereabouts.

Your brother in the truth,

T. W. SMITH.

FORBEARANCE.—None are exempt from trials, from temptation, or misery of some kind. All have some failing, some imperfection. Then how we ought to forbear with every one; to forgive, and not condemn. We hope to be forgiven to not be condemned, let us strive to be wise unto salvation, by having patience with each other, to "rest bye and bye."

DIED.

At Plum Creek, Fremont county, Iowa, on Monday evening, August 18th, 1873, **ELIJAH B. GAYLORD**, aged 68 years, 11 months and 21 days.

Elder Elijah B. Gaylord was born at Old Hadley, Massachusetts, on the 6th day of September, 1804. He joined the Church in the State of New York, in the year 1834; was a member of Zion's Camp; traveled with the Camp up from Kirtland to Far West, and from thence to Adam-ondi-ahman. In 1840 he was ordained a High Priest, by Elder Hyrum Smith. In the year 1846, he settled on Plum Creek, and joined the Reorganized Church on the 18th of October, 1862; was baptized by Elder Charles Derry. He has at all times been an active and faithful soldier of Christ, to the time when he was summoned home. He fell asleep with a glorious hope of life eternal. A few hours before his death, feeling that his friends were praying for him and trying to exercise faith that he might get well, he called them to him and requested them, "Let me go; pray that I may go, for I am sure of a glorious resurrection." He died, lamented by all who knew him. Great our loss, but bright his gain.

At Woodbine, Harrison Co., Iowa, of Dropsy, Br. **JAMES M. ADAMS**, aged 67 years the 11th of May last.

Br. Adams was born in Sandersfield, Massachusetts. He belonged to the quorum of High Priests in the first Church, and also in the Reorganized Church. He continued faithful to the end of his life. Was on his way to Nauvoo at the time of the martyrdom, and was well known in Ohio in early days, as a zealous defender of the faith, and died in full faith of the redemption of his body.

At Cannon Falls, Goodhue Co., Minnesota, August 19th, 1873, Br. **BENJAMIN F. DAVIS**, aged 45 years, 2 months, and 11 days.

He was born at Lile, Broom Co., New York, October 30th, 1828, and was baptized and confirmed a member of the Church June 20th, 1869. He leaves a wife and four children.

At Pleasant Grove, Utah county, Utah Territory, August 28th, 1873, Br. **WM. G. STERRETT**, aged 60 years, 2 months, and 28 days.

Br. Sterrett united with the Church in an early day, and emigrated to Nauvoo previous to the martyrdom of Joseph and Hyrum. Remained there till their expulsion, went to Winter Quarters, and came out to Utah in 1850. He saw for years the right that belonged to the first born of the chosen seed, and watched with eager eyes his footsteps. He was baptized by Elder D. H. Smith in the fall of 1870. He leaves a wife and four children to mourn his loss.

Near Guilford, Nodaway county, Missouri, August 11th, 1873, **EMMA JANE**, only child of James and Mary Jane THOMAS, aged 1 year, 8 months and 6 days.

At Church Hill, Trumbull county, Ohio, on July 31st, 1873, of Congestion of the Brain, **JANE**, daughter of Alexander and Margaret BENNETT, aged 1 year and 7 months.

At Church Hill, Ohio, August 19th, 1873, of Measles, **MARGARET**, daughter of Alexander and Margaret BENNETT, aged 11 years.

PREPARE.

Pray consider, O vain man,
The end of time is nigh;
Elements warring hand to hand;
Nations bleeding; nations sigh.
On either hand, by ev'ry mail,
We hear of judgments passing by,
Causing hearts of men to fail;
O, friend, are you prepared to die.
Creation groans by the mighty stroke
That a wrathful God doth deal,
To break the strength of Israel's yoke,
And Lebanon make a fruitful field.
Note the cities that in ruins lie,
By earthquake, storm, and river floods,
While amethystine blazing play
Across the land like fiery swords.
Dread epidemic sweeps the land,
Storm, tempest, flames, devouring fire;
According to the prophet's word
The noted time is drawing nigher,
Those mighty wrecks deluge the earth,
Wind, hail, thunder, lightning's flash,
Vesuvius' lava scathes the earth;
Its fiery streams a city lash,
All hopes are fleeing fast away;
Dark, heavy clouds loom o'er the sky;
Supermundane powers betray
The approaching crisis drawing nigh;
While we view the changing scenes,
Destruction, epidemic, dearth,
Their mundane labefaction wild.
See earth prepared for spirit birth.
When we see the angel stand,
And swear that time shall be no more,
One foot on sea, and one on land,
The changing scene will soon be o'er
Look through the labyrinth of time,
The darkest windings yet to pass,
Without the mark there's none can climb
With the beast-praise class.
Then a feast prepared by the mighty God
For the fowls that an angel calls;
Kings, captives, mighty men by word,
Their flesh a prey to birds must fall.
Then a sea of glass mingled with fire,
On which the victors stand,
Sounding aloud Jehovah's lyre,
To the song of Moses and the Lamb.
Warning by this I wish to give
To those who pass it by;
When you see the fig-tree leave,
Know ye that summer is nigh;
Likewise when ye see those things,
Look then to God on high.
Pray that we abide those scenes,
For the end of time is nigh.

J. J. CRANMER

Selections.**The Latter Day Saints' Conference.**

From the Council Bluffs Nonpareil.

This is the opening day of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints. The number in attendance promises to be larger than on any previous year. It is expected that the number present will not be less than three thousand actual members. Of course the greater number of those from abroad have traveled by rail, but a great many have come a long distance in wagons

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—from Missouri, Kansas, Nebraska and distant parts of this State. One team on the grounds has traveled over four hundred miles, having come from an extreme southern county in Kansas. Already there are some fifty or sixty tents pitched on the grounds at Parks' Mills, besides seventy-five covered wagons and large numbers are still to arrive. Among the prominent dignitaries of the Church already here, we may mention, President Joseph Smith; President's Councillors, W. W. Blair and David H. Smith; Bishop Rogers; Bishop's Councillors, Elijah Banta and David Dancer; Edmond Briggs and Wm. Kelley, of the Council of twelve; Elders E. C. Brand and Henry A. Stebbins.

Whatever may be thought of the doctrines of this sect, it cannot be doubted that this conference will bring together an array of talent that will stamp its deliberations with ability and dignity.

The Semi-Annual Conference of the Latter Day Saints was begun yesterday forenoon, in the beautiful grove that screens the Mosquito, just above Parks' Mill, three miles northeast of Council Bluffs.

The reporter of the *Nonpareil* was indebted to Mr. Hartwell, a member of the church residing two and a half miles east of the city, for a ride to the grounds in a comfortable buggy. Mr. Hartwell has kindly volunteered to take us from the Conference on each day of its session. This highly satisfactory arrangement is accepted by us without a murmur!

The road from the city to the camp grounds is through a continuous forest of young trees and thick underbrush only a small portion of the picturesque hills and narrow valleys being occupied by residences or improvements. The road was very dusty, which interfered much with the pleasure and speed of those who went yesterday. The new road cuts which have been made through Bradshaw and other hills add greatly to the ease and sight seeing phases of the trip.

Numerous candy and notion stands and circular swings are already seen on the outskirts of the camp grounds. Immediately east of the encampment is Jimmy's well and residence.

The grove which shelters the camp is composed of hickory, oak and walnut trees of medium size. They afford a cool though not thick shade. A gentle and continuous breeze fanned the worshippers yesterday, and the sunshine was not uncomfortable within the skirts of the grove.

Camp meeting seats were prepared for about a thousand people. The President's

platform was ample and well constructed, and was supplied with stands and chairs.

About sixty tents encircled the grounds yesterday, many of which were large. The largest one, however, was not pitched to its full capacity, as there was no room for it under the trees. It is chiefly useful, we judge, in case of a rain.

The attendance was not large yesterday, though several hundred people and nearly a hundred wagons were on the grounds. The attendants are a primitive, conscientious and courageous looking people. Their religion has a decided mental stamp with probably less spirituality and emotion than that which characterizes other camp meetings. The Prophet Joseph Smith is a man of plain and cordial address. His head is exceedingly high, indicating unusual qualities of veneration, benevolence, and human nature. His language is spontaneous and fluent; he has great individuality and a ready manner; and in fact he would at once rank as a leader and speaker of high grade, in any church and in any land. He evidently possesses the complete allegiance of his people; and though their church government is congregational, his words fall on them with all the influence of law. As a religious leader, he is admirably qualified, and ranks among the foremost living characters of that class of men.

The writer hereof took dinner yesterday in the tent of E. Banta, of Kewanee, Ills. The repast was very ample and well prepared, and was served to a company of twenty or more persons. The tents generally were amply provided with eatables. Happiness and order reigned everywhere complete in the encampment.

Friday morning, the weather was cool, and several of the occupants of the speakers' stand were garmented in overcoats. The attendance was larger than on Thursday, and the Conference presented a solid and vigorous appearance, and seemed disposed to enter with a will into the business of the session. The women sat close to the stand in considerable numbers. They were tastefully and comfortably attired, and very attentive.

Among the arrivals of yesterday morning was Riley Briggs, of Fremont county, Iowa. He met three of his brothers on the grounds, one of whom he had not seen for eleven years. Riley is one of the most engaging and talented young men in the church. He is teaching school, preaching and farming in Fremont county. Having very lately married, he will soon become a permanent resident of Wheeler's Grove, in this

county, where he has land. Of the seven brothers in the Briggs family, six are Elders. The family came from New York. The mother of these brethren was a member of the church of the Saints, and was an abolitionist; and the father was an infidel and a democrat. The "boys" not only embraced the religion of their mother, but also her politics. They now stand at the head and front of the Latter Day Saints. What an affecting testimony to a mother's virtues is this! This good old lady still lives.

Quite a number of young ladies arrived on the grounds yesterday morning, or the evening previous. They were well attired, well behaved, and were models of health and grace; while in regard to intelligence, we venture to say, they rank well. A number of them were from Wheeler's Grove and its vicinity, and other regions of Pottawatamie. What would a camp meeting be without this ornamental and charming accompaniment? Let the church not neglect to honor and instruct its daughters well, and to throw around them the counsel that will insure their characters and talents, and so exalt the Church and the race.

The candy and notion stands did an increased business yesterday, and the large and many-seated circular swings were patronized to some extent. The selling of beer and whisky has been carried on to some extent near the grounds, and the officers of the church took measures yesterday to prosecute those who have thus violated law and common sense. The laws says no such traffic shall be carried on within a mile of any religious encampment. No drunkenness or disorder has yet been observed in or near the camp.

The Latter Day Saints are evidently excellent liver. Their tables were well laden with good solid food, and they ate heartily. Dinner was well prepared, and received full attention in their camp yesterday. We were again bidden to E. Banta's Illinois tent, where Joseph Smith, Elder Blair, William Kelley, and other able officials of the church also dined. The conversation of these gentlemen at the table was lively and mirthful. Mr. Banta is from Sandwich, Illinois, and not from Kewanee. He is a well to do business man, and enjoys full credit in business circles in Chicago. His shrewdness and strict business proclivities are of real value in the deliberations of the Conference. As usual, his table yesterday was spread by lavish hands.

We will here remark that the Latter Day Saints' church furnishes hay and wood for use on the grounds, and also sees

that any persons in needy circumstances are properly fed and sheltered.

The weather was cool Saturday morning and the sky cloudy and sullen—but the sunshine appeared at intervals before noon, and the air at length became warm. The neck of land on which the encampment is formed—or the part on which the grove stands—does not comprise more than five acres. Yesterday the space was somewhat crowded, and a plank was placed across the road entering the grounds, so as to prevent teams from entering the camp. Those who visit the camp to-day in vehicles will find themselves badly cramped for room if they drive over the bridge into the ground. The grounds are in fact too small for the assembly of the Saints alone, and they will doubtless select another locality for their Conference at no distant day. Another site could no doubt be obtained within a mile or less of Parks' mill.

Some photographers who had come all the way from Newark, N. J., to sketch the Conference and the scenery there and thereabout, made their announcement from the stand. They were busily engaged at noon and during the afternoon. At the close of the afternoon session, they took a sketch of the leading officials of the church in a group. Mr. Stamper of this city was also at work on the ground, and sold many pictures.

We doubt if the vicinity of Council Bluffs ever beheld a larger assemblage of people than congregated at Parks' Mills last Sunday. It was a glorious day—an early autumn day of mellow sunshine, of warm, hazy atmosphere, and gentle murmuring winds. It was a day to tempt people out of doors, and this added to that insatiable curiosity inherited by all of Eve's descendants, together with the novelty of the occasion, and the peculiar faith and history of the sect, was enough to turn the multitude loose; and they came—from city and country—from far and near. A careful count during the afternoon showed 112 tents pitched; 602 wagons and carriages on the grounds, of which 481 were hitched, and 121 moving. Add to this the large number who came in omnibusses and hacks, and we think that five thousand is a low estimate of the crowd.

The secular business of the Conference having been about completed the day previous, the exercises of Sunday were almost exclusively of a devotional character.

The morning services consisted of a prayer meeting at 8 o'clock, and preaching by Elder W. W. Blair at 10 o'clock. We heard

but one opinion expressed concerning Elder Blair's sermon—that it was a brilliant and eloquent discourse. Mr. Blair stands very high as a speaker and defender of the church, and is entitled to rank among the noted pulpit orators of the day.

In the afternoon Elder Jason Briggs occupied the stand. Mr. Briggs is, perhaps, more noted as a thinker and writer than as a speaker. His manner is slow and deliberate, and his discourse, though close and logical, lacked the brilliancy and dash which characterized Mr. Blair's.

At the conclusion of the sermon it was announced that the rite of baptism would be administered to all who desired, and at once the vast crowd began moving toward the spot selected for this purpose. The scene now presented was one of the most picturesque that it has ever been our fortune to behold. Every available spot of ground from which a view of the ceremony could be obtained was occupied. The high bluffs on the south side of the creek, the plateau below, the banks on the north side, the mill-dam and the windows of the mill were literally crowded with people. The large proportion of ladies in the assemblage, with their brilliant costumes and gay and diversified colors, supplied an element very often lacking in landscape scenes, and we are fain to believe there was not a person there so taken up with curiosity, or so dull of sense, as not to give a thought to the novelty and beauty of the surroundings. We noticed several photographic instruments on the ground, and doubtless ere this many different views of the scene have been transcribed to paper. Six candidates, five women and one man, presented themselves for baptism. A short prayer was offered, a hymn was sung, and the ceremony was proceeded with. Everything was done decently and in order, and there was no provocation for the unseemly remarks and laughter indulged in by some of the spectators.

To the members of the church the meeting on Sunday evening was probably the most pleasant and interesting of any of the series. Those whom pleasure or idle curiosity had drawn thither during the day, had left the grounds, the secular business of the Conference was finished, the most perfect order prevailed, and there was nothing to distract the thoughts of the audience, or mar the spiritual enjoyment of the occasion.

President Smith's discourse should have been heard to be appreciated: It was not a set, labored effort, but a friendly, familiar lecture to his people—full of warning, en-

couragement and advice—advice, too, that would have been healthful for any audience, whether Latter Day Saints or not. He explained his own relation to the Church; said he was not perfect or infallible; had never seen a perfect man or woman; he was the head of the Church by the vote of the Church; was liable to be removed by the same power; while he retained his position he strove to do his duty as an intelligent being, without any pretensions to perfection or infallibility. He said he had been asked if there were not danger that polygamy would become a doctrine of the Church; had no fears of that; the only things he feared were wealth, prosperity, pride and power; they were the most potent enemies to the purity of the Church. He took occasion to say that the *Nonpareil* had misapprehended his remarks, of a previous day, in relation to temporal laws; and said his meaning was that the Saints should live above the law by obeying the law, so that there should be nothing written against them; that in whatever country they were, whether in the United States, or England, or Germany, China or Japan, they were to abide by the law of the land; they should so live that if they were persecuted, it would be without legal excuse. He expressed the thanks of the Conference to the resident members of the Church for their generous hospitality and zeal in entertaining those from abroad.

The discourse covered a wide range of topics, the speaker treating them in plain familiar language, without ostentation or attempt at display.

At the conclusion of the sermon, President Smith offered prayer and pronounced the benediction, and the audience dispersed to their tents.

In conclusion let us say that the proceedings of the Conference have been marked with dignity and decorum; that many of the attendants have mingled freely with our citizens, and have proven themselves frank, sociable, and cultivated men and women; and we cannot do less than wish them a safe return to their homes, and assure them that any future announcement of a similar gathering will be greeted with satisfaction by this entire community.

Return of Excursionists.

From the Sandwich Gazette.

A large crowd of people assembled at the depot on Wednesday afternoon to witness the return of the Latter Day Saints excursionists, who were expected to arrive from Council Bluffs at about one o'clock, but the train was an hour late. When it

came, joyful greetings were in order, and it was hard to tell who were the happiest, those who had friends and relatives on the train, or those who returned to meet the stay-at-homes once more. All report a very pleasant excursion, without any accident to mar their enjoyment of it, and give great credit to Messrs. Banta and Rogers for their careful arrangements.

A meeting was held on the train, and the following expression of opinion on the subject signed by the entire party.

Messrs. E. Banta and I. L. Rogers. We, the undersigned, do herewith extend to you our sincere thanks for your successful effort in getting up the excursion, in the pleasures and benefits of which we have mutually shared; and, also, for the care and attention which you have bestowed during the same, to make the occasion pleasant for us. Please also accept herewith our expression of earnest good will and satisfaction to you as gentlemen and conductors of the affair.

Resolved, that Mr. Chas. Nicholson be required to wait on Messrs. Banta and Rogers, and present them a copy of the above, and also to hand a copy to the editors of the *Sandwich Gazette* and *Free Press* for publication.

CHAS. NICHOLSON, *Secretary.*
AMASA LOWE, *Chairman.*

Anti-polygamy Mormons in Council.

COUNCIL BLUFFS, Iowa, Sept. 3.—The regular Semi-Annual Conference of "The Church of Jesus Christ of Latter Day Saints"—anti-polygamy Mormons—convened here to-day. Several thousand Saints from all parts of the world are in attendance, and it is expected that the meeting will be an unusually interesting one. Joseph Smith, son of the founder of Mormonism, is President, and is leading the meetings.—*Chicago Tribune.*

The Law of Storms.

In a very lucid paper on the "Law of Storms," published in the number of *Nature* for June 26, a scientific writer adduces a fact which, though not new to scientific men, will be news to the general public, to wit—that there is far less atmosphere in the southern than in the northern hemisphere. Prof. Ferrel, one of our most eminent mathematicians, in his work on the "Motion of Fluids and Solids Relative to the Earth's surface," very satisfactorily explains this fact, which has long been a puzzle to physicists. He thinks that the

difference has been occasioned by the fact that land and mountain ranges predominate in the north. The resistances are greater, and, consequently, the eastward motion of the air, upon which the deflecting force depends, is considerably less. The result is that the more rapid motions of the southern hemisphere cause a greater depression there, and a transfer of a greater part of the atmosphere to the northern hemisphere. To this phenomenon is, no doubt, due the superior force of the southwest trade-winds. It is very likely, too, that not a little of the superior force and culture of the northern races is due to this cause.

The Waste of Infant Life.

From the Toledo (O) Commercial.

A distinguished physician of Washington city has been examining the mortality statistics of the last census, and has prepared an interesting and curious exhibit of the waste of human life. Years ago, before the crime of baby killing had become so common, and before the little ones were tortured to death by fashionable inventions, or wasted away from the neglect of their unnatural parents, forty per cent. only of total deaths of all ages was found among infants under five years of age. But this mortality has increased frightfully all over the country, and especially in our larger cities. The largest increase was in Chicago, where it has risen from twenty-eight per cent. in 1843 to sixty-two per cent. in 1869. In St. Louis in 1871, the percentage of deaths under five years was over 51, the number of deaths under five being 3,409 to 6,670 above. Philadelphia the percentage varies from 1853 to 1870 between the figures 51 and 44. In the year 1811 the infant mortality in New York was over 77 per cent., and in 1869 only 51. From 1835 to 1853 it ranged from 51 to 57; in 1863 it was only 47; and the inference is that the death rate is diminishing instead of advancing. Cincinnati has a percentage near that of Philadelphia; New Orleans less than either of the two, and Providence, R. I., enjoys the minimum rate of only 36.

These are frightful figures, and have awakened the attention not only of philanthropists, but of fathers and mothers throughout the land. Dr. Tover, the compiler of the statistics, presents a very excellent, but we fear impracticable, plan in this connection, to arrest the increase of infant mortality. He proposes to establish large free parks in the country, to which

children can be sent during the summer without cost to their parents, to breathe the fresh, pure air, and avoid the ravages of cholera infantum, and the more than decimating power of the heated term. Every effort should be made to reduce the waste of life, and certainly in an economical point of view, if in no other, the interest of humanity and civilization demand all the provisions that can be made to secure health to the growing generation.

The Uses of Paper.

Hats, Slippers, Car-wheels, Boats, and Wagons made of Paper.

From the New York Evening Post.

When Evans began to make collars his attention was at once drawn to a subject which had long occupied the mind of his predecessor, Walter Hunt, and the pursuit of which had led to some of Hunt's most persevering experiments. This subject was the discovery of a practical mode of making a tough, long-fibre paper which would not require linen or muslin as a strengthener. Notwithstanding Hunt's failure, Evans became satisfied that such a paper could be made, and in connection with the Messrs. Crane, well known paper makers of Dalton, Mass., he began a series of experiments which resulted in the production of a sheet of paper combining all the requisites of thickness, toughness, pliability, firmness, smoothness and color. This paper as made on a cylinder machine, is produced by running off three sheets of pulp and uniting them while in the wet or pulp state by passing the sheets together between pressure rollers. By this mode the fibres of the middle sheet are made to interweave or interlock with those or the outer ones, so as to form an almost homogeneous sheet, quite unlike what is produced by pasting together several sheets of finished paper, as in the manufacture of Bristol board or pasteboard. This description of fine thick paper of long fibre is claimed to be an entirely new article, as distinct in its character, when compared with other paper as vulcanite rubber is when compared with the older goods. It is maintained, also, that not only is this paper in itself patentable, but likewise any article made therefrom.

THE WONDERFUL USES OF PAPER.

The fact that three sheets of pulp could be thus combined, led Mr. Crane and others to conclude that the sheets of pulp might be almost indefinitely multiplied, and sheets of paper of nearly any required strength produced. Experiment proved

the correctness of their reasoning, and soon after Mr. Evans procured his patent for collars made of this paper a patent was issued for hats similarly made, by consolidating successive sheets of the paper in molds of the desired shape, which afforded imitations of straw braids. This was followed by patents for paper slippers, paper belting for machinery, equal in toughness to the strongest English sole leather; paper boats, admirable as hunting and pleasure boats, and unrivaled in strength, lightness and swiftness, for racing purposes; paper cans and wood encased barrels for holding and transporting petroleum and benzine, which are superseding all others; paper sweat linings for hats; paper horse-collars, as enduring as ox-yokes; paper wagon and carriage bodies, paper lambrequins or valances, imitating elegant tapestry and many other novelties of similar character.

All these articles are manufactured of paper substantially in the same mode of production as that first obtained and used by Evans in his manufacture of paper collars. A very large amount of capital is now embarked in the production of paper of this description and of the various articles made therefrom. The multiplicity of these articles bids fair to rival that of the useful and novel products of hard rubber, while in their dissimilarity and fitness for opposite uses they present the most striking contrasts. What, for instance, affords a greater contrast than a fine embossed paper collar for ladies' wear, imitating the richest embroidery, and almost as delicate in pattern and fabric as lace, and a solid paper wagon body, or paper rolls for rolling metals, which are so hard that if two of them are placed close together and a ten-penny nail passed between them, it emerges as flat and thin as a sheet of writing paper, leaving not the slightest mark or impression upon the rolls.

Nearly all the articles which I have mentioned are now manufactured largely, the paper being procured chiefly from mills in Massachusetts, but also from mills in Northern New York and in the vicinity of Philadelphia.

I hold this life too short for love, too long for idle sighing;
The man who cannot cry's a knave—a fool who's always crying
Through darkest clouds I try to see a glint of silver lining,
And think, though tempest may be here, somewhere the sun is shining.
The more that cynics snarl and flout, the less I seem to mind it;
I make the best of what's about, and take it as I find [it.
Every month is not July, nor every king a Nero,
Nor every saintly man a Saint, nor every chief a hero.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONOUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 19.

THE BIBLE.

"The Bible is like an old Fiddle, upon which any tune might be played."

The above statement was made by a Spiritualist in the city of San Francisco, who at the time, was engaged in debate with a very prominent exponent of Second Adventism. The proposition under consideration was, "Demonology, or Modern Spiritualism."

On the affirmative side, the Bible was used in evidence. On the negative, the debater endeavored to give the Bible a very rough handling; his object being, of course, to prove that it was far from being a reliable standard.

In this article it would be impossible to give all, or even a brief outline of the long chain of arguments used by the respective opponents; and our intention is to present only a few, as we may need them in our criticism upon the heading of this article; one in particular we intend to examine, as it mainly drew it forth, and that is the promise of the spiritual gifts to those that believe.

Viewing the Bible from the Spiritualist stand-point, the debater labored with a zeal to be admired, and with arguments which, if unpopular, were forcible; and had they been properly directed and persisted in, would have earned for him golden opinions from many that were there; but lacking that clear conception of Divine truth which none but the regenerated in Christ can have, as usual, the truths

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involved in the issue were obscure.

The main object of the Spiritualist was to prove the Bible a work of elaborate contradictions; and that as far as its reputed prophetic character was concerned, he unequivocally asserted that not a single prophecy found written in it had ever been fulfilled; and that although the modern christian cherished it as containing most precious promises for them, they had utterly failed to realize those of the most emphatic character.

In order that the *Herald* readers may see the exact position of the opponents at one time, we will here give verbatim as far as our memory may serve us without notes, a correct version of one of the most critical and entertaining incidents in the whole discussion.

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

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit. To another, faith by the same Spirit; to another, the

gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12: 4-11.

The Spiritualist read the above passages, after which the following terse interrogation was indulged in:

"I will now ask my learned opponent, if the Bible is a reliable standard as you assert, and you accept it as such as a follower of Christ, and of course a believer in his promises, I ask you personally, do you realize this promise to be a true one? Is it verified unto your Advent Church? We answer, it is not so! Neither is it verified unto any religious body in all christianity; how then can we accept the Bible as a safe rule of evidence in this case, when we see this, the plainest of all its promises so signally fail. There is one body, though, and that is the Spiritualists, who enjoy those spiritual manifestations or gifts, and consequently they are the only true followers of Christ; but not in the meaning that the christians profess to follow him in the light of vicarious atonement, but as a man and as a benefactor to his race."

Adventist: "My opponent alluded to the gifts promised by the Savior. I believe that they were enjoyed by the twelve apostles in their day. God working through them, confirming the word thereby in all the world, wherever they preached."

In the reply of the Spiritualist, it was very unfortunate indeed, not only for himself, but for the Bible, that he did not again resort to this very important point, and press it more closely for a more satisfactory answer. Instead of this, after dwelling at some length upon the ability of his opponent in wresting the Scriptures, he closed by remarking, "The Bible is like an old fiddle, upon which any tune might be played."

With the answer of the Adventist, we certainly were not satisfied, and as

to the imputation reflected upon the Bible, we surely disagree with him who uttered it, and cannot agreeably to our feelings, allow the matter to pass into forgetfulness, without an effort in vindication of the Scriptures. The imputation suggests the inquiry, Is the Bible really that hackneyed nonscript implied therein? We do not hesitate in saying, No! And willingly express that in our opinion no book that was ever written, upon any subject whatsoever, offers more plainly defined and demonstrable rules in proof of the correctness of its propositions, than the Bible does to define what is and what is not the plan of Eternal Salvation.

We readily incline to the opinion that the Bible may appear, not only to our Spiritualist friend, but to a large portion of humanity also, as a remarkably strange work, to contain the essential doctrines to prove as *true* theological propositions, by the thousands; and were it so, it would be a marvel and a prodigy. We are not aware of any work existing that undertakes to prove as correct a thousand or more conflicting propositions. A work presuming to do this, in the estimation of thinking minds, would at once be considered as the legitimate fruit of a madman's prolific brain. Yet this is the relation the Divine Word is made to entertain in our day, to the conflicting systems and dogmas of modern theologians.

Many there are who claim for the Bible this very peculiar merit, as containing the essential elements that endorse as right and proper, every diversified effort that man can possibly put forth, ostensibly to save mankind. This peculiar view, held by so large and influential a number of persons, who proclaim themselves lights to their fellows in darkness, creates in the minds of another large class, not only a feeling of bewilderment, but also a strong predilection to mistrust, which speedily grows into a deep-seated antagonism touching its divine authenticity, so earnestly claimed for it.

Not only is its authenticity questioned by this large class of thinkers, on this ground; but it is actually denounced by them as inimical to the peace and unity of society, and the world, as a fruitful source of strife and cruel war.

In our opinion, the promise of the former is eminently false; and the conclusions arrived at by the latter in consequence thereof, are equally so, which statement we will endeavor to prove true.

For any person to lay down a definite and practical rule to prove the utility or truth of any subject, or measure, is it not rational to suppose that there must be first a proper conception of the same in the mind of the individual making the endeavor? From this promise, we claim that the writers in the New Testament were perfectly qualified to set forth the plan of salvation. Who were they? Matthew, Mark, Luke, John, Peter, Paul, James and Jude. All these, with the exception of Paul, evidently were called from the humble walks of life. This fact leads us to suppose that they were not very eminent in classical attainments; and without doubt they possessed eminent latent powers, which were subsequently developed under their Divine Master and the Holy Spirit's tuition. Still we cannot be persuaded to believe it possible that their mental powers ever became sufficiently expanded, as to be able to grasp with a clear comprehension the thousands of conflicting ecclesiastical religious systems, that have appeared upon the religious arena of the world since their day. And we are as equally persuaded to believe, that in their writings they have not laid down authoritative rules to sanction them.

To the contrary, we strongly incline to the opinion that those writers had a clear and comprehensive understanding of but one proposition, even eternal life; and that it was brought to light to them through that one gospel system

taught them by their Divine Master. Their testamentary bequests remind us in the most precise language, that the system of eternal life which they lawfully represented, was of the most exclusive character; permitting no innovation, nor allowing one single integral part to be ignored.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds."—2 John 9: 11.

"Let that therefore abide in you, which you have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."—1 John 2: 24, 25.

Let us see what Paul, John's fellow laborer, says:

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach *any other* gospel unto you than that ye have received, let him be accursed. * * * But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelations of Jesus Christ."—Gal. 1: 6, 7, 8, 9, 11, 12.

Paul to Timothy gives some wholesome counsel:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strife of words, whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself."—1 Tim. 6: 3-5.

Again:

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. 1: 13.

"For by one Spirit *we all are baptized into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Co. 12: 13.

"Endeavoring to keep the unity of the Spirit in the bond of peace. *In one body, and one Spirit*, even as ye are all called in one hope of your calling; *one Lord, one faith, one baptism, one God and Father of all*, who is above all, and through all, and in you all."—Eph. 4: 3-6.

The only inference that any honest, God fearing person can gather from the preceding quotations is this, that those inspired writers were a unit upon the doctrine of eternal life; each one seems to have perfectly understood that it was not obtainable only through that perfect and exclusive plan of holiness, taught to them by their Divine Master, and which they were commissioned and commanded to declare to all creatures.

After reading such sayings in defence of exclusive salvation, who can dare presume that those persons would, if here to-day, favor a thousand conflicting systems of theology, any more than they did in their own time.

The written epistles of those men, who were called to have especial watch-care over the churches, are replete with urgent counsels, warning the Saints against the slightest departure from the divine plan. Instead of encouraging schisms in the body, or Church of Christ, they repeatedly sent forth their righteous anathemas against real and would-be heretical seceders, advising, authoritatively, assimilation into one body, as the only effectual means to obtain eternal life. Upon the great subject, "The Kingdom of God," they were in perfect harmony. Its principle of organization was well known to each one of them; they were not ignorantly divided in opinion concerning the administrations peculiarly belonging to it; neither did they disagree upon the terms of admission into it.

Then we say if modern theologians are not in harmony with them upon those very important matters pertaining to eternal life, by preferring to have a thousand and more systems of organization, and countless conflicting administrations, and as many more conflicting modes of admission into those systems; all contrary to the one plan of God's own revealing, promulgated and contended for by those New Testament writers; we ask, Who is to blame?

The inspired record is not responsible for the inharmonious course of proceeding, because it emphatically disapproves of such; who then is to blame? Most assuredly none but the theologians themselves, for they are not in harmony with the record which describes, and offers to all men as an example, a Militant Church, having but one faith, one Lord, and but one body in Christ.

Having endeavored to show that the Bible approves of but one exclusive faith, and not an unlimited number, as implied in the heading of this article; we will now endeavor to prove that it is also in harmony, teaching but one practice, pertaining to church organization.

Not only do we claim that the Bible teaches an exclusive faith, but also an exclusive church organization. The Apostle Paul is the most explicit upon this point of all the Bible writers.

"And he gave some, apostles, and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4: 11-14.

In writing to the Corinthian church, Paul confirms his statement to the Ephesians:

"Now ye are the body of Christ, and

members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, and diversities of tongues."—1 Cor. 12: 27, 28.

When we remember that Paul himself declares, that the gospel which he taught he received not from man, but was taught it through the revelations of Jesus Christ, we should consider him a very competent witness; especially when we remember that Christ commanded the twelve to go to all nations, and teach them to observe all things whatsoever he had commanded them. Is it not more than probable, that not only Paul, but each apostle in his ministry taught and organized the churches according to divine teaching.

They not only taught this, but evidently understood that this divine organization was a permanent one, and not intended in the divine economy to suffer total subversion by another. The election of Matthias to fill the vacancy in the apostle quorum, caused by the apostasy of Judas, is an evidence of intended perpetuity.

Paul's own calling to the apostleship proves that another vacancy must have occurred subsequent to that of Judas, and God ratifies the perpetuity of his own system in calling Paul to be a pillar of the church, or an apostle, a special witness.

When we take into proper consideration the object of such officers being given to the church, and the inestimable worth they must have proved to it, no stronger argument can be used to favor the perpetuity of such an organization.

The perfecting, edifying, and uniting together of the entire body of Christ, (church), are some of the reasons offered for the work of the ministry; and above all others, they were given to the church as a protection to the saints, from being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning

craftiness, whereby they lie in wait to deceive.

Again we ask, Why are not modern theologians in perfect harmony upon this very important matter with the writers of the New Testament, who declare unto us that they were taught this doctrine by the revelations of Jesus Christ; and to teach such, were commanded to go into all the world, to all creatures, requiring all men to carefully observe all things their Master had taught them.

They tell us such an organization was only intended for the apostolic times. If the Bible teaches such a doctrine, we have, after a diligent study of more than twenty years, utterly failed to find it. The bare assertion does not satisfy us; proof is what is wanting, and proof—very strong proof—we must have, before we can be in harmony with the theologians upon the point.

If the theologian can show us how it is possible for the church to attain unto that edification, and perfection, which the primitive church had in their power to obtain, by the aid of those valuable officers, without them, then one step is gained toward conversion to this limitation doctrine. If they can show us the means they have discovered, whereby the entire body of Christ can be brought to a unity of faith, and made perfect in the knowledge of Christ, without the aid of those officers which Christ gave to the church for that purpose, another very strong point indeed is gained in justification of subversion.

If the theologian desire that we shall ever remain as immatured children; susceptible of being tossed to and fro, with every uncertain wind of man's doctrine, by their sleight and cunning craftiness, by which the inexperienced are ever deceived. If, we say, we have no such progress to make in Christ, nor dangers to encounter and overcome, as did the ancient body of Christ, then the theologian's position is

a tenable one. If this divine system of organization was given by the Son of God, and intended for the apostolic time only, to be substituted by another subsequently, the Bible ought surely to contain some information respecting it, as to how, and when the change was made; if it contains no such information, and we contend that it does not; and if the principle of substitution, as taught and practiced by the theologians, is a correct one, what possible benefit to us are those explicit statements of the Bible writers concerning organization? Nay! they are an injury; a false guide to thousands, who are now earnestly contending for that divine organization concerning which they have been so explicit in their writings, and which they effected, and they learnt not of men, but through the revelations of Jesus Christ.

Until the theologian can show us where the Bible teaches a new plan of salvation, substituted for that which we have pointed out, as taught in the Bible, we shall earnestly contend for the latter, and assert that they are not in harmony with its teachings. They alone are responsible for the diversified and conflicting systems, and not the Bible, as implied in the heading of this article.

To be Continued.

THE SOUL OF MAN—ITS WORTH AND DESTINY.

The consideration of the soul of man is a subject of vital importance to every thinking and reflecting mind.

The question arises: What is the soul? or what are its component parts?

Its component parts we have never analyzed, consequently know nothing about them; but that it is composed of refined material we do not deny. The mind, soul, or spirit, as we may term it, is the reflecting, calculating, comprehensive part of man. The heart is the center of passion, and is susceptible to the influences of love and hatred. This

innate principle that governs and controls all the affections of the soul, its physical identity, is susceptible of endless progression, either in wickedness or righteousness.

In endeavoring to take a retrospective view of the history of the soul, with all its susceptibilities, we conclude it is something wonderful; and when we fully consider its worth we are at a loss for words to express our ideas.

In the beginning, God formed man out of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. This personage of power was placed in the grand capital of creation, and all animated nature seemed to pay respect to his supremacy.

In this favored position, feeling his freedom, and exercising his free agency, he concluded to trifle with that inexorable fiat of the Almighty, by reaching forth his hand and transgressing an eternal law. By this transgression of law, justice demanded the guilty to be slain, and the guilty one would have been doomed to eternal wrath and darkness, but by an interposition of divine mercy, the action of justice was stayed, and the sinner spared. Mercy then became the subject of the vengeance of God; and as a Lamb without spot was slain at the foundation of the world. Herein was the vicarious atonement instituted in the person of Jesus. O, reader, see the worth of your soul! Rather than that man should be doomed to the wrath of God in eternal darkness and despair, Divinity, in the person of Jesus Christ, left the glory that he had with the Father, before the world was, and suffered the penalty of death in the room and stead of the transgressor.

But to return, man is composed of a two-fold nature, spiritual and temporal. The temporal portion is nothing more to the soul than a covering, or a medium through which the spirit acts. The mind is susceptible of expanding and progressing; it is, in fact, the

storehouse of knowledge. Observe the little boy taking his knife and making a little boat, using paper for sails and thread for rope. That little mind continues to expand and develop, and soon we see him launch the mighty ship with all her machinery. See how proudly she plows the bosom of the mighty deep, moved at the will of him that formed her.

The depth and powers of the mind are past finding out; it is eternal in its nature and unlimited in its researches. This principle of power and intelligence is situated in the brain. This soul has a heart, and in it is the center of the affections, such as love, reverence, esteem, aversion and hatred. By the exercise of these passions we are sensibly forced to believe in their power. See the mother's love manifested for her darling child; the love of the family circle; of husband and wife; and when separation takes place, witness how that love grows stronger, all the imperfections of time seem to be obliterated and forgotten; and the good deeds and kind words are as sweet incense upon the altar of our hearts. Distance and duration have no dividing power; love reaches beyond this vale of tears. Soul and body when united in the eternal world only enter upon the realities of life, and a new and larger sphere of action. Every emotion will then be exercised to its fullest extent; it will then be stripped of all that binds it to earth, and unfettered and unbound, with all its intellectual powers it will study the great economy of God, and feast upon his goodness.

Love is one of the attributes of God, planted in the soul and germinated in in the heart of man.

Sympathy, another property of the affections of man by which he is made to feel for the imperfections of his brethren. Sympathy which arouses the fondest emotions, and places all upon one common level, (as all are sinners), and should be cultivated.

Souls, in life, are but miniature, but

their capacities are endless, and their destiny is eternal.

God so loved the world that he gave his only begotten Son as a ransom for a lost and ruined world. What love was here manifested in the person of Jesus Christ? What anguish of soul? What suffering of mind? See him select his three brethren, Peter, James and John, and take them to the quiet peaceful garden of Gethsemane, and there pour out his sinless soul in mighty prayer, that if possible, the cup might pass; three times did he importune the Father and let it pass, if it was his will. See the agony of Jesus when great drops, as of blood, dropped from his troubled brow. His sleepy disciples, unconscious of the great load of sin that he had taken upon himself, and the suffering he endured for their salvation, continued to sleep. God manifested in the flesh; the second person in the godhead delivered up to sinful men as a subject of ridicule; and to exercise their baser passions upon; inflicting corporeal punishment upon him, by hanging him by the nerves and sinews of his hands, on Calvary's rugged cross; lacerating his person, causing the most intense and excruciating pains, and in this condition he was friendless, and forsaken of God.

Oh! how angels must have wept, to behold the disgraceful, degrading, and damning spectacle of fiends in human form, drenching the ground with the precious blood of the Son of God.

The glorious lamp of nature's day veiled her face in crimson darkness for shame, at beholding such an inhuman spectacle.

The bright starry host of heaven withdrew their twinkling; the earth shook to her very center, and the solid rocks were rent, when Divinity left humanity. Oh! the suffering of him who was innocent of any crime for the redemption of your souls. Oh! reader, consider the worth of your soul, and what it cost for its redemption. What

love was manifested in your behalf? What would you not give in exchange for your soul?

Eternity is before us. One long, endless eternity. Soon we shall launch our frail barks upon its unknown bosom. Our future destiny is only to be shaped by our past life. If we have done good to all our fellow men; if we have respected their rights in every particular; if we have yielded strict obedience to every mandate of God, we then shall enter through the shining portals of celestial glory, into the New Jerusalem; walk the gold-paved-streets of the city of our God; pluck the ambrosial fruit from the tree of life, and drink the limpid, crystal waters that flow from beneath the throne of God;—sighing and parting will not there be known;—pain, sorrow and anguish will not there be felt; peace will flow as a gentle river, and God's love universally abound. There we shall know the soul of man; its worth, and its destiny. W. A.

THE ROCKY MOUNTAIN SAINTS.

From the Omaha Herald.

It is now perhaps three years since, one Sunday afternoon, Mr. T. B. H. Stenhouse, then a leading Mormon, of Salt Lake City, spent as many as four hours in the company of the writer, in the parlor of a hotel in that place, giving his views and answering rigid, direct and cross examinations in regard to Brigham Young and the Church of the Latter Day Saints. In that conversation Mr. Stenhouse pronounced Brigham Young, the Prophet and Revelator, one of the best men, honest and sincere in all his purposes, functions and labors. Mr. Stenhouse avowed his belief in Polygamy as a Christian and wise ordinance of the Almighty, and was then living with three wives, to one of whom he was kind enough to introduce us. Mr. Stenhouse praised Joseph Smith and his "System," as he called it, as the best religious system the world ever

saw, and, with equal fervor, Brigham Young, his God-anointed successor. He spoke of the Mormon religion with the zeal of a new convert, and extinguished all objections with the vigorous assertion of the cardinal tenets and arguments of the Mormon faith. Geo. Q. Cannon himself never appeared so zealous as Stenhouse appeared then as a believer and promoter of Mormon doctrines and practices.

T. B. H. Stenhouse now appears to us with his compliments written in the fly-leaf of a highly ornamented and handsomely-printed volume of more than seven hundred pages, "by one who had the fellowship of the Church for over a quarter of a century, * * * enjoyed familiar intimacy with the Apostles and leading Elders, and for a dozen years had daily intercourse with Brigham Young." We thank him for the favor. The Book is attractive in its style and arrangement, and proves the literary ability of its author; as well as the erratic and elastic cast of the morals and mind of Mr. T. B. H. Stenhouse.

The object of his book is to write *down* what its author labored more than twenty years to talk and write *up*.

It is not our intention to review this book in any detail. The Introduction says its author has "simply *outgrown the past*." He says the change in his views "has not been the work of a day or a year." To those who know Mr. Stenhouse well, there may be some room for doubt here. It was only a few months after he waxed eloquent in defending Brigham Young and the Mormon faith in our hearing that he came to the *Herald* office to tell us the whole Mormon scheme was a delusion and a cheat. He had been deluded all his life. Doubtless Mr. Stenhouse was honest on both occasions, and we only remark the brief interval in which he made such a grand stride to show that the author of the book before us is probably mistaken when he declares that he was long in

undergoing this remarkable change. It is probable that he would have been still longer in bringing it about if Brigham Young had not sent him to Ogden with that unfortunate newspaper, and then declined to make good the pecuniary losses of his then most obedient servant.

Of the actual merits of the book by Mr. Stenhouse as at once a history and a judgment of the Mormon Religion, Work, and People, we do not now undertake to speak, but it may well be doubted whether it would be possible for such a man to tell the truth about a people whose confidence he so long enjoyed and so suddenly betrayed.

L A W .

There is no subject of more importance to the Saints than *that law* which God has given for the guidance and regulation of the Church Militant.

It is necessary that we should *understand* law; for, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

In order to justify him who is the *lawgiver*, we must be a law abiding people; and so our every act must be agreeable to the revelations of God.

We are informed that by *sin* came death. Sin being the transgression, or violation of law, it necessarily follows, that even though God's agents should enact, or do that which is not according to law, or the fulfillment thereof, their act or acts would be *invalid*, and have no binding force.

We admit that the Priesthood is that power that binds on earth and seals in heaven; but *only so* when agreeable to law or the mind of God; for whatsoever is in consonance with law, is the mind of God in every case.

It appears sound and reasonable, that should the *Church* do that which is no where justified or approved in law, *i. e.*, God's revelations, substituting human wisdom, that the displeasure of the Almighty would be incurred.

The Lord complains because of the non-observance of his law; and he has said that condemnation remaineth upon the children of Zion:

"Until they *repent* and *remember* the New Covenant, even the Book of Mormon, and the *former* commandments which I have given them; *not only to say, but to do*, according to that which I have written."

If, therefore, an individual is dealt unlawfully with, the Branch so doing is under transgression; for the party is injured and the law disregarded.

In this sense we understand what is so often spoken of—national sin.

Surely, there is a great necessity for the Saints to study the law. The Savior says, "Search the Scriptures."

There is a *practice* which has obtained considerably in the Church, that has appeared to me as very reprehensible—reprehensible because unlawful.

There is not a single instance in the New Testament, where the like was practiced; so also in regard to the Book of Mormon; and when we come to modern revelation, to the Book of Doctrine and Covenants, it is *wholly foreign* thereto.

Many are led to ask, "Whence arises this practice?" Allow me to answer: It can be traced back to the shades of Catholicism; it is due to the "woman" who made "all nations drunk with the wine of the wrath of her fornication," spoken of in the book of Revelation.

To me it is a plain case, that the spirit of the law is opposed to it.

And now you ask, "What?"

I answer: The withdrawal of fellowship, or suspension of persons in transgression, for a *stated period*.

The teaching of Jesus in the parable of the Prodigal Son is agreeable to all law; and while it shows that the Son left his father's house, and hence he had no privileges therein, it gives us to understand that when he repented, and even started to return, while yet afar off, the father went out to meet him, being joyous at the return of his erring child; and when he (the son) arrived,

he was not kept out of the house six weeks for punishment; but was bidden in to partake of the fatted calf, which had been killed for the occasion.

This, to my mind, should serve the Saints as a light, to show them their course, and thus keep them off the shoals.

Truly, Jesus was an exemplar of his holy religion, and hence his teaching and life agree. His words to the miscreant are, "Sin no more."

Whenever a person shall violate the law of God, and fail to make "*amende honorable*," the Church may take action in his case, and may suspend him till he repents, or as the case may justify, —perhaps expel him. Thus doing, it will be in his power to return.

But when shall he return? I answer: As soon as he is truly repentant.

The practice of suspending for a stated period is unjust; because the transgressor, be he ever so humble and repentant, *cannot return* until the specified time shall expire. Had this practice obtained with the primitive church at Jerusalem, we might have had some information respecting it.

The parable is evidently against it; and so are the teachings of Christ as a whole.

Remember, dear Saints, that in our obedience to, and fulfillment of the perfect law, lies our security as a people.

T. E. L.

PROPHECY.

I have been reading a paper called "*The World's Crisis*," and "*Second Advent Messenger*." This organ is edited by Miles Grant, of the city of Boston, Massachusetts.

In vol. 37, No. 18, dated August 6, on the first page, is an article written by J. E. Clark. The article is headed "Prophecy." Mr. Clark takes his text from 2 Peter 1:20, viz, "Knowing this first, that no prophecy of the Scrip-

tures is of any private interpretation."

It is truly painful to witness an effort like that of Mr. Clark, who after selecting a *text* for the purpose of expounding it to the more unenlightened part of a community, leaves the whole force of the lesson contained in the text entombed, or unexplained, and goes to talking about some other matter more appropriate unto some other text.

If he had chosen the *words* of Paul, "Despise not prophesying," his remarks would have been more appropriate.

But here in *this text* by Peter, a particular caution is given to all who would go to the sure word of prophecy for light, that they should first consider and know that no prophecy of the Scriptures, relating to futurity, could be properly understood, independent of that public ministry of God which he has appointed and inspired by his Holy Spirit to lead and govern the flock.

And thus it reads, "Obey them who have the rule over you, whose faith follow," &c.

Had Mr. E. properly understood the text which he undertook to explain, it would have saved him from the shame of attempting to teach what he has never yet learned.

"*Private interpretations*" of the prophecies have been, and still are, ventured upon as the true interpretation by many, who have every time failed, as often as they have attempted to give such interpretation.

This one fact ought to settle this question forever. Past history proves beyond dispute, that none but the public *inspired* ministry which were chosen of God, ever have in any generation, been able to give a true exposition of those prophecies which related to this world's events.

Who but Moses and the Elders of Israel knew how to expound those revelations which had been given to Abraham, Isaac and Jacob several centuries before? And who but the holy apostles could give a true interpretation

to that whole chain of prophecies which related to the first advent of our Lord Jesus Christ? And I might say, who can give a true interpretation of that whole chain of prophecies which relates to the second advent of that same personage? Truly every Bible reader should "know this first." Know what, I ask? Why, what Peter says about the prophecies, that no one of them all can be understood independent of the true leadership in the Church, viz, the true shepherds of the flock of God.

Those are God's interpreters unto the people. And they never are a set of hirelings. They never were the false prophets of olden times, nor will they ever be any of the false teachers of latter times.

Mr. Clark says in the closing up of his article, "We do not wish to condemn any one, but we rather pity those who despise the prophecies." And so say I, in behalf of those who believe in the Bible and Book of Mormon; we do not wish to condemn, but we do verily pity those who despise the many prophecies contained in the Book of Mormon, or *Stick of Joseph*, which relate to these times, and which are now being fulfilled according to many Bible prophecies.

We pity those who remain in ignorance, simply because they not only despise, but utterly refuse to "prove all things," as the Scriptures do so emphatically enjoin upon all christians.

If Mr. Clark does not despise what the prophet Ezekiel says about two sticks, relating to the last days, as he himself says in that prophecy, then will he please to tell us what he has learned in studying that particular same word of prophecy as Peter calls it, viz, "a light shining in a dark place."

For indeed those two sacred writings were to be taken from the hand of two separate tribes and joined together into one, and they were to become one in the hand of God's shepherd, just before the second coming of Jesus Christ.

And not only two holy books be joined in one, but the twelve tribes of Jacob also were, by Ezekiel's prophecy, to become one nation forever. And all this too will assuredly take place before the second advent of our Lord. For so it is declared by a whole chain of prophecies interspersed throughout the Scriptures from Genesis to Revelations.

But the Book of Mormon, like the day star from on high, has shed a flood of light upon the Bible prophecies, which nobody understood until since it appeared.

We do indeed pity the prejudiced public when minds are closed to this heavenly light. And especially do we deplore the blinded condition of those blind guides who assume to teach what they do not understand.

Let party names be known no more,

The truth is what we need,

Come bow to truth, both rich and poor,
From Satan's chains be freed.

J. S. COMSTOCK.

PARMA, August 16th, 1873.

MIRACLES.

What are miracles? Are they to be considered as performed under a suspension, or violation of the laws of nature; or are they to be regarded as the operations of a higher law, of the principles of which, and their mode of operation and relation to the known laws of nature we are, and from the circumstances, must remain in ignorance of?

1. Miracles, as from God, are manifestations of the power of God, exercised on specific occasions, and for specific purposes.

The reason which I give for the foregoing definition are:

Firstly, That the assertion that miracles are violations of natural law is false, and incapable of proof; being based upon ignorance and presumption.

Secondly, There are many natural laws of which but little is known; too little, in fact, to safely and with cer-

tainty determine what are their precise relations to other laws.

Reasoning from the foregoing proposition, it is quite possible that there are many laws in operation in the universe of which we know but little, save as they are occasionally manifested in the form of miracles, and others of which we know absolutely nothing.

Thirdly, The fact of miracles being admitted; it follows, as a necessary conclusion, that there must be a way, or ways, by which the miracle is performed. Hence it must be granted that the act of performing the miracle must be in accordance with some specific principle; for principles are principles of action, either mental or physical. It is admitted by philosophers, that principles of action are indestructible. It is therefore evident, that miracles are manifestations of the power of laws as permanent, and enduring as any that are known to man, and termed by him natural laws.

It cannot be consistently urged as an objection against the position here taken, that it cannot be demonstrated; for taking into consideration the fact of our ignorance of the method by which miracles are performed, in connection with what is known in regard to natural laws, there remains a strong probability that this is the only one which ought to be entertained.

2. The fact that miracles have been performed, both by the servants of God and the emissaries of Satan, is a circumstance in favor of the proposition that they are wrought through the operation of fixed laws.

A miracle is not really performed by the visible agent, save as he by his faith or confidence in God, or Satan, establishes a sympathetic relation, by virtue of which he becomes for the time being *apparently* the master; but the work is done by an invisible, intelligent power, in response to the faith of the visible agent, when one is made use of.

It is plain that a miracle can only

be done by one who is acquainted with the means to be employed by an agent to secure the co-operation of this invisible intelligence.

To illustrate: In the process of writing, which is as much a mechanical operation as that of building a steamboat or locomotive, although a man may have within his control all the materials requisite for the purpose, he cannot communicate any intelligence to any one by writing, unless he had learned the manner of forming the letters or signs made use of, as well as the proper manner of using the material provided for the work; thus proceeding in accordance with mechanical law.

It being proven that miracles are the manifestations of law, it may be asked, Why are they not more frequently observed?

I answer, that it is on account of a lack of faith in the principles thereof. Miraculous manifestations are of frequent occurrence, but men do not see them as such because of their unbelief.

There is also a growing tendency in mankind to reject everything that does not come within the range of his comprehension as being imaginary, and unreal; consequently unworthy of notice or investigation.

It is evident from the teachings of Scripture, that when any one is desirous for the interposition of God by the performance of a miracle, the relation before spoken of, and which is produced by an unshaken faith in God, must be first established before the desired result can be obtained. Owing to the predominance of unbelief, and evil desires and motives, it is very difficult to bring about this desirable relation; but it has been done in the past, and it is a true maxim, that, "What man has done, man may do." It is reasonable then that so kind and beneficent and good a being, as God is believed to be, would, to a great extent, restrain Satan in his attempts to deceive the children of men. This will be admitted, if we accept the proposi-

tion that in point of intelligence the less is controlled by the greater; or, that as is the intelligence, so is the power.

How shall we be able to distinguish between those miracles wrought by the power of God, and those wrought by the power of Satan.

This is an important query, and should be carefully considered. For if we are not correctly informed of the means of testing miracles, as to their source, we are very liable to be deceived. The danger is great, and the best means known to us should be adopted to avoid it.

For convenience, and to avoid unnecessary repetition, I shall classify miracles as true and false.

TRUE MIRACLES.

True miracles are always wrought for the purpose of accomplishing beneficial results, either spiritual or temporal; and when performed through the agency of the servants of God, they are accompanied by pure and holy desires, and purposes, as well as purity of teaching; so that their moral tendency must be elevating and purifying in its character.

Are miracles performed by the power of God confined to any special dispensation or period of time? We are informed in the Scriptures of truth, that miracles have been performed at many and various times. Sometimes they were exhibited for the purpose of convincing those by whom they were observed, of God's ability and power to govern his creation; as well as a punishment for unbelief, and hardness of heart. Instances of this may be seen in God's dealings with the Egyptians when Moses was sent to bring the children of Israel out from bondage.

While the Israelites were journeying in the wilderness, twice was the rock made to yield water to quench the thirst of the multitude. Quails were sent to satisfy their lustful appetites, and also to punish them for their unreasonable murmuring against God.

Again, when they had forgot him who had done so much for them, God sent serpents by which many were bitten, and afterwards caused all to be healed who would look upon the brazen serpent which Moses had set up by his command. Many others were performed for the benefit and direction of this people which it is unnecessary to mention, save one which occurred continuously, six times a week, for the space of forty years; viz, the sending of the manna. This last instance has been demonstrated to be a practicable fact, by a single recurrence of such a fall, but a few years ago, in Syria.

It is shown by the history of the apostles, in the New Testament, that miracles were not only of frequent occurrence during the first century of the christian dispensation, but they were to continue in the Church "for the work of the ministry; for the edifying of the body of Christ, and the perfecting of the Saints; until we all come to the unity of the faith."

This desirable consummation cannot be attained until the millennium is ushered in; when the Saints shall be all glorified, and "see eye to eye." Then will be fulfilled the prediction of the prophet, that neighbor shall no longer say to neighbor, "know ye the Lord," but all "shall know him, from the least even to the greatest."

FALSE MIRACLES.

Miracles of this kind, considered simply as operations of law, are just as real as those termed true. The *professed* object of these miracles is like that of the true, to benefit mankind; and therein consists their falsehood, the real object being to deceive mankind, and turn them away from a belief in the truth, and the practice of righteousness.

Satan, in the exercise of this power is often made to so closely resemble the exhibitions of God's power, that it is difficult to perceive the difference. Jannes and Jambres, in their opposition to Moses, by their enchantments,

in several instances, were able to do the same things that were done by Moses; but when their rods had been changed into serpents, the power of God prevailed, and their rods were swallowed up.

It is declared in the Scriptures that in the latter times, "Seducers shall wax worse and worse." As men's hearts become more corrupt and wicked, and the fullness of time approaches, Satan will make mightier efforts to maintain his dominion over the children of men; but the decree has gone forth, that all rule and authority adverse to the purposes of God must be put down.

John, the Revelator, says:

"And I saw three unclean spirits, like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16: 13, 14.

Dear brethren and sisters, let us strive so to live that when that day of trial shall come, we may be of that happy number who have "dugged deep" and have laid the foundations of our house upon the "ROCK."

R. F.

FAITH, AND WHAT IT IS.

BY J. E. MILLER.

[CONTINUED FROM PAGE 743.]

Having advanced our views upon five different kinds of faith, we will now continue our argument upon the next in order, which will be our sixth proposition, which is the faith of miracles. Buck's Theological Dictionary, page 141, defines it in this way, "The faith of miracles is the persuasion a person has of his being able, by Divine power, to effect a miracle on another.—Matthew 17: 20; 1 Cor. 13: 2. Or another on himself.—Acts 14: 9. This obtained, chiefly, in the time of Christ and his Apostles."

It seems that not long after Christ

had been crucified, and his apostles had passed away, that miracles began to be less common, and the signs that should follow the believers entirely ceased. It may be asked why miracles were not wrought by those who claimed to be the followers of Christ, and the question is very easily answered: They had departed from his law, and broken the covenant that they had made with God; and by so doing they lost his Spirit; by which alone these miracles were made manifest, and therefore miracles ceased.

But in the year A.D. 1830, the Lord saw fit to establish again his Church, and confer upon it miracles and great blessings. The blind were made to see; the lame to walk, and the deaf to hear; and many that have obeyed the gospel have been raised from the grave, as it were, through the administrations of those who held the priesthood.

Perhaps it would be advisable to give an illustration of a miracle, and I will proceed so to do. For instance, there is the finding and translating of the Book of Mormon, by Joseph, the Martyr, who was a poor and uneducated boy. Learned men have read this book, and pronounced it beyond possibility for any unlearned person to have written such a book. And it is this book that has turned the world upside down, as it were, and caused a more thorough investigation into matters of a religious nature. I could enumerate many other instances, but time and space will not permit, and this one will suffice.

I will now proceed to the seventh proposition; which is, Faith in the future. Buck's Theological Dictionary defines it as follows: "Faith in respect to futurity is a moral principle, implying such a conviction of the reality and importance of a future state, as is sufficient to regulate the temper and conduct."

A better definition could not be given; for it is indeed an absolute fact,

that if we did not believe in awards and punishments in the future, there would be no bounds to crime; and we may notice that all great criminals have had no thought of the future state, and of its blessings and punishments; therefore, their consciences did not trouble them.

THE REAL MORMONS.

From the Crown Point, Indiana, Register.

EDITOR REGISTER:—Not long since it was my pleasure to visit Plano, Illinois, the headquarters of the True Latter Day Saints, or Mormons; not the Brigham Mormons, but the real heirs of Joseph Smith, the Mormon founder. Plano is a nice village of about 1,200 inhabitants, pleasantly situated on the Chicago, Burlington and Quincy Railroad. The business houses are principally of brick. It contains three churches, (one Mormon), two schools, and the factory buildings and shops of the Marsh Harvester, which they are now enlarging. I had the pleasure of grasping the friendly open hand of Joseph Smith, the President of the Society, and editor of the "True Latter Day Saints' Herald," who was in his shirt-sleeves, for it was a warm day. He is a pleasant, neat, agreeable, affable, social gentleman, as every president, editor and preacher should be. Mr. Smith is the son of J. Smith, the founder of their religion, and is about five feet ten inches high, thick set, dark complexion, full beard, a little grey, about forty-three years of age, and a smile on his face that would make you think he had a little heaven in his own heart; and you know, Mr. Editor, he couldn't look that way if he had more than one wife. He does not use tobacco in any form. I understood that some of their members belong to secret societies. Their mode of worship is simple, solemn, and impressive. Their faith and doctrines are something as follows: They believe in God the Eternal Father, Jesus Christ his Son,

and in the Holy Ghost. They do not believe in original sin as accepted by the Orthodox. They believe that through the atonement of Christ all men may be saved by obeying the laws and ordinances as found in the Gospel; that those ordinances are faith in God and in Christ, repentance, baptism by immersion for the remission of sins; laying on of hands for the gift of the Holy Ghost; in the resurrection of the body; that the good will rise first, and the others at the expiration of the thousand years; in eternal judgment; that mankind will be judged, rewarded, or punished according to the good or evil they shall have done; that a man must be called by God, ordained by the laying on of hands of those in authority to entitle him to preach and administer the ordinances; in Apostles, Prophets, Pastors, Teachers, and Evangelists; in the Bible so far as it is translated correctly; that the Scripture is not full, but that God will continue to reveal it by His Spirit till the end of time; that marriage is ordained of God; that the Gospel provides for but one wife, except when the marriage contract is broken by death or transgression; that the doctrine of Brigham's Polygamy is heresy, originated by him without authority, is a fraud, and against the laws of God and man; and they prove that polygamy was not known in their Church till 1851, though the Church was organized April 6th, 1830.

Joseph Smith, and his brother Hyrum, founders and presidents of the Church, were killed at Carthage, Illinois, June 27th, 1844.

I asked Mr. Smith if they believed immersion to be a saving ordinance; his answer was this: "I was once called to baptize a lady; we had a nice pool of water and plenty of room; upon raising her from immersion she said, 'that was a good ducking, Mr. Smith!' and I was sure that baptism did her no good."

After a couple hours' conversation I bade Mr. Smith adieu, with the convic-

tion that if all Mormons were as pleasant, as good and kind as he seemed to be, 'twas not bad to be a true Mormon.

B. H. G.

CROWN POINT, Indiana, Sept. 1, 1873.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., October 1, 1873.

THERE are many qualifications needed to characterize a Saint; a christian. One of the qualifications is *strength* of character.

It is not enough that a follower of Christ should strive to be pure, not enough that they should strive to be holy. Gentleness is very requisite, but it must not be the gentleness of weakness, nor of fear, it should be the gentleness of love, of true greatness. God is mighty, his power and greatness are immeasurable, yet he hasteth not, neither is his voice the voice of fierce and sudden strength, but the still and gentle voice of peace, that whispers of hope, of purity, of rest.

A Saint needs strength of character to enable him to face the various and conflicting opinions, prejudices and hatreds of the world; it sustains him in an even course, both with the world and the household of faith, to enable him to confess his liability to error, to mend, to overcome, where weakness would fall back and be discouraged; to enable him to bear with the weakness, spite and malice of brethren, tried and tempted like himself, in order that his intercourse with them may be harmonious and result in good.

He needs strength to enable him to rest in hope, amidst temporal difficulties; the strife for bread that perisheth, for raiment that fails. The unceasing mill of toil that daily waits his hand, that persistently presents itself. To enable him to bear this temporal care, without the bitterness entering his soul, without his spirit becoming marred, and abraded with the roughness of his way, he needs to cultivate

strength of character and force of mind.

An earnest christian needs more than this strength. It may be said that the picture presented yields no hope; that such a fate would be a sorrowful and dreary one; but the strength that is needed will not rest with merely being a negative christian, one who is content with merely resisting evil. It will be a living spring of good works, of happifying influences; from it shall flow living thoughts and lasting opinions, widening and deepening. The soul will grow that exerts such a strength. It will expand and its capacity for good increase.

It is such a strength the Saints need, a strength of heart and mind that will cause those who are brought in contact with it, to be impressed that though there be gentleness in the heart, yet it is that of a strong and steady mind, that will awaken a genuine respect.

MEN very often misjudge Christ, and his gospel, in a very curious manner. There are multitudes of teachers, and advocates, who claim the name and sanction of Christ, who are very capable of originating ideas, doctrines, theories, and precepts of their own manufacture. And very often in teaching, and preaching, they forget to properly distinguish between the doctrines that are really Christ's, and those which are their own. Sometimes this is done carelessly; sometimes blindly; the teacher presuming himself (of course) a christian, and as a matter of consequence his thoughts and doctrines must be Christ's.

Sometimes, however, it is done purposely; Christ having a good credence in the world, and the name of Christ widely revered, it becomes a recommendation to that unto which it is affixed. Naturally then wishing a doctrine to become acceptable, and knowing that with many it would be of more weight, if the idea prevailed that it was Christ's doctrine, the next step is to proclaim that it is a doctrine of Christ.

Listeners hearing the objectionable doctrine, and hearing it proclaimed the doc-

trine of Christ, they very naturally, if they object to it, object to the source of such a doctrine, and Christ through an unworthy or careless servant is misjudged.

A very careful study of Christ's words is requisite then, that the nature and spirit of his gospel, and its promises may be familiar to us; that we may be incapable of being deceived, and that we may be saved from a false conception of, and consequent rejection of Christ, the judgment whereof, obtains from our lack of making ourselves acquainted with the gospel of Christ through negligence.

In like manner in the course of events attendant upon the Church since the establishment thereof, by Joseph and Hyrum Smith, as inspired by the higher wisdom, there have arisen in connection with it, many supporters, and adherents thereto, who were capable of promulgating doctrines of their own, and a careful perusal of the history of the Church shows that they have done so frequently.

Hence to justly pronounce upon the doctrines of Joseph Smith, there should nothing be taken into consideration but those doctrines that emanated from him, and bear unmistakable evidence of having been promulgated by him.

To harshly judge him for every theory that tradition, rumor, and designing men, who desire the seal of his influence to make their doctrines acceptable to those who revere his memory, are pleased to foist upon him, is to stand greatly in the dark in regard to the true nature of his mission.

We believe the position of the Reorganized Church to be as follows. All authentic documents and doctrines, published in his day are received by them. These bear the mark of one mind, and their harmony in and of themselves, and their agreement with the written word are no less remarkable than the beautiful justice and morality displayed throughout.

But with the conflicting statements of those professing to teach the doctrines of Joseph Smith, the substance of which disagree so broadly with the printed teach-

ings he left, they have nothing to do; and they refuse, justly, to receive them. Tradition, and rumor, and the statements of interested men, are sources too uncertain for light and truth, for the members of that Church to risk either the reputation of Joseph Smith, or their own well-being and salvation upon them.

BR. AVONDET writing from Italy records some success. His letter is worthy of attention. His efforts are made in a good spirit, and deserve to be upheld by prayer and faith.

The Elders abroad are representatives of the Church at home, which as a body sends them abroad. Their going, is not therefore to be considered as an individual enterprise; courtesies and kindnesses done to them, and received by them, are not extended to an individual, but to the body, the Church sending them. Consideration should be had towards them on this account, and the Church that sends them, should see that all that it can do is done for them. If it has the right to lift its many hands to send them away, it has the right and duty, and in regard to this there is no question, to remember the families they leave at home. The Church is individually and collectively taken, interested in this pleasant duty.

THE Semi-Annual Conference minutes were sent by express; letters stating this fact were also sent, but arrived too late to notify us in time, of the manner of their coming. The express agent being either too busy, indifferent, or negligent to notify us of the arrival of the package as was clearly his duty; the minutes of the Conference will not appear until the next number of the HERALD.

The sermon by Br. Jason W. Briggs, President of the Apostles' Quorum, which was preached at the Fall Conference, is on hand; but owing to the space required for the minutes of the Conference, will not appear until the number for November first.

Br. T. W. Smith has baptized six at

Jonesport; Br. R. J. Anthony has baptized two in Utah, one of them is the brother reported by him at the Fall Conference as having been greatly blessed of God, by being healed after being injured with a falling log. The gift of healing having been marked and rapid, and observable to that degree as to remove doubt and confirm faith. The letter of Br. A. Kent furnishes an instance of like character quite remarkable.

There have been quite a number of baptisms at Plano of late, some of which promise to add ability, integrity and talent to the Church.

Bro. E. C. Brand stopped at Plano, on his way to England. He gave us a very powerful and excellent discourse on Friday evening, September 26th.

Attention is called to the letter of Bro. Henry A. Stebbins in this number; which makes an important change in the date of the November Quarterly Conference of the Northern Illinois District.

Speaking of the excursion to Conference, the *Sandwich Free Press* says:

"This was undoubtedly the excursion of the season. It was not projected for the purpose of making money, but for the pleasure of the party, and our citizens, especially those who joined the excursion, have quite an exalted opinion of our Latter Day Saint neighbors, and think they are no slight addition to the worth and prosperity and enjoyment of Sandwichers."

THE kind answer, "the soft answer" is ever the better way.

Truth loses nothing by being presented in a kindly manner, it is always enhanced, and ornamented by a mild, self-possessed, dignified, courteous presentation. It gains greatly by being presented in this manner.

This is a well-known fact, so well-known that error when it wishes most to deceive, will oftentimes present itself in—what?—why the legitimate garments of truth, those in which we naturally expect wisdom to appear; the deportment of gentleness, and charity worn so becomingly by our Savior.

While truth may gain, by a proper presentation, and be enhanced by a meek and kindly bearing; it may lose greatly by being found in company with a harsh, bitter, denunciatory spirit.

Kindness is genuine, gentleness is lovely, dignity precious, graciousness very desirable, they are all true and lovely and belong to of right to truth, to the best way; while their opposites, bitterness, harshness, anger and its accompaniments are evidences of a lack of equipoise of character, and represent crudeness, imperfection, and are the fruits of the flesh. Our duty is to avoid the one and cultivate the other.

Corrections made in an evil spirit, instead of benefiting, leave with the correction a venom of bitterness that festers into hate and opposition. While on the other hand they may be given in a mode that will endear the giver to the corrected one, and causes the advice to be acted upon with pleasure and remembered with gratitude. Depend upon it, however inclined to show our authority and independence, the *kind manner* is always the better way.

NEWS SUMMARY.

THERE seems to be a great harvest for that monster, Death, this season. In Shreveport, La., there has been two hundred and forty-nine deaths from Yellow Fever, and between five hundred and eight hundred are now lying sick with that disease.

The ravages of Cholera have also been severely felt in the South. In the north misfortunes have come in a different form. During the week Chicago has been visited with another series of fires, one of which swept away six blocks of buildings, covering about ten acres of ground.

The ravages of Cholera at Vienna are severe, 1,110 deaths are reported.

The Cholera also is spreading in Europe. In Paris there were one hundred and twenty-one deaths from this disease in five days. In Havre there have been one hundred and ten deaths from the same

cause; we learn that its ravages have been felt in other places, but do not know to what extent.

The second fire was not quite so destructive, yet it was sufficiently so to create quite a panic. The loss in both fires was upwards of \$200,000.

Another disaster is the loss of the steamer *Ironsides*, on Lake Michigan. The vessel sunk in a gale, a number of her passengers and some of her crew were drowned.

Mr. Stearns, the English traveler who has lately returned from Central Africa, reports that he met Dr. Livingstone last June; he was in perfect health.

We notice the following in the *Chicago Tribune*, for September 19th, 1873:

"Germany is now threatened with another theological excitement, which promises to be more dangerous than her struggle with the Roman hierarchy. A strong faction of Lutherans is endeavoring to destroy the ecclesiastical communion which has been established by the Union between the Lutherans and the Reformists, or Calvinists. The party intended at first to separate altogether, but fearing that this would break down the whole Church, they have determined to break up the Union, and make an independent Church, which will at once bring them into direct opposition to the government."

Should they succeed in this, the Religious troubles of Germany, with the Lutherans on one hand, and the Catholics on the other, may be such as to menace the peace of the Empire.

The Spiritualists, that faction called Free Lovers, have just closed their Tenth Annual Session, in Chicago. The only notable actions of that assembly was their assaults on every thing that savored of a God, or Christ; and their condemnation of the marriage law.

This is as it should be: When the enemy of all morals throws off his mask, we can then see how hideous he really is.

France has just paid her last installment of the Prussian indemnity; and the army of occupation has been withdrawn. This once more leaves the soil of France free to the Frenchman.

The fate of the *Polaris* is at last known; she was abandoned by the remainder of the crew, consisting of thirteen persons, Captain Buddington in command. They left Life Boat Cove, in the latter part of June, after spending a long and dreary winter among the Esquimaux and icebergs, in two boats, constructed of material, taken from the ship. In these boats they journeyed south until they were picked up by a whaler, which landed them a few days ago at Dundee, Scotland. The party are reported to be in good spirits.

An attempt was lately made to assassinate the President of the Argentine Republic.

Civil war has broken out in Morocco.

Another financial panic is sweeping the country, it began by the failure of Jay Cooke & Co., and has so far been followed by some fifteen or twenty banks.

Paris, Sept. 9.—A party of Brighamite Mormon emigrants, who arrived on their way to Salt Lake, were notified by the Prefect of Police that if they attempted to hold their religious exercises in public they will be expelled from the city.

Suspicion and Jealousy as often undermine, as Faith and Trust betray.

Correspondence.

PHILADELPHIA, Pa.,
July 31, 1873.

Dear Br. Joseph:—Last Sunday evening was rainy, and as my home is at a great distance from our place of meeting, I yielded to my wife's solicitation, and went to one of our neighboring churches.

'Independent.' Alas! for poor humanity.

I would not undervalue them in their honest endeavors; but I felt the change. In vain I listened for that glow of spiritual eloquence which ever attends the devotion of Saints.

I would not exchange my humble lot, no not for all the interests the connection with such a church would secure to me. I do not desire it, though I am isolated, cut off as it were socially. I do not murmur, but pray God will care for me, in my humble endeavors to live my religion,

which I feel calls me to bid adieu to all interest not enjoined in my profession of faith.

I know, that notwithstanding my privations are frequent and sore, yet they are more than balanced with blessings unknown and impossible to attain in any other church, or out of this one.

I have been blessed with a degree of health, thank God, that I know I should fail to expect, outside of the gospel dispensation, and feel that God has given me a new lease of life. I was in a declining condition before I was baptized.

My faith is being confirmed, and the darkness of ignorance being expelled. Oh! my joy it is increased, and I cannot look back without drawing the immeasurable contrast; hence the following soliloquy on my visit to the Independents, suggested on comparing their pretensions, professionally, and their evident want of divine authority.

A PSALM.

Who hath counseled thee, and advised thee to set up for thyself systems after thine own desire.

Surely he hath hid from thee, how great is thy departure, how wide thy separation, how profound thy estrangement; even as deep sleep.

Thou seekest not the Lord nor his prophets, his workings in the earth are covered as by a thick vail, thou discernest them not.

Because thou hast not enquired of the Lord, only in thy supplications hast thou asked him to show favor to the work of thine own hand, and the thoughts of thine own heart.

Thy fear is not of the Lord, because thou regardest the preceptor of thine own choice, whose counsel is preferred, and shuttest thine ear to the testimony of the meek, despising the poor whom the Lord our God hath called to bear his name before all mankind.

O speak comfortable to the erring, call them gently, ere the Lord proceed in his sore visitation, for his hand is held out still, and his forbearance is wonderful.

He hath chosen the weak, and the illiterate, to be messengers to the haughty and proud of the earth, and though they heap contumely on their head, let them not be discouraged, for the controversy is the Lord's. His hand is not slack concerning his covenant, our plea is with the Lord and not before man. He supporteth them that fear him, and seek to know him in his works. His going forth is of old.

Shall we declare a new thing? Rather seek first to establish the truth, for the

word, the word of the Lord is the truth.

Doth the Lord ever invite the approbation of the world? He hath created the earth and all that therein is. His purposes the world will not discern, because of the pleasure they take in their imagination. They reject the counsel of their Creator in preferring that of those professing great wisdom. When did the Lord pronounce man so wise that he should at any time arrogate to himself the right to put himself in God's stead, and say, "This is the way, serve ye the Lord." Yet have they increased in perverseness, and multiplied their systems whose only commendations are the adulation of their applauding, but misguided pupils; ever learning, whose only knowledge when attained, is their utter confusion.

'Tis sad to contemplate the talent and learning of the world perverted from the right way; contributing to morbid pleasure, the ponderor of folly, whose fame has marred the page of time's chequered account. Whose memory in the lapse of ages becomes a digit of folly, or the warning unheeded. A sad memento of reposing with confidence in presumptuous teachers who know not the Lord, nor serve him in his own appointed way.

Consider the revealed will of the Lord, 'tis as high above the grovelings of puny man, as the heavens above the earth.

The world is convulsed with misplaced energy, its struggles like the wounded monster of the deep. Its throes are symptoms of its dying despair. The great battle is set in array, the forces are mustering, the giants of the enemy are arming. They laugh to scorn the unharnessed striplings, whose only defence is faith in their captain and king.

Truly have they set in array the prestige of received custom; but where are its terrors: though they are deemed invulnerable, they shall yield like the silky gossamer; so mighty is truth in its simplest form.

ELI SLATER.

NEW ALBANY, Wilson Co., Kan.,
September 13th, 1873.

Bro. Joseph.—I am still doing what little I can for the cause of Christ. I have sown some seed, but what it will bring forth, is more than I am able to say at present. I have preached six times since I commenced here, and to very fair congregations each time; and a great many seem to manifest an interest in investigating the doctrine.

Last Sunday, Sept. 8th, I preached on the subject of the different members composing the body or Church of Christ, as

recorded in first Corinthians twelfth chapter. After I was through I gave an opportunity to any one wishing to ask questions, to do so. None were asked.

After meeting a Rev. Mr. McBride, of the United Brethren, came to me and said he had nothing to say against my sermon, he said it was well done; which was more than I could expect.

A Spiritualist said it was good, although it whittled close to him. A Baptist minister told me yesterday that he wanted to hear the doctrine through, and see what it was.

If some able brother would come here, I believe he could do a great deal of good. If I was able I would pay some Elder's fare.

W. S. LOAR.

MOUNT AYR, Iowa,
Sept. 4th, 1873.

Bro. Joseph:—Leaving South Western Kansas, August first, on my way home, I called at Allensville, Missouri.

Visited the Saints, found them all feeling well, and full of faith in the work.

They have had but little preaching there of late; Elders passing that way would be welcome, if they would stop and preach the word, and encourage the Saints.

I arrived home in time for the Decatur District Conference, where I had the privilege of meeting with the Saints, in a Conference capacity, with feelings of gratitude, to find myself once more associated with the people of God. None can appreciate our feelings, save those who have in like manner, been absented from the society of loved ones, and the fellowship of the Saints.

We truly had a season of refreshing from the Lord. We met with many of the old time Saints, those that have stood firm during the dark days of the past.

Among the many we can only call to mind the name of Bro. Cutler. Their faithful testimony to the work, has given me much encouragement. Stopping with brother and sister Adams, late from California. They are good old fashioned Saints, and gave me much encouragement; may the Lord ever bless them, and may their zeal never be less.

The Saints are all faithful workers, and zealous in the cause they have espoused. The Elders are men of energy, and believe that all men should labor with their hands for their bread and meat, and all spare time spend in preaching the word in the country round about. Filling there appointments for Saturday evenings, and Sabbaths, from ten to thirty miles distance on horseback.

Sabbath evening the Conference closed. Bidding the Saints adieu, with reluctance, I turned my face homeward with feelings of gratitude to my heavenly Father, for the blessings he bestowed upon his people, when in humbleness they discharge their duty.

Here I will relate what I consider to be incontrovertible evidence of the power of God, as manifested in healing of the sick.

On the morning of August 27th, Sr. Katy Kent, of Ringgold County, Iowa, was attacked with severe pains in back and head, accompanied by coldness, and fever set in and increased during the day and night.

Some of the neighbors, and her mother were called in, on the morning of the 28th. Still growing worse, her friends insisted on having a doctor sent for; but she refused, and told her husband that she wanted him to send for the Elders of the Church. Accordingly, he sent a boy to my place, some ten miles away and desired me to bring the Elders as soon as possible, as Katy was dangerously ill.

This intelligence reached me about twelve o'clock of the 28th. Early in the morning my brother sent me a messenger to come quick, as Katy would be dead. We got our horses, and in company with Father Kent and Br. Zenos H. Gurley, arrived at my brothers about ten o'clock of the 29th. Found Katy laboring under a very high fever, attended with severe pains, and to all human appearances not able to survive long. Her friends said she could not live till the coming morn, as inflammation had already taken place in her bowels, and they never knew any one to live long in that condition. I will state here that her mother and friends was all opposers to our faith. I soon learned from Katy that her faith was in the Lord Jesus, and expected by obeying the mandates of high heaven, she would recover. We had prayer at the beginning by Father Kent, and closed by Br. Gurley. During prayer the Spirit made it manifest, that Katy would receive a blessing.

Bro. Gurley officiated in the administration, and to the astonishment of her mother and friends present, the Lord did bless her immediately and instantaneously healed her, and like Peter's wife's mother of old, she rose from her dying bed, and helped her mother get the dinner. This being Friday, Bro. Gurley concluded to stay with us till over Sabbath, and preach the word. A house was procured, and word circulated for preaching at early candle light, at the house of Mr. Cones, father to Katy. Katy rode to meeting, one

and a half miles in a wagon, that evening.

Bro. Gurley and myself being on horseback, taking a near way, arrived at Mr. Cones' before the wagon, he came out and greeted us friendly, and then inquired how Katy was.

When I replied, "She is coming to meeting."

The intelligence seemed to give him such a shock, that it took some time before he recovered, when he walked to the house, and called to his wife.

"Mother, Katy is coming," and then turned to me said:

"When I left Katy this morning I never expected to see her alive. I thought she was dying, was sure inflammation had taken place in her bowels, and was satisfied she could not live long." At this the wagon drove up to the door, and he took his daughter out of the wagon, kissed her, and exclaiming at the same time:

"Katy, what does this mean; I never expected to see you here again."

It is easier to imagine the old man's joy at meeting his daughter, than I can describe it with my pen. Suffice to say that Katy is able to do her own house work, and her faith is none the less in the Lord, and we trust it may never be.

Lest I weary you with a lengthy letter, I close by asking the prayers of the Saints for an increase of faith in the Lord Jesus Christ.

A. KENT.

PRAROSTINO, Pinerolo, Italy,
August 30th, 1873.

Br. Joseph Smith:—I don't know when and where you hold your Annual Conference. On the 27th July I baptized two daughters in the river Clusone, and in the same family I hope to baptize more. There is six daughters and three sons, none of them married. The oldest son he is an Evangelist in Rome of the Baptist Church, and they were following a Baptist preacher here in Pinerolo. Since I commenced preaching, the disunion followed in their ranks, and now he is left alone; all his efforts to persuade them to go to meeting is vain. He must leave the place; truly he does not bless me. The name of that family is Gardiol, and the preacher is Ferrare, lately a Monk. These two sisters are very glad, one of them has had since baptism, three visions. The first one, that I was a servant of God. The second, that this Church is the true Church of Christ. The third, that the revelation that I have translated from the Book of Covenants, and the one of last March are revelations of God. Thus you see they have a good testimony.

The pastor, Mr. Michelin, of Prarostino,

a native of Switzerland, did wound me very sorely, saying that Joseph Smith, your beloved father, was an impostor. There is still no union between them, their Synod two years back was saluted by raising the hands, one with another. Still they must preach for hire, and divine for money.

I still preach every Sunday, many are satisfied I am right, but they fear to be persecuted and so on, their faith is weak. It would have been hard for me to leave Italy without baptizing some in the kingdom, to God be the honor. They really need the prayers of the servants who are faithful indeed.

There is here many old Mormons, but they have been so much abused, that they remain aloof, but they go to the Vandois Church, and still many have said unto me they believe Mormonism to be true. If they had means they would go to America, to be more free. You heard how much liberty there is in Italy, and nevertheless the people cling to their old rotten system of religion.

You may take this letter for my report, if it happen that it could go in time. I have no news from my family for some time, nor of the Church. I get no *Herald*, the good comforter. I suppose you know that the letter and the paper cost the same price for Italy as for Switzerland,—ten cents one letter, and three cents one paper. If you send me any thing, direct me here. *via Ostenda*. I get some news from the good old faithful, Bro. Ursenbach, he had been unwell this summer, and now he commences to improve. I hope he may be able to follow always the good path he does now. I have sent unto him the last revelation, translated for him, he feels satisfied of knowing the truth. Remember to pray also for this old veteran in Christ.

The last I heard from Br. J. S. Patterson, he was in London, and Br. I. L. Bär was in Zurich, all well in health, and I pray continually for the spread of the gospel where the good tidings has not yet reached as yet. I can thank our Father for health; I am well still. Remember, brethren, the family of the missionary so far away from home. Do as our President said in one *Herald*. And may we feel to do our duty, and God grant me that I may not stumble, and preserve me from temptation, because I see that all eyes are upon me here, watching my every step. I never felt so much the need of faithful prayer, being so small in the sight of men, and of God, for I am nothing.

Now as the Church is more fully organized in America, I hope an effort will be made again to sustain the European Mis-

sion. I see more and more that Zion must be established there, because after they are members of the Church here, the persecution commences on every hand. Every Saint in Europe feels to join the Zion of America. May we win the crown. My love to all in Plano. Your brother in Christ,
J. AVONDET.

[Br. Avondet's HERALD has been going prepaid to Geneva, Switzerland. Persons changing addresses should notify us of that fact.]—ED.

MADISON, Ind.,
Sept. 6th, 1873.

Br. Joseph Smith.—I drop a line, to say that I am enjoying good health, and that I am trying to magnify my calling.

Since I wrote you last I have preached in Kenton County, Kentucky, and left a promise to return again, at my earliest convenience. I also preached three times in Ghent, Carroll Co., Kentucky. Great interest was manifested by the people, at this point. I am under promise to visit that place again, the people were kind and attentive.

I have been preaching at Smyrna and Clifty School-houses, to crowded congregations. Also in this city, which seems to have a very hard shell. I trust however that by the help of the Lord I shall succeed in cracking it sufficiently to have access to to the brains, in a manner to effect good. I preach at Clifty to-night, and to-morrow.

I have baptized three since I wrote last. The Saints at Union are alive in the work, and here let me say that it has never been my privilege to meet with a better people than the Saints of Union Branch. They are united and energetic; may our Father abundantly bless them, together with all his people, is the prayer of your brother in Christ,
B. V. SPRINGER.

INDIAN RIVER, Maine,
Sept. 17, 1873.

Br. Joseph.—I left Nova Scotia on the 1st of September for the Island of Campo Bello, New Brunswick. After having labored about six weeks there, I met with a great deal of opposition and prejudice; I did not preach many public discourses, because I could not get places to preach in, though I did a good deal of preaching by the way side, and spread a good many tracts. Some were so prejudiced that they would not come out to hear, or allow me to go into their houses; I could reach them with those silent messengers.

I staid there as long as I felt it to be profitable at the present time. I left some

believing. I believe there is a people in Nova Scotia that will obey the gospel; they are greatly priest ridden, though some are getting their eyes open to it. I think that if an Elder could go there next summer, as the summer season is the best time to go there, that some would obey. Some think there is some trick in it that we keep back. They admit that our teaching is according to Scripture. I preached four discourses on Campo Bello Island, and baptized two. There are five Saints now living on the Island, and others believing.

We had a glorious time at the Two Days' Meeting at Jonesport. One was baptized.

Br. Thomas W. Smith's labors are being greatly blessed; he has the confidence of the Saints. I expect to attend the Massachusetts Conference, and then return to my Southern home. I remain as ever your brother in the covenant,
G. T. CHUTE.

SACRAMENTO, Cal.
Sept. 9th, 1873.

Dear Herald.—You brought me some good teaching on economy of late.

I do hate to see extravagance. I will tell you a little of my experience. About a year ago I was in steady employment, and saving a few dollars, which was very agreeable indeed. Giving us an opportunity to pay tithing.

So we will let it go on till a new year, then we hoped to have about twenty or thirty dollars tithing.

Winter came on, and we by this time time saw that we wanted some clothes.

My best Sunday hat is what some one had thrown away, and I picked it up and washed it. Our general appearance was not very fine.

We decided to get some few comforts then tithe the rest. But alas, alas, soon after this decision was made, I was very unexpectedly turned out of work. My same old clothes had still to serve.

It is my best outfit, and we have had to spend some of our means to get bread, and no tithing paid.

O when shall I get out of self, better for me if I sought first the Kingdom of God; then I should have been repaid four-fold long ago.

But I am learning by the things I suffer. The old boy shall not have it his way this year; for we intend to tithe ourselves this year, if it is only five dollars. The king of the hot climate did trap us last year; but we will try to keep our feet clear of that gin for all coming time.

We as a Branch in Sacramento are truly improving in the right way. The officers are more united than ever for the good of the work.

Our dear President Br. Bagnall although past the common age of man, and having about two miles to come, yet his seat is filled punctually; and soon he gets inspired with good zeal, and honesty for the truth. His inner man is renewed as the outer one declines. May his last days be the best is the desire of all.

Bro. Wardle is warming up too in his advanced age, having a firm resolve to win the prize and conquer all, having set out for the Kingdom of God. Others are warming up too. But alas, alas! many are staying away from meeting and so are getting cold enough, hoping the Lord will not spew them out of his mouth.

Let the good work go on; it is like a net catching all sorts, ready for the gathering and sorting. Love to all,

I. W. VERNON.

RUDD, Floyd Co., Iowa,
August 26th, 1873.

Br. Joseph Smith.—Having long had it in my mind to write a few lines to the *Herald*, I pen a few of my thoughts.

I scarcely know where to commence, as they crowd so thickly on my memory, all striving for utterance. It has been a long time since I heard the gospel preached; but it is as dear to me now, as it was when I first embraced it. I was very young when I first heard the glad tidings of salvation, and was led by the Spirit to embrace it; and although I have waded through trials and temptations, almost more than I could endure, yet I have always found that if I would call upon the Lord, he was ever ready to help in time of trouble. For he has promised to search out his children, and bring them to sit down in his kingdom, to go no more out. Oh! is not that a happy thought, that after the turmoil of this world is past, we can sit down with Christ, and all the ransomed throng, and rest a thousand years, freed from the evils that beset our way here; fitted and prepared for the celestial glory that is to be revealed.

Sometimes we are lost in wonder, when we look about and see the children of men rushing so blindly on to ruin. They will not heed the friendly warning, of the Saints of God; but will pass them by, and point the finger of scorn and contempt at them, and cry, "Delusion!"

We can pity and pray for them, for soon will they mourn and weep, where now they scoff and deride.

I have a strong desire to hear the sound of the gospel once more, and hope the Lord will put in the heart of some brother to come this way, as there are many around here that have never heard the Latter Day Saints preach; and they seem very anxious that some one should come this way. Hoping this will meet the eye of some brother in the gospel, I remain your sister in the Lord,

U. E. CONNER.

SALT LAKE CITY, Utah,
September 17, 1873.

Bro. Joseph.—As I am about starting North, I thought I would pen you a line. Since I wrote you, our friend that the Lord so greatly blessed has been baptized with one other.

I have an invitation to preach at Bingham; we can have either the Court-house or a large hall. It is a mining town, and mostly Gentiles, as they are termed there.

As I promised to be at Logan, in Cache Valley, the last Saturday and Sunday in this month, at Conference, Br. Smith, of Union Fort, has kindly offered me the use of a horse, that I can go as I choose; and if I will stay in the ministry, he will go with me as much as he can. He is getting on in years, but is young in spirit. God will surely bless those who lend a helping hand.

R. J. ANTHONY.

SAN JUAN, Cal.,
Sept. 16, 1873.

President A. H. Smith.—Your postal card reached me on Saturday last. You have no doubt received my letter in answer to the only letter received from you since I left San Francisco. That letter was detained at this place while I was away filling preaching engagements. On last Sunday we baptized eight persons, four of whom were heads of families. On yesterday we baptized four; on next Sunday we are to baptize several more. Since your arrival from the East, Br. Cook and I have baptized and confirmed twenty-one persons, nine of whom are heads of families; and have blessed four children. We feel that the Lord has greatly blessed our labors; for which we feel duly thankful, and give to him the glory. On Sunday next we shall probably organize the San Juan Branch, but purpose to ordain none to a higher office than that of Priest.

It is now close on to the October Conference, and it would be unadvisable in me to leave here until that time. You can readily understand how necessary my presence is here just now, and I am sure

you cannot but endorse my remaining here at least for two weeks longer. Our labors here are yours; and our success is yours. Br. Cook sends love. That this may find you prospering, is the wish of yours in the New and everlasting covenant,
C. W. WANDELL.

JONESPORT, Me.,

Sept. 15th, 1873.

Dear Herald:—I baptized one on Sunday here, and five during last week at Mason's Bay. I ordained Br. John C. Foss last Saturday, at a two days' meeting here. Had much of the Spirit of God in the ordination.

I expected Br. Lakeman over, but I presume the storm and fog hindered. But as he did not come, I suppose I must go over, in order to attend to his ordination.

I have no idea that I will return here after I leave this fall; I think my missionary work in the East will end by next spring. There are other fields where my labors are more needed, and where there are none to labor, as here. I have felt a great interest in the Texas field, for some time past, and I am willing to go there, after I get through here.

I believe the cause is improving in all the branches in this District, except Grand Manan. Br. John C. Foss is doing a good work at a new point, East Machias. Fair prospects of a good branch there. Br. Chute will leave soon for Boston. He expects to reach home by the first of November. His family and business affairs require it. He did as much as any one could do in Nova Scotia; his labors are not altogether in vain. I think I will go to Br. Foss' assistance next Sunday.

Yours truly,

T. W. SMITH.

BRAIDWOOD, Ill.,

Sept. 25th, 1873.

Br. David H. Smith:—By reason of my preaching engagements I cannot well attend the November Quarterly Conference of the Northern Illinois District, at the date appointed, and therefore I take the liberty of changing the time thereof to November 29th and 30th, the place still to be at Amboy, as already appointed.

My meetings with the Saints of this Branch last Sabbath was an exceedingly pleasant one, and our waiting before the Lord was a season of peace and blessedness. The organization of the Branch was more nearly perfected by the ordination of Priest John Keir to be presiding Elder, and Br. Peter Devlin to be Priest. The Spirit appeared to counsel delay in the choice of a Teacher. Until then Br. Keir

has offered to act as visiting officer with the Priest, and I trust to see the onward progress which has marked the Saints here continue.

It has long been evident to me that until these home officials of God's appointing get into active service and the regular pursuit of their duties, we cannot expect to see individuals grow and abound in spiritual life and progress; nor an activity in keeping the commandments as pertains to the homes and family circles of the Saints; neither that daily care and watchfulness in conversation and conduct which is to be taught in example and precept by these heaven-appointed monitors and reminders in the things of the Kingdom of God; for without the constant, zealous, (yet wise), and prayerful performance of the duties which God has so wisely commanded of these men, in order to guide frail human nature, and to prevent the evils following neglect of the same, carelessness and forgetfulness ensues, and license to neglect family and individual duty both public and private is taken, and less and less care is had as to thought, conversation and deeds at home and abroad.

I have been visiting among the Saints in and around Braidwood, Wilmington and Wilton Center, and to-morrow intend going to Br. Jas. Hunter's, near Dwight, to preach a series of discourses. After that anticipate going to Ford and Livingstone Counties, to continue the labor of last summer. Yours, &c.,

HENRY A. STEBBINS.

Conferences.

Northern Illinois District.

The quarterly session of this Conference convened at Fox River, at 2 p. m., August 30th, 1873. President H. A. Stebbins in the chair; Elder Joseph Smith acting as Clerk *pro tem*.

Prayer by the President, and the minutes of the last Conference were read and approved.

The President wished to have the brethren transact the business in a lively manner, for if it is necessary that business be done, it is agreeable and pleasant to have it done with animation and promptness. He also reported the condition of the work in various parts of the District; he had not been with the branches much during the quarter, for by the promptings of the Spirit he had devoted his time to the demands for preaching in other sections; having preached the word in eight counties of Illinois; he had

great reason to rejoice in the aid and direction of the Holy Spirit, having in some places felt, day after day, the near presence of the Almighty. He had now openings enough engaged to last into winter.

Branch Reports.—Burlington, Wis., no change since last report; total membership 34. J. C. Gaylord, President; D. M. Montgomery, Clerk.

Marengo, 2 removed by letter, 1 died, 2 baptized, 1 elder ordained; total membership 20. David Brand, President; Horace Bartlett, Clerk.

Wilton Centre, 4 baptized, 1 received by letter; total membership 40. John Keir, President; E. W. Gould, Clerk.

Boone County, 1 baptized, total membership 17. A. B. Alderman, President and Clerk.

Plano, 4 removed by letter 3 baptized, 3 received by letter, 3 received by vote, present membership 139. Joseph Smith, President; Isaac Cramer, Clerk.

Sandwich, 1 baptized, 1 received by letter, present membership 46. E. Banta, President; W. H. Hartshorn, Clerk.

Fox River, 1 removed by letter, present membership 50. Geo. Shadiker, President; Ira Agan, Clerk.

Mission, no change, present membership 66. Thomas Hougas, President; Austin Hayer, Clerk.

Amboy, 5 removed by letter, present membership 53. Edwin Cadwell, President, N. L. Stone, Clerk.

Janesville, Wis., 3 removed by letter, present membership 23. Noah Dutton, President; O. N. Dutton, Clerk.

Batavia and Leland not reported.

Officials present: 3 of First Presidency, 3 High Priests, 11 Elders, 1 Priest, 2 Teachers, 1 Deacon.

Presidents' and Delegates' Reports.—E. Cadwell: Branch improving; and members strong in the faith, although there is somewhat of a backward condition, and a lack of promptness in attendance on meetings, partly due, however, to the scattered condition of the members.

Geo. Shadiker: Have good meetings, for the good Spirit prevails in them. The sick have been healed, and the saints rejoice in the truth.

E. Banta: Branch in a lukewarm condition, including the President; meetings tolerably well attended.

I. Cramer and D. H. Smith: Prospect good, and meetings interesting; sabbath-school prospering.

C. Danielson: Brethren still in the faith, and striving to do right.

C. Alderman: Work going on better than

for some years before; meetings well attended, and good interest manifested; need some elders up there to preach.

Horace Bartlett; Branch reviving, and they are having good meetings, and they are preaching outside some, with a fair show for success.

W. W. Blair reported having been blessed in preaching the word, never more so than during the past year. Charles Williams had been out during last quarter with the President, and the Lord was with them, and his power aided them; good feeling among the people, and he expects to be engaged in the work the coming fall and winter. Isaac Sheen: Circumstances prevented his laboring in the ministry. I. L. Rogers told the Conference some good things, and wishes still to labor, standing in his own place and duties, not in those of another. Elders Geo. Rarick, C. Noble, Wm. G. Harris, also Charles Sheen, of Iowa, reported interest in the cause, and efforts to do what they can.

The President read a letter from Elder J. H. Hanson, who reported the close of his labors in Wisconsin, where he had been blessed, and where places were open for preaching. Had baptized two, and felt that others will obey in time, if the work is prosecuted there, so that they may have time. Bros. S. H. Gurley and Lars Rasmussen aided him greatly, as did many who are not members of the church.

President Stebbins summed up, that all of the reports made it apparent that the favor of God is increasing with his people, and this being so, we have only to fear our own slothfulness and indifference, for his favor is given in accordance to the diligence of the elders. The Sabbath day of rest is approaching; the Saturday evening of the world is now upon us, and the Sun of Righteousness will ere long usher in the Millennial rest.

The President reported about \$80 subscribed toward a horse and harness, where \$100 or more would be needed.

Elder Henry A. Stebbins was by vote continued as President, and also appointed as a delegate to the Semi-Annual Conference. Elders E. Cadwell, I. L. Rogers, Geo. Rarick, E. Banta, W. W. Blair, D. H. Smith, E. C. Briggs, T. Hougas, D. Dancer, S. Richardson, W. H. Hartshorn, John Scott, A. Hayer and H. Hayer were appointed to represent the interests of the district at the same Conference.

Evening Session.—A prayer and testimony meeting, in charge of Elder E. Cadwell, was held at the Greenfield School-house, and enjoyed by the Saints.

Sunday, Aug. 31st, 10 A. M.—Prayer by President D. H. Smith. Preaching by President Joseph Smith, to a large congregation, in the grove where the conference was held. A child of Br. and Sr. Baggerly was blessed, under the hands of Elders W. W. Blair and H. A. Stebbins.

2 P. M.—Prayer by Elder E. C. Briggs. Preaching by Elders W. W. Blair and Thomas Hougas.

Adjourned to meet at Amboy, at 2 P. M., November 1st, 1873.

[The date of the adjournment of this Conference has been changed to November 29th and 30th. See Elder Stebbins' letter in this issue.]—Ed.

Little Sioux District.

The above Conference convened at Magnolia, Harrison Co., Iowa, Aug. 23d and 24th, 1873.

Bro. J. C. Crabb, President; D. Maule, Clerk.

The minutes of last conference were read and adopted.

Branch Reports.—Little Sioux, 95 members, 2 baptized, 1 received by letter, and 1 received by vote.

Twelve Mile Grove, 11 members.

Magnolia, 29 members.

Spring Valley, 45 members; 6 removed by letter.

Other branches not reported.

Br. Geo. Mefford reported the spiritual condition of the Twelve Mile Grove Branch favorably. Br. Thos. Carrico reported the spiritual condition of the Magnolia Branch favorably. Br. J. M. Putney reported the Spring Valley Branch as holding regular meetings.

Afternoon Session.—Elders' reports: Br. Geo. Sweet had not filled his mission, on account of sickness. His mission was continued, and Br. W. Wood associated with him on his mission.

Br. H. Garner had not preached much; those that were associated with him on his mission were not ready; had tried several times.

Brs. Thos. Carrico and A. Locking had not preached any on their mission; had preached some on Willow, Raglan and Magnolia. Their report was received and their mission continued.

Br. P. C. Kemmish had been Superintendent of a Sunday-school.

Br. W. Wood had preached four times out of the branch, and several times in the branch.

Brs. J. M. Putney and Geo. Scott had

preached some on the Sioux, among some of the old Mormons, that had almost turned Seventh Day Adventists, and revived the doctrine of the Latter Day Saints to them.

A committee of three was appointed to investigate charges that may come before this Conference. J. M. Putney, Geo. Sweet, and Thos. Dobson were appointed said committee, to meet to-morrow, at 10 o'clock A. M.

Evening Session.—Preaching by Thos. Dobson. Subject: "The Gospel."

Sunday Morning Session.—Preaching by Br. Geo. Sweet, followed by Thos. Dobson.

Afternoon Session.—Preaching by Br. W. Wood, from the last chapter of Malachi and the three last verses; followed by Br. J. M. Putney, same subject.

Committee Report, in regard to building a Meeting House in Magnolia: J. M. Harvey reported \$924 subscribed. On motion of H. Garner, J. M. Harvey, P. Cadwell, and S. Diggle, as Trustees, also be appointed a Building Committee; also were instructed to go on and build a meeting-house in Magnolia, twenty-four by fifty feet, or thirty by forty feet, not to exceed \$1,100, in cost, unless a greater amount be subscribed.

Report of Committee to collect means for the support of the District President in the ministry: J. M. Harvey reported \$43 subscribed, and S. Diggle \$23.

On motion, J. M. Harvey, S. Diggle, and D. M. Gammet were continued a Committee to collect means for the support of the District President in the ministry.

Evening Session.—Preaching by Br. J. C. Crabb.

Adjourned to meet at Union Grove, Harrison Co., Iowa, first Saturday and Sunday in December, 1873.

Nauvoo and String Prairie District.

Minutes of a Quarterly Conference held [no place given], Aug. 30th and 31st, 1873.

Br. John H. Lake was called to preside, and D. F. Lambert to act as Clerk.

Branch Reports.—The Burlington German, Pilot Grove, Farmington, Rock Creek, Elvaston, Montrose, String Prairie, Keokuk, and Croton branches reported

Reports of Elders.—John F. Lake, B. F. Durfee, D. F. Lambert, Jos. R. Lambert, and Daniel D. Babcock reported.

Resolved that the District Clerk be authorized to purchase a blank book, which shall not cost over \$5.00, and that he obtain the means to purchase it with, from the Bishop's Agent in this District.

Afternoon Session.—Resolved that we rescind the resolution authorizing the appointing of specific fields of labor for all the Elders.

Joseph Lambert tendered his resignation as Book Agent, which was accepted, and Solomon Sallisbury was appointed in his stead.

Sixteen officers present.

Resolved that Brs. John H. Lake and Joseph R. Lambert be appointed as a committee to adjust the difficulties existing in the Burlington German Branch.

Resolved that when this Conference adjourns, it does so to meet at Farmington, Van Buren Co., Iowa, December 1st, 1873, at 10 o'clock.

Resolved that Daniel F. Lambert be appointed to labor in the Illinois part of this District, and west of the Mississippi if he desires, and it is thought wisdom so to do, and that he have the privilege of choosing an assistant.

Resolved that Daniel D. Babcock be appointed to labor in Ashland and vicinity, and where opportunities offer, and that he have the privilege of choosing his assistant.

Resolved that Br. Spicer have the privilege of going to Alexandria, and getting an appointment for preaching there.

Preaching Saturday and Sunday evening, by Br. D. F. Lambert, and Sunday forenoon, by J. H. Lake. Social meeting Sunday morning, and sacrament meeting Sunday afternoon. A spirit of peace and harmony prevailed throughout the entire Conference.

Miscellaneous.

Second Quorum of Elders.

The Second Quorum of Elders met on Conference ground, near Council Bluffs, Iowa, Sept. 4th, 1873.

Phineas Cadwell was elected, by ballot, President of said Quorum.

Jesse Broadbent was, by motion, released from being Clerk of the Quorum; and Donald Maule, by motion, was appointed in his stead.

The following names were received by vote, for membership, to fill vacancies:—

J. M. Harvey, S. Maloney, Alva North, Donald Maule, Hy. Garner, Wm. Britain, A. W. Locking, Moses N. Eastman, Colby Downs, Wm. J. Cook, Samuel Longbottom and Lewis Davis.

Resolved that all Elders belonging to the Quorum can have their licenses renewed, by sending their old licenses and

ten cents to pay expenses. Address Donald Maule, Magnolia, Harrison Co., Iowa.

J. M. Harvey was appointed First Counsellor, and Daniel F. Lambert Second Counsellor.

The Post Office address of the President and Clerk, Magnolia, Harrison Co., Iowa.

Bishop's Report.

Church of Jesus Christ in account with Israel L. Rogers.

ON TITHING AND OFFERING FUND.		
1873.		Cr.
July 1,	Balance as per last report.....	\$800 96
" 18	From E. N. Webster, Massachusetts.....	5 00
" 18	" Samuel Shepherd, California.....	111 22
Aug. 9	" E. M. Bowen, Montana.....	5 00
" 9	" Wm. Nelson, Montana.....	5 00
" 9	" John Pritchler, Montana.....	5 00
" 9	" John Gallup, Iowa.....	5 00
" 9	" John Hougas, Illinois.....	5 00
" 9	" Thomas Hougas, Illinois.....	10 00
" 26	" Levi Atkinson, Nevada.....	4 15
Sept. 1	" Fall River Branch, Mass.....	5 75
" 1	" Oliver Hayer, Illinois.....	30 00
" 4	" David Hall, Iowa.....	6 50
" 4	" Jacob Hall, Iowa.....	4 00
" 4	" Newton Branch, Iowa.....	6 00
" 4	" Lucinda Hartwell, Iowa.....	5 00
" 4	" A sister, St. Joseph, Mo.....	50 00
" 4	" Wm. Lane.....	5 00
" 4	" Joseph Hutchings.....	1 00
" 4	" Wm. Brittain.....	5 00
" 6	" Jonathan Haywood.....	5 00
" 6	" E. Banta, Illinois.....	100 00
" 6	" Hannah E. Adams.....	2 00
" 13	" Geo. W. Crouse.....	10 00
" 13	" Amount of Emigration Fund transferred by order of General Conference, until such time as necessity may arise for its return to that Fund.....	93 35
		<u>\$1,084 93</u>

		Dr.	
July 7	Paid Br. Frederick Squires.....		\$10 00
" 7	" Sr. Mary J. Henderson.....		22 16
" 11	" Br. Wm. W. Blair.....		30 00
" 16	" Br. M. H. Forscutt.....		50 00
" 18	" Br. G. T. Chute, Eastern Mis'n		5 00
" 22	" Br. H. A. Stebbins, Secretary.		10 00
" 28	" Br. John Earnshaw, on debt against Plano Meeting-house.		100 00
" 28	" Sr. John S. Patterson.....		20 00
Aug. 28	" Br. Wm. W. Blair.....		50 00
" 28	" Postage Stamps.....		3 00
" 29	" Br. J. Earnshaw, as above.....		100 00
Sept. 6	" Br. E. C. Brand.....		25 00
" 6	" E. C. Briggs.....		5 00
" 6	" E. L. Kelley.....		200 00
" 6	" J. H. Hanson.....		10 00
" 15	" Balance due Church.....		444 77
			<u>\$1,084 93</u>

Minutes of the Seventies' Meeting.

The Seventies Quorum met near Council Bluffs, Iowa, Sept. 4th, 1873. Br. J. C. Crabb, President *pro tem.*; F. Reynolds, Secretary.

There were thirteen members of the quorum present.

The following resolutions were adopted:

Resolved that the Seventies who have not complied with the notice published in the *Herald* of July 15th, 1873, by the Secretary, requesting their names, time and place of birth; baptism, time, place, and by whom; confirmation, time, place, and by whom; ordination to the office of Deacon, Teacher, Priest, Elder, or Seventy, time, place and by whom; were you ordained by direction of an Annual or Semi-Annual Conference? have you license? if so, are they granted by the Quorum, or otherwise? are hereby requested to give us as full a record as practicable, or a sufficient reason for not complying with said request, on or before April 6th, 1874. Should any neglect to comply with said request, this Quorum will consider it sufficient reason for an action to be taken against them.

Several names were presented for the Quorum's consideration for membership. Some were approved. On presenting the names to the Conference, it was ascertained that none were prepared to take the office of Seventy.

Motioned that the President and Secretary be authorized to issue licenses to all present, if desired.

Br. A. Hall stated that the incorporated Laws of the Church are now dated 1860, and that his license deted 1853, therefore he desired new license.

Moved that Brs. A. Hall, Wm. Harts-horn, C. F. Stiles, Jonathan Delap, James Crabb, John Lytle, C. G. McIntosh, A. McCord, and Amos Chase have licenses.

Resolved that we consider it inexpedi-ent for the President and Secretary to issue licenses to members of the Quorum, except upon recommendation of the Branch or District Conference to which they belong, or President of District, or vote of the Quorum.

Br. E. C. Brand having been ordained, it was moved that he be received into the First Quorum, and that he receive a license.

Moved that Br. E. C. Brand be set apart as one of the Presidents of Seventies.

Br. Brand requested, if convenient, to have more of the Seventies present, in voting upon setting him apart as a presi-dent.

It was ascertained that a few of the Seventies had been ordained by the direc-tion of District Conferences, when it was

Resolved that we do not consider the ordination of brethren to the office of Sev-enty legal, if not ordained by direction of a General Conference, or the Traveling High Council, (until the first quorum becomes

full, even seventy), and we recommend that where brethren have been otherwise directed to be ordained, if worthy, that they receive a proper ordination as early as practicable.

Adjourned to meet at the call of the President.

First United Order of Enoch.

General Statement of the First United Order of Enoch from the opening of busi-ness, in September, 1870, to the 10th of September, 1873.

TOTAL RECEIPTS.	
432 Shares of Capital Stock, paid in full....	\$43,200 00
22 " " " " paid in part....	826 14
Interest on Capital Stock.....	\$1,155 54
Interest on Money Loaned.....	1,370 16
Interest from Leon Bank Deposits	39 93
Discount received on notes paid....	243 72
	2,809 35
Overpaid on Capital Stock.....	20 53
	<u>Total \$46,856 02</u>

TOTAL EXPENDITURES	
Paid on lands bought.....	\$27,369 10
" Interest on Notes and Mortgages.....	1,130 40
" Breaking 833 acres.....	2,085 75
" Fencing Lumber, posts, and labor.....	4,474 07
" Building five new houses.....	2,978 52
" Repairing, breaking and improving other portions of land.....	380 42
" Taxes on land.....	620 50
" 100,000 fruit grafts and nursery ex-penses.....	467 43
" Salary to President during three years	434 00
" Salary to Secretary.....	180 00
" Expenses of President and Directors in superintending the business of the Company.....	732 60
" All other expenses.....	151 57
" Cash for one horse.....	90 00
Office Fixtures.....	17 28
Cash loaned and in Bank to balance.....	5,744 38
	<u>Total \$46,856 02</u>

LANDS PURCHASED.	
Three thousand two hundred and fifty and fifty-seven one-hundredth acres.....	\$29,273 84
Cash paid down.....	\$17,482 10
Notes and Mortgages since paid.	9,643 28
Same discounted.....	243 72
Notes and Mortgages yet unpaid.	1,904 74
	<u>\$29,273 84 \$29,273 84</u>

As seen by the above statement the Company owns three thousand two hun-dred and fifty acres and a fraction; all but forty acres of timber land, lying in Mis-souri, being in Decatur county, Iowa, and most of it within a radius of a few miles. Quite a number of acres were under culti-vation when the land was purchased, and half a dozen houses of more or less worth were standing upon various portions. Since coming into the company's possession eight hundred and thirty-three acres of land has been broken up, and nearly that amount is this season growing corn, be-

sides some small grain was raised. The portion that was got in in season promises a large yield, the land being of excellent quality. Five new houses have been erected, wells have been dug, and stables built. A large amount of fencing was purchased early in the movement, and several miles of fencing has been built. The needed impetus to a fuller activity, and a more prosperous success, is the presence of either company or individual capital, so that labor and employment may be had, and if brethren with means would come forward and put their shoulders to the wheel, there is no doubt that a goodly prosperity would attend the cause, and, as it now is, in accordance with the means used, it has been successful, and the present assets, with the increasing value of the property, shows that it has not been a visionary scheme to take people's money, and there be nothing to show for it, as opposers have tried to represent. Its success depends upon the willingness and energy of interested Saints—stockholders, managers and settlers. The time will come when such movements will be successful, when the Saints will see the necessity of mutual labor and of leaving the world and its ways to itself, for the Lord gave a commandment to his people to gather together in the regions round about, evidently to prepare themselves in these minor gatherings for the systematic order, and the unity of labor, of sentiment and of heart, which must eminently characterize that fondly hoped for event called "the gathering."

At the annual election September 6th, 1873, the votes stood as follows for the Board of seven Directors to have the management the ensuing year: Phineas Cadwell 396, Wm. Hopkins 360, E. Banta 324, C. A. Beebe 304, D. M. Gamet 284, I. L. Rogers 264, D. Dancer 233, Geo. Adams 78, M. A. Meeder 51, E. Robinson 2, Samuel Walker 1, R. W. Briggs 100, Alex. McCord 57, T. J. Andrews 4, C. J. Calkins 1, Orrin Smith 1.

At a subsequent meeting of the Board, a ballot election was had for officers, resulting in the election of E. Banta for President, Wm. Hopkins for Vice President, and I. L. Rogers for Treasurer. At the same time Henry A. Stebbins was by acclamation chosen Secretary.

Brn. Wm. Hopkins and George Adams of California have purchased lands and houses for themselves. Br. Samuel Ackery of Wisconsin has bought and built. Brn. I. N. W. Cooper, S. H. Gurley, and Z. H. Gurley have purchased tracts of land

and settled there; also Brn. David Dancer and E. Banta have lately bought considerable portions a few miles from the company's land, and Brn. M. A. Meeder, D. P. Young and others are looking for locations, while a number of others are located on the land owned by the company.

We believe that the above items will give satisfactory information to some inquiries, and trusting that the Lord will guide and direct all movements of this kind in righteousness and ultimate prosperity, we remain your fellow laborers,

E. BANTA, *President.*

HENRY A. STEBBINS, *Sec'y.*

Meeting of Publishing Board.

Minutes of a regular meeting of the Board of Publication, held at the *Herald* Office, Plano, Aug. 26th, 1873.

Br. David Dancer was absent.

Minutes of last session read and approved.

The resolutions respecting the contemplated change in the issue, and form, of the *Herald*, which was laid over from last meeting, was taken up. The Business Manager reported that some of the Church members had objected to the contemplated change. One had written favorably.

The report of the Secretary was read, and received.

[This report is embodied in the Conference Minutes, and will be published in our next number.]—Ed.

The resolution respecting the change in the *Herald* was further continued until the next meeting of the Board of Publication.

The committee appointed to secure the binding 300 copies of Hymn Book, reported that on enquiring at Messrs. Cox & Henderson's, they found the sheets had been collated, and trimmed ready for binding, consequently they contracted the binding done with said firm, at the same price.

The report was accepted and committee continued.

Resolved that we contract for the binding of 250 copies of the New Testament, in full cloth.

Resolved that we discount the present selling price of the Holy Scriptures ten per cent.

The Auditing Committee reported nothing done.

Resolved that the Auditing Committee be continued, and requested to report at the next session of this Board.

Resolved that the Secretary be ordered to present Bills of account against *Heralds*

unto indigent Saints, Tract, Missionary and General Funds of the Church, to the Semi-Annual Conference for adjustment, and payment.

The Business Manager offered the use of a building at Nauvoo, Illinois, free of rent, for a term of ten years, to be used as a printing office for the Church.

Resolved, that at an early opportunity, we take into consideration the proposition made by the Business Manager, in regard to the building the use of which he offers to the Church for a printing office.

Resolved that so much of the minutes as are of public interest, be published in the *Herald*.

Resolved that the minutes of this session be approved as read.

Adjourned. E. BANTA, *President*.
R. WARNOCK, *Clerk*.

MARRIED.

In the Delana Branch, DeKalb County, Mo., April 24th, 1873, at the residence of the bride's parents, by Elder A. J. Blodgett, Sen., Bro. JOHN BOZARTH to Sr. MARY E. BLODGETT.

In the Dalana Branch, DeKalb County, Mo., July 10th, 1873, at the residence of the bride's parents, by Elder A. J. Blodgett, Sen., Bro. WILLIAM BARRETT of the Amboy Branch, Illinois, to sister ELLEN DILLEN.

At Plano, Ill., at the residence of Isaac Cramer, the bride's brother-in-law, on September 10, 1873, by Elder E. C. Briggs, Bro. N. T. TINKHAM, to Sr. M. M. BRONSON,

May their minds in future blending
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.

In Galien, Michigan, at the house of the bride's father, Bro. Geo. A. Blakeslee, on Wednesday morning, September 17th, 1873, by Elder Henry A. Stebbins, Mr WM. W. FRY and Sr. SARAH L. BLAKESLEE.

DIED.

At Plano, Kendall County Ill., September 19th, 1873, of typhoid, fever, EDGAR W. WILLIAMS, son of Evan and Mary Williams, born at Plano, Ills., Aug. 22nd, 1857.

At St. Louis, Mo., July 26th, 1873, from the result of injuries received during last war, Bro. JOHN WESLEY HAGER.

Born at Pittsburg, Pa., Feb. 28th, 1844. Entered the U. S. Army in 1862, served three or four years. He was baptized at Fox River, Ill., by Pres. Joseph Smith.

At Pleasant Hill, Kansas, Sept. 17th, 1873, of typhoid fever, MARTHA JANE BAR-

SON, aged 13 years, 6 months. She was baptized 29th of April, 1870, by Elder Thos. France.

Sleep on blest Martha in thy tomb,
My sighs and tears can not awake thee;
I must remain until God calls,
Oh then with joy I'll overtake thee.

At Plano, Ill., Sept. 17th, 1873, of typhoid fever, GEORGE MCINTYRE, son of Br. Samuel and Sr. Amanda McIntyre.

Born at Shabona Grove, 28th of January, 1853. With his father and mother an only brother Charles McIntyre mourns deeply his departure.

At North Mines, near Carbon, Clay Co., Indiana, September 6th, 1873, of whooping cough, MARY ANN, daughter of Jonathan and Mary JAMES, aged 6 months. Funeral sermon by Thomas R. G. Williams.

At the same place, September 3rd, 1873, of whooping cough, ELIZABETH, the infant daughter of William and Hannah BURCH, aged 9 months and 1 day. Funeral sermon by David D. Jones.

At Bevier, Macon Co., Missouri, September 2nd, 1873, of inflammation of the bowels, MARGARET EFFIE, infant daughter of James and Margaret DAVIES, aged 6 months and 7 days.

When shall we meet those loved ones,
Who are torn from our embrace;
When see their fadeless beauty,
And behold them face to face.

At the house of Bro. John Newton, at Union Branch, on the 4th day of Sep. 1873, of sickness incurred while attending the Conference there, Bro. WM. WOODBURN, of Madison, Indiana, aged 60 years, 1 month, 7 days.

He joined the Church in Lancaster, England, and united with the Reorganization in June, 1873. Funeral services by B. V. Springer, and witnessed by a large concourse of friends.

SILENT INFLUENCE.—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May flowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all teaching, the daily life of each parent and child mysteriously modifies the life of every person of his household. The same process on a wider scale is going on through the community. No man liveth to himself. Others are built up and strengthened by our unconscious deeds; others may be wrenched out of their places and overthrown by our unconscious influence.

It costs more to avenge wrongs than to bear them.

RESTORATION OF THE GOSPEL.

Oh! we hail with joy the coming
Of the long expected time,
When the gospel of the kingdom
Will be heard in every clime;
As a witness to each nation,
Of the coming of that day,
That bringeth full salvation,
To all who Christ obey.

CHORUS:

Lo, the angel bright has come,
With the gospel from on high;
And every nation, kindred, tongue,
Will hear it by and bye.

Yes, we hail the joyful tidings,
That the gospel is restored;
With it the gifts and blessings,
As promised by the Lord.
And he again has given,
The priesthood as of old,
And by his Holy Spirit,
Eternal truths unfold.

And the record hid for ages,
In Cumorah's ancient hill,
Has now come forth in plainness,
According to God's will.
'Tis Mormon's sacred record,
Hid by Moroni's hand,
A history of God's people,
On Joseph's promised land.

O the happy day is coming,
By prophets long foretold;
When Zion all her glory,
And beauty will unfold;
When the saints of by gone ages,
And all the faithful here,
Will be gathered home to Zion,
Eternal life to share. T. W. SMITH.

The Bible and Science.

"The seventh day, the day of rest from the work of creation, is man's period or preparation for that new existence; and it is to promote this special end that—in strict parallelism—the Sabbath follows man's six days of work.

"The record in the Bible is profoundly philosophical in the scheme of creation which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume.

"There can be no real conflict between the two books of the Great Author. Both are revelations made by him to man,—the earlier, [the Creation], telling of God-made harmonies coming up from the deep past, and rising to their height when man appeared, the later, [the Bible], teaching man's relation to his Maker, and speaking of loftier harmonies in the future.

"The earth, although but an atom in immensity, is immensity in its revelations of truth; and science, though gathered from one small sphere, is the deciphered law of all spheres. From gravitation, light, meteorites, and the earth's satellite,

we learn that there is oneness of law through space."—From "Manual of Geology," by Professor J. D. Dana, President of Yale College,

Vibrations.

An interesting paper by Professor Lovering, of Harvard, published in the *Franklin Institute Journal*, describes the singular phenomena exhibited in ordinary machinery when the rates of vibration are too slow to be perceived by the ear as musical sounds. Every structure has a definite rate of vibration depending on its size, shape, and materials, and as fixed as the fundamental note of a musical chord. And it will respond to external vibrations which happen to be in unison with it. In this way, as Professor Lovering points out, mechanical disturbances, harmless in their origin, may become troublesome or dangerous. "When the bridge at Colebrook Dale (the first iron bridge in the world) was building a fiddler came along and said to the workmen that he could fiddle their bridge down. The builders thought this a fiddle-de-dee, and invited the itinerant musician to fiddle away to his heart's content. One note after another was struck upon the strings, until one was found with which the bridge was in sympathy. When the bridge began to shake violently the incredulous workmen were alarmed at the unexpected result, and ordered the fiddler to stop." The trembling of buildings at certain deep notes (lower than the audible musical tones) of organs; the violent shaking of factories by the machinery, when run at a certain rate, and their comparative stability if the rate is a little slower or faster; the great danger to bridges involved in the regular marching of infantry over them—are cases involving this principle. It is an established rule among military men to cross bridges at a "rout step," without keeping time, lest the vibrations of the bridges should be so intensified as to cause its entire destruction. The careless neglect of this precaution broke the suspension bridge at Angiers in France, a few years ago, killing nearly 300 soldiers and wounding many more.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE!"—*Book of Mormon.*

Vol. 20.

PLANO, ILL., OCTOBER 15, 1873.

No. 20.

MINUTES OF THE General Semi-Annual Conference.

The Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the grove at Parks' Mills, near Council Bluffs, Iowa, September 3rd, 1873.

The assembly was called to order at 10:30 A.M., there being a large number of the Elders and members in attendance.

The congregation sung hymn 151, after which prayer was offered by President Joseph Smith, invoking the blessing of God to rest upon the Saints during the sitting of the Conference.

Elder Henry A. Stebbins of the Northern Illinois District, was chosen Secretary of the Conference. Elders Wm. H. Kelley, of Indiana, and E. C. Brand, of the Fremont (Iowa) District, were chosen as Clerks of Conference.

On motion of Elders Wm. H. Kelley and H. A. Stebbins, President Joseph Smith was sustained as the presiding officer of the Conference.

Elders Wm. W. Blair and D. H. Smith were sustained as Counselors to the President and as assistant presiding officers of the Conference.

Hymn 145 was then sung.

Brethren Thomas Chitburn, John Chatburn, Nathaniel Booth, J. F. Clemenson, J. B. Lytle, Jaber Tuck, David Hall, Asa Walden, H. C. Swain, H. Holcomb, G. W. Bays and James Tripp were appointed by the President

Whole No. 284.

as a Police Force to keep order about the grounds.

The President desired that the brethren should in their deliberations, when referring to others, omit personalities. Also that they should not talk at random, but carefully and coolly. In adjusting difficulties, individual interests, when necessary, should be sacrificed for the good of the whole. In making motions and seconding them, the brethren so doing should rise to their feet, address the chair, and be sure of his recognition before speaking. In closing discussion by the call of the question, do not cry, "Question; question;" but it is proper to rise and say, "I move the previous question." This will cut off discussion by a vote, not by the will of one person.

Elder Jason W. Briggs being called, took the stand and spoke as follows:

We are here for a common purpose; and as a people we believe that the Spirit of God is given to all to bring about a bond of union. To prove that we have attained to unity must be shown by our acts. The wisdom of man is inadequate to bring to pass unity out of diversity, and the world has ever failed to bring about such a unity.

The Church of Latter Day Saints is still fragmentary, but is yet recognized as the kingdom; and we know that it, like everything else, must be perfected by law.

The work we are engaged in is not for time only, but for all the coming future. We must wait for that coming

time; but not with folded arms. To enter into enjoyment is the effect looked for, and there is an adequate cause to bring about this effect; that cause is labor. A preparation on the part of every man is requisite to enable him to reap the benefits. When we build, or labor, we have right to expect to enter in and enjoy. Those who are not laboring, but are waiting to enter in and enjoy when those who have worked have wrought out the good result, will sadly mistake—they will not be ready.

A motion to adjourn until 1:30 P.M. prevailed.

AFTERNOON SESSION.

The session was opened by singing hymn 121. Prayer was offered by Elder E. C. Briggs.

Such portions of the minutes of the Annual Conference of 1873, as pertained to the business of the session, were read, occupying more than an hour's time. Minutes were, upon motion, accepted.

DISTRICT REPORTS.

Decatur, Iowa, District, reported as follows:—

Four Branches, with a total membership of 157, including 2 High Priests, 3 Seventy, 13 Elders, 5 Priests, 4 Teachers and 2 Deacons. Changes since last report: One Branch organized. Net gain in same time of thirteen members. The District is in a thriving condition spiritually. There are more calls for the preaching of the word than can be attended to, by the Elders at liberty. A. W. Moffett, president; H. C. Hall, clerk.

Nodaway, Missouri, District, reported by letter:—

There are in the Nodaway District three Branches; 86 members, including 12 Elders, 3 Priests, 2 Teachers, 2 Deacons.

There is not much preaching done, but we are going to try to do more this next quarter. Doors are open everywhere in the District, and many calls for preaching. The Saints, as a general thing, feel well in the cause. James Thomas, R. C. Moore, Clerks.

Des Moines, Iowa, District, reported by letter:—

There are three organized Branches, as follows: Newton, Independence, Pleasant

Grove, with 114 members, 15 Elders, 5 Priests, 1 Teacher, 1 Deacon. Total number of members and officers 139. 1 out off. Alfred White, president; J. Sayer, clerk.

Florida and Alabama District reported by letter:—

There are 18 Elders, about 7 Priests, about 7 Teachers, 4 Deacons. Official gain 7 by ordination. Loss, 1 Elder, 1 Priest and 1 Teacher—by death. Present official strength, 37. Members last report, 336; gain since last report, by baptism 30. Lost, by expulsion 9, by ordination 1; total loss 10; total 393.

The condition of the work in the District is about as favorable as could be expected under the circumstances. The extremely scattered and transiently located condition of many of the members, consequent upon their employment, militates materially against their spiritual growth; and the want of an efficient and experienced ministry is also greatly felt. In some of the Branches a more active and dutiful spirit has been manifested by Branch officials of late, and it is believed that still more activity on their part would be a great blessing to the work.

One Branch has been organized and two disorganized since last report, and at least one more is virtually disorganized; but there are other places opening up where Branches may be raised, if proper labor can be bestowed in time. Withal the work is onward here; unity and peace are to a considerable extent prevailing, and many of the Saints seem willing to help roll on the work.

I would here beg leave to incorporate the report of the limited labors I have performed since it pleased your honorable body to appoint me to labor in this part of the Lord's vineyard.

My labors have been entirely confined to this District, and I have not done half the labors that might have been done to profit even here. I have opened but one new field, from the fact, there were more already opened than I could fill to advantage, and I favored the advice, "to preach where there were ears to hear; where doors were open to enter in, rather than to seek to open new ones." I have, however, traveled and labored according to the light and liberty the Lord has given me; but being young in years, and inexperienced as an Elder, I have done but little. I have preached some eighty discourses; baptized and confirmed ten persons; blessed some children and administered to a number of sick, the most of whom were blessed.

The Lord has stood by, succored and

comforted me; for which I feel to praise his holy name. L. F. West, president. Milton, Fla., Aug. 13th, 1873.

Kewanee, Illinois, District, reported by letter:—

There are fourteen Branches in the District, viz: Kewanee, Princeville, Buffalo Prairie, Victoria, Millersburg, Henderson Grove, Bryant's or St. David's, Canton, Illinois; Buffalo, Jackson, Davenport, Butternut Grove, Wilton, Iowa; including 1 Seventy, 47 Elders, 16 Priests, 10 Teachers, 8 Deacons, 347 lay members, 447 total numerical strength, 15 baptized, 34 admitted by Certificate of Removal, 1 received otherwise, 50 total increase, 19 removed by Certificate, 2 excommunicated, 2 died.

Sunday School reports 8 teachers, 58 scholars, total 66. H. C. Bronson, president; E. Stafford, secretary.

Northern Illinois District, reported by Elder H. A. Stebbins, President of District, delegate:—

There are 12 Branches in this District, viz: Burlington and Janesville, in Wisconsin, and Capron, Marengo, Batavia, Plano, Sandwich, Amboy, Leland, Mission, Fox River and Wilton Center, in Illinois, containing a total of 536 members; 83 of these are official members, there being 2 of the First Presidency, 1 Apostle, 12 High Priests, 4 of the Quorum of Seventy, 37 Elders, 12 Priests, 9 Teachers, 6 Deacons.

Since the report to the April Conference 24 have been added by baptism, and 9 by letter and vote, making a total gain of 33; while 17 have removed by letter and 1 has died, leaving a net gain of 15.

Although a few Branches are at an apparent standstill, pride and the ways of the world having affected their spiritual zeal and prosperity to some degree; others are making progress and gaining strength in the good work, and one Branch which had been nearly destroyed by defection and evil doing, is reviving, and its remaining Elders and members are putting on the armor again with renewed courage and hope.

There is a more general demand for preaching, larger audiences, and more attentive listeners than heretofore since I have presided over the District. Since the April Conference I have preached in eight counties of Illinois, mostly outside of the Branches in new fields. There are several promising openings in which I anticipate being constantly active during the time to come.

Br. Charles Williams rendered me good

service on one mission, where both of us felt the near presence of the Almighty. Br. I. L. Rogers was with me at one time giving aid and strength.

Br. J. H. Hanson, appointed by General Conference of 1872 to this District, has returned to his home in Iowa. He sent me a favorable report of his success in Wisconsin and of the prospects for the future, but I am not able to give any personal account of it. In various places in Illinois Br. Hanson's labor has been effective and acceptable to quite a degree, and for the District I thank the Conference for sending him.

Br. Joseph Smith, D. H. Smith, W. W. Blair, John Landers and Horace Bartlett have also devoted some time to District labor.

I believe this is all I have to report at present. I remain yours in Christ's cause. Henry A. Stebbins, president of District.

North Kansas District reported, by letter, as follows:—

There are 1 High Priest, 25 Elders, 7 Priests, 7 Teachers, 1 Deacon. Total, including officials, 186. Hugh Lytle, president; John Burlington, clerk.

Fremont District, reported by James Kemp:—

There are 11 Branches in the District, with an organized membership of 355, including 77 officials, viz: 3 High Priests, 1 Seventy, 39 Elders, 13 Priests, 13 Teachers, and 6 Deacons. There are some 50 to 60 scattered members in the District, 2 Branches have been disorganized since last report. There has been 22 additions by baptism, and a loss of 2 by death. There are several Branches that have made no report for some time, and also quite a number of members have moved out of the limits of the District without letter; which makes it almost impossible to make a correct estimate of the numerical strength of the District; but from the best information we can get there are about 450 members in the District. James Kemp, president; Wm. Leeka, clerk.

Pottawattamie District was reported as follows:—

There are 8 Branches, viz: Council Bluffs, Crescent City, North Pigeon, Boomer, Wheeler's Grove, North Star, Union; containing 1 High Priest, 6 Seventies, 42 Elders, 9 Priests, 9 Teachers, 8 Deacons, 231 lay members, total membership 308; 10 received by letter, 6 removed by letter, 6 out off, 3 children blessed, 50 scattered. James Caffal, president; F. Hansen, secretary.

Letters were read from Elders J. C. Clapp, J. T. Davies, C. G. Lanphear, John Landers.

FARMINGTON, Graves Co., Ky.,
August 8th, 1873.

Esteemed President and Brethren in General Conference Assembled:—As I have not yet had an opportunity of becoming acquainted with the Saints of the Southeastern Mission, I am not able to furnish a suitable report for the coming Conference; but I can report my own labors in Graves and Calloway counties, Kentucky; and I am happy to say, that after much labor and sowing the good seed, the truth is beginning to take deep root in many honest hearts, and we may surely look for an ingathering in this part of the vineyard ere many days, as a number have already declared that they believe our report. There are also many very energetic opposers to the truth in this country, who bid fair at first to receive the truth. "They did run well for a season." It seems that when people hear just so much, they take sides, either one way or the other, and it is sad, but true, that very many array themselves against the "council of God."

Five old time Saints, (that "suffered affliction with the people of God" in Missouri), desire to unite with us by virtue of their original baptism.

They, like many others, were "scattered when the shepherd was smitten;" but they have ever loved the truth with honest hearts, and are well deserving the name of Latter Day Saints. O how many more is yet to be found that were "scattered during the dark and cloudy day," and who is there that will weary in "hunting and fishing them from the hills and the valleys and the holes in the rocks."

I have not been any farther than Murry, Calloway County to preach. I cannot fill half the calls I have. I have preached forty public discourses since I returned to my mission, and yet the Macedonian cry is on every hand, "Come over and help us."

I am sadly in need of an energetic helper, but as the harvest is great in other places, I dare not ask the Conference for help, but will ask your prayers that God will raise up men here that will be mighty in bearing aloft the ensign of truth, and "assist to conquer Zion's foe."

I would to the Lord that I could be with you in Conference, and indeed I will be with you in spirit, and my prayers shall ascend to the throne of our great King, that he may order the Conference according to the council of his own will. Your brother in Christ,
J. C. CLAPP.

CHEROKEE STATION, Kansas,
August 26, 1873.

Beloved Brethren Assembled in Conference:
—I think it my duty to pen a few words in shape of report. I left Wales, after consulting Br. Joseph, on the 29th of May, 1873, and arrived home in good health on the 18th day of June. The reason of my return was the condition of my family at home, both in health and temporal circumstances. They have recovered in health, thank God; but our circumstances are such now that I cannot see as I can, with any degree of justification, leave home for some time at any rate, for I don't wish to overburden my brethren with the cares of my family, which is my duty to see that they are cared for. In the past they have suffered badly from sickness and the necessary attendance. I left the work in Wales in charge of Presidents of Districts, with Br. Robert Evans, traveling Elder, in tolerable good condition. While there I labored to the best of my ability under the circumstances, baptized several, converted more, and restored order to a great extent. The condition of the work in Wales, in my opinion, would demand a missionary or two to labor there all the time. The great need of tracts and a publication in that language would demand some good brother capable and an effort to help on the part of the Church in some shape. I believe a great amount of good can be done in that nation, for they are good hearted people. While my hands are tied at present, I hope and pray that the Lord will direct for the good of the cause.

At present I have accepted the presidency of the Southwest Missouri and Southeast Kansas District. I did not want to take it, only things are in a pretty bad state at present, and I took it according to the desire of the people, to help my brethren to restore order. Considerable good has already been effected, and I intend to labor for the cause to the best of my ability, and as circumstances permit. I cannot report this District at present without its troubles and trials, but still there are good people here in the Church, and I have reason to believe that much good may be accomplished in this District.

Pray for me and I will for you. Your brother, &c.,
JOHN T. DAVIES.

BROOKFIELD, Trumbull, Co., Ohio,
August 10th, 1873.

To the Brethren and Saints Assembled at the Semi-Annual Conference appointed to be held September 3d, 1873:—Dear brethren in Christ—I hereby make a report of my labors in the gospel thus far in my mission in

the East, to Pennsylvania and New York. I left Illinois, June 25th, and got into Pennsylvania July 18th, stopping some little time in Noble county, Indiana, where I organized a Branch. I preached six times while there and baptized one new member. There is a prospect for others there to receive the gospel.

From July 18th to August 31st I preached eleven times in Pennsylvania, near Conneautville, Crawford County, and in the edge of Ohio adjoining. Several of the meetings were largely attended and very good interest had; and some not but few out. There seems to be some very good disposed people in that part, but are kept back for the present from the truths of the gospel through the tradition of their fathers.

I preached one night on the edge of Ohio where they were mostly of the Christian or Disciple order. I stopped with one of them over night who entertained me kindly and desired me to call on him at any time when passing through there. I purpose going to Steuben County, in the State of New York, in a part where I have labored some before. I desire to continue to labor for Christ and his kingdom; and also desire the prayers, confidence and good-will, unworthily as I am, of all the brethren and Saints. May the blessings of the Lord be with the Conference and his wisdom direct in all things, is the prayer of your unworthy brother in Christ, Amen.

C. G. LANPHEAR.

RED OAK JUNCTION, Iowa,

August 21st, 1873.

Br. Joseph:—Being favored with health and strength sufficient, and a few leisure moments, I pen a few lines. I live twelve miles northeast of Red Oak Junction; where we will be happy at all times to entertain any Elder or Saint who may call on us. The school-houses are open for preaching our doctrine, as well as any other, in all parts of the town. I have spoken once each Sabbath since I came here, to small but attentive congregations. I think more will attend when the great hurry of work is past. Through the infirmity of old age I am only able to speak once a week, and it taxes my strength to the utmost to speak an hour at a time. If there was any one that had ability and authority to speak to the people, I would gladly be a hearer; but the harvest is great and the laborers are few, and the coming of the Lord is nigh, even at the door. If ever there was a time that called for exertion, it is now. And a time is offered to amass untold wealth, *even the riches of eternity*. He that obtains eternal life will be rich indeed, in the possession of a treasure that never can

pass away. I do not expect to be able to attend the General Conference, so I report by writing. I shall continue my petitions to the great head of the Church that he will fill you with his Spirit during the session of the Conference; and I have had a testimony that you will have a time long to be remembered. May the Lord do with you and for you, more than I am able to think or ask to the advancement of his glorious cause.

JOHN LANDERS.

ELDERS REPORTING IN PERSON.

Elder *D. S. Mills*, of California, said that there had not been much change in the condition of things in California; but what had taken place was for the better, and the additions have been usually of those of whom we have reason to feel proud. The Saints, as a body, are striving to keep the law of God; and their faces are turned Zionward. Their prayers and sympathies are ours to-day, and what this Conference may do they will endorse. We hailed with joy the coming of Br. Alexander H. Smith. It is useless for any Elder to labor there who has not the faith, and support, and prayers of the Saints. Though outside the borders of Zion, we intend to move in as we can.

Elder *J. H. Hanson* reported a trip through the Northern Illinois District since the April Conference. He had preached in several places in Illinois and Wisconsin; labored till July 20th, when, with Br. Samuel H. Gurley, he came to Decatur Co., Iowa. Baptized one in Wisconsin, and had been greatly assisted by Bro. S. H. Gurley, otherwise he would not have been able to do so much good as he had done.

The Secretary announced that Brn. D. D. Williams, A. H. Smith, and sisters Lockhart and Slocum desired the prayers of the Saints for Divine help in sickness.

Resolved, that we adjourn till 7:30 P.M., for social meeting.

Elders J. A. McIntosh and Wheeler Baldwin were appointed to take charge of the evening prayer meeting.

By request Elder Wm. H. Kelley

was announced to speak in Council Bluffs, at the Saints' Meeting House.

Hymn 611 was sung, and the benediction was pronounced by the President.

EVENING SESSION.

7:30 P.M.—Brn. J. A. McIntosh and Wheeler Baldwin in charge. The meeting was opened in the usual manner.

The weather had been very dry; for weeks no rain had fallen, and the dust was thick upon the roads, and rose upon the wind in thick clouds. During the intermission between the afternoon and evening sessions a heavy shower had fallen, the dust was laid, and the sultry air cooled. Notwithstanding the rain, quite a large number assembled at the stand; and the Saints enjoyed a pleasant and refreshing season, in which the Spirit of God was impressively manifest in prayer, testimony, and the gifts of the gospel.

Conference adjourned to meet on the 4th, at 10 A.M.

THURSDAY, SEPT. 4TH.

MORNING SESSION.

The session began, President Wm. W. Blair in the chair.

The priesthood were arranged in their order, according to their quorums.

Hymn 729 was sung; and prayer was offered by Bishop I. L. Rogers.

Brn. Booth, Tuck, Chatburn, and Holcomb were appointed to seat the people during Conference.

Minutes of the preceding day's session were read and approved.

MISSIONARY REPORTS.

Elder *Jason W. Briggs*, of Iowa, had held a discussion in Calhoun county, and had also preached in Carrol, Hardin, Grundy and Marshall counties. There are those who desire to hear, and prospects that some of them will obey, but there has not been enough

preaching to expect much addition. The brethren of Marshall and Grundy counties desire that this Conference will send laborers to those parts.

Elder *Wm. H. Kelley* left the April Conference, and went to preaching in the vicinity of Coldwater, Michigan, and in the north-western part of Indiana. Found many anxious to hear, and had large and attentive congregations. Had baptized twelve or fifteen in Michigan, and three in Indiana. Had also been in Southern Indiana, among the brethren: Two years ago the people would not look upon us in some places, but now they show us favor, and are desirous of hearing; and the Elders engaged cannot fill all the calls for preaching, either in Michigan or Northern Indiana. The work is encouraging, and many seem near uniting with us.

Elder *J. R. Lambert* had spent most of his time in Hancock county, Illinois. Had baptized fifteen, and organized two branches; one of fourteen, the other of eleven members. Opportunities in that section are excellent. He had been blessed in his labors, and was encouraged in the cause. He had also labored in Lee and Des Moines counties, in Iowa. Had not been so successful there. A protracted effort is necessary to draw out the people. He desires to do all he can as an instrument in the hands of God for his work.

Elder *John H. Lake* had labored in Farmington, String Prairie, and Vincennes, Iowa; baptized five. Had been blessed of God, but had not been able to fill near all the calls. Had not been in Missouri so much as he wished. If continued in that field, he hoped to continue the work, as many are inquiring for the Word of Life.

Elder *E. C. Briggs* had been constantly engaged in the ministry, in Indiana, Michigan, and Canada. Congregations large. Had visited six branches in Canada, and six in Michigan, and held conferences in both places. Prospects are good in both

places, for the spread of the work. Robert Davis and Duncan Campbell are laboring constantly; and the local Elders are also laboring diligently as their circumstances permit. Feels as earnest and hopeful as ever, and is thankful he lives in this eventful day.

Elder *D. H. Smith* rejoiced to meet with the brethren. Since April had been engaged in the *Herald* Office; but had preached in Plano and vicinity.

Elder *Wm. Redfield* left home in the spring, and had been preaching in Utah. He arrived in Salt Lake City, April 3d. Was sick on his arrival, and was not able to labor for two months. Had visited Brigham and Joseph Young; asked Joseph Young how he reconciled polygamy with the standard works of the Church; but could get no satisfactory answer. Joseph Young's wife had told him, in Br. Redfield's presence, that she endorsed Br. Redfield's views; and always had held them. There are some good Saints in Utah, for they are not all as bad as some suppose. He was not able to speak in public, but had sought to gain the good will of the people, and visited from house to house. Found that the people would express themselves more freely at home than elsewhere. Before leaving Utah, he preached at Union Fort, and baptized five. Hundreds and thousands there would unite if they could, and they want an Elder sent there to labor with them. Doors are open in Utah that never were before, and the Methodists offer their Church for our use.

Elder *E. C. Brand* reported labors in Iowa, Nebraska, Missouri, and Kansas. Had preached six times, and baptized two in Iowa; preached six times, and baptized one in Nebraska; preached twenty times, and baptized four in Missouri; preached thirty-one times, and baptized twenty-seven in Kansas; organized three branches, and solemnized two marriages.

Elder *H. A. Stebbins* reported his labors in Illinois. I have devoted my

time to the large District over which I preside. I have been travelling since the April Conference. I bear testimony to the power attending the work. I have never felt so much of the power of the Spirit of God in the discharge of my labor, as during this summer. It seems that the very presence of the Father was with me, filling me with light and truth.

Elder *A. W. Moffett* had endeavored to do all he could. Have a large District. There are five Elders who preach outside of their own neighborhoods. There is a great call for preaching; many anxious to hear; we are not able to fill the calls. A few years ago a committee waited upon Brn. W. W. Blair and E. C. Briggs, requesting them to leave the country. There is now a branch of fifty members there. I have been absent from my branch seventeen days, and have baptized some.

Elder *J. C. Crabbe*, Little Sioux, Iowa. Preaching in my District is limited. No regular traveling Elder in the District. Some preaching is done by the Elders about their homes. We will do all we can under the circumstances.

Elder *Hugh Lytle*, North Kansas. The District over which I preside is large. Eighty-five have been added since last report. No labor is being done, except by Br. E. C. Brand and myself. Have tried to gather the remnants and build them up.

Elder *W. Ballinger*, Central Nebraska, had travelled considerable; visited many of the old Saints; preached by the fire side. We have one hundred and fifty names in all; but from the books we can only trace eighty. Had opened places at Bellevue and Elkhorn. We intend to do all we can. I cannot give so good a report as I could wish. Hope that the District may get into better order.

Elder *Edwin Cadwell*, Amboy, Ill., and Elder *J. M. Harvey* reported.

Elder *James McKiernan*, Croton, Ill., had labored at Croton, Farming-

ton, and Western, Iowa. Had a desire to prosecute the mission heretofore assigned, if the Conference wish.

Elder *James Caffall*, Council Bluffs, Iowa, reported the Pottawattamie District in not so pleasing a condition as would be desirable. No Elder is constantly engaged in the field. Some are awaiting the good to come. There is a good deal of indifference among some. Many think that some of the talent from the east ought to be employed here in the west. Did not doubt but it would do good.

Elder *Ralph Jenkins*, who had been laboring in Virginia, stated that he started in May, crossed Indiana, mostly on foot; preached five times; people wanted to hear more. There has been a branch raised there since. Went to Kentucky to winter. Went to Wheeling Va. Crossed the Alleghany mountains. Found a Mr. Jenkins, who gave me a welcoming hand, and gave me a home. Tried to procure places to speak in; but it was very difficult. Stopped at the houses and distributed tracts, and repeated my visits. After a time doors were opened. I found some who had joined the Utah people, but who could not countenance polygamy. Visited some in the Shenandoah Valley, and turned them from their design to go to Utah.

Elder *Frank Reynolds*: Was in much better condition than years ago. Had done a good deal of preaching last winter and this summer. Calls for preaching were from every direction. The main thing wanted is an active ministry to roll on the work there. It was a hard place to open up the way. Had to live down old prejudice. Now we stand as high in the estimation of the people as any other denomination. There has not been many additions the past year.

A motion was made to adjourn until 1:30 P.M., which was amended to meet at 2 o'clock, and so put and carried.

Sung hymn 1063. Benediction by Elder J. R. Lambert.

AFTERNOON SESSION.

2 P.M.—Hymn 168 was sung. Prayer by President D. H. Smith.

Reports were continued. President Blair still presiding.

Elder *James Kemp*, of Fremont, Iowa, District, was happy to report so favorably as the condition of the district warranted him in doing. Calls for preaching were numerous. Laborers are wanted at Nemaha and Sanora.

Elder *Stephen Maloney*, from S. E. Kansas, reported but little labor done, in comparison to what ought to be. District not in good condition; calls for preaching were plenty.

Elder *J. A. McIntosh* reported plenty of preaching to be done, opportunities to preach, and plenty of preachers to do it, if they could be liberated and persuaded to go ahead and preach.

Elder *E. C. Brand* reported two branches that desired to unite with the North Kansas District; one at Independence, and the other at Lee Summit, Missouri, numbering now nineteen and ten members respectively.

Whereupon it was moved by Elder E. C. Brand, seconded by A. W. Moffitt, that the Lee Summit Branch be united with the North Kansas District.

It was also moved, by the same brethren, that the Independence, Missouri, Branch be likewise so united with the North Kansas District.

This was amended to read "that Jackson County, Missouri, be united with the North Kansas District." Motion by J. A. McIntosh, second by E. C. Brand. These motions were put to vote, and passed in their order.

The Committee appointed at the Annual Conference to adjust difficulties in Wayne county, Illinois, reported. Difficulties had been properly settled. Report was, upon motion of J. H. Lake and E. C. Brand, received and the Committee discharged.

A report from Elder *M. H. Forscutt*, Chairman of the Committee on Tune Book, and a request to be released from

further service on such Committee, was read, as follows:

CANTON, Ill., Aug. 27th, 1873.

President and Brethren in Conference:— Believing that others could more satisfactorily fill the position than myself, I respectfully tender my resignation as one of the Committee on Music for the Church. The tunes I have selected are at the disposal of the Committee.

Respectfully,

MARK H. FORSCUTT.

Motion was made and seconded that Elder M. H. Forscutt's request to be released from Committee on Tune Book, be granted, and that he be so released. Upon being put to vote the motion prevailed, several voting in the negative.

On motion of Elders E. C. Brand and James McKiernan it was

Resolved, That Br. Norman W. Smith be appointed to act as Chairman of the Committee on Tune Book.

Elder James McKiernan was, upon motion of Elders F. Reynolds and J. H. Lake, added to said Committee on Tune Book, to fill the vacancy caused by the releasing Br. M. H. Forscutt.

The Committee upon the Church Record, appointed by the Annual Conference, by their Chairman, I. L. Rogers, reported the procuring of a suitable book, and the placing of the same in the hands of the Church Recorder, cost of book not stated, but in excess of the sum appropriated by the St. Louis Conference.

Upon motion of Elder J. McKiernan and A. W. Moffett, the report was received, the Committee discharged, and the Bishop authorized to pay the cost of said record out of any funds in his hands, not otherwise appropriated.

The Board of Publication presented Bills against the Church, to be audited, and asked for an order for their payment.

C. of J. C. of L. D. S. in Account with Herald Office

To *Heralds* sent to Europe for the benefit of the Mission for the last six months } \$130 88

To 24 *Heralds* sent to Elders in the ministry for six months } \$36 00

To 17 *Heralds* sent to the poor for the last six months } \$25 50
 To-Balance due Tract Fund for the last six months } \$9 69

Total \$202 97

On motion Bill was referred to Committee.

The President appointed Brn. Geo. A. Blakeslee, of Galien, Mich.; Eli D. Clothier, of Manteno, Iowa; and Thos. Dobson, of Deloit, Iowa, as such Committee.

The Board of Publication also presented their Semi-Annual Report of the Financial condition of the *Herald* Office, as follows:

Financial Report of the Publishing House of the Church of Jesus Christ of Latter Day Saints, from May 17th, 1873, to Aug. 16th, 1873, to the Board of Publication in session assembled August 26th, 1873.

Receipts for all purposes, including \$51 81
 on hand May 17th, 1873.....\$2,540 57
 Deposit in Sandwich Bank June 3d, 1873..... 2,155 00
 Total: \$4,695 57

EXPENDITURES.

Paid M. Ross on our note.....\$2,000 00
 " Wages to all engaged in the office..... 1,194 68
 " N. Kennedy in full of account..... 63 34
 " Oglesby, Barnitz & Co. on account..... 541 48
 " Marder, Luse & Co..... 62 50
 " W. H. Curwin on his deposit..... 56 84
 " R. Huntley on account..... 6 00
 " For Postage Stamps and Cards..... 94 04
 " On I. L. Roger's account..... 27 65
 " H. A. Stebbins on account..... 2 63
 " S. M. Howe on his deposit..... 5 00
 " For Books for Church Library 21 50
 " For Coal for office use..... 85 67
 " For Missionary purposes..... 37 25
 " S. P. Rounds, of Chicago, on account... 17 50
 Returned to E. Woodward..... 6 00
 Remitted to N. Stamm per request of H. Green 74 50
 Deposited with Messrs. Steward and Henning, payable on demand..... 209 00
 Incidentals, including Express and Freight Charges, Drayago, &c..... 49 20
 Balance on hand August 16th, 1873..... 140 79

Total: \$4,695 57

LIABILITIES.

Accounts payable.....\$885 01
 Amount due Utah Chapel Fund..... 15 50
 " " Welsh Mission..... 18 98
 " " Welsh Periodical..... 15 50
 " " Oglesby, Barnitz & Co..... 13 47
 " " Marder, Luse & Co..... 119 38
 " " W. G. Holmes..... 14 85
 " " S. P. Rounds..... 2 06
 Tithing sent to *Herald* Office..... 64 35

Amount due European Publishing Associat'n	13 00
Borrowed money on our note.....	3,000 00
	<u>Total \$4,162 10</u>

RESOURCES.

Accounts receivable.....	\$2,258 51
Total footing of Inventory.....	15,725 65
<i>Heralds</i> sent for benefit of European Mission	
for six months.....	129 63
Licenses sent April 28th, 1873.....	1 25
<i>Heralds</i> sent to Elders in ministry six mos..	36 00
Balance due on Tract Fund.....	9 69
Bills receivable.....	500 00
Cash on hand August 16th, 1873.....	140 79

Total. \$18,801 52

\$18,801 52

4,162 10

Net assets August 16th, 1873.....\$14,639 42

Net assets February 15th, 1873..... 14,061 84

Net gain for the last six months... \$577,58

Inventory of Stock in *Herald* Office, taken August 16th, 1873.

INVENTORY.

Presses and material belonging to the Mechanical Department.....	\$12,423 88
Editorial Department.....	145 28
Book Keeper's Department.....	34 55
Fixtures in Store Department.....	378 06
Bound Books for sale.....	1,450 65
Pamphlets.....	145 65
Blank Reports and Certificates, &c.....	72 62
Sheet Music.....	4 26
Envelopes.....	9 04
Writing paper, &c.....	45 00
Assorted Tracts, English.....	530 00
German Tracts.....	27 13
Sunday School Cards and Tickets.....	7 89
Printing and wrapping paper, &c.....	285 30
Hymn Book sheets at Bindery in Chicago..	154 00
Two old Stoves in basement.....	12 00

Aggregate. \$15,725 65

ROBERT WARNOCK, *Sec'y.*

Moved by E. C. Brand and T. Hougas that the Report be received and referred to a Committee of three. This motion carried; and on successive motions Brn. Robt. C. Elvin, of Nebraska City, Neb.; Phinneas Cadwell, of Logan; and Wm. Anderson, of Montrose, Iowa, were appointed said Committee.

Elder J. W. Briggs here moved that a Committee of three be appointed to select speakers to fill the appointments for preaching during Conference, both

on the ground and in Council Bluffs. This motion was seconded by Elder F. Reynolds, put to vote and prevailed.

The Chair requested the Conference to appoint said Committee by vote; whereupon Elder John A. Robinson, of Peoria, Ill., was chosen.

Elder W. W. Blair was named, voted for, vote was reconsidered, and he was not appointed.

Elder E. C. Brand was then chosen by vote, as one of the Committee.

There was here a rapid succession of motions, counter motions, appeals and remonstrances, appointments and declinations, so that it was difficult to keep the proper order of business, as it occurred. The utmost good humor prevailed; and finally Secretary Stebbins was added to the Committee.

The Committee thereupon consulted, and appointed Pres. J. Smith to speak at the camp in the evening; and Elder E. C. Briggs to speak in the city.

The announcements were so made; and a motion to adjourn until 7 P.M. was passed.

Congregation sung hymn 615, and were dismissed with benediction.

EVENING SESSION.

At 7:30 P.M., the evening session began with singing the hymn, "How shall the Saints their treasures give." Prayer was offered by father John A. McIntosh.

The President directed administration to the sick to be attended to, as on the evening previous.

Hymn 19 was then sung; and Pres. J. Smith took the stand, and delivered an address to the Saints, in which he told them many plain and emphatic truths, touching their duties and daily life; their obligations to Cesar, in all that devolve upon them in worldly things; and their obligations to God in both spiritual and temporal things.

Conference adjourned to meet at 10 A.M., on the 5th. The Doxology was sung; and the audience was dismissed by benediction.

FRIDAY SEPT. 5TH.

MORNING SESSION.

President Blair called the meeting to order at the time appointed. Hymn 519 was sung; prayer was offered by Br. E. Cadwell; and the Saints sung, "Ah, this heart is void and chill," hymn 183.

Prayer meeting was held at the stand from 8 o'clock in the morning till 9:30, in which the Saints were cheered, comforted, and strengthened, by the Spirit's presence; while they praised God in song, thanksgiving, supplication and testimony.

Minutes of the business of preceeding day were read by Secretary Stebbins, corrected and adopted.

The Conference took up the subject of ordinations, as per appointment, and resolution of April Conference.

Br. James Caffall, of Council Bluffs, Iowa, was asked if he would accept the appointment, made at the April Conference.

Br. Caffall responded, and said that he would like to be able to express his feelings, but could not. He had never sought place nor power; and never desired it, only in accordance with the will of God. If the Conference ratified his appointment, he would do the best that lay in his power to magnify the calling wherever he was called.

It was moved by Elder D. H. Smith, seconded by Elder H. A. Stebbins, that Br. James Caffall be ordained to the office of an Apostle in the Quorum of the Twelve, in pursuance of the appointment and vote of the Annual Conference. This motion prevailed.

On motion of J. Smith, seconded by J. H. Lake, that we now proceed with the ordination of Seventy, as authorized by appointment and resolution of Annual Conference, it was so decided by vote.

Br. E. C. Brand, upon request, stated that if his appointment had come through the President, he should have declined; had it come from the body,

he should have hesitated; but coming as it had, he did not feel at liberty to do otherwise than to accept it, and strive to do the will of God, as ability should be given him.

It was moved by Elders J. H. Lake and T. Hougas that Br. E. C. Brand be ordained to the office of Seventy.

It was stated that Br. C. W. Wandell was ordained in California, by Br. A. H. Smith, by direction of the First Presidency. The President also expected that ere this Br. Glaud Roger had been ordained, but could not say.

Br. James Caffall was then set apart, by prayer and the laying on of hands, to the office designated; Brn. J. Smith, J. W. Briggs, and Wm. W. Blair, engaging in the ordinance, Br Wm. W. Blair being spokesman.

Br. E. C. Brand was then set apart to the office of a Seventy under the hands of the same brethren; Elder J. Smith, spokesman.

On motion of J. Smith and H. A. Stebbins, the brethren voted to ordain Br. Phineas Cadwell to the office of President of the Second Quorum of Elders.

Elder F. Reynolds moved that Br. J. M. Harvey be ordained Counselor to Elder Cadwell. This motion was seconded, put to vote and carried.

Elders H. A. Stebbins and J. H. Lake moved that Br. Daniel Lambert be ordained as Second Counselor to Elder Cadwell. It was by vote so ordered.

These ordinations were the result of a report from the Second Quorum of Elders, recommending and requesting such action.

The brethren so appointed expressed their willingness and acceptance of the appointments. They were then ordained and set apart to the offices designated, under the hands of Brn. J. W. Briggs, J. H. Lake, and J. R. Lambert; J. W. Briggs blessing Br. Cadwell; J. H. Lake blessing J. M. Harvey, and J. R. Lambert blessing Daniel Lambert.

The Committe on Bills of Board of Publication reported as follows:

We, the Committee, find the within account correct, and would recommend the payment of the same.

G. A. BLAKESLEE, *Chairman.*

On motion the Report was received and Committee discharged.

Moved by James Caffall and T. Nutt that the Bishop be authorized to pay the amount of the Bill, as per recommend of Committee. This motion was discussed by Elders E. Banta, J. McKiernan, D. S. Mills, J. Caffall, E. C. Brand, J. Smith, H. A. Stebbins, and J. W. Briggs.

It was moved by J. H. Hansen and J. C. Crabb that the items be put separately.

This was opposed by Br. J. W. Briggs and others; and approved by Brn. J. Smith, J. H. Hansen, J. C. Crabb, and others; and upon vote was carried.

Each item of the Bill was then presented separately, and upon such presentation was audited and ordered paid; with the stipulation understood in regard to the items charged for *Heralds* sent to England and to Elders in the field, that this action of Conference, in allowing it and ordering its payment, shall not be considered as a precedent to govern future sessions.

The Committee to which was referred the Report of Board of Publication, on Financial Condition of *Herald Office*, reported, as follows:

PARKS' MILLS, Iowa.

Sept. 5th. 1873.

To the Elders and Brethren in Conference Assembled:—Your Committee has carefully compared items in the Report laid before the Board of Publication, Aug. 26, 1873, and presented to this Conference for acceptance. We, your Committee, find the same correct, and recommend its acceptance by this Conference.

R. C. ELVIN,

WM. ANDERSON,

P. CADWELL,

} *Committee.*

AFTERNOON SESSION.

The audience joined in singing hymn 4; Elder D. S. Mills led in prayer; hymn 1078 was then sung and the business of the session resumed.

Elder *Thomas Dobson* of the Gal-

land's Grove District having arrived, his report was heard. There are 7 Branches, 400 members, 3 High Priests, 2 Seventys, 46 Elders, 8 Priests, 8 Teachers and 6 Deacons. The work is on a more sure footing than it has ever been before. Considerable lack in attending meetings, but among outsiders our meetings are held in increased favor, especially by the young men and women. We tell the plain gospel story, and then if people are willing to obey, well and good. Would be glad of the labor of other Elders from abroad.

Report of I. Sheen, Church Recorder, was read, asking for a book for Index of Names.

Brethren and Sisters:—An Index to the names which are recorded in the General Church Record has been written on sheets of Manilla paper and should be recorded in a book, but the Church has not authorized me to record these names, neither has it supplied me with a book which can appropriately be used as an Index Book. I have a book which would be adapted to that purpose, and the Church can have it at their own price and authorize me to make an Index Book of it, if the Conference shall so determine.

A correspondence between the General Church Recorder and different departments of the Church is often necessary to correct mistakes, supply deficiencies, and to obtain correct reports to be recorded, but no appropriation for that purpose has been made. These considerations I transmit to the Conference that it may act upon them according to the wisdom which the Lord may impart. Your brother,

ISAAC SHEEN.

Plano, Ill., Sept. 1, 1873.

Elder H. A. Stebbins moved that the report be received; and that the offer of a book made therein be accepted; that a committee consisting of I. L. Rogers and one or more others be appointed to examine the book, and accept it at their price for use as an Index Book; and that Br. I. Sheen be instructed to proceed to enter upon said book the Index of names now in his possession. This motion was seconded and put to vote and carried.

A report from Elder M. H. Forscutt,

pertaining to his labors, was read, as follows :

President and Brethren in Conference Assembled:—Since my last report to General Conference, I travelled in England and Wales, ministering according to the ability God gave me, until, through some of the brethren in Europe deeming me released by the action of the last General Conference, I, to obviate unpleasantness, resigned my charge, which Elder J. S. Patterson assumed, by virtue of his understanding of the action taken by the last General Conference. I then returned home, having a portion of the funds furnished me by the Saints, and obtaining the rest by a conditional of £10 from Brethren Coward and Bennett, of Liverpool. I left Liverpool on June 11th, and arrived home near the end of the month. Since then, with the exception of a few days' rest and visiting, I have travelled and preached in Kewanee District, until I entered upon a situation for the support of my family, on the 14th inst. Apprehending that Elder Patterson will report the Mission to you, I will not anticipate his report, nor speak anything more of my labors, either in Europe or here, than to say that I did the best I could under the circumstances, and with all due deference to the opinion of the Twelve and others, am very sorry that my efforts in Europe were deemed too impracticable for success, and for the good of the cause which I love as fondly as they, or any one perhaps in the Church, do sincerely hope that, if any more appointments are made for England or Wales, that those who may be appointed will receive a letter of instructions, defining their duties, and prescribing their limits in terms so definite, that while absent laboring for the Master, they may not unwittingly bring themselves under censure when they suppose themselves to be only doing those duties which are required to be performed by them; for had I received and been guided by such instructions, I might still have been your happy, instead of

Your broken-spirited fellow laborer,

MARK H. FORSCUTT.

Moved by E. C. Brand and J. W. Brackenbury that the report be laid on the table.

This motion was objected to by Br. J. Smith and others, and on being put to vote was lost.

Moved by Elders R. W. Briggs and J. McKiernan, that the report be received. Carried.

A letter of request from Br. Forscutt was then read, as follows:

To the President and Brethren in General Conference Assembled:—The action of the Annual General Conference in declaring an opinion that I should be released, and providing for a successor to me when I should be released in accordance with that provision has been variously understood or misunderstood, and has been the occasion of much sorrow to me and to many others. I beg therefore that you will express by resolution, in definite terms, what the interpretation, the true interpretation of the two resolutions introduced by Elders Jason W. Briggs and John H. Lake from the Council of the Twelve, in your opinion is; not what you think the Twelve meant; but what in your aggregated wisdom you deem to be the true meaning of what appears on the record concerning my release and Elder John S. Patterson's appointment. I do not demand this as a right, but request it as a favor. I also request to be released from the appointment given me at last General Conference to labor under the direction of the First Presidency of the Church, as I have taken a situation which will absorb all my time and attention, excepting on Sundays, when I shall, with the aid of God's Spirit, try to do my duty locally as an Elder of the Church of Christ, so long as my faith remains with yours, and I can labor acceptably among the people, as a servant of the Master.

I thank you, and especially the First President of the Church, for all the kindness during the past few years, while serving in different public capacities for the Church, and trust that although I cannot hope for the good will of some, I shall not be the subject of the ill will of any, now that my retirement into private life will make me less the cynosure of others' gaze, and less freighted with responsibility, I lack capacity to properly, or at least satisfactorily honor.

Respectfully, your fellow-laborer,

MARK H. FORSCUTT.

Moved by D. H. Smith and E. Banta, that the request of Br. Forscutt, as stated in his letter be granted; and that an expression of the understanding of the Conference in reference to the matter named be given.

This motion was spoken to by several and was pending when it was

Moved by J. Smith and James Caf-fall, that the subject matter of the mo-

tion be referred to a committee of three appointed by the body; said committee to draft and report a resolution or resolutions expressive of the sense of the body respecting the effect intended by the resolution of the April Conference.

After a short consideration, Elder J. H. Hanson rose to a point of order; asking that the motion to refer be not entertained as it was out of order.

The President sustained the point of order and the motion was ruled out.

The previous question was then put and was carried.

Elders J. H. Hanson and E. Banta then moved that a committee of three be appointed by the Conference to draft and report a resolution explanative of April Conference, in answer to Br. Forscutt's request. This motion was carried.

On motions properly made and seconded, E. Banta, D. H. Smith and Jas. Caffall were appointed said committee.

Elders J. C. Crabbe and E. C. Brand moved that Elder Forscutt be released from the appointment to labor under the direction of the President, as by former appointment, in accordance with Br. Forscutt's request. Carried.

A letter of resignation from Br. H. Goodcell, of California, was read.

SAN BERNARDINO, Cal.,
June 26, 1873.

Br. Joseph Smith:—A little over a year ago I wrote to you and instructed you to write to San Jose, if you had occasion to write to me. I have received no letter from you since then.

I returned home about the first of last April, and have since been busily engaged in home duties and labors.

In the minutes of the April Conference, I notice that I was still upheld as Church Secretary. I had not expected this; for, considering my negligence and inattention, I certainly claimed no right to be regarded as worthy to retain the position to the exclusion of another. I had supposed that the place would be filled by some one nearer the center of operations, and more ready to enter upon the duties of the office.

It becomes my unpleasant duty then to inform you that, under present circum-

stances, it is not only best but necessary, that I should resign the position with which the Church has honored me. My circumstances have greatly changed within the last two years, and I can neither leave home for Plano, nor attend to the duties here. I do not wish to occupy a position nominally, and some one else do the work and perform all the duties; hence I tender my resignation.

I feel that I am somewhat to blame in this matter; for the first election was made, I suppose, in accordance with a willingness that I had expressed to accept any position of usefulness. Two years ago I would have come as I then wrote you; but now I must decline. I am sorry, if my course has caused you, by depending on me, to be inconvenienced, and I hope to be forgiven for whatever wrong, injury, or mischief I have done.

Thankful for the confidence and good will of my brethren, I remain yours in Christ,
H. GOODCELL, JR.

The resignation was entertained, and on the motion of J. Smith and A. J. Fields, was accepted and Br. Goodcell released.

Letter from R. J. Anthony, in Utah, was read.

UNION FORT, Utah,
August 29, 1873.

Br. Joseph:—Your favor of the 20th inst., was thankfully received. I am pleased to know that our labors were acceptable.

Since I wrote you I have visited Willow Creek, in company with Br. W. P. Smith, of Union Fort, and preached twice on the 17th inst. Our meeting was well attended. I judge between forty and fifty. They were very attentive. What the result will be time will tell. It is a fact that there is quite a number here and in adjoining settlements, who have left the old Church and a good portion are favorable to the Reorganized Church. Some Spiritualist, some Infidel; indeed there are many spirits gone abroad here. To-morrow Br. Smith and I will go up on Jordan, the Lord willing.

Br. Smith is a man of extensive acquaintance here, and feels confident that there could be a good work done here and in this vicinity; and if I am a competent judge I would say that there is a good field of labor here, for at least two Elders;—good ones, of course.

Br. Smith has kept up his meetings regularly, and the result is a healthy Branch. In the last month there have been five added by baptism, and three others have given their names for baptism.

So far as I can learn, other Branches are not so prosperous, probably from a lack of energy; yet they all appear firm in the faith. I think if there was some one here that would visit all the Branches, that the good spirit could be revived.

Any Elder that would like to come here can travel now without molestation. I believe that I am warranted in stating that there never has been so favorable a time for our Elders in this country as now.

There are a great many that stick to the old Church that are still dissatisfied, and hundreds that are watching and waiting for the consolation of Israel. Many that are still holding to Brigham Young acknowledge that something is wrong.

Br. Smith and I were called last night to administer to a man that was not in the Church, who had fallen from a building, a log falling on him, badly hurting his breast. He was speechless and could hardly get his breath; we administered, and when we said Amen, he also said Amen. He got up and testified that he was well. I visited him this evening; he is still all right. He told me that it ought to be a testimony to all that was there. It was in a Brighamite house. Yours in Christ,

R. J. ANTHONY.

Letter from D. H. Bays read.

DAYTON, Missouri,
Sept. 1st, 1873.

Dear Brethren, in Conference Assembled:
—As for want of the necessary means I am prevented from attending your meeting, I take this method of reporting.

I started from the North Kansas District in March last, for Texas, in company with Br. Lewis Middleton. In consequence of ill health and want of means, I was forced to stop in Southern Kansas. From that time to this I have done all the preaching, (and I sometimes think a little more), that my health would permit. The good Spirit was given as a comforter and guide, and aided much in the preaching of the word. The prospects are fair for a good work in this district. No preventing providence I shall start for my field of labor in Texas about the first of October. I thank the Lord that my health is still improving. Pray for me. Praying that the Lord may bless your labors, I remain your brother in Christ,

D. H. BAYS.

Br. James Caffall requested to be released from serving on committee on resolution; reason assigned, he was too busily engaged as committee on camp ground to attend to it. He was on

motion, released, and R. W. Briggs was chosen in his stead.

Jefferson Turnbow, of Kentucky, born in Madison county, Alabama, May 26th, 1814, and Rachel Turnbow, born in Tennessee, August 9th, 1812, both baptized and confirmed by W. Woodruff, in Caloway county, Kentucky, October 1st, 1835, were on motion received into fellowship, on their original baptism. Application presented by Elder J. C. Clapp, by letter.

Susan T. Holman, born in Templeton, Worcester county, Mass., baptized April 12th, 1836, at Conneautville, Crawford county, Penn., by Elder Nickerson; confirmed by Elders Nickerson and Joshua Holman; was on motion received into fellowship on her original baptism.

A request respecting publishing "The Situation," in pamphlet form was, on motion, referred to the Board of Publication.

Resolution to appoint a committee of three to settle difficulties in the Central Nebraska District, was presented, moved and adopted; and Elders James Caffall, C. G. McIntosh, and John H. Hanson were appointed said Committee.

Appointments for prayer meeting at eight in the morning, at the stand; and for preaching in the city and on the camp ground, were announced from the stand, as follows:

ON THE CAMP GROUNDS.

Friday evening—Preaching by Elder D. H. Smith, assisted by Elder W. H. Kelley.

Saturday morning—Prayer meeting at eight. In the evening, preaching by Elder Daniel F. Lambert, assisted by Elder Thomas Hougas.

Sunday morning—Prayer meeting at eight; preaching at ten by Elder W. W. Blair, assisted by Elder E. C. Briggs. Afternoon—preaching at two by Elder Jason W. Briggs, assisted by Elder D. H. Smith. Evening—preaching by Joseph Smith, assisted by Elder John H. Lake.

IN THE CITY.

Friday night—Preaching at 7½ by Elder John H. Lake, assisted by Elder Frank Reynolds.

Saturday night—Preaching at 7½ by Elder Jason W. Briggs, assisted by Elder D. S. Mills.

Sunday night—Preaching at 7½ by Elder Riley W. Briggs, assisted by Elder D. H. Smith.

Adjourned till seven in the evening Benediction by Elder J. W. Briggs.

EVENING SESSION.

The evening session was opened by singing hymn 939; Br. Wm. H. Kelley led the Saints in prayer; after which Br. D. H. Smith delivered a discourse upon Faith, Works, and the Grace of God.

An adjournment was had until the 6th, at 10 A.M. Benediction was pronounced by Br. Wm. H. Kelley.

SATURDAY, SEPT. 6TH.

MORNING SESSION.

The Saints met in prayer meeting at 8 A.M.; and at 10 the morning session began, by the usual services, prayer being offered by Elder W. W. Blair.

The minutes of the session of the fifth were read by the Secretary; corrected and approved.

President Blair presented Br. Wm. D. Morton to be ordained, as per resolution and appointment of April Conference.

Br. Morton stated his willingness to accept the appointment, and on motion of Elders J. Smith and J. H. Lake, it was

Resolved, That Br. Wm. D. Morton, Sen., be ordained a High Priest, as per appointment and resolution of April Conference of 1873.

Br. Morton was then ordained, under the hands of Brn. J. W. Briggs and J. R. Lambert, Br. Briggs engaging in prayer.

The following Statement and Petition from President J. Smith was read and entertained:

*Mr. President and Brethren in Conference Assembled:—*I, Joseph Smith, your Petitioner, would respectfully submit:

That in the year 1863 a sum of money, to wit., \$2,000, was paid to me, as agent of the Church in charge of the *Herald* office, to be by me, expended in behalf of the Publishing Department; but to be credited on the Bishop's Books of Account as Tithing:

That in 1869 an additional sum of \$3,000 was paid to me, as Agent, as above stated, to be by me expended for publishing purposes and missionary purposes, to be credited on Tithing, as before stated:

That the sums of money were by me so expended, as the Books of Account in the *Herald* Office will, I trust, show.

That upon my requesting the Bishop to credit said amounts, and to charge the same as expended as specified, the Bishop declined so to do.

I, therefore, do respectfully ask your Honorable Body to pass an Order authorizing the Bishop to enter the said sums to the credit of the persons paying them as Tithing and to charge the same to the *Herald* office as expended by the Agent of the Church, in accordance with the order of the persons so paying them.

And your petitioner will ever pray, as in duty bound.

JOSEPH SMITH.

It was moved by Brn. E. Banta and R. C. Elvin that the petition be granted, and the order therein asked be made.

The motion was discussed by Brn. E. Banta, J. M. Harvey, I. L. Rogers, J. C. Crabbe, J. Caffall, and others. Statements respecting it were made by Brn. J. Smith, I. L. Rogers, and Pres. Blair.

A motion to appoint an investigating committee was made, but upon explanation, was withdrawn, as not properly in place at the time.

The previous question was moved, and prevailed.

The motion to grant petition and order was then put and carried.

The Committee to whom the request of Br. Forscutt was referred, reported as follows:

*Mr. President:—*We, the Committee appointed by this honorable body, beg leave to submit the following, as the result of our careful consideration of the matter consigned to us.

Resolved, That, in the opinion of this

Committee, the intention of the Annual Conference, of April 6th, 1873, in the resolutions respecting the European Mission, was to *honorably* release Elder Mark H. Forscutt from the ministerial labors of that Mission; from the conviction that the financial condition of the Church was wholly inadequate to the demand necessary to the establishment of a publishing department there proposed; which would inevitably have resulted in bankruptcy; and further, that in disallowing the financial policy of Elder Mark H. Forscutt, the fullest acknowledgment of his integrity and ability as a preacher of the gospel is accorded.

E. BANTA
R. W. BRIGGS } Committee.
D. H. SMITH }

Moved by Brn. F. Reynolds and T. Nutt that the report be received and the Committee discharged. The motion prevailed.

Brn. E. C. Brand and A. W. Moffet then moved that the report be adopted, and spread upon the minutes of the Conference. It was adopted.

Pres. J. Smith then stated that he was doubtless partially, if not wholly in fault respecting the misunderstanding respecting the effect of the resolution, referred to by Br. Forscutt in his letter. He further stated, that he wrote to Elder Forscutt, immediately after the April Conference, to remain in charge until he should hear from the First Presidency again; the statements of rumor, or Mother Grundy, to the contrary notwithstanding. It was the understanding of Pres. Smith that Elder Forscutt was not released until he should leave England for America, and that Elder Patterson should succeed him. That Elder Forscutt acted upon the resolution of Conference, in accordance with the views of brethren in England, and turned the affairs of the Mission over to Br. Patterson, obtained means and returned to America, without observing the instructions of Pres. Smith; and that these instructions were given upon the supposition that the Church should send for Br. Forscutt, as he had been honorably released. Pres. Smith further stated that he felt

that this statement was due Br. Forscutt from him; and that no animadversion, or censure, should be made upon Br. Forscutt for his understanding or action in the matter.

The condition of the European mission was stated by Pres. J. Smith, who now resumed the chair; when it was

Resolved, That Elder John S. Potterson be sustained in his Presidency of the European Mission.

The President then presented Brn. J. L. Avondet and I. L. Bear; stating that these brethren were laboring in their respective fields, Italy, Switzerland and Germany, laboring at manual labor for their support. They ask for aid and relief.

A letter from Br. Bear to the Bishop was read, as follows:

AFFOLTEN, a | Ct., ZURICH, Switzerland,
August 9th, 1873.

Dear Brother I. L. Rogers:—There is great difference between the ministerial labors in America and those in Europe. America is flooded with tracts, and Branches are very near all over the land, where the missionaries get help; but here it is not so, and that makes the labor difficult. Who pays the traveling fare? Who keeps us over night? Who sustains us in the necessaries of life? Hard questions to answer. Nevertheless I have, through the mercy of God, led six into the waters of baptism since I arrived in this land; but they are very poor in temporal things. Times here are very hard for poor people; their earnings cannot keep up their daily demand for the necessaries of life. Wages of labor are not high enough to keep it equal. The little money coming to me from my father who died many years ago I have nearly used up, and used it very sparingly too. I need a person here who loves truth with all his heart, who seeks the kingdom of God, to embrace the doctrine, and would stand by me and assist me both spiritually and temporally. I have not got a proper person to have a Branch organized. Some promised me from time to time they wanted to join, but they delayed the accepted time and turned cold again. If all those who declared that the gospel I preach was the truth had obeyed, the Church would number here at present at least twenty. It pains my heart to bring people so far till they have to say it is the truth and then no farther.

Many Brighamites went from here to Utah about a month ago; so the President of the Zurich Branch told me. I lent to the other President who is now appointed the tracts, "Bible *versus* Polygamy," "Is Polygamy an Original Tenet of the Church," and "The Legal Successor." Three weeks after I visited him again, but he handed them to me again without having read a single particle. The printers did not tell me exactly how much those tracts I mentioned would cost to print, unless I would give them five francs, then would they count the letters how many there would be, inasmuch as there is small and large pamphlets. The cost would be from fifty to sixty dollars. I wish I had the means of my own, I feel I could do it all for the Master's cause. So dear brother, see if there can anything be done about it, the sooner the better. People ask me, "You say you are sent to preach the gospel, why does the Church not sustain you then with the necessary means to carry on the work?" Many people say that I was banished from America on account of wicked actions, and that is the reason I came here. Again some say that I came away from my family because I would not work; others say I am a slave dealer, and so on.

Let me know as soon as possible if anything can be done in regard to the printed matter, or how the matter stands. I need also your faith and prayer; the times are getting hard here. The land in different places was visited with heavy hail storms and tornadoes, doing great damages. Still people get worse by it; they are getting angry on account of those things and are blaspheming. Give my love and regard to your family and to the Saints in general where you come to. My address is the same as before. May God operate upon the honest in heart in this land, that many may obey the gospel and be saved in the kingdom of God, and that I may find grace in the eyes of the people. I remain your brother in the everlasting covenant.

I. L. BEAR.

The question was asked by Br. J. W. Briggs, whether the printed matter wanted was for those who had been deceived by the false doctrines of the Elders under B. Young, or for general distribution.

The President stated that the reading applicable to those so deceived was needed, and that tracts on the gospel for general distribution were also need-

ed by both Brn. Bear and Avondet.

Elder E. Banta moved, seconded by E. C. Briggs, that this Conference authorize the Board of Publication to secure the printing of suitable tracts, in their respective languages, in sufficient number to supply our foreign missionaries.

Br. J. W. Briggs suggested that if those tracts were printed in America and sent over by mail, the postage would be as much or more than the cost of the tracts printed where wanted. He thought it well to consider this item.

Elder E. C. Briggs did not understand that it was necessary to print in America; only he thought the matter should be supervised by the Board of Publication.

The question was then put and the motion prevailed.

It was then

Resolved, That we sustain Brn. J. L. Avondet and I. L. Bear in Switzerland, Italy and Germany; A. H. Smith on the Pacific Slope; J. C. Clapp in Southeastern Mission.

The question was asked by the chair, "Can a member of the Church be considered in good standing, and take out a license to sell intoxicating drinks?"

The President replied that in his opinion, the poorest and meanest business a Latter Day Saint could possibly engage in was selling liquor. That he could not consider a man a worthy man and entitled to fellowship who would engage in such a traffic; but that the matter must be decided by local church action.

Br. J. W. Briggs thought that a man might retain membership and hold and use a license as a druggist; and sell liquors as a medicine, but not as a beverage, or for tippling purposes.

Br. A. J. Fields asked whether a man could of right sell it to another to be resold as a tippler.

The President replied that the question was like the first. We might also inquire whether the man who raised

the corn might sell it to the distiller to be made into whisky, to be sold to the man, to be sold to the rum-seller, to be sold to the dram-drinker.

This provoked a laugh. Several other questions were asked and answered in a desultory, running fire of comment and opinion engaged in by several Elders, all expressive of strong opposition to the liquor traffic.

Conference adjourned till 2:30 P.M. Hymn 938 was then sung and benediction was pronounced by the President.

AFTERNOON SESSION.

Afternoon session was opened by the singing of hymn 67. Prayer by Elder Hugh Lytle. Hymn 1019 was then sung and the business of the Conference was resumed.

Elder A. H. Smith, of the Pacific Slope, in a letter to President J. Smith, asks the consideration of dividing the District, by constituting Utah, Nevada and Montana a separate District; and that an Elder be sent to Utah direct, if practicable.

Elder J. W. Briggs moved that Br. Wm. Anderson, of Montrose, Iowa, be appointed to the Utah and California Mission, to labor in connection with Br. A. H. Smith. This motion was seconded by Br. J. H. Lake, and it was put to vote and carried.

Moved by E. C. Brand and J. R. Badham, that Br. J. McKiernan accompany Br. Anderson to Utah and labor in that country.

Br. J. W. Briggs was of the opinion that it was rather hard to put so onerous a mission as the one to labor in Utah evidently was, upon a young Elder, whose experience and opportunities for becoming possessed of the necessary information respecting the wants of the mission, might disqualify him to labor with safety to himself and successfully for the cause. He thought the Utah Mission a hard one.

On motion made by Elder J. W. Briggs, seconded by Elder J. H. Hansen, Br. Robert Evans, now in Wales,

was appointed to preside over that District until the return to Wales of Br. John T. Davies, who is under promise to return to that country.

James Caffall was appointed to labor in Western Iowa, Missouri, Kansas, and East Nebraska. This appointment by the Presidency was ratified by vote of Conference.

Elder J. H. Hansen was, by vote, released from his mission in the Northern Illinois District; and he was appointed to labor in connection with Br. J. C. Clapp, in the Southeastern Mission.

Elder Wm. Redfield was, on motion, released from mission to Utah, and requested to labor under the direction of the Presidency.

Upon the motion of J. W. Briggs and J. H. Lake, affirmed by vote of Conference, Elder G. E. Deuel was appointed to labor under the direction of the Presidency.

President J. Smith objected on general grounds, but the objection was overruled and the motion prevailed.

It was moved by Elder E. Banta, that the Conference reconsider their action respecting the publishing of tracts.

Pres. J. Smith asked whether the mover voted with the majority upon the adoption of the resolution referred to. Elder Banta replied affirmatively. The motion was then seconded by Elder Wm. W. Blair, put to vote and carried.

Upon the reconsideration of the resolution providing for the publishing of tracts, the following substitute was moved and seconded:

Resolved, That this Conference order that the First Presidency and the Twelve take steps to furnish for the Church, suitable tracts for distribution, both in America and in foreign lands; and that the expenses thereof be defrayed by the Bishop.

The substitute was, upon discussion, amended upon motion of Elder E. Banta to add, after the words "the Twelve," the words "the Bishop." This pre-

vailed; whereupon considerable amusement was created by the motion of Elder J. W. Briggs, seconded by several brethren, that the substitute be still further amended by adding to the words "the Bishop," the words, "and his counselors."

This amendment also obtained, and the Conference being ready for the question, the substitute was put upon its passage and was adopted.

It was decided that all missions not released or otherwise provided for should be continued.

Br. Hugh Lytle requested that two Elders be sent to labor in his District. Upon this request, Br. Frank Reynolds was appointed to labor in the North Kansas District.

Elder A. J. Fields having stated his desire and intention to travel and labor in Ohio and Indiana, he was authorized so to do, subject to the direction of the Presidency.

The name of M. Fyrando was presented; but Br. Fyrando failing to respond to request from the chair, no mission was assigned.

Br. James McKiernan requested to be released from his mission to Utah, assuring the Conference that under the circumstances he felt that he could not conscientiously take the mission. He was, upon motion, released; and upon further consideration appointed to labor in Northern Missouri and Southern Iowa, in connection with Brn. J. H. Lake and J. R. Lambert.

Br. McKiernan expressed his satisfaction with this action of Conference, and asked instructions respecting moneys furnished him by various brethren to defray his expenses to California.

On motion, the subject was referred to the Bishop and Counselors, and Br. McKiernan was instructed to confer with them.

Br. E. C. Brand moved that Br. D. H. Bays be released from his mission to Texas.

Br. Wm. H. Kelley requested the reason for such release.

Br. Brand replied, that the release was asked for, pending the settlement of some matters affecting the membership of Br. Bays.

The motion prevailed.

[NOTE.—The Presidency think this release premature, and the action thereon hasty. They therefore request Br. Hugh Lytle to take early steps to settle the existing differences in which Br. Bays is involved, and to certify the same to them, at Plano, Ill., at as early a day as possible.]

The following was presented, moved and seconded by Brn. Blair and Brand:

Resolved, That the resolution of the Annual Conference requiring the Bishop to give receipts for all sums paid into his hands, and to take receipts for all sums paid away, be and is hereby repealed.

It was urged in support of the resolution, that the burden was onerous and, in view of the published quarterly reports of the Bishop, quite unnecessary, and ought to be dispensed with.

The Bishop also stated that he cheerfully gave receipts to all desiring it; and took receipts when he deemed it necessary.

The resolution was passed.

The following was also moved by Brn. Blair and Stebbins:

Resolved, That the Emigration Fund, now in the hands of the Bishop, be turned over to the General Fund of the Church.

The President suggested that there should be a provision securing the Emigration Fund to the uses intended by its creation; when Brn. Banta and Stebbins moved to amend the resolution, by adding after the word "church," the following sentence: "subject to draft as per resolution creating the fund, when it shall be required."

The amendment was adopted; and in its amended form the Resolution was passed.

The authorities were, upon presentation, sustained by a unanimous uplifting of the hand.

The Conference, by unanimous vote, expressed their thanks to the Officers and Saints of the Pottawattamie Dis-

trict, for their hospitality to the Saints attending the meeting of Conference, and for the efficient action of their Committee of Preparation and on Conference Grounds.

Votes of thanks to the *Nonpareil* Office, through their Reporter; to the Police force, through their Chief, for their admirable and efficient measures to keep order on the camp grounds during the session; and to Mr. Parks, the owner of the grounds upon which the meeting was held, for the use of the same, were passed.

The Bishop was authorized to pay any damage that should accrue to Mr. Parks, by peeling and breaking trees; damages to be agreed upon between the Committee on Conference Grounds and Mr. Parks.

Motions were entertained respecting the place of holding the Spring Conference; St. Louis, Keokuk and Plano, each being moved and seconded.

Upon the vote being taken, the majority favored meeting at Plano. It was therefore

Resolved, That when this Conference adjourns, it does so to meet at Plano, Kendall Co., Illinois.

It was then announced that Elder Daniel F. Lambert, of Rock Creek, Ill., would preach in the camp in the evening, assisted by Br. Thomas Hougas, of Mission, Ill.

Brn. H. J. Hudson and Hugh Lytle were appointed to take charge of the Sunday morning Prayer Meeting.

Quorums of Elders and Seventy were requested to meet at the close of the afternoon session.

Conference adjourned to meet at 7 P.M. Audience sung the doxology. Benediction pronounced by President J. Smith.

EVENING SESSION.

An hymn was sung, Elder T. Hougas led in prayer, and hymn 443 sung.

Elder D. F. Lambert then addressed the congregation, who were edified and pleased; Elder T. Hougas followed El-

der Lambert with considerable liberty. The Saints were strengthened.

Conference adjourned until Sunday, at 10 A.M. Hymn 75 was sung and the audience dismissed by prayer.

SUNDAY, SEPT. 7TH.

MORNING SESSION.

The air was quite cold for out door service; consequently there was not quite so much life and animation at the morning meeting as there otherwise would have been; but for all this there was a large attendance at the prayer and sacrament meeting. Elders H. J. Hudson and Hugh Lytle had charge. The Saints were blessed.

One child was blessed during intermission by brethren John H. Lake, F. Reynolds and H. A. Stebbins.

At 10 A.M. the meeting was called to order, President D. H. Smith having charge. After singing, prayer was offered by Elder E. C. Briggs, and a discourse explanative and defensive of the faith of the Saints was pronounced by President W. W. Blair with power and telling effect.

The forenoon service closed with the singing of a hymn and benediction by Elder J. H. Lake.

AFTERNOON SESSION.

The afternoon services begun at two o'clock, Elder H. A. Stebbins offering the prayer.

Elder J. W. Briggs took the stand and delivered an address upon the Kingdom of God.

[NOTE.—This discourse was reported by Mr. J. E. Huston, reporter for the court at Council Bluffs, and will be printed in the next number of the *Herald*.]

After the discourse the congregation sung hymn 953, the benediction was said, and the assembly repaired to the water for baptism, a number having responded to the offer of life in Christ; Elder John H. Lake was appointed to officiate in baptism and Elder J. Caffall

to take charge of the services at the water.

EVENING SESSION.

Services were resumed at the hour of the evening appointed. Hymn 1019 was sung. Prayer was offered by Bro. James Roberts, of Plum Hollow, Iowa, and hymn 154 was sung.

The following were baptized by Bro. Lake, and were confirmed.

Elizabeth Bowman, born in Germany, February 23rd, 1822; confirmed during intermission by Elders James Caffall and I. L. Rogers.

Samuel Walter, born in Indiana, May 21st, 1833; confirmed by Elders J. H. Lake, J. Caffall and I. L. Rogers.

Helena M. Blackman, Levina Smith and Mrs. Tamar Myers. These were confirmed by Elders J. H. Lake, D. H. Smith and Thomas Dobson.

Owing to the difficulty of reading, it was

Rosolved, That the reading of the minutes of yesterday's session be dispensed with.

Elder D. S. Mills was presented for ordination to the office of President of Third Quorum of Elders; he having been chosen thereto by that body.

On motion the Conference approved of his ordination, and he was set apart to so preside under the hands of Brn. Joseph and D. H. Smith.

The Saints were then addressed by President J. Smith.

The discourse of President Smith was not reported. It was characteristic, practical and beneficial. As stated by the Reporter of the *Nonpareil*, it "should have been heard to have been appreciated."

This Conference was the largest ever held by the Reorganized Church. The attendance was large from the beginning; the interest and attention never flagged; there was the profoundest peace; the completest good humor and most careful order prevailing, ever before observed. The camp was carefully cleaned on Saturday morning; the police under the management of Br. T.

Chatburn made and quietly enforced admirable and efficient measures to secure peace and good order during the entire session.

An adequate conception of the nature and number of the crowds attending Conference can not be conveyed by us; but some opinion may be formed from the following. At noon, on Sunday, there were on the grounds 481 wagons, buggies and carriages that were stationary, 121 that were in motion. There were also 112 tents pitched around the stand and the circle enclosing the seats.

Mr. T. F. Crane, of Newark, New Jersey, photographer, arrived on Friday and took several views of the grounds and the Conference, during the session. Messrs. Stamper, Simmons and Johnson, resident artists, were also on the grounds taking views.

It is said by those resident in the west that our Conference was the largest religious gathering ever assembled in the west; and by those whose opinion is entitled to consideration it is pronounced to have been the most orderly and peaceful they ever attended.

There was but little sickness, and some administrations to those sick were followed by immediate relief. So cares the Lord for his people.

H. A. STEBBINS, *Sec'y.*
W. H. KELLEY, } *Clerks of*
E. C. BRAND, } *Conf.*

SOME of the early English Bibles, as Mr. Disraeli states, contain as many as 6,000 errata, which were intentional, consisting in passages interpolated and meanings forged for sectarian purposes, sometimes to sanction the new creed of a half-hatched sect, and sometimes with the intention to destroy all Scriptural authority, or the suppression or omission of texts.

ONE class of Christians are always measuring their progress by their feelings. If they feel well and happy they are satisfied that all is well, and that they are in the right path—Heaven is sure. If trials, temptations, and sorrows come, then they are cast down and discouraged. These do not walk by faith, but by feeling.

Past all shame, so past all truth.

The Herald

JOSEPH SMITH, EDITOR.

Plano, Ill., October 15, 1873.

STEADFASTNESS.

THE ocean beats with steady wave upon a steadfast shore; the great river flows with steady stream between the steadfast banks; the brooklet runs in steady rythm of noise and motion, from fountains in the steadfast hills.

The glorious sun sends a flood of steady rays to beautify and strengthen a steadfast earth; the moon, whose silver disc lights up the gloomy night, shines down with cold but steady gleam over steadfast rock and fell; the twinkling, shimmering stars, in steady purpose fixed, add their accumulated wealth to the steadfast design of the Creator.

The lesson of all this steadfast glory is to teach man to abide in the faith of God, fixed and immovable, "grounded in the truth."

"Be ye steadfast." How like the handwriting of God in imperishable imprint in star and moon and sun; in brooklet, river and the grand old ocean, does the injunction seem. And how needful that now, when changeability, unrest and fickleness, seem to characterize all human things, there should be complete accord between this record which God has last of himself in sun, in moon and stars; in brooklet, stream and ocean, and that record which Jesus bore and the comforter testifies of.

In looking over the history of the Church, one painful reminder of the folly which rule some of the children of men, is the evanescent, perishable character of the homes they have made, the buildings they have builded. That the work in which the Latter Day Saints engaged was not intended to work the implanting of any principle calculated to make their lives evanescent and vacillating, must be evident to

all; and so far is the truth removed from such a proposition, that the contrary is absolutely taught. "Be ye steadfast," has been the watch-word—the slogan of battle—the battle of truth and error—the wondrous work of redemption.

This was the lesson taught to the first Elders of the Church. If they failed to profit by the lesson taught, and failed to teach it to others in the same unmistakable terms in which it was taught to them, their experience has been sad, their loss painful and certain.

How much better are we than were they? By nature no better. But by their experience we should be wiser; and if wiser, that wisdom should find expression in the development of a character more enduring and steadfast in the integrity of their hope and faith.

Saints, "Be ye steadfast." Let no sudden prosperity dazzle you into ways that lead you out of the path that leads unto God. Let no carking care, nor lowering cloud, nor storm of sorrow or adversity cause you to forget that, as God has made ocean, river and stream; sun, moon and stars steadfast in their courses; so has he made the "word of promise" steadfast and sure. It is your duty then to make an assurance of steadfastness the characteristic of your lives. Let it become your nightly dream, your day-time musing, to approve yourselves as of those of whom it shall be said, "They believed in God; they believed also in me; they have endured unto the end."

Then, make your homes to abide in time; surround them with those things within the reach of your own labor that beautify, while they utilize. Fit them by cheerfulness, peace and cleanliness, to receive that heavenly guest—the Spirit of God.

Light up the fires upon the altars of your hearts and homes; let the flames of them shine out afar; not like the fitting, will-o-the-wisp, nor like the short-lived, shining rocket glare, but like the steadily revolving beacon light; or like the steady, per-

sistent blaze of the "unwearied sun," burning ever alike, through gloom and mist and storm and darkness; never changing—never varying, always the same; so let these altar fires burn on.

There is a word—there is a work—no other man can perform, no others receive. Shall we permit this work—this word—to bless or curse us. If they bring us blessings, that blessing will be characterized by steadfastness and assurance; if they bring a curse, who shall tell the depths to which we must fall.

Henceforth let it be the aim, the object of our daily efforts, our strife, our labor and our all, to make our lives resplendent with the light which shineth down from God out of heaven into our hearts, reflecting from our altar fires the steadfast word—hope—and work.

Let us mark the places that we "occupy till he comes," with the characteristics of the "word made flesh and dwelling among men."

Brethren, "Be ye steadfast." Then, when these shifting, changing scenes of our earthly warfare are forever past; when the rhythm of the murmur and motion of the brooklet is forever still; when the full river has ceased its steady flow, and its music of peace is hushed and still; when the pulses of the grand old ocean have ceased to send its heaving waves to thunder against the rocky bounds which must hold them until the Master says, "It is enough;" when the stars shall wax pale and cease their twinkling, shining motion; when the moon shall hide her face in brooding blackness; when the sun shall veil his burning brightness in the gloom of the night before the dawn of the millennial morn—then shall you forever abide in the steadfastness of Truth—Faith—Hope—and Charity.

Brethren, let us abide unto the end.

It has often been asserted, and with perfect consistency with truth, that *one man power* was not desirable, nor tolerated in the Church of Christ. While we heartily

agree with this proposition, there has been some ideas manifested, that hinge thereon, that we might examine with profit and instruction.

The power of one man to rule and guide the Church we admit would lead to wrong; would endanger both the prosperity of the Church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the Church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

While we find many who are so unwilling that "one man power" should have the least foothold in the Church, that they would be perfectly horrified at the bare hint of such a thing, they are perfectly willing to roll, with the greatest complacency, the burden of responsibility for the welfare of the Church upon the shoulders of a few, forgetting that if the power to rule and regulate should be equally distributed, the responsibility, both as to moral standing, intellectual and spiritual capacity, or enlightenment, and the energetic carrying on of the work is equally distributed also.

We must make up our minds then as to our faith and gifts, and if we accept a membership, and bear testimony to the doctrines in the Church, we immediately receive a part in the power to govern the Church, and the honor and integrity thereof rests with us. To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the Church, is to place into their hand the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the Church worthy of being recognized of God and man.

No brethren, we can none of us sit back in our little clerkship, and say that we have no general interest in the welfare of

the Church, and that we will look after our own affairs only, *as we are not responsible for the success of the Church*; and at the same time proclaim loudly that we will have "no one man power" in the Church.

Of course we will not; neither will we have any one man, or two, or three men, responsible therein, for we are all mutually empowered, and all mutually interested, and all mutually responsible for the spiritual and temporal welfare of the Church. The right thing for each of us to say is, The condition of this Church depends upon the faithful discharge of every duty that I, myself, owe to God, to the members thereof, and to myself.

And such a course will, by calling into exercise that portion of power possessed by every member, effectually exclude anything like "one man power."

BR. MATTHIAS LAMPERT, with his family, on their way towards Kansas, made a visit at Plano which was very pleasant to the friends there, and we hope to him also. The attention of the Saints, where he may stop, is called to the letter of Br. Montgomery in regard to him.

THE following advertisement, clipped from the *Staffordshire Sentinel*, shows the activity with which Br. Patterson is pushing forward the work in England:

"Notice.—Elder John S. Patterson, of America, will deliver a lecture against Polygamy, in the Saints' Meeting-room, Birch-terrace, Hanley, on Thursday, September 18th, at half-past seven o'clock. The thoughtful are kindly invited to attend. Admission free. No collection. W. D. Brunt, president; J. C. Hassall, secretary."

Laboring, as he does, under great difficulty, on account of the prejudice established there by the acquaintance of the English people with the Utah faction, he deserves our sympathy, and all the assistance we can possibly extend him. Let us faithfully and diligently labor and pray for the day to dawn, when the kindly recognition and toleration extended to us in the United States, on account of the established repu-

tation of the Church, may be extended to us in England also. Let a renewed effort of earnest prayerful nature, follow the favored session in Conference we have so recently enjoyed, by the mercy and especial blessing of a prayer-answering God, to spread the gospel of Christ in its purity that its full power may follow unto the salvation of many souls.

NEWS SUMMARY.

THE Evangelical Alliance is holding its meetings in New York City. Ministers of the Protestant, Episcopalian, Baptist, Lutheran, and many other denominations take part in the exercises and ceremonies. The design of this alliance is the union of the various Christian Denominations. From the fact that papers were read denunciatory of the peculiar faith and form of worship of the Catholics, it might be inferred that they had refused to unite with the Alliance, or were wilfully excluded therefrom; in view of the latter it looks as if there was an effort to combine against the power of Catholicity.

It seems that there is a portion of the Catholic masses, who style themselves the old Catholics, who have signified their willingness to co-operate with the Alliance, and who have sent a long letter of sympathy and congratulation. They are, with the Convention, opposed to the Catholic power that centers in Rome, and more immediately around the Pope, and which is in fact headed by the most subtle and powerful order in that church, the Jesuits. The proceedings of the Convention of October 8th is more denunciatory of the power above mentioned than ever. Pere Hyacinthe also sends a letter of sympathy.

We see evidences in almost every paper of the prosperity of the Jews. Evidences of their riches or increasing power, their acquirement of office. Descriptions of their splendid meetings, and general tokens of the returning glory of the house of Judah. Among the rest a notice that the Jews of Cleveland, Ohio, had forwarded \$800 to the sufferers of every denomin-

ation of Shreveport and Memphis, where the pestilence still rages.

Plano has not been forgotten in the visitation of sorrow. There is considerable sickness there now, mostly of a febrile nature, though there has been some hesitancy in pronouncing its true nature by the doctors. Sometimes they called it typhoid fever, and sometimes saying that it was not. What it really is therefore we do not know.

The financial panic is abating somewhat, many of the banks are resuming business, although it is stated that the receipts of the Government from internal revenue for this month are 110 per cent. less than they would have been if the panic had not intervened.

Correspondence.

SAN FRANCISCO, Cal.,

August 9th, 1873.

Br. Joseph:—I have frequently been asked to write to the *Herald*, and thus give the Saints the privilege of knowing where I am and what I am doing.

On my leaving home for this field of labor, I intended to pass through the State of Iowa and visit the Saints of that State, leisurely working my way west until I should arrive on my own ground of appointment. Doing what good I could do, and as little harm on my way as possible; and give you at times an account of the interesting events of my journey for publication. With this intent, on the 24th of June I left home, passed down the river to the city of Keokuk, on board the steamer *Cricket*. The Saints of that place met me with kindness, and Brethren Durfee and Hughes kindly furnished me a conveyance up to Vincennes. Br. Hughes leaving his work and going with me thus far. Here we met Brn. J. H. Lake, Cheeny and others, and enjoyed a night's hospitality and a good visit at Br. D. Griffiths, who made me a present of a new hat, provided I would get my hair cut, as he thought it was rather long for a missionary. Of course I got my hair cut, also got the hat, which had a *thermometer* in the top of it to warn me to keep cool.

I passed by rail to Farmington. Here I met that live and whole-hearted Saint, Br. Frank Reynolds, who hitched up his one-horse wagon and took me down to

Croton to see Br. James McKiernan, and have him journey with me westward. I found James ready, in fact I believe he is a minute man always ready. On this trip to Croton the sun poured his fiery beams down on our devoted heads seemingly without mercy, the thermometer in my hat stood at one time at 120 degrees. We here warned by this to seek the shade. This evening at the Saints' meeting, by request, I spoke; after meeting I repaired to the house of Father Warnock, where I was entertained as only a father and mother could care for a loved son. May the peace of God's Holy Spirit abide in their dwelling for ever.

Bidding the Saints good-by, I met Br. James at the depot, and we were soon on board the cars and speeding onward to the west again. Changed cars at Ashland Crossing, took lunch while waiting for the train, after lunch on the train, and off again, (i. e.), towards Lineville. Between Ashland Crossing and Lineville we were overtaken by, and witnessed, a fearfully threatening storm. The sky to the north of us was very black, and the clouds seemed to be coming immediately across our track, the wind shifted and the storm and the train ran side by side for some distance. The storm crossed the track behind us, and came on and overtook us. In an instant the car was filled with dust; in the air were leaves and small limbs of trees; for a few moments this continued, then a few drops of rain, then began such a fall of water that I never witnessed before. We journeyed on, however, and in an hour's time we came out of the storm, and all was fair, dry and bright. At Lineville we alighted from the cars, and learned that it was twelve miles to the Little River Branch. We tried to get a conveyance; we could get one for the sum of five dollars; and as we were young, strong, and able bodied men, we concluded to foot it; so on we trudged. After a four mile walk, a storm arose, and we sought shelter by the way side in a farm house. Remained here till the rain slacked up, and then took to the road again. As we got on the road we met a team going the same way we were, the driver kindly gave us a ride, and thus four more miles were got over. And I must say that the farmers along these four miles possess one advantage over the general farming district through which we passed. I think with care they can farm *both sides of their land*, as the most of it *certainly sets up on edge*. The night was so forbidding, and the storm seemed ready to burst upon us, we accepted the invitation of the farmer who gave us a ride and

stayed with him all night. I think his name was Charles Barr. May he be blessed for his kindness to us. After breakfast we journeyed on, found after much inquiry Br. Milton Bailey's residence. Here we rested. I walked over to Br. E. Robinson's, from his place I went to see Br. Moffett. We remained in this neighborhood over Sunday, and had a good time meeting the Saints in worship in the grove near Br. Moffett's.

Monday morning, Br. Bailey, with us in his wagon, drove over to Lamoni, where Br. Wm. Hopkins' family received us kindly, administering to our wants. My object in coming here was, that I might see the land of the First United Order of Enoch, and thus from personal observation be able to answer the many questions asked by the Saints concerning it. Br. Hopkins favored us with a ride and showed us the land, with some of the new houses built thereon this season. Brother Charles Jones lives on one of the Order's farms, and he told me there had been twelve hundred acres of fresh breaking done, and teams still breaking. Crops all look fine, oats, wheat and corn. The land is as handsome rolling prairie as any one would wish to see; covered, where not broke up by the plow, with a splendid growth of wild grass. Here I learned that the Order did not want any idlers on the land, as their leases only extend one year, with the privilege, if faithfully farmed, of a longer lease. Crop rent is paid the old time one-third rate, and where oats or other small grain is raised, corn is taken in its stead, as corn can be more easily cribbed by the Order. We enjoyed the hospitality of Br. George Adams, of California, whose estimable lady made us as welcome as a mother could have done. We visited Br. Zenos H. Gurley also; had a nice visit with Br. Cooper, we like him much. We spent the glorious Fourth of July in a grove near Br. Adams', and were made painfully aware of the fact that we were not a success as a Fourth of July Orator. On the morning of the 5th, in company with Br. George Braby, we started for Leon, to attend a Two Days' Meeting to be held there. Arrived in time. Here we met Br. Moffett, President of District, again; was received and entertained by Br. F. A. Jennings. Our meeting passed off pleasantly, notwithstanding a severe storm raged nearly all night Saturday night. Monday evening we take our leave and ship on board the cars again. We changed at Chariton, and also at Creston; arrived at Council Bluffs, and met Br. Charles Jensen, who made us welcome

and provided refreshments for the outward man. Br. James and I were content to rest here awhile, having traveled all night. Everywhere we met kindness; God's blessing has been over us, our hearts render thanks to him. More anon. I remain as ever,
ALEX. H. SMITH.

[We apologize to Br. Alexander for the delay of his letter, the Sub-Editor carried it off in his pocket, and forgot to return it in time. Please give us more, with close and copious description of the countries through which you pass.]—Ed.

OSKOSH, Wis.,

October 1st, 1873.

Br. Joseph.—Brother Matthias Lampert and family leave us this week, for Leavenworth, Kansas. We are sorry to have them go away, for they are good Saints that we love, and we do not want to part with them. Our numbers are few and scattered, and our enemies are many and bold, and we need all of our soldiers in order to meet the foe at every point. But if we lose a faithful brother and friend, our brothers and sisters in Kansas will be the gainers. We can recommend them to the Saints as a good and faithful brother and sister that are strong in the faith of the Latter Day Work. May the blessing of God attend them as long as they remain in the flesh. Yours in the everlasting gospel,
W. S. MONTGOMERY.

YORK CENTER, Ind.,

Sept. 28th, 1873.

E. C. Briggs; Dear Friend and Brother.—Have you forgotten us poor benighted people here in Indiana? Have you any idea how we have looked and waited for your promised coming? Scarcely a day passes but some of your would be friends are asking of you, and wondering if we are going to see any more of our Latter Day Saints. It seems as if it would be almost a wrong to cut us off now, when we have but just begun to see the new light. I do not believe you realize the amount of seed that has been sown in this *barren tract*. We have received word from Br. Kelley once or twice, but get no promise of his return. He insinuates that you are the one we are to expect. Our Methodist brethren think we are well rid of the Mormons, and prophesy that we will never see any more of you in these parts. It may be; yet we confidently expect you and I shall be much disappointed if we do not see some of you early this fall.

We read the proceedings of the Confer-

ence at Council Bluffs, as reported in the paper sent Mr. Smith, with interest, and conclude that it was a success, and expect you must have enjoyed the occasion. That report has a marked bearing and influence upon all who read it. Coming, as it does, from the outside world.

Now I will make my apology for troubling you with this long letter; will close by sending you our kindest regards, and hoping to see you soon. Our best respects to Brn. Kelley and Campbell, if they are with you. Very respectfully,

BURT HUBBELL.

In behalf of your many friends at York Center, Steuben County, Indiana.

STOCKTON, Cal.

Sept. 33d, 1873.

Br. Joseph:—Your brother, Alexander, was at my house to-day. He is very well. Br. Green was with him, wending their way to San Francisco, to attend Conference. Your brother in the bonds of love.

HENRY P. ROBBINS.

FREMONT, Waupacca Co., Wis.,

Sept. 21st, 1873.

Br. Joseph Smith:—I thought I would write a few lines to let you know that I am striving to hold forth to this generation the fullness of the gospel of Christ in my weak way. Some are searching our papers and the Bible to see if these things are so. We that have obeyed the gospel meet together once in two weeks, to pray and sing. There is three of us, and some times four, and we do rejoice in the things of the kingdom. When I first came here three years ago, I was alone in this county; now there are six believers in this town and the town joining. I think the prospect are good for one more. Pray for us, that the Lord will strengthen us in the work. We do rejoice in the gospel of Christ, our Redeemer, and pray that the work may roll on, till the honest in heart may come into the kingdom.

HIRAM BEMIS.

P. S.—My age was seventy-five last July 14th.

CAMERON, Clinton Co., Mo.,

Sept. 23d, 1873.

Br. Joseph:—I have just returned from Ray County, where our last Conference was held. I am happy to report that the best Conference that was ever held in this District was at that time; and said to be at its close, by all of the old members, the best ever attended. All of the business was done without a dissenting vote or jar. The power of God was made manifest in the gifts of the gospel. The resolutions

passed, if lived up to throughout the District, will advance the work faster than ever before, and a great work be done by the Branches and Elders. If my health is spared I will start in a few days for Bevier and Hannibal Branches, to attend to Church business. With due respect I remain your brother in the gospel,

A. J. BLODGETT, SEN.

FALL RIVER, Mass.,

October 5th, 1873.

Br. Joseph Smith:—In accordance with the request of Br. T. W. Smith, I herewith send you our place of meeting.

Meetings are held in the Grand Army Hall, corner of Second and Pleasant streets; entrance second door on Second street.

Sabbath School at 10 A.M. Church meetings at half-past two and seven P.M. Our Wednesday evening meetings we hold from house to house.

Any brethren coming into port here, during the week, will find my house at No. 14 Davis street, where the hospitalities of the house are extended to them.

Last Sabbath we closed the best Conference ever held in the Massachusetts District; for which we thank the Lord. The visiting brethren and sisters returned home with joyful hearts and cheerful spirits; praising the Lord. We all felt as though angels were hovering round, to carry the tidings home. Patiently laboring and waiting for Zion's redemption I remain

Your brother in Christ,

JOHN SMITH.

FARMINGTON, Graves Co., Ky.,

Sept. 15th, 1873.

Br. Joseph:—I am well. Lots of preaching, large congregations, plenty of persecution. I start this week for Alabama.

Your brother in Christ,

J. C. CLAPP.

FALL RIVER, Mass.,

Sept. 16, 1873.

Br. Smith:—I copied a few good words from *Herald* No. 17, (Presidency and Priesthood), proving the Latter Day Saint Church to be the only true Church, and sent it to my parents in Maine, in order to show them, in better words than I can write, the true Church. I love my parents, brothers and sisters in the flesh, and want that they should be brothers and sisters in very truth. I think the *Herald* grows better and better. I mean that my father's family shall have a copy when they have had some of the true light. I have been the most unworthy as I

sometimes feel, of imparting some light to my youngest brother. I want a more beautiful or stronger witness to illuminate their minds that they may embrace for themselves. May God grant me this request, is the prayer of one of the least of Saints. Yours,
DEXTER F. COOMBS.

BROOKLYN, N. Y.,

Sept. 23d, 1873.

Br. Joseph:—I see by a letter in the *Herald*, written to Br. Thomas W. Smith, it is requested to send the address of place of meeting, also the address of the President of the Branch. To find the meeting-house inquire for Cosmopolitan Hall, adjoining Masonic Temple, between Grand and Seventh streets, Williamsburgh, New York. Afternoon at half-past two; evenings at half past six o'clock. We should be very glad to see any of the brethren at any time when they could make it convenient to call and see us, either at meetings or at home. My address is, Thomas Lester, No. 738, Kosciusk's Place, Brooklyn, E. D., New York.

THOMAS LESTER,

President of Williamsburgh Branch.

515 St. Charles Street,

ST. LOUIS, MO.,

Sept. 18th, 1873.

Br. Joseph:—Our Branch is getting along smoothly. We have a great many dead, or luke warm members, but the live members are more united than they have been for a long time. In fact I may say more so than we ever were, and I think we shall be able to do a good work here soon.

Yours in Christ,
R. D. COTTAM.

Conferences.

Southern Indiana District.

The Southern Indiana District Conference met with the Union Branch, Jefferson County, Indiana, August 30th, 1873, at 10 A.M. Harbert Scott, president; J. S. Constance, clerk.

Minutes of last Conference read and approved.

Remarks by Br. B. V. Springer in reference to duties of Branch Clerks to District Clerks, and District Clerk to Church Recorder; showing the necessity of each faithfully discharging their duties, in order that a true and faithful record may be kept of the whole Church.

District Treasurer reported \$5 10 in the treasury.

Branch Reports.—Low Gap, 16 members.

Union, 19 members, added by baptism since last report 9, ordained 1 Priest and 1 Deacon.

Eden, 38 members, ordained 1 Elder, 1 Priest, 3 children blessed.

Elders' Reports.—J. P. Baggerly, S. Rector, James G. Scott, John A. Scott, David Scott, Harbert Scott, reported in person.

Priests M. R. Scott and A. S. Davison reported in person, and J. H. Bywater by letter.

Teacher J. S. Ferguson reported by letter.

It was resolved that all Branch Reports should be read before, and approved by the Branch, before being presented to Conference.

James G. Scott was appointed to labor in the District for the next quarter.

Preaching at 7 P.M., by Harbert Scott.

Sunday, August 31st, 10 A.M., preaching by James G. Scott.

At 1:30 P.M., sacrament, prayer and testimony meeting was held. The Saints enjoyed themselves in bearing testimony to the work, the good Spirit prevailing in their midst.

At 7:30 P.M. preaching by B. V. Springer.

Monday, Sept. 1st, 8 A.M., met at the water's edge to attend to the baptism of Sister E. Kelley, wife of our beloved brother, Wm. H. Kelley.

Preaching at 11 A.M. by James G. Scott.

Adjourned to 3 P.M. During the interval Sister Kelley was confirmed at the house of S. Rector, 2 children were blessed.

On motion of J. P. Baggerly and seconded by S. Rector, it was resolved that the President visit all the Branches in the District, if possible, during the next three months.

On motion of James G. Scott and B. V. Springer, the authorities of the Church were sustained in righteousness.

On motion of J. S. Constance and M. R. Scott, it was resolved that when this Conference adjourns, it does so to meet with the Eden Branch, Nov. 29th, 1873, at 10 A.M.

Officials present, 1 Seventy, 6 Elders, 3 Priests, 1 Teacher, 1 Deacon.

Preaching at 7 P.M. by Harbert Scott.

Conference then adjourned to meet at Eden, Nov. 29th, 1873, at 10 A.M.

Welsh Conference.

Minutes of a District Conference, held August 31st, 1873, in the Castle Inn Room, Fleur de Lys, New Tredegar, Monmouth-

shire, Wales. E. Morgan, president; Alma Nephi Bishop, clerk.

The president made some profitable remarks on the faithfulness of the faithful Saints, and on the unfaithfulness of the unfaithful Saints.

Reports of Branches.—Aberamman was reported by Elder D. Williams, total number 35. New Tredegar 30 members; one emigrated to America.

Preaching in the open air at Clwydyfawr, Fleur de Lys, Cwmsivuke, Tir Phil, Pantbottin and Troedrhywfuch. Some of the brethren attend the meetings regularly, and some do not, and some not at all.

The reports of the Aberamman and New Tredegar Branches were accepted.

The minutes of the last Southern District Conference was read and accepted.

Elders Reports.—Elder Wm. Morris reported that he had preached several times at Aberamman. He said that he could not travel over the mountain now, as he had been doing, as he was getting up in years now; but he was willing to do what he could for the cause.

D. Williams, reported that he did wish to go on with the work himself, and that he did wish to see all others doing the same.

W. Owen, reported that he had preached in the open air several times, and that he was preaching somewhere most all the time. That he was willing to labor all the time.

Elder J. Bishop, reported that he had preached several times in the open air, and that he was willing to labor, and do a great work for the Lord.

Priest A. N. Bishop, reported that he was doing a little for the cause, and hoped to do a good work for the Lord.

Teacher J. Perkins, reported that he did feel well in the work of the Lord.

Beaufort, and Ton Yr Ystrad in Rhonde Valley, Merthyr, and Llanvapon branches not reported.

Adjourned until two o'clock P.M.

2 P.M.—The President made a good speech, and enlightened the Saints very much.

Resolved that this Conference uphold Br. Joseph Smith, through our faith and prayers, as the President of the Church of Jesus Christ of Latter Day Saints, throughout the world; and also Brn. W. W. Blair and D. H. Smith, his Counselors; also all the spiritual authorities in righteousness.

The Elders preached very edifying sermons, and the Saints bore their testimonies, and the Spirit was resting on the Saints from above; and we all had a precious time there. Elder James Bishop spoke at length on the knowledge and the

gifts, and the revelations which the God of heaven reveals to his people, in these the latter days.

Officials present:—Elders 5; Priest 1; Teacher 1. Total number 7.

The Conference adjourned until the 4th of October, 1873; when, the Lord willing, we expect to meet again in European Conference at Aberaman.

Miscellaneous.

Northeast Wisconsin District.

There will be a Two Days' Meeting held at Binghampton, Wolf River Branch, Outagamie county, Wisconsin, on Saturday and Sunday, November 1st and 2d, 1873. We hope that one of the Quorum of the Twelve will be able to meet with us.

W. S. MONTGOMERY,
President of District.

Information Wanted.

Wanted to know the whereabouts of one Charles O'Bryan and Mary Ann Case, who formerly was Mary Ann O'Bryan, her man's name is Wm. Case. They were, when last heard from, in Lenawee County, Michigan. If any of the Elders traveling in those parts could find them, and give me their post-office address, will confer a favor on

NANCY ANN DAILEY,
PORTERVILLE, Tulare Co., Cal.

DIED.

At her residence at Pengam, Monmouthshire, Wales, August 18th, 1873, after an illness of many months of decline, sister SARAH REES, wife of Brother D. Rees.

She was baptized December 19th, 1864. A large attendance was at the funeral, and she was buried in Bydwolty churchyard. She was a faithful Saint and died in the Lord.

At Pleasant View, Pawtucket, Rhode Island, September 25th, 1873, MORONI JILLSON FISKE, son of Walter B. and Nellie Alice Fiske, aged 1 month and 15 days.

At Brooklyn, New York, SARAH SQUIRE, aged 1 year, 7 months and 6 days, daughter of Br. Joseph Squire, Jun., and Sister Elizabeth Squire.

She was born at Brookly, New York, January 6th, 1872, and died August 15th, 1873.

At her son's residence in Bodaga, Sonoma Co., Cal., on the 16th day of September, 1873, of dropsy, sister MARY PHELPS, aged 73 years and 6 months.

She united with the Church in 1840; was with the Saints in their persecutions, she went to Utah in 1850. Her husband believed in polygamy, she opposed it. With her son and daughter she took a team and

started for California. They settled in Bodaga. Some years after this, she having a daughter living in the city of Stockton, came to see her, and here being a branch of the Reorganized Church, our sister came to meeting with her daughter, who was a member of the Branch. She arose and testified that she knew that it was the same gospel taught by Joseph; that is the gospel of the Son of God. And on the 31st of December, 1866 she was baptized by Bro. Alexander Smith. True and faithful to her covenants has she been; loved, honored and respected by all who knew her. In her last moments our sister bore testimony to all around that Joseph was a Prophet of the most high God, and prayed for God to bless her children with his holy spirit, and saying "Come Lord Jesus and receive my spirit." Our aged sister quietly fell asleep. Leaving a testimony long to be remembered.

Selections.

The Latter Day Saints—Their Peculiar Belief.

From Frank Leslie's Illustrated Newspaper.

The Reorganized Church of Jesus Christ of Latter Day Saints originated with and was begun by a number of the adherents to original Mormonism having connection with the Church during the lifetime of Joseph Smith, Sr., the prophet, and, under God, the founder of the Church of Jesus Christ of Latter Day Saints.

The Church was formally organized in 1830; the Reorganization was begun in 1852, in Northern Illinois and Southern Wisconsin, by the association of the scattered members of the Church who did not follow the fortunes of Brigham Young, and were more completely identified as a Church, when Joseph Smith, its present Presiding Elder, became affiliated with its adherents, in 1860, at Amboy, Illinois. Since that time it has rapidly increased in numbers and established in stability, until at its last session of Conference there were represented many thousands of communicants scattered from Maine to Mexico, and from Florida to Oregon, and having churches in England and Wales.

The conference of these people, at which the pictures we give were taken, was held at Council Bluffs, Iowa, September 3d to 7th.

There was a large attendance, and among the most prominent men present were Joseph Smith, Presiding Elder of the Church and Conference; William W. Blair and David H. Smith, Associates of the President; Jason W. Briggs, E. C. Briggs, John H. Lake, Joseph R. Lambert, William H. Kelley and James Caffal, of the twelve; Israel L. Rogers; Bishop; Elijah Banta and David Dancer, his associates; Frank Reynolds, J. C. Crabb, E. C. Brand of the Seventy; and a host of other dignitaries, local, presiding and traveling ministers,

representing nearly every State in the Union.

There are no salaried officers in the Church, it being the theory and practice of the Order that the gospel should be preached "without money and without price."

These people are directly opposed to the Church in Utah under Brigham Young, declaring and maintaining that polygamy is not now and never was a tenet of the Church; that it is contrary to the Scriptures and destructive of morality and true religion.

They have ministers and churches in Maine, New York, Massachusetts, Pennsylvania, Ohio, Indiana, Illinois, Alabama, Florida, Missouri, Kansas, Nebraska, Iowa, Wisconsin, Michigan, Texas, Montana, Idaho, Oregon, California, Utah, England and Wales. The number of the communicants is estimated at 15,000. On the campground on Sunday, September 7th, composed of 112 tents, there were over 600 vehicles and at least 12,000 people.

The illustration represents the manner of the baptism of a number of new converts who have joined the Church. We also give the portraits of the eight leading men or officers of the Church.

Edmond C. Briggs was born in New York, and is thirty-seven years of age. He joined the Mormon Church in 1851, became identified with the Reorganization in 1855, and, with Alexander McCord, undertook a mission to Utah in the summer of 1863, and since that time thousands have come over from the Church of Brigham to the original Church. A number of churches holding the faith of Joseph and his followers have been established within the borders of Brigham's domain, through the efforts of recent missionaries.

David H. Smith, brother of the President, and also his second counselor, was born November, 1844, at Nauvoo, Illinois; became identified with the Reorganized Church in 1861, and has been actively engaged in the ministry since 1863. He is one of the posts of the Church, and has rare talent as an artist, both as painter and sculptor. He has been indirectly sought after many times to come over and embrace, polygamy, Brigham offering heavy inducements, proffering him indirectly the leadership of his hosts. All such offers have been disregarded and contemned by Mr. Smith.

Joseph Smith, President of the Church, was born at Kirtland, Ohio, in October, 1802; was baptized by his father, (the original Joe Smith, who first preached the

Mormon faith), in 1844, at Nauvoo, Ill., and became associated with the Reorganized Church, April 6th, 1860. The Utah Mormons made strenuous and repeated efforts to induce him to join their order and embrace their faith, but to no purpose. He is a man of noble bearing and genial soul. He, with his brother David, reside at Plano, Illinois.

William W. Blair, First Counselor to the President, was born October, 1828, in Orleans County, N. Y., and became a communicant in the Church in 1851. He became identified with the Reorganization in April of 1857. The greater part of Mr. Blair's life up to 1859 was spent in agricultural and mercantile pursuits, since which time he has been actively engaged in preaching. Mr. Blair is a man of pleasant and attractive manners, genial disposition, and possessing in a marked degree very many of the essential points of a pulpit orator. He has a good education, and is a practical as well as a theoretical man. At present he is a resident of Sandwich, Ill.

William H. Kelley, one of the Twelve, was born, 1st of April, 1841, in Johnson County, Ill.; joined the Church of Latter Day Saints in 1860, and has been engaged in the ministry since 1867. Was educated at the Iowa State University. Before joining the Order he was engaged in agriculture and teaching. He is a man of good personal appearance, modest manners and generous impulses.

Elijah Banta, Counselor to the Bishop, was born in Indiana, near Indianapolis, in 1826, and resides at Sandwich, Ill. He served as private during the war. Was one of the seventy-day men. Was a representative on the Republican ticket from Johnson County in 1865.

Israel L. Rogers, Bishop of the Church, is just what his picture represents him—a man of strict business tact. Mr. Rogers, in his position as Bishop, has full control of the finances of the Church. He was born in New York, is fifty three years of age, and is a man of large means.

David Dancer is second Counselor to the Bishop. He is forty-seven years of age, a resident of Illinois, and a heavy dealer in live stock.

The Church of Jesus Christ of Latter Day Saints.

Three sermons were preached to the members and friends of the Hanley Branch of this church in the meeting-house, Birch Terrace, September 14th, by Elder John S. Patterson, of Illinois. The services were

not largely attended. That in the evening commenced with the singing of a hymn from "Zion's Harp," and a prayer from Mr. Caton succeeded. The members of the body, it may be interesting to know, repudiate, indeed, they are diametrically opposed to, the views of the Salt Lake Worthy on the subject of polygamy. The Elder took the text for his evening discourse from the 16th chapter of St. Matthew, 18th, verse. In the course of an earnest appeal, he dilated upon the subject of revelation, asserting that the Church was founded by Christ on the rock of revelation; that Jesus Christ was not Himself the rock upon which the Churches were built, but the Head.

In their belief the Saints contended that a revelation was necessary for the salvation of the people; and, in looking over the promises of Christ, they found them to be in exact accordance with their views. At the conclusion of the discourse, in answer to a question whether they taught the doctrines of the church which acknowledged polygamy, Elder Patterson said they did not, and they opposed it in every sense of the word. He had been a missionary of the Church of Christ in England some sixteen months, during which time he had visited most of the large towns of the kingdom, and wherever he found a congregation of people who held such views, he had challenged them and disproved their statement, and shown that polygamy was not a part of the Latter Day Saints' belief.—*Staffordshire Daily Sentinel.*

NEVER MIND.

What's the use of always fretting, at the trials we shall find
Ever strown along our pathway, travel on and never mind.
Travel onward; working, hoping, cast no lingering glance behind,
At the trials once encountered, look ahead and never mind.
What is past is past forever; let all fretting be resigned,
It will never help the matter, do your best and never mind.
Fate may threaten, clouds may lower, enemies may be combined;
But if your trust in God be steadfast, he will help you, never mind.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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No. 21.

THE KINGDOM OF HEAVEN.

A Sermon preached by Elder J. W. Briggs, of Cottage, Hardin County, Iowa, on Sunday, September 7th, 1873, at the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held near Council Bluffs, Iowa, and reported expressly for the Herald by J. E. Huston, Esq., Judicial Court Reporter of the 13th Iowa Circuit, Council Bluffs, Iowa.

TEXT.—Matthew 13: 31, 32, "Another parable put he forth unto them, saying: the Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field: which indeed is the smallest of all seeds: but when it is grown, is greatest among herbs, and becometh a tree, so that the birds come and lodge in the branches thereof."

I am quite sensible, beloved friends, that it may be quite difficult for me to make myself distinctly heard in the outskirts of this vast audience. I am also sensible of another thing, and that is, that it is no easy task to address an audience composed largely of preachers, as is this one. Preachers, as well as others, are as prone to criticise those whom they hear preach, as the "sparks are to fly upward." We earnestly hope that we may be able to so speak that this criticism may be as harmless to the truths we trust by Divine assistance to be able to utter, as are these same upward-flying sparks. Just and legitimate criticism we do not object to. To enable us to see the truth and discover error, and to distinguish between the two; and it materially aids us in defending the one and expressing the

other. From such criticism we do not seek to escape; we only seek to escape the ill effects of criticism which might show us inconsistent and deluded by error, by avoiding inconsistent and erroneous views. Every argument made is a criticism upon every other argument made; and woe be unto him whose positions will not stand the test of this ordeal.

It must be quite apparent to my audience, from the text I have selected, that my subject will relate to

THE KINGDOM OF GOD;
OR,
KINGDOM OF HEAVEN.

And here, at the very outset, allow me to remark that the principles of this kingdom have existed in every age, even from the foundation of the world; and that the patriarchs, priests and prophets of the olden time, were set for the promulgation and defence of the gospel of the Kingdom of God, as well as the apostles and disciples of Jesus, and the preachers and teachers of our own time. Hence there is nothing new connected with this Kingdom, unless it be added by revelation. The material is old; the proof is old; the subject is old. If, therefore, there is anything new to be said upon the subject, it must come direct from the great source of light itself. You need not look for anything new. If you do you will look in vain.

The gospel contemplates this Kingdom and the triumph of its principles; it is therefore intended for "every creature."

If the victory—the triumph—of this Kingdom is to be complete, it must of course reach all. If, peradventure, it will suffice the King, its ruler, to make its victory partial, it may then only reach a part; but if it is his purpose to make his Kingdom universal, its success complete, its triumph perfect, it must reach every name and nation and people under the whole heaven.

This Kingdom is said to be like a grain of mustard seed, which is the smallest among seeds; but when the plant attains its full growth it is largest among herbs, and becomes a considerable tree; so that the birds of the air may find shelter among its branches. So this Kingdom of God, in its beginning, is the smallest of all Kingdoms; but finally it will become the greatest of all Kingdoms.

It will be wholly unnecessary for me to spend time in showing that the Kingdom of God and Kingdom of Heaven, are one and the same. There will be no controversy here; all will accept this without argument and without proof.

“Repent ye, for the Kingdom of Heaven is at hand.” “Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.” These, we take it, are the same Kingdoms. So, too, when Jesus said to Nicodemus, “Unless a man be born of water and of the Spirit he cannot enter the Kingdom of God,” he referred to the same Kingdom.

We remark, in the next place, that this Kingdom exists both in the organized and unorganized form; and for saying this, we expect to be severely criticised; nor will we seek in any manner to avoid it. The position cannot be successfully controverted; nor the foundation of it shaken.

This Kingdom Jesus said was his Kingdom; was the Kingdom that was at hand; the Kingdom which he preached; the Kingdom which he sent his disciples to preach. It was about to be organized; hence, he said it was “at

hand.” But it had existed (its materials) in a disorganized condition long before that—even from the foundation of the world.

This Kingdom, allow me to say, is the same as the church which Jesus Christ said he would build upon a certain foundation; intimating, or rather plainly showing, in the use of the language “would build,” that it was not at that time built; but when it should be built he promised that the gates of hell should not prevail against it. History tells us what the form of that Church or Kingdom was, defines its authority, and enumerates its laws and blessings; and informs us as to the manner of becoming citizens thereof; and all this with such perfect clearness that he who runs may read, and reading, may thoroughly understand if he only wills to do so.

Jesus Christ said of those in his day, that they would not come to him that they might have life. The way was open; still they would not come. The Savior came into the world for the purpose of removing out of the way of man’s salvation, every obstacle save this—his own will. This obstacle he never proposed to remove out of his way. That is man’s own work. If it is ever taken out of the way he must do it himself. If he will not be saved, God will not compel him. I am not unaware, when I make this statement, that it is written, “God will have all men to be saved and come to a knowledge of the truth.” For myself I prefer to transpose this passage of scripture and read it thus, “God will have all men to come to a knowledge of the truth and be saved.”

But here, some fastidious person wants to know of me what right I have to change a sentence of the Holy Scriptures in this way?

I will tell you, my friend; but first let me ask who constructed that sentence? I reply, a servant of God—an apostle—who exercised only such power and authority as God had endowed him with;

and we claim the same power and authority when we stand in his place. This is the real situation, and yet I know there are comparatively few who are equal to it. The majority shirk the responsibility and are not willing to take the consequences. Though they admit that there be living apostles and prophets, still they insist that they must simply echo the sentiments of those who are dead; sentiments handed down to them through the medium of books, and which have been greatly changed and corrupted by translation from one language to another, and otherwise. Be a stream ever so pure and it will become impure if there are impure streams running into it. "Ye build the tombs of the prophets and garnish the sepulchres of the righteous whom your fathers killed; and say, if we now lived in the days of our fathers, we had not been partakers with them of the blood of the prophets; still of the prophets, and wise men, and scribes whom I shall send unto you, some ye shall kill and crucify, and some scourge in your synagogues, and some persecute from city to city," was the accusation of the Son of God against some who lived during his days upon the earth. Humanity is not very much changed since that time. Although not carried to this extreme, the same sentiment which actuated them still lives in the world. Mankind never acknowledges to having living prophets among them. Prophets must die before the world, generally, will acknowledge their authority. But let us carry this back a little and see where we shall land. Suppose we say of Peter, James, John and Paul, that we will not believe them unless they tell us something some other apostle or prophet has told them. Then we will go back to that other prophet or apostle from whom he got his information and say the same thing. Who cannot see the absurdity of such a position. We would not go far until we would run ourselves out. How is it, allow me to inquire, that all are to be "taught of

the Lord." That there shall a time come when all shall be so taught, is a promise of God himself by the mouth of one of his holy prophets. As the progress is onward He will give a little to this prophet, and that "here a little and there a little;" that the people may be educated up to where they can be taught directly of the Lord. It is time to put away that idea that God speaks to the living only through the dead. There is a vast amount of knowledge that has never yet been communicated to mankind, and it is possible that something more may be revealed of interest and value to mankind; but this idea that there are no living prophets would preclude the possibility of any additional knowledge reaching mankind from the great fountain of knowledge. In reference to this paraphrase, it is most reasonable. Can they be saved unless they do come to a knowledge of the truth? It is truth that saves, and we must receive it before we can be saved by it.

In reference to the progress this Kingdom shall make, we observe, that though it is the smallest Kingdom among all the Kingdoms yet it shall become the greatest. As the mustard seed is the smallest among all seeds, and the plant grown from it becomes greatest among herbs; so also this Kingdom, the smallest among all Kingdoms, shall become most powerful. We are told, and it is so considered, that there are Kingdoms that have exercised authority over all the earth. Daniel was shown in his vision that four successive Kingdoms should rise and have dominion over the whole earth; but the kingdom of God must become greater than either of these. We are told by the prophet, that the Kingdom which God will set up, will destroy those kingdoms which he represents as having dominion in their turn over the whole earth. Small in its beginning, it will grow and increase, like the mustard seed, until it shall have attained to the dimensions it was seen to have

by the prophet in his vision. The Kingdom of God will finally destroy all other Kingdoms, "for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The reason why this Kingdom is called the Kingdom of Heaven is because it is unlike the Kingdoms of the earth. "My Kingdom is not of this world," said Jesus, "else would my servants fight." If it is not of this world, whence then is it? It is the Kingdom of God transferred from heaven to the earth, and set up here that it may gather ultimately into its dominion "all that are in the heavens and in the earth," and thus ultimately making it the greatest Kingdom in the earth, overthrowing and destroying all other Kingdoms.

We sometimes hear the expression—"winding up" scene, in connection with the last times. This is an ambiguous phrase, meaning sometimes one thing and at others something quite different. When applied to an individual, it means that he is confounded; that he is done; has nothing more to say. When applied to a watch, it means that it has been reset to work, and that every wheel is in motion, moving off with the utmost regularity, and marking the time with the most perfect precision. If, however, we apply it to the consummation of all things in the last times, what does it mean? If we counsel the second and seventh chapters of Daniel, we may readily learn what it signifies. We have already stated that this Kingdom is to supplant every other Kingdom. In the seventh chapter of Daniel is an exact representation of the august circumstances of this winding up scene. In the ninth and tenth verses we read:

"And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him:

thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

What a sublime and yet terrific picture is here given us by the prophet of the finale of all things. Who is it that stands before this court—before this judgment? For it is here represented that there is a judgment set. Who ministers to this court? Who are the officers thereof? Who stands before this august tribunal, and what is the purpose of this vast assemblage of the nations? You will remember that Jesus once said, "Render unto Ceasar the things that are Ceasar's, and unto God the things that are God's." And "a bruised reed shall he not break, and smoking flax will he not quench, till he sendeth forth judgment unto victory"—till the Kingdom of God be fully come and his judgment be set. Now that the judgment is set, what is the witness in the case? Here are the nations of the earth gathered for judgment and sentence, before the final tribunal, from which there is no appeal; by what shall they be judged? We read, "And this gospel of the Kingdom shall be preached to all nations for a witness." This has been done, and the nations are summoned before this court, presided over by the Ancient of days. Here the prophet portrays the finishing of Ceasar's reign, and the transfer of all power and dominion to him who alone has a right to reign. Judgment is pronounced against Ceasar, and the kings and princes of the world are likened unto the chaff of the summer threshing-floor, and the breath of the Almighty scatters them abroad. Just at this juncture is seen coming the Son of man, the rightful owner of the throne. Like other great personages, he gives a token that those who look for him may make ready for his coming. And here allow me to observe, that those who have been preparing since 1843 for this coming, and have indicated *the time* of it at different

periods—rectifying one mistake by another, down to the present time—have fulfilled the prophecy that there should be “mockers in the last times.” Men will mock at such things when they have been deceived two or three times; they will not be fooled more than two or three times without doing so.

These men have from time to time cried, “Tidings, tidings!” And when asked, “What tidings,” have replied, “The end of all things is at hand.” Still, every thing continues just as it was from the foundation of the world.

We have been told at different times that all the signs which are to precede the coming of the Son of man have already transpired. Stars have fallen to the earth, as the fig-tree shed her untimely figs; the moon has been turned into blood; and the sun, the great luminary of day, has refused to give his light. Allow me to set your minds right relative to this text. I apprehend that these signs, when they really appear, will be visible to all who shall see the Son of man himself. We read expressly that “every eye shall see him.” Still this expression we may not apply in its absolute sense. We may give it the same construction as we may the language, “And all Jerusalem came to John to be baptized of him in Jordan.” We are not to understand from this, that Jerusalem absolutely came to the baptism of John; nor that all who really come, actually were baptized of him; for we know that they were not. Many rejected the baptism of John. Nor are we to understand the language of the Revelator in the absolute sense. Just as many as see Him shall see His sign, that they may be prepared for this final scene. There shall be a number of signs given, and perhaps the greatest—the last of these—shall be the darkening of the sun. “But,” says one, “was not the sun darkened in 1816.” Yes; and there have been clouds passed over it a great many times since then. And more than that, it has been darkened

every twenty-four hours. Shall we call any of these a sign of the coming of Christ. Suppose that I should remark; (and it is a matter subject to the severest criticism I know); that when the sun is darkened, it will be no more seen until lighted up again by the glorious coming of the Son of God. This is a sign that cannot be misunderstood nor contradicted. When Jesus shuts out the light of the sun, this will be a sign that none can mistake. Here is a beautiful illustration of the way in which the sun will be darkened. When this great source of light and heat, called the “God of day,” rises in the east, though the moon may be brightly shining at her full, still he at once overshadows and obscures her, hiding queenly beauty from our vision. The stars too are hidden from view. They still remain where they were shining brightly on; but their light, as well as that of the moon, has been swallowed up and extinguished by the greater light of the sun. A Prince always sends messengers in advance to announce his coming, and so Christ will do. But to say that an eclipse of the sun by the moon, or other heavenly bodies coming between us and it, or a spot discovered upon its surface by means of a telescope, or even a strong natural vision, is, to me, the veriest absurdity.

We proceed a step further. In this concourse of nations assembled before the judgment seat of Christ, the Gospel is the witness against them.

We are told that it is a maxim of the love of God; as also of the love of man, that no one shall be condemned except by the mouth of two or three witnesses. We are further informed that these nations are gathered as nations; and it would seem wrong for one nation to bear testimony against another nation and thus ensure its condemnation; on the same principle that the testimony of one individual is held to be insufficient to convict another individual. Here is a concourse of nations to be

sure, but Jesus says, "The words that I have spoken shall judge you." The words he spoke are contained in the gospel.

Here is testimony against them. Here is a multitude of nations assembled before this court; and here is the testimony of one nation—that of the Jews, in their sacred writings, written for the Jews by Jewish prophets as "they were moved upon by the Holy Ghost."

Ezekiel tells of two nations that shall bear testimony, making three nations that bear witness against them; quite sufficient to condemn them according to human and Divine law.

Judgment goes against Ceasar, and he becomes like Pharaoh when he tried to follow the Israelites through the Red Sea.

As the Kingdom of Heaven hitherto has been in an unorganized state, so now the Kingdom of Ceasar becomes unorganized. They will not be found at Rome nor at Jerusalem. They will be found in the same condition as the Kingdom of Zion has been in for the last seventeen centuries—without a Kingdom; without a King, and without a tribunal.

All the curses that come upon the Jewish nation shall be heaped upon the enemies of Christ. These curses are fearful enough.

Israel was scattered to the four corners of the earth, and had his nationality and all that makes a people great destroyed. For we read that Jerusalem fell by the edge of the sword, and that the inhabitants thereof were led captives into every nation under heaven. And so too Ceasar loses his kingdom. It is the Bible that is applicable to him now. He is "weighed in the balance and found wanting"—wanting in justice; wanting in mercy; and wanting in all the prerequisites of the ruler of a righteous kingdom.

Jesus says, "My kingdom is not of this world, else would my servants fight." All who exercises authority

over the nations of the earth usurp the power they wield, till the time comes when he who has a right to reign comes in "the clouds of heaven with power and great glory, and all his holy angels with him." All who precede him reign without right—without Divine right. All the Kingdoms they set up shall give place to the one to be given to the Son of God at that time, and His Kingdom shall stand forever; for "His Kingdom is an everlasting Kingdom, which shall not be destroyed."

While this scene is being wound up another is being unwound—the Kingdom of God. God's rule is peace; God's rule is righteousness. He is a righteous King, and hence peace is proclaimed throughout all the earth, and all the utensils of death are converted into implements of agriculture. "They beat their spears into pruning hooks, and their swords into plowshares; and the nations of the earth learn war no more forever."

The kingdoms of this world are established by the sword, but the Kingdom established by the Savior rests upon a different foundation, and shall ultimately destroy all other kingdoms.

Jeremiah, in the twenty-seventh chapter of the book bearing his name, tells us how this shall be accomplished, and what will be the final result to Israel. The wicked shall destroy the wicked, but the Lord shall preserve and gather together his own people. At the twenty-seventh verse he says:

"But fear not thou, O Jacob, my servant, and be not dismayed, O Israel; for behold I will save thee from afar off, and thy seed from the land of their captivity; * * * but I will make full end of the nations whither I have driven thee."

In another place the prophet says: "For this is the day of the Lord God of hosts; a day of vengeance that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with blood."

I have no doubt the severest criticisms will be made of the positions we

have advanced; still, let it be remembered that we have not quoted the language of any living prophet to substantiate them. Our appeal has been to the testimony of the dead, whose authority you recognize in spiritual matters; and from these we have sufficiently established the fact, that the Kingdom of God is to become the greatest of all kingdoms, destroying all others and extending throughout the whole earth.

When Jesus shall come he will bring with him those who have been with him, and will bring up those from the grave who were represented by Ezekiel by the "valley of dry bones." The whole house of Israel shall rise to see their elder brother elevated to the throne of David. Thus we see this Kingdom developed onward, and still onward, till Jesus reigns supreme, and this kingdom, at first the smallest of all kingdoms, has become greatest.

In this kingdom there shall be different degrees of glory. Paul says, "One star differs from another star in glory; so also shall the resurrection of the dead be." And Jesus declared that, "In my Father's house are many mansions." Here, then, we have the final result of all. There shall be different degrees of glory in this kingdom, and it shall extend over all the earth; and not only to those in heaven, but includes heaven itself; and those who are finally gathered into it shall sit down with Abraham, Isaac and Jacob, to go no more out forever.

This Kingdom thus overshadowing and destroying all others, is raised up by different means than that by which others are raised, for this is God's Kingdom, and we read that the ways of God are not as our ways.

Men seeking to establish a kingdom would choose their best statesmen, their wisest men; but not so God. Such men cannot be taught; hence the Almighty, in selecting leaders and teachers passes such by. The work of teaching princes and the great men of the earth is a hopeless task always. Jesus

during his ministry did indeed go to the temple among the priests, scribes, and elders of the people; but finally turned away from these, who would not be taught by him; to the lowly, who received him gladly. The reason of this is sufficiently apparent. By wisdom men do not know God any more than they knew who Jesus was when he was among them. Jesus once said to his disciples, "Whom do men say that I, the Son of man, am?"

And they answered that some said one thing about the matter and some another; some saying Elias, or one of the prophets.

Then Jesus said, "But whom say ye that I am?" And Peter answered and said, "Thou art Jesus the Christ."

Then Jesus said, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my father who is in heaven."

This is the way this knowledge comes to us. Upon this knowledge, thus obtained of God, we do battle for our King. We know why we wait for the coming of our Savior. We know of his right to rule, and that he will finally ascend the throne of his Kingdom and reign forever.

Who would suffer and wait for the coming of a king whose right to rule was in the least doubted? Flesh and blood cannot reveal to us such knowledge; hence it must come from God. Upon *this knowledge* Christ said he would build his church, and the gates of hell shall not prevail against it. To save these, was the purpose of establishing this Kingdom.

The nobles, and rulers, and priests, and scribes, were left out of this Kingdom because they *would not* come into it. They proposed, that if he would establish a kingdom after their own fashion they would come into it. This he could not do, of course; hence they opposed him. Jesus himself could not obtain, nor maintain, a good reputation with this class of self-righteous zealots.

The Kingdom of God is so unlike

the kingdoms of men that the servants of it need not expect honor from men. From its beginning to its completion it is wholly unlike all the kingdoms ever established by men. Others are established by the sword, and sought to be maintained by the wisdom of men; this is founded upon, and maintained by righteousness and truth. "Seek ye first the Kingdom of God and his righteousness," is the command of the Almighty.

This is the first work, my hearers. Seek to learn the conditions upon which you may become citizens of this Kingdom, and have right to an inheritance therein, and enjoy all the pleasure and blessedness it brings, world without end. That this may be your happy lot is my prayer. Amen.

From the Christian Family Companion.

LAYING ON OF HANDS.

Is prayer and the laying on of hands to be dispensed with, because we have no apostles at present to perform it? No, I think not. What have we got in the place of the apostles, to enable us with the power of the laying on of hands? Read Paul's letter to the Romans, chapter 1:16; there you will see the power which we have to administer the commandments of the gospel. The apostles had their power immediately from Christ; for he promised to be with them to the end of the world, or at least, to the end of the Jewish age, or world, to complete this power unto us—the all nations—through the times of the Gentiles. He enabled them, (apostles), to perform great miracles; to convince the world that they had the power of God within them; and that this gospel, or the word of the Lord that came out of Jerusalem, "is the power of God unto salvation to every one that believeth" and obeyeth it. The Holy Ghost is a witness for Christ, which God hath given to them that obey him. See Acts 5:32. I admit that Philip did not lay hands

upon the eunuch; for the Spirit of the Lord caught away Philip, and the eunuch saw him no more. But Peter and John were sent to them to attend to it at Samaria. But the eunuch was not at Samaria but at Gaza. Peter did not attend to this ordinance of laying on of hands at Cesarea. Why not? Because Cornelius and his household received it. While Peter was preaching the words of the gospel unto them, the Holy Ghost fell on them which heard the word. The Holy Spirit was poured out on this family, on this occasion to convince Peter that he was to preach to the Gentiles, or to all nations, as Christ commanded him in Matthew 28:19. I ask, why did Ananias attend to this ordinance of laying on of hands, if none but the apostles were able to attend to it? See Acts 9:17. No man will say that Ananias was an apostle. See Matt. 10:2, 3. Now if we can prove that one Christian attended to the ordinance of laying on of hands, and the man received the Holy Ghost, we have gained the argument for the ordinance. We can read that to this Paul, who received the Holy Ghost by the hands of Ananias, the Lord said, "I have set thee [Paul] to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Now, ordaining to eternal life, is keeping the commandments of the Lord, Acts 13:47, 48. John says, "If a man say, I love God, and keep not his commandments, he is a liar." Another scripture says, "If we are guilty of violating one of his commandments, we are guilty of all." Paul speaks to Hebrews 6:2 of the doctrine of baptisms, and of laying on of hands. * * * And this will we do if God permit. See Acts 8:17; 19:6.

DR. E. L. MACKEY.

REMARKS: The laying on of hands was practiced on various occasions long before the advent of the Messiah. In the law relating to the scape-goat it was enjoined upon Aaron to "lay both his hands on the live goat, and confess

over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat," &c. Lev. 16 : 21. Moses was commanded to lay his hand upon Joshua; "and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."—Num. 27 : 18–23.

Christ, at divers times, laid his hands on different persons, when different objects were to be accomplished. There were little children brought unto him, that he should lay his hands on them and pray; and he laid his hands on them. Mat. 19 : 13–15. On a certain occasion when the Sabbath was ended—when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them. "There was a woman which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight and glorified God."—Luke 13 : 11–13.

The disciples of Christ also observed the laying on of hands under various circumstances. When there was "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations," the brethren appointed six men over the business; and after prayer, the apostles laid their hands on them. Acts 6 : 1–6. This was laying hands upon persons who were appointed to attend to important business.

After Philip had preached the gospel at Samaria, and had baptized those who believe, the apostles which were at Jerusalem sent unto them Peter and John; "who when they were come down, prayed for them that they might receive the Holy Ghost. * * * Then laid they their hands on them, and they received the Holy Ghost."—Acts 8 :

15–18. Here, through the laying on of the hands of the apostles, the Holy Ghost was given. See also Acts 19 : 6.

When Ananias came to Saul of Tarsus to deliver to him the message from the Lord, he laid his hands on Saul before he addressed him, and hence it was before Saul's baptism. Here a disciple lays hands on one who was afterward an apostle—the apostle Paul. Acts 9 : 17, 18.

When in the church at Antioch Paul and Barnabas were separated for the work whereunto the Holy Ghost had called them, "when they had fasted, and prayed, and laid their hands on them, they sent them away." Acts 13 : 3. Here, again, disciples are found laying their hands on a disciple and on an apostle. This is twice that hands were laid on Paul, and neither of the times by an apostle—once before his baptism and once after.

Jesus had said of the believers, "They shall lay hands on the sick, and they shall recover."—Mark 16 : 18. In conformity with this, we find Paul laying hands on the father of Publius, and healing him. "So when this was done, others also, which had disease in the island, came, and were healed."—Acts 28 : 8, 9.

After a careful survey of these facts it is readily seen that, when an important blessing was to be conferred upon any one, it was accompanied by the laying on of hands; and so, also, when persons were set apart for any important service it was done by the laying on of hands. The laying on of hands, accompanied by prayer, is certainly a very solemn exercise, and it is intended to deeply impress the heart of him upon whom it is performed with the importance of the work assigned him. This solemn impression is likely to remain, and in its very nature it will urge to greater zeal in the discharge of duty. It is evident that the laying on of hands can be properly and profitably performed under various circumstances and for different purposes; such as pro-

nouncing blessings upon any one, or appointing persons to an important office or work.

We wish yet to remark that the simple fact of its not being recorded that Philip laid hands on the eunuch, or that Peter laid hands on Cornelius, is no evidence at all that it was not done; for we are assured, that both Christ and the apostles did many things that are not on record.

Again: it is a mistaken idea to suppose that the gift of the Holy Ghost was poured out on the Gentiles, to convince Peter that they were proper subjects to be admitted into the church of Christ; for he was convinced beforehand, by a vision, and had already testified this fact to the Gentiles, (Acts 10th chapter.) This work was done, not to convince Peter, but the Jewish brethren that had gone with them; and it had the desired effect: they could not forbid water.

THE BIBLE.

[CONTINUED FROM PAGE 600.]

Our space will not permit us to examine every cardinal doctrine of the divine plan; but having reviewed the one faith and organization, practice, or doctrine of the Bible, the very prominent feature of spiritual gifts, as belonging to the Primitive Church, and so explicitly taught in the Bible, as an essential part thereof, must receive a notice here.

The doctrine also is made to share subversion, by modern theologians, and like the one faith and organization doctrine of the Bible, we are informed by the modern interpreter, was strictly limited to the apostles' time. Some gravely tell us that the apostles exclusively exercised the spiritual gifts. In proof of this statement we will here reproduce the answer given by the Adventist debater to the interrogation of the Spiritualist, alluded to at the commencement of this article.

Adventist: "My opponent alludes to the gifts promised by the Savior. I believe they were enjoyed by the twelve apostles in their day. God working through them, confirming the word thereby, in all the world, wherever they preached."

We cannot persuade ourself to believe that the learned gentleman who made this statement, actually believed the inference embodied in it. However that may be, we have only the statement to deal with, and this we propose to examine. In doing so, we shall endeavor to satisfactorily answer the interrogation of the debater.

The natural interpretation of the language in the statement is this, that those signs promised by the Savior to those that believe, as found in Mark 16:16-18, and 1 Cor. 12:4-10, were exercised by, and limited to the apostles entirely. The modern theologians are, we believe, most reluctantly driven to contend for this point, when brought face to face with the matter in controversy, because the Bible offers so much proof in favor of a general distribution of the spiritual gifts, amongst all those that are genuine believers in Christ, that only when driven to great extremities would any one dare to contend for such a position.

A few instances might be given from the Bible, to show how entirely fallacious and inharmonious such a view is with the Divine Word:

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with new tongues and prophesied."
—Acts 19:5, 6.

Cornelius and his household and friends, received a manifestation of the Spirit, even before they became members of the church, "For they [apostles] heard them speak with tongues and magnify God."—Acts 20:46.

The apostle Paul, in writing to the Corinthian Saints, puts the matter beyond successful contradiction:

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12: 7-11.

If the signs or gifts here mentioned by Paul, which are synonymous with those in the promise of Christ, are the legitimate fruits of the Holy Spirit, and were limited to the twelve apostles, it argues that it also was limited to them. Peter, when addressing the repenting Jews, effectually demolished such an absurdity:

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Again in 1 Cor. 14: 23:

"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say they are mad?"

From this and the context it is very evident that it was customary with the church at Corinth to meet together, and collectively enjoy the spiritual gifts; for Paul was instructing the Saints there regarding their proper use and object. In the twenty-sixth verse he says:

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

We do not understand Paul here as addressing the quorum of apostles, but all the members of the church at Corinth, and his whole conversation with them leads us to infer, that in their assemblies they were perfectly familiar with the spiritual gifts, which the Lord gave them for profit and edification.

That they were intended for the apostles only, is a fallacy the language of the promise fully proves.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe," &c.

It should be remembered that the twelve were commanded to go into all the world, unto those who as yet were unbelieving; and the promises of the signs was to be made, as a recompense unto those who should believe and comply with the heavenly mandate. The apostles at this time were positive believers, and were in the full enjoyment of the promised gifts.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matthew 10: 1, 7, 8.

In this their first commission, the promise of the heavenly power was limited entirely to the apostles; but in the second, the natural interpretation of its language must be, that the promise was general in its application.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 20.

That the gifts were enjoyed to a remarkable degree *by them*, none can deny; but that they enjoyed them to the exclusion of all others, is a fallacy, and contrary to the Bible's teaching we fully believe.

Another class of theologians, while admitting a general distribution of the gifts to the Saints in the Primitive Church, deny the necessity of their perpetuity in the church in subsequent ages. This view we maintain is quite as inconsistent as laying aside the one-faith doctrine, and the apostolic organization practice; because the signs, or spiritual manifestations, we consider had the same relative value in the plan

of salvation, as any other essential doctrine belonging to it; and we have yet to discover that the Bible is authority for the ignoring of any integral part in that system of salvation, framed in the divine economy for the human redemption. We contend for this perpetuity of the gifts.

Firstly; because there is no discrimination made by the Savior, as to who should enjoy them. The language, "And these signs shall follow those that believe," conveys no discriminating sense, but with the language, "Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world," we must come to the conclusion that their enjoyment and perpetuity was conditional.

Providing the nations unto whom the apostles and their successors were sent were diligent in observing all things commanded them, Christ gave the promise that he would be with them, not the primitive believers only; but all those that hearkened, down to the end of the world.

How, we ask, could he more befittingly manifest his presence and approval of the nation's conduct, than by the manifestation in their midst of this sublime class of evidences, promised expressly to confirm the word unto them that received it.

Secondly; on the ground of necessity, and maintain that they are of the utmost importance to the christian believer, as the very essential element necessary, *indispensably so*, to the creating of true and permanent faith in his mind, without which "it is impossible to please God."

"Now faith is the substance of things hoped for, [assurance], the evidence of things not seen."—Heb. 11: 1.

Faith is everywhere admitted to be the fundamental and leading doctrine in the work of regeneration. From Paul's definition of the term, it is evident that faith in God is the result of, and depends entirely upon, the amount

of evidence we receive from him to create it. Faith is the gift of God, so we are informed; or in other words, our faith in him is proportionate to the amount of evidence he gives us.

The question is now narrowed down to an inquiry, What are the class of evidences that God has thought proper to give to mortals, concerning himself, to create an abiding faith in him?

"Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world was unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. * * * But God hath revealed them unto us, by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, except he has the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. * * * But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because the are spiritually discerned."—1 Cor. 2: 6-14.

From the above we learn that whatever might be the character of the evidences calculated to inspire one with a true faith in God, that class of evidence must flow directly through the medium of God's Spirit, which searcheth and knoweth all things, yea, the deep things of God.

We also learn that without its important aid in the search of divine truth, how utterly vain it is for the natural man to engage in the attempt. Human wisdom and learning availeth nothing unaided by enlightening power of divine inspiration. As well might man try to drink the ocean dry, or stay the bellowing tornado by the breath of his mouth, as to endeavor to penetrate the hidden mysteries of God and immortality, and understand them. Especially are we given to understand,

that those in whose hearts the Spirit hath not taken up its abode, are ever liable to seriously misunderstand the divine plan of eternal salvation, with all its precious evidences promised to believers.

The class of evidences that came to the ancient Saints, through the medium of God's Spirit, and which created in their minds a saving faith in Christ, are pointed out with unerring certainty in the Bible. Paul, in his epistle to the church at Corinth, minutely relates them :

"Now there are diversities of gifts, but the same Spirit. * * * For to one is given by the Spirit the word of wisdom ; to another, the word of knowledge by the same Spirit ; to another, faith by the same Spirit ; to another, the gifts of healing by the same Spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues : but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12 : 4-10.

We are informed by the same writer, that those manifestations were given that every man might profit therewith. A profit, because in their exercise they produced the intended effect, a strengthening of the faith, an additional evidence, an increase of assurance and confirmation of the truth they had received in Christ.

Without the aid of such evidences, what faith or assurance could they possibly have had? A faith in God unaccompanied by this class of evidence, is merely a traditional one, or as Emerson terms it, "Viewing God through others' eyes." Such a faith might seem satisfactory to the theologian who is ever learning, but never at rest ; never satisfied because he can never arrive at a knowledge of the truth ; but it never was satisfactory to God's prophets and Saints, because when their understanding became bright through the divine ray of the Heavenly Comforter, they saw the necessity of a more intimate knowledge of God, than what the tra-

dition of the fathers could possibly give them. They earnestly desired to see him with their own eyes ; and many, by their great faith, attained unto an interview with the Maker ; whilst others, through good works, received strong presumptive evidence, revealing satisfactorily to them, the divine attributes of his character.

What prophet ever received faith, and added thereto continually, only through those thoroughly convincing signs, as he exercised and saw others exercise them. Also by those signs they knew without doubt that God actually existed. By them they learned his power, as the creator and upholder of all things. By them they learned the stability of his character, as an everlasting and unchangeable being, whose course is one eternal round, without variation ; that he is a merciful and a gracious God ; slow to anger, but swift in judgment ; abundant in goodness ; without respect to persons ; but in every nation he that feareth, and worketh righteousness, is accepted by him. By the manifestation of God's Spirit, every excellency in the divine character is developed unto mortals ; an intimate knowledge of which must in some degree be obtained, ere the mind of any can be sufficiently prepared to center his faith in God, to the keeping of his every commandment.

If faith in ancient days came through spiritual manifestations, we claim that if there is faith found upon the earth, in the nineteenth century, it must have the like origin.

The theologian may tell us it is not so ; but the Bible is competent authority for the position ; its writers have left no testimony that can be obtained in any other way. If the present generation had not a faith built upon the spiritual gifts, it has only a traditional one, and as Emerson says, it "only sees God through others' eyes." Why is this? Are not the people of this age as acceptable in God's sight as the ancients were? The Bible says yes.

Then why should they have but a traditional faith, instead of one built upon demonstrable proof, like the ancients. Ah! here lies the difficulty. This has puzzled not only Emerson, but millions more who have desired something more than a traditional doubtful faith. Those of liberal thought cannot harmonize with the modern theologian. They read and ponder over the divine record, have discovered, with an exactitude worthy their effort, the precious promises held out to believers as confirmatory of the divine system, but nowhere can they discover their restoration. They look in vain for them among the thousand systems of theology; for they are not there. The Atheist, the Spiritualist, the Liberal thinker, and every other person but the theologian makes the inquiry, Why is it so? And because no satisfactory response is made, Atheism, Spiritualism, and religious depravity is marching with rapid strides over the earth.

Unfortunately the Bible comes in for a great measure of the reproach and blame. It is denounced as unreliable, as untrue, and giving no proof whatever to demonstrate the truthfulness of its promises. We maintain the Bible is not to blame in the matter, and we assert again, that the Bible offers an abundance of proof in favor of its divine authenticity and reliability. It provides a means whereby those previous promises can satisfactorily be proven to be true; and that it is a safe and truthful standard to guide every man in his christian duties.

Instead of the difficulty being with the Bible entirely, we unhesitatingly ascribe the same to the theologians themselves. Those precious promises held out in the Bible, whereby comes a true faith in the living and true God, are obtained conditionally, to those that believe. Believe what? Why, believe and observe all the conditions which Christ commanded his apostles to teach all nations to observe.

If they taught the nations to observe

the doctrine of a militant church, having but one faith, and worshipping but one Lord, discountenancing every attempt at schism, and demanding a unity of the body of Christ; the modern theologian should observe the same doctrine, and put it into practice with the energy and determination exhibited in the apostles' ministry. If they fail to discharge this duty as the Bible directs, and persist in having a thousand different churches, with as many different faiths, and worshipping as many different Lords, and countenancing every new-born schism of the day; how can they be termed believers, or how can they conscientiously expect to realize a faithful fulfillment of those precious promises made to the true followers of Christ.

If the apostles taught, as the Bible informs us they did, the nations to observe that particular church organization, built upon the foundation of apostles and prophets, evangelists, pastors and teachers, for the work of the ministry, and the edifying of the body of Christ; the modern theologian should be very careful and not set it aside, and organize upon other foundations, concerning which the Bible gives no information nor encouragement. If they prefer not to endorse this Bible doctrine, by entirely ignoring that organization which Christ himself gave to the church and commanded his apostles to teach all nations to observe, how can they hope for Christ to be with them through the manifestation of the spiritual gifts.

Let the Theologian, the Atheist, Spiritualist, Liberal Thinker, and all others of every denomination, race, or color, willingly submit to the natural interpretation of Bible language, seek the church in the nineteenth century that endorses the primitive Bible doctrine of one faith and one body^o in Christ exclusively; that endorses the organization doctrine of the Bible, having apostles and prophets, &c., to conduct its ministry, as essential to the

perfecting of the body of Christ; that accepts and reduces to practice the Bible doctrine of faith, repentance, baptism for the remission of sins; believing in the Holy Ghost now, and its reception by the laying on of hands by those having authority; also, the doctrine of resurrection and eternal judgment. Find this church, and in it you will find a people realizing the fulfillment of the Savior's promises; having a faith created by the strong presumptive evidences of the spiritual gifts, by which they see not through others' eyes, but through their own; by which they know the Bible and its precious promises are true and competent authority to guide every man in the way of eternal life.

FAITH, AND WHAT IT IS.

BY J. E. MILLER.

[Continued from page 609.]

Faith in Christ is the most important of all faiths, and without this faith we cannot expect to be saved in the kingdom of God. Hence it is absolutely necessary that we obtain this one great and leading principle, if we desire to dwell in the presence of God and his Son and be joint heirs with Christ.

"Faith in Christ, or saving faith, is that principle wrought in the heart by the divine Spirit, whereby we are persuaded that Christ is the Messiah, and possess such a desire and expectation of the blessings he has promised in his gospel as engages the mind to fix its dependence on him and subject itself to him in all the ways of holy obedience, and relying solely on his grace for everlasting life."

This proves beyond successful denial, that it is by Christ that we are saved, and that it is impossible to be saved in, or by any other way. And what is faith in Christ? It is to believe that he was slain for the sins of the world, and that he conquered Death, Hell and the Grave, and suffered as a mediator for our sins, and to believe in his teachings and obey the same; and this is the only way we can expect to arrive at

that haven of rest, where all is peace and love, and where we can praise God without molestation or persecution.

Faith "our pilgrim steps are turning
To the altar raised to Thee,
Where a beacon brightly burning,
Shall our guide and symbol be.
In the power that kindly giveth
Many wanderers to restore,
In the God that ever liveth
We will trust for evermore."

It is written that without faith we cannot please God, and we all know that faith is the incentive that moves the world. For without faith nothing could be accomplished. What causes the farmer to sow his fields? Is it not faith? It most certainly is; for it is a foregone conclusion if he did not expect to reap he would not have sown. Then faith is that mighty power that moves the world, and not only the world, but the universe. Then let us as Saints have faith in Christ, and keep his commandments, and no doubts can arise as to our future salvation. And may we all be saved in the celestial kingdom of our God, is the prayer of your brother in Christ.

BEAUTIFUL. — How true and faithful we should be to our solemn marriage vows, and in the end, when we come to bid each other adieu beside the death-bed, and know that we are to be separated for a time, by the cruel hand of death, how beautiful it would be to say, "I have been faithful to my marriage vows!" When we stand at the altar, and promised before God and witness, to love, cherish, honor, and obey each other, do we intend to do so? Do we mean what we say? Alas, how soon are those vows forgotten? Young man, when you stand before the hymenial altar, with some fair being at your side, who has promised to leave father, mother, brothers, and sisters, and share your joys and sorrows through life, remember she has forsaken all for you, and think how well you should love her! She loves you with her whole heart, and has given her life into your hands for the future, and you should remember she is something that when once taken from you in death, can never be returned. Love your wife.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., November 1, 1873.

"YE EDITOR" has been absent from the "sanctum." The following is a sort of epitome of his travels and labors to date of letter, since Conference.

He remained at Council Bluffs engaged in correspondence, and preaching occasionally, until Friday, the 19th of September, having the pleasure, during that time, of hearing brethren Edmund C. Kelley, Joseph R. Lambert, and Daniel S. Mills, who are good and steadfast men.

From Council Bluffs to Columbus, Nebraska, where he held three meetings, two in the Saints' Meeting House, and the other in the Court House, each meeting being well attended, and presided over by our genial-hearted brother, H. J. Hudson.

Br. Alfred Guinand, of Urban, Nebraska, met the Editor at Columbus, and gave him a most enjoyable ride across the country, down the Platte valley and over the hills to Lincoln, thence by rail to Nebraska City, where he spoke three times in the Saints' own "hired house," to small, but it is thought, appreciative audiences.

From Nebraska City, Friday, September 26th, to Glenwood and Mud Creek, Iowa. At the latter place, Br. William H. Kelley and the Editor held four meetings Saturday and Sunday, the 27th and 28th of September. Here reside Br. Wm. Kelley's mother and brethren, a family noted for probity and fearless expression of their convictions of right.

On the 29th, brethren E. C. Kelley and Wm. H. Kelley met Elders — Daley and Isaac Kelley of the Methodist Church, in discussion, at Hillsdale, Iowa; subject: "Is the Book of Mormon of Divine authenticity?" The discussion lasted two days and evenings; the brethren met the usual objections, and the usual result followed.

Meetings were held at Glenwood, on the evenings of the 3rd and 4th, and three

times on the 5th of October; Br. Wm. H. Kelley sharing the labor of preaching with the Editor. Br. Kelley's discourse on the afternoon of the 5th was a most excellent one. He remained at Glenwood, and spoke again on the evening of the 6th, we learn with good results.

Br. Thomas Nutt, the Editor's next good genius, was on hand at Glenwood and conveyed him to an appointment in the Christian Church at Waughhaughbansie, or Wabansa as some spell it, where the congregation was large, and attention profound.

Br. James Kemp, presiding over the Fremont District, was with us at this meeting; and with him and Br. Nutt and family, a trip to Egypt was organized, and at that place the Editor again exalted his voice for the cause of truth.

Bro. D. B. Harrington, living at Egypt, was quite sick during the Fall Conference, but was so far improved that he was at meeting on the 7th October.

On Thursday evening, Oct. 9th, a meeting was held at the Ross School House, Ross Township, near to brethren James Roberts and — Wolsey, two worthy and excellent men and Saints.

Sunday, the 12th October, the Editor conducted funeral service in memory of Br. Elijah B. Gaylord, whose demise was given in the HERALD for September 15th, as occurring August 18th. The house was packed full, and was surrounded by large numbers of people, testifying to the excellent esteem in which Bro. Gaylord was held. Services were held in the afternoon in the Gaylord School House, by Bro. R. W. Briggs, and in evening in the Ross School House, by the writer; house full.

The Editor had the pleasure of assisting in the admission into the Church of Bro. Willard Griffith, one of the old-time Macedonian Saints, who returns to the fold with strong determination to hold out to the end of the warfare, faithful unto death.

The Editor visited a political meeting on the evening of the 13th, and listened to a political speech for the first time in many months. The speaker dealt very hon-

orably with the opposing candidates, a thing quite uncommon for partizan speakers. He was loudly applauded upon three occasions. The Editor concluded that they were local hits, as the laughter was quite spontaneous and general.

Thanks are hereby returned to those brethren presiding over branches and districts, who favored the visits and labors of the "man from the HERALD Office. At Council Bluffs we were assisted by Bro. James Caffal, president of Pottawattomie District, and Br. C. A. Beebe, president of Branch. At Columbus, Nebraska, by Br. H. J. Hudson. Br. Charles Derry we did not have the pleasure of meeting; he presides over the district. At Nebraska City, by Br. R. C. Elvin; at Waughhaughbansie, by Br. Thomas Nutt; at Egypt and the Ross School House, by Br. James Kemp. These brethren taking the lead of their respective meetings.

We remember with gratefulness the kindly ministering to our wants as a traveler, by the Saints at Council Bluffs, Columbus, Urban, Nebraska City, Glenwood, Wabansa, Egypt and Plum Hollow.

May the blessings of peace be with the Saints. Amen.

WHITE CLOUD, Kan., 15 Oct., 1873.

EDITOR HERALD:—Having a leisure moment, (Oct. 1st), I devote it in giving your readers a brief sketch of my movements for the past four weeks.

After the close of our September Conference I went to North Pidgeon and Boomer Branches; and at the latter place, in company with Br. J. F. Lambert, held preaching services. We were greatly pleased to meet with the old-time Saints, and were much refreshed with our visit among them. Here is a good field for the labors of a faithful, spiritual Elder. The patient, well-directed efforts of such a one would surely be crowned with success.

Our next point was the Salem and Union Grove Branches. Salem! How significant the name. Salem! that is, Peace!—and the name is well suited to the people; for I was credibly informed, not only by

Church members, but by those not of the Church that the Saints here were almost universally very orderly, loving and peaceful. We held services here four times in all, and were blessed in our efforts, enjoying a good measure of God's free Spirit. I should entertain lively hopes for important accession in numbers to this branch; but, Mr. Editor, they have worked nearly all the material up that is in their immediate vicinity. They have a few neighbors, not of their faith, entirely, but who nevertheless esteem them highly, some of whom seem "almost persuaded."

We held four meetings at Union Branch; and here we had full congregations of attentive listeners. Br. E. C. Briggs and myself organized the first branch in Western Iowa at this place, in August, 1859. Time, with his magic wand, has marked many important changes here since then. Voices that were once animate with the Holy Spirit, and lifted in the joyful praises of the most high God, are now hushed, and silent in death; yet we trust their tried spirits are rejoicing in the Paradise of God. Heresy, too, has passed this way, and seduced a few from the fold of Christ. We have hopes they may soon return.

At Salem I parted with Br. Lambert, he going to Six Mile Grove and Magnolia, and myself to Harlan. At this place I preached seven times, to large and attentive congregations. The first one of our meetings was a funeral occasion, and was held in the Baptist Church; but the others were held in the Court House. This town has been not a little prejudiced against our Church, while at the same time they highly respect our membership who reside in their midst. Some of our Sectarian friends let our meetings "alone severely," while others were constant and deeply interested attendants. On the whole we have reason to believe that good was done, in cheering the Saints, in removing much prejudice, and in sowing, in good hearts, the seeds of life and salvation that will yet bear thirty, sixty, or an hundred fold.

Brn. Swain and Reynolds, on the morn-

ing of September 28th, brought us twenty miles through wind and rain, to Galland's Grove, where we arrived near noon, and found a crowded congregation who were listening to the preaching of Br. Thomas Dobson, who was on hand to ply the laboring oar until our arrival. Cold and exhausted, we began our work at this place by a few rambling remarks on a variety of topics, having, probably, but little connection with the sermon that preceded them. But it was a *beginning*, and the audience seemed willing to let it answer in place of the sermon I had promised at 10:30 A.M., but did not preach. I found the Church at this place nothing near so lively and spiritual as in its earlier years. All seem sound in the faith, but they are not so *active, vigilant* and *energetic*, as their happiness and safety demands. Here are many of the most excellent members of the Church,—Saints whose hearts were once all aflame with the Spirit of God,—some of whom have toiled and suffered, and borne great trials of their faith successfully,—and though they may have been “napping” a season, we fondly expect them to arouse themselves and re-adjust their armor, laying hold more firmly upon the weapons of their warfare. We held a few meetings which were largely attended by both members and non-members of the Church. A fair interest is taken by many in our efforts. Br. Thomas Dobson and myself leave on to-morrow for Deloit, Camp Creek, and Lake City.

October 18th, 1873—My last was directed to you from this place, on the eve of my departure with Br. Thomas Dobson for Deloit and Lake City. The brother and myself made the tour in about ten days, holding four meetings at Deloit, and three at Lake City, thirty miles northeast, in Calhoun County. Our services at Deloit were thronged with anxious listeners.

The Saints at this place are now building themselves a nice brick chapel. Many not of the church assist them liberally. We trust they will have it completed at an early day. This Branch has increased

finely since my visit among them in the winter of 1871, having in that time added some fifty or sixty to their numbers. It is a lively; and somewhat spiritual, Branch, and bids fair to make important progress.

At Lake City, our service the first night was supplemented by the cavilling of one Elder Wm. Birch, of the Christian Church; (?) the man whom Br. Jason W. Briggs met and vanquished at Camp Creek, last Spring.

He won for himself the unqualified condemnation of many of the City people, including a number of those belonging to his own society. Not a few rebuked him and his abettor, Elder McDaniels, in forcible terms, telling them that the christianity exhibited by them was not approved, and, that they took no stock in it; and, further, that they must not undertake to interrupt us again. This was their last effort at making a disturbance.

Our second and third meetings were very large and orderly. The most careful attention was paid to the word preached. A hearty invitation was extended to us to continue our labors there, which we reluctantly declined, and declined only because of our other appointments. It is our intention to see that that place is supplied with one or more efficient Elders as soon as practicable. I am confident that the seed has fallen upon some good ground in that place.

On the 9th we rode, by carriage, thirty miles, back to Deloit, and on the 10th, we went on to Br. John Petts, and on the 11th to this place, where, at 11 A.M., the Quarterly Conference for this District convened. The session was a pleasant and active one. Sunday was devoted to preaching the word. The congregations were packed, and the best of attention paid to the preaching. Our testimony meeting on Sunday night was an excellent one. It reminded one of by-gone days, when this people were alive in the gifts of the Holy Spirit. Many hearts were filled with gladness and the love of God.

I see all through [the Branches] evi-

dences of temporal thrift and prosperity that is in marked contrast with the same localities five or ten years ago. May their temporal success prove a blessing, and not a curse. Yours in Christ,

W. W. BLAIR.

GALLAND'S GROVE, IOWA.

IN regard to the business minutia of the HERALD Office, we might say that Br. R. Warnock has, by his untiring labors as book-keeper, reduced all to a system of complete order, and that the working of that department begins to go smoothly and well; as also does the printing department, under the faithful supervision of Br. John Scott and his diligent comrades.

There are some things that might be mentioned to the brethren who have dealings with the Office, in the spirit of kindness, knowing that most of us have but little respite from the unresting wheel of toil, to give that close attention to correspondence that we would like; that would materially aid this harmonious and effectual working, of this most desirable enterprise, the preparing of an instructing and edifying soul repast for the Saints, and proclaiming the gospel of Christ to all.

In writing to the Office, be sure to write your Post Office address at the top of your letter, with the date of writing. This is necessary, from the fact that your letter is invariably recorded with the date and place of writing, for three purposes: That its requests may not be forgotten; that the money it contains, if any, may be placed beyond the suspicion of loss or purloining; and that if any dispute should arise in regard to it, that its history may be before us and chances for mistake precluded.

For the above reasons, with the additional ones, that we may know to whom to send desired articles called for in your letter, or answer you if requisite, it is necessary that your name in full be placed at the close of your letter. As it is requisite that we find your name *immediately* on opening your letter, do not write your name in the body of your letter, but place it detached, and clear from the rest of the

writing, and be careful to write your name clearly and in a readable manner.

One very important consideration please remember; if you write anything for *publication*, write it *by itself*, and business directions, such as calls for tracts, or books, or subscriptions to the HERALD or HOPE, should be by themselves. If on a different sheet, it would be far better. The attention of the traveling ministry is earnestly called to this. They commonly intersperse their reports of their travels, toils, reverses, successes, and triumphs, with directions to the Clerk for more tracts, books, and Heralds. We wish full letters from them, in order that we may sympathize, cooperate, and rejoice with them; but if they could write all business directions upon another sheet, it would be a benefit to them as well as to us, in this manner. Their business directions could be cut off, and handed to the Clerk immediately, and he could do up the beloved Harp, or the sacred Scriptures, or the earnest little preachers called tracts, for them with dispatch, and the parts of their letter for publication could be taken by the Editor and prepared and printed, and in a few days go out to all the land, telling its pleasant story of Zion's welfare. But if they are inseparable, then the whole letter must go through the hands of the Clerk before it reaches the Editor, and is thus unnecessarily delayed.

The reason why orders for plain roan hymn books have been delayed, is the fact that our binders failed to fill our orders on time, so that we have been out of them for the last month and a half, expecting them all the while. We have now, however, a full supply, orders already received are all filled, and more are solicited.

Agents having Scriptures (Retranslations) on hand for sale are directed to the advertised fall in prices, and are requested to report the number of books they have on hand of each kind, in order that they may receive credit for the reduction in prices.

When you change your Post Office address, please notify us from what Post Office, unto what Post Office you removed. We desire

the brethren to be patient with us, and let us all unite, praying for spiritual guidance to the full accomplishment of our glorious work.

ELDER Henry A. Stebbins spent the 18th and 19th of this month at Plano. The 19th being Sunday, he delivered an excellent discourse on the validity and truth of the Holy Scriptures. The knowledge of ancient history, and the careful thought and study it revealed, in reviewing fulfilled prophecy, did Br. Henry great credit. If we are not mistaken, the District over which he presides has secured a valuable President.

He was followed in the evening by Elder Isaac Sheen, who gave an able criticism on unfulfilled prophecy, showing that many predictions the world believe already fulfilled, relate to the future.

THE Birmingham (Eng.) *Morning News* gives a synopsis of a couple of discourses delivered by Br. John S. Patterson. In the morning the subject was baptism; in the evening, spiritual gifts. Br. Patterson writes a long and interesting report of the English Mission, given in this number.

DEAR brethren and sisters, followers of Christ, see that you practice charity. See that you use as much energy, nay a vast deal more, to re-establish an erring member, than you would to hew that member from the living vine. Do we not know that Satan will purposely set us upon each other, and use us as tools to tear in pieces the work of God? We are not as wolves, who, when one is wounded, the others straightway fall upon and devour him, nor yet as swine, who, when one is caught in the thicket, the others immediately tear him in pieces. Nay rather let us extricate if possible the one who is thus in danger, and tenderly restore him to his former foothold. So shall we indeed build up the Church, and the enemy of all souls be baffled.

With the conclusion of this article, the Saints shall have heard from their First Presidency.

NEWS SUMMARY.

The yellow fever scourge, or plague, as it is called, has changed its base of operations from Shreveport, La., to Memphis, Tenn., where its effects have been very terrible and appalling, the number of deaths at one time reaching the neighborhood of sixty per day; but on October 17th the mortality had decreased to thirty-eight. Considering that three-fourths of the white inhabitants had left the city, the death rate is still very great. On the 12th it was reported that over three hundred orphans had been rendered homeless by the dread disease, and that want, starvation, destitution, and a general appearance of desolation pervaded all portions of the city, while the streets for many days were scarcely traversed, excepting by vehicles containing the dead, or heroic attendants going to and fro in their labors of mercy. Five Catholic priests and five Sisters of Mercy have died from their exposure while ministering to the dead and dying. The cities of the North and East have come forward in aid, sending in many thousands of dollars to supply the suffering remnants of the stricken city.

To the spiritual observer the dread, as well as the comforting omens and signs of the great impending crisis, are fully apparent, and the voice of inspiration in former and latter days, declaring that such should continue to be poured out from time to time, has been fully justified in the fulfillment so far realized.

While the financial panic is abating somewhat, or changing form, the effect thereof is being severely felt among the laboring classes of the East, by the discharge of many hundreds of operatives, or the lessening of their pay, in mills, manufactories, &c. In the West the stringency has been very little felt in this respect, yet almost everywhere a state of feverish unrest and anxiety is maintained, and embarrassments and failures evince the perplexity and distress of nations.

This also, like the other evils, now bringing distress and woe, promises to be

chronic and incurable. The high-handed oppression and monopoly of wealth, power, and material force bids fair to increase in making the rich richer and the poor poorer, until He comes whose right it is to reign and fills the remainder of his mission. as promised, by executing "justice and judgment in the earth," pending which appearing, the struggling millions look, and toil, and strive for it at the hands of men in vain.

The remnants of the land still harrass and perplex the nation, and the property of the "Nation's Wards" being now taken from them, the speediest methods for the extinction of the wards themselves are sought after by many. This matter also evinces the truth of that edict previously published by the great Ruler.

Of the elements, the fire is still busy at conflagrations of more or less magnitude, very many in number, but, by contrast with greater ones, scarcely noticeable, thus so readily has the universal mind accustomed itself to existing circumstances, and shown its expectation for the worst, and for the coming events which "cast their shadows before," in the failing hearts of men, in the impress discernable in earth, and air, and sea. Some prairie fires in Iowa and Nebraska have been destructive to life and property, with narrow escapes from more terrible effects.

It continues to be the era of horrible crimes, and those of the most astonishing character for atrocity that human beings can possibly plan and execute, while the chapter of accidents of every name is a never ending dish to the seeker for sensational items in the papers. This morbid desire, and the increasing taste for the daily recital of such news, alone makes sale for thousands of daily papers. One paper says that the elements of nature and the depravity of man appear to be having a rivalry in efforts to bring the world to grief.

There is much stir and movement in the so called religious world, and efforts are still talked of to bring about a real or apparent unity. It is curious to note the

conflicting efforts of eminent lights of darkness to show that all is well, and to bring the world to their standards by first going over to those of the world. In Chicago, Oct. 12th, one preacher said: "Certainly that union is not yet," and during the same discourse remarked; "We believed in the unity of the church. The church on earth is one in all ages. It is the blood-bought church of the Son of God, but on earth it is divided into different parts."

The famous Rev. W. R. Alger, of Boston, preaching in Chicago the same day, made use of the following strange language: "A man need not believe there is a God to love and obey him. The idea that we will sometime see God on a great white throne is childish and visionary. God is not a being of the shape and size of a man, but an infinite being, omnipresent and invisible. *The laws of God are God himself.*"

When the foremost men of popular christianity thus come over to one of the principal theories of the opposing power, and so far deny the existence of any personal God, how easy will it be for that power to lead the mass of mankind to anything the adversary wishes in his scheme of gathering the nations to battle, and the Scriptures be fulfilled, "as with the priest, so with the people," and nature at last be the only God, and whereby man, in his own agency, shall claim to exalt himself, without need of, or aid from, a God, a Savior, or a Redeemer!

The thoughtful, observing mind may gather many lessons from daily occurrences in this busy world of ours, as the tribes of men surge on and on to the destined consummation so clearly foretold.

Correspondence.

KEOKUK, Iowa, Oct., 11th, 1873.

Br. Joseph Smith.—I have moved from Vincennes, and shall live for a time in Keokuk.

I notice in the minutes of the last Quarterly Conference of the String Prairie and Nauvoo District, that there is a mistake in the appointment for the next Quarterly

Conference, which it states is to take place on the 1st day of December, which is Monday. So you will please correct that, by stating that it will take place the first Saturday and Sunday in December, at Farmington, Iowa. My Post Office address will be Keokuk, Lee Co., Iowa.

Your brother in the gospel of Christ,
JOHN H. LAKE.

10 Haden Street,
BALSALL HEATH, Birmingham,
Sept. 25th, 1873.

Dear Herald:—Having recently returned to this place from an extended tour of preaching, I thought it advisable to give a brief synopsis of the condition of the British Mission, and its progress since its Presidency came into my hands. I have previously written concerning the condition of affairs here, but as nothing has appeared in print, I shall offer the following, believing that the readers of the *Herald* would like to hear from us.

I am pleased to be able to state that so far as I am aware, the working portion of the priesthood are united, and anxious for the success of our cause; and many of them, considering the circumstances that surround them, are making noble sacrifices for its advancement. Late advices from Br. Avondet and Bear, in Italy and Switzerland, show that they are untiring in their efforts, and are making slow, but sure, progress on the enemy's works; but they are battling single-handed against heavy odds, and without the necessary ammunition, (i. e., the printed word.) I am pleased to learn, however, that they are expecting some soon; may God speed their efforts. Advices from Scotia state that the few there are still in the faith, but not adding to their numbers; while in England we are pleased to say that several have put on Christ by baptism, and the spiritual condition of some Branches is considerably improved. While last in London, the brethren there were putting forth their best efforts for the cause. Brn. Owen and Barns having rented a meeting-room in a respectable portion of Stoke Newington, at a rent of five shillings for one Sunday's use. They also had a large quantity of hand-bills and some larger ones printed; the large ones they distributed among the shops for display in the windows; the smaller ones they distributed in the streets to the passers by, and held meetings for preaching, at which we assisted them while there. The attendance was not large, but those that come usually acknowledged the truth of the doctrine. None were baptized from this

effort; yet thousands were warned, and the brethren felt that they have done their duty so far as their means would permit. Brn. Bradshaw and Norton have also been energetic in their efforts at the old stand, in the Mile End Road. Br. Norton has also labored in several other localities, and he is strong in the hope of seeing the fruit of his labors. Br. Bradshaw, as is his custom, speaks regularly out of doors in addition to his duties as President of the Branch.

Before leaving Birmingham last time I was called upon to make an addition of two to our numbers, by baptism. I believe them to be the fruits of the labors of the local brethren. In company of Br. Thomas Taylor I then visited Clay Cross, and assisted him in taking the necessary steps to put that Branch in working order. We so far succeeded that there is now a flourishing Branch there, with Br. Thomas Pointon at its head. He is alive to the cause, and is ably seconded by Br. Wm. Bennett; they are both untiring in their efforts to win souls to Christ. In company of Br. Pointon I visited Nottingham, where there formerly was a Branch of the Church, but they had got broken up through the evil acts of some. We succeeded in finding a few who were overjoyed to see us. We comforted them all we could, and left them rejoicing. We send them a *Herald* occasionally, and they meet together and read it. Late letters from them are cheering, one more of the lost ones found by them. After leaving them I attended the Birmingham Quarterly Conference, which was held at Stafford. By the kindness of the Mayor of that town we were granted the use of the Market Hall free, by paying for the gas used at night. We held the meetings there. On Sunday, August 31st, Brother Crump, of Birmingham, was present, who addressed the audience in the morning in defence of the truth, followed by Brother Caton. We spoke in the afternoon to a moderate congregation; were questioned and opposed by the Primitives; the result was, they left crest-fallen, after demanding that we should partake of poison to prove our mission. We spoke again in the evening to a large and attentive congregation. Brn. Seville, Greenwood and Caton, who now reside there, believe that the ground is broken there, and they propose to follow up the effort, when a suitable place can be had to preach in. Leaving there I returned to Clay Cross, by request, and held meeting there in the Angel Room, which is now rented by that Branch for permanent meetings. While there I baptized five,

the fruits of the labors of other brethren. One sister of these baptized had previously been administered to for an inward tumor, by Br. Bennett and myself. She was very low at the time, I believe the doctors said she could not live. She subsequently walked over two miles to be baptized and walked home again. Recent information from there states that she is now rejoicing in the promise of complete restoration. To God be the glory. Some that were wayward in that Branch are now said to be repentant. I am pleased to state that that Branch is now in a flourishing condition. Leaving there I next visited Hanley Branch, Staffordshire, presided over by Br. Brunt. We there advertised ourselves in the local papers, and spoke twice on Sunday September 14th, Thursday, 18th, and again three times on Sunday, 21st, in some of which we showed our opposition to certain false doctrines. We had reporters from the local papers present, and of course we got ourselves into print. It is believed that good will result, as even the reporter was surprised to learn that we used the Bible. The brethren there are doing what they can for the cause, and I wish them every success. I also visited Sheffield in my rambles, where there is six faithful sisters all alone, without meetings. Some are believing there, and I am not without hope that there will yet be a Branch there. I also visited Tyldsley, in Lancashire, where I found several old Saints who have refused to follow those that have gone into by and forbidden paths. They received me kindly, listened to our claims, and are favorable; they desire me to return. I think a Branch could be organized there. Brn. Taylor, Crump and Kirkland are also preaching in this neighborhood, and the appearances are, that they will convert some soon. They expect an old brother and sister here next Sunday that were baptized in the days of the first Joseph.

Advices from Wales show that things move slowly since Br. Davies left them. Our Semi-Annual Conference comes off at Aberaman, on October 4th. I expect to be present with them. Br. Taylor will accompany me. We expect to visit some of the Branches, and if God be with us, strengthen them, ere we return. I think it would be a good thing for the work in *Wales if Br. Davies could return to them.* He seems to suit the mission so well, and is beloved by all. One of the principal wants of the mission is the printed word; but the Saints do the best they can in that direction, putting what money they can spare together, and having bills and epito-

mies printed for distribution; all seem to have a strong hope of the ultimate success of the mission. The *Brighamites are on the wane.* We have made many requests to get the privilege of speaking to them, and have challenged the Elders to meet us in every place we have found them; but all to no purpose. They are determined to keep on the back ground, or as they have frequently told me, they are not *allowed* to discuss. The work is not dead in England, but the brethren think that the slow and steady, yet constant, movements will prove best in the end. We solicit the prayers of all readers of the *Herald* for our success, while we pray for the success of every righteous effort put forth elsewhere. With sentiments of brotherly love to all in the faith, I remain your brother in hope of celestial glory,

JOHN S. PATTERSON.

Box 490 ALTON, Madison Co., Ill.,
Oct. 1st, 1873.

Br. Joseph.—Truly I feel very desirous to devote one year exclusively to the spread of the work of God; but my family's necessities, and an effort to free myself from a trammel I fell into, has required most of my attention. But I shall soon, by the help of the Lord, be free, and when once free again, the Church shall do with me as the Spirit may dictate.

THOMAS R. ALLEN.

LITTLE KENNEBEC, Maine,
October 3d, 1873.

Br. Joseph.—At Jonesport I ordained Br. Joshua Walker to the office of a Teacher, and Br. Benjamin Rogers was ordained an Elder on September 13th, and elected to preside over the Branch. I have preached at Addison Point and at Indian River; on one occasion at the latter place Br. Rogers baptized two ladies. I have preached at Masons's Bay, where I have baptized eight, and ordained Br. Samuel Otis Foss an Elder. I have preached also at Little Kennebec, and baptized one who lives at East Machias; and by representing our faith and order to the people of that neighborhood, created a desire to hear for themselves, so I requested Br. John C. Foss to go there, which he did, and has preached a number of times, and has got thereby a goodly number convinced that we have the truth, and some say they will be obedient to the faith.

At a Two Days' Meeting held at Jonesport, September 13th and 14th, I ordained Br. John C. Foss to the office of a Seventy, and baptized a young woman.

On the 20th ult. I went to East Machias

and preached three times, and then proceeded to Campobello Island, which is a portion of the Province of New Brunswick, and therefore British dominion. There is a report afloat that two American gentlemen have lately bought the Island, and intend building a large hotel, and otherwise improving it for a summer resort. The Saints here are few in number, and poor in this world's goods. There are but six of them, and are under the leadership of Br. William Parker, Teacher; Br. George Parker, who was a Priest, died in Boston, Massachusetts, since I was there, four and a half years ago. From Campobello, Br. Wm. Parker took Br. John C. Foss and myself over to Grand Manan Island, another portion of Charlotte County, N. B. On the 28th ult, assisted by Br. John C. Foss, I ordained Br. Joseph Lakeman to the office of a Seventy. Br. D. Webster Lakeman was called to the Eldership, and ordained; and elected Presiding Elder in the place of Br. Joseph Lakeman. The ordinations of Br. John C. Foss and Br. Lakeman were attended by marked evidence of the Spirit's presence and approval.

I reached here last night in company with Br. D. W. Lakeman and Br. Alexander Graham, and their wives, and Br. J. C. Foss, from Grand Manan. We expect to hold a Conference here, commencing to-morrow, of which I will write in my next. Truly yours for Christ's sake,

T. W. SMITH.

PIPER CITY, Ford Co., Ill.,

Oct. 13th, 1873.

Br. D. H. Smith:—Since writing last I have been, as then intended, active in the fields spoken of, and can truly say again that I rejoice more and more in the great Latter Day Work, and in the demonstration of the Spirit, the convincing testimony which the Almighty sends to accompany his word, either unto their salvation, or to their condemnation, as they shall elect.

While near Dwight the interest increased so that on the second night the seats were full, and some were around outside the door, all quiet and attentive throughout, apparently astonished in finding out what the Scriptures contained, for this was our first hearing there. Truly the Lord is giving us favor in many places, that we may present the gospel of the Lord Jesus Christ unto the children of men, who in the midst of unbounded knowledge, are yet without the knowledge of God. The promised fruit of the effort there is the baptism of one or more of Br.

Hunter's family to-morrow, at Wilmington, forty miles north of here.

Since I have been in this section I have preached twelve times in nine days, here eight times, and at Br. Wm. Moore's, eleven miles south, four times. People who have never heard before have attended and invited me into their neighborhood, and I could find plenty to do for many weeks did not engagements made months ago forbid staying. I lacked none of the Spirit which the Lord has promised to the laborers in his vineyard, and I enjoyed a full degree of the fraternal care and hospitality of Brn. Rogers, Hevener, Serine, Moore and their families located here, and of others not of the Church, but some of whom I trust will yet be. I devoted eight discourses to the literal fulfillment of prophecy, exemplified in ancient times; by the first and second coming of Christ; and by the gathering of Israel and the promised last dispensation.

Braidwood, Oct. 15.—I had the pleasure to-day of baptizing Br. David Hunter in the waters of the Kankakee, he having come twenty-six miles to be baptized, there being no stream of water where he lived. There is more favor towards the cause in this section than ever before. Brn. Briggs and Hanson were with the Saints here last Sabbath, and the latter goes to Dwight next week, for the word received has made a desire for more, and so may God speed his work.

Fraternally, HENRY A. STEBBINS,

St. LOUIS, Mo., Oct. 13th, 1873.

Br. Joseph:—I am constantly engaged in preaching the word, in St. Louis, Alma, Bellville, Dry Hill, and Gravois.

My address is, in care of Wm. Anderson, 812 N. Seventh street, St. Louis, Mo.

Yours truly, J. BAERMAN.

MACHIAS, Maine,

Oct. 13th, 1873.

Dear Herald:—Allow me place in your volume. I joined the Church March 11th, 1869, baptized by Elder T. W. Smith, at the island of Grand Manan. On the 14th of March I was ordained a Priest, and commenced helping to roll forth the work of God. September 3d, 1869, I was ordained an Elder. I have been trying to carry on the great work of my Master, for I know it is of God, and will stand for ever and ever. I learned by the *Herald* last spring that I was called to the office of one of the Seventy. It came unexpected to me; nevertheless I am ready to stand in my place where I am put by my

Father. Since I was ordained a Priest, March 14th, 1869, up to the time that I was ordained to the office of a Seventy, I have preached about three hundred sermons, baptized sixty-four persons, confirmed some twelve or more that I have not baptized, organized two Branches, sold the works of the Church, one hundred and eighty books; subscribers for *Herald*, nine; *Hope*, twenty-two. I was ordained a Priest, Elder and Seventy under the hands of T. W. Smith; his equal is not found in this part of the world. I do not write this to boast, by any means, but to show those that are doing nothing in the field, and to see if they cannot take notice of this little, and try and do more, or as much. Inasmuch as the General Conference has appointed me one of the Seventies, and was ordained under the hands of T. W. Smith, September 13th, 1873, I will try and do all I can for the cause of Christ, by the help of God, my Father.

Yours ever in the one faith,

J. C. FOSS.

STREATOR, Illinois,
Oct. 7th, 1873.

Br. Joseph.—We have no Elders here, nor have we seen any Saints in this part. We would like to have some Elder come this way; he will find a home. Your brother in Christ,

A. B. WISE.

HARROW, Ontario,
Sept. 29th, 1873.

Dear Joseph Smith.—The reading of the Book of Doctrine and Covenants has very plainly decided for me where the First Presidency of the Church of Christ belongs. I am surprised that any one having understood the faith and read the book, could look anywhere else. Oh! that I could have had the instruction thirty years ago through which I have waited with such anxiety, expecting that God would send me teachers and believing that every one professing to preach the gospel of Christ was doing so. But I thank our God and his Christ that I am spared, and that at even this late day, by faithful perseverance, I have found his Church. Yet I am in great suspense, waiting for the opportunity of becoming a member of the holy Church, that I may obey God's commands, and be built up in the loving union of Jesus, by communion with Saints.

Could any of the Elders call on us this fall? is my very anxious inquiry. Mr. and Mrs. James Halsted, Senior, east from Harrow to the second road running south, on that road three-quarters of a mile.

There is no conveyance in this part but stage, and that is small. But there must be some plan on which the Saints can visit each other, and if none can come here I shall try to visit some of the nearest Branches, if God permits. And now I pray our heavenly Father to forgive me all the sins I have committed, and to rouse the mind of every Saint, old and young, to the glorious work of sending among the people the gospel. That they may lay off every ornament, and refrain from buying anything that they could well do without, till there is means enough to send Elders to every place.

I remain your friend, trying to humble myself sufficiently for God to answer my prayers.
ANNA MATILDA HALSTED.

CORINNE, Utah,
Oct. 3d, 1873.

Br. David H. Smith.—I received your favor of the 26th of September, at Hyde Park. The Malad Sub-District Conference was held in Providence. There was a very good feeling. The Saints in Providence are Saints indeed.

There are a great many getting dissatisfied with things as they are, but they hardly know where to go, or which way to look. Perhaps they will see by and by. They are making great preparations for a *drill*. They think Congress will take *action* on their *case*, and they want to be prepared. I now intend stopping at Ogden and Kaysville, then I will go to the City, and what time I stop in the country I will labor south, or as wisdom may direct. I think there is a better feeling in that direction. There are many spirits in Utah. Please remember me in your prayers. Your brother in Christ,
R. J. ANTHONY.

Conferences.

The Massachusetts District.

The Massachusetts District Conference convened at Fall River, September 27 and 28, 1873, at the Hall of the Grand Army of the Republic. E. N. Webster, president; W. B. Fiske, clerk; Wm. Marsland, assistant clerk.

Official members present 21, reported by letter 6:

The reports of the several Branches were read and accepted, together with the Book Agent's report of the Fall River Branch. These reports indicate a general good feeling in the Branches, and an earnest desire to labor for the salvation of souls.

The Providence Branch have been much

blessed by the missionary labors of the brethren in Scituate and Douglas. Some having obeyed the truth.

W. B. Fiske was released from his mission to Central Falls and vicinity, and Br. Robert Farnsworth from Bristol.

Resolved that Br. Fiske's case as an Elder be inquired into; and upon examination it was

Resolved that he tender his License to this Conference.

The facts were these: At the ordination he was to be set apart as a Priest, which was the vote of the Branch; but the one who ordained said "Elder" instead of "Priest," and he said he could not change what was said by the Spirit, and it was acquiesced in by the President of the Branch, and allowed to pass. When Br. T. W. Smith was here this summer, he, learning of the facts, decided it illegal, and accordingly he was ordained a Priest.

Sunday forenoon was set apart by the Conference for testimony and sacrament meeting, E. N. Webster, presiding. Sacrament was administered by Brn. Charles N. Brown and John Smith.

Sunday afternoon, Br. Chute, from Alabama, a very pleasing and excellent brother and speaker, was chosen to preach the word, selecting for his text Daniel 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom," etc.

The evening was set apart for a Sunday School Concert by the Bethel Sunday School. A large congregation assembled on this occasion, and throughout the evening good order and attention was manifested by all. This is the first concert of the kind ever given before a Conference of this District, and the Saints were well repaid for the time occupied by it. The many pleasant faces, and the excellent voices and songs of the children, blended in one sweet harmonious whole, will never be forgotten by the Saints, and called forth a vote of thanks by the Conference.

Resolved that all officers of this Conference holding Licenses legally issued, be valid until those holding them should prove unworthy.

Resolved that we sustain Br. Joseph Smith, as President; Wm. W. Blair and David H. Smith, as his Counselors; and the Quorum of the Twelve; Br. T. W. Smith, President of Eastern Mission; E. N. Webster, President of Massachusetts District Conference, and W. B. Fiske, as Clerk.

Resolved that we hold next Conference at Dennisport, Massachusetts, the second Saturday and Sunday in January, 1874.

A vote of thanks was tendered to the

Fall River Saints for their hospitality to visiting brethren and sisters.

Two children were blessed, and several sick received administration.

This Conference was a peculiar one, the manifestations of divine recognition were remarkable, God speaking to us in Hebrew and interpretation, and in unknown tongues and interpretation, revelation and prophecy. It was a banqueting season, and his banner over us was love. The Saints were edified, strengthened and refreshed.

St. Louis District.

Abbreviated report of the St. Louis District Conference convened in Saints' Hall, September 14th and 15th, 1873.

Sunday Morning Session.—Wm. Hazzledine, presiding. Proceedings of the previous Conference were read and approved.

Reports of Branches.—St. Louis Branch reported total number 264, 1 baptized since last Conference, 1 received by vote, 2 children blessed.

Zion's Hope Sabbath School in a good and prosperous, hopeful and well conducted condition. The financial receipts from the treasurer's report foots up to \$133 39, and the expenditures for gas, rent, &c., \$76 24; balance on hand \$57 15. W. T. Kyte, Treasurer.

Gravois Branch, 64 members, 2 received by letter, 3 scattered, 2 children blessed. Financial receipts for the quarter \$9 40; expenses 60 cents; balance on hand \$8 80. Wm. Hazzledine, president and treasurer. Sunday School reports cash on hand \$16 73.

Dry Hill Branch, total 31. Cash account last report on hand \$5 20, receipts \$3 00, expenditures \$1 00, balance on hand \$7 20. W. Gettens, president; Jno. Cook, clerk; Wm. Thomas, treasurer.

Belleville Branch, total 41, 1 received by letter, 7 children blessed. Financial report, cash on hand \$4 07, received during the quarter \$6 60, total \$10 67; expenditure \$7 40, balance on hand \$3 27. John Thompson, clerk.

The Sabbath School reports 5 teachers, 44 scholars, 150 books in library, and a financial report, cash on hand last report \$12 87, received for quarter \$61 60, total \$74 47; expenditure \$23 60, balance on hand \$50 87. Russel Archibald, superintendent; J. E. Betts, assistant superintendent; Wm. Jaques, treasurer.

Alma Branch, 1 baptized since last report, total numerical strength 30.

Robes' Station Branch, total 12. Sabbath School reports 50 scholars.

average attendance 40, teachers 4, books in the library 144, money on hand \$13 00. Nathaniel Miller, superintendent.

Elders J. X. Allen, Wm. Smith, George Hicklin, John Thompson, John Beard, Wm. Anderson reported their labors. High Priests James Anderson and Wm. Hazzledine also reported.

Afternoon Session.—The President addressed the congregation; after which the ordinances of the Lord's supper was administered to the Saints by James Anderson and Richard D. Cottam. The choir, Wm. Ashton, leading, beautifully seasoned the contributions of the occasion with appropriate hymns, and some bore strong and instructive testimony to the truth of the Church of Jesus Christ of Latter Day Saints being the work of God.

The evening meeting was opened as usual, and the congregation listened to an instructive sermon by James X. Allen, from Acts 16: 30, "Sirs, what must I do to be saved."

Monday, Sept. 15.—A written request by John Thompson was laid before the Conference; That Thomas Kent, who died at Caseyville, St. Clair County, Illinois, June 22d, 1873; and that John Thompson and Morgan Lewis was called upon, by Brother Kent before he died, to visit him; and he desired to be received as a member of the Church on his original baptism. The said Kent was baptized at Kingsly, Staffordshire, England, May, 1840, by Elder Bradberry.

The Conference granted the request.

Resolved that Elder George Hicklin be Vice President of St. Louis Conference.

James X. Allen tendered his resignation as clerk of this Conference, which was accepted.

Resolved that Thomas R. Allen serve as Clerk of this Conference.

The Conference Resolved to sustain Joseph Smith, William Wallace Blair, and David H. Smith, as First Presidency of the Church of Jesus Christ of Latter Day Saints, and all the spiritual authorities in righteousness.

The Conference adjourned to meet again at St. Louis, on the second Sunday and Monday of December next.

Pottawattomie District.

The Conference of the Pottawattomie District was held at Council Bluffs, Iowa, August 30th and 31st, 1873. James Caffal, president; Frederick Hansen, secretary.

Minutes of last Conference read and approved.

Reports of Branches.—North Star 27 members, Boomer 19, Council Bluffs 105, North Pidgeon 26, Crescent City 56, total number of members reported 213. Wheeler's Grove and Union Branches not reported.

The spiritual condition of the respective Branches was reported by its presiding officer. By their reports the Conference learned that while some were enjoying the spirit of the gospel, and trying to live up to their religious duties, some of the Branches were almost cold.

Elders' Reports.—Peter Olson had preached some to the Danes in Crescent City.

C. G. McIntosh had preached twice in the northwest part of the District; also at the Crescent City and North Pidgeon Branches.

E. C. Brand reported that he had not done any preaching in this district during the last quarter, but had baptized two children.

John Gallup reported by letter that he had not labored much during the last quarter.

The President reported, that during the last quarter he had only devoted the Sundays to preaching. He had visited all the Branches, except the Wheeler's Grove. He felt to go on as he had, but if the Conference wished to make other arrangements, he was willing to resign. He had received from the District \$31 00 for the benefit of his family.

Br. Gallup was sustained in his mission.

A general mission was given to all Elders and Priests not employed in the Branches.

Br. Weeks, of Adair County, did not report. His mission then was discontinued, but he was permitted to travel and preach under the general mission given to all Elders.

The Licenses of the Elders was handed in and read by the Secretary, wherein the Conference discovered that some had the old form and some the new, and as the Conference was anxious that the Licenses of all the Elders should agree in form, it was therefore

Resolved that all the Elders, not enrolled in quorums, have their Licenses renewed from this Conference.

The committee that was appointed for the Fall Conference, reported that they had promised them twenty-three loads of hay and seven loads of wood.

A committee was appointed consisting of C. Beebe, C. Jensen, and J. Pilling, to meet the Saints coming to Conference at the depot with wagons to bring them and

their baggage to the Latter Day Saints' Meeting House in Council Bluffs, where they would be dispersed among the Saints and provided for during Conference.

The Conference was informed through Br. Andrew Hall, that the *Nonpareil* office would furnish a reporter for the Fall Conference. The offer was accepted with pleasure, and Br. Hartwell volunteered to convey him to and from Conference ground.

James Caffall was sustained as President of the District for the next three months.

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

Official members present 28.

Preaching by James McKiernan and D. S. Mills.

Resolved that this Conference adjourn to meet in Council Bluffs, on the last Saturday in November, 1873.

Explanation of the North Star Branch reported in these minutes. The members of the Eight Mile Grove Branch desired to change their place of meeting to the place where the North Star Branch held their meetings. In consideration of making such a change, they also agree to change its name, and give it the name of the North Star, so after this the Eight Mile Grove Branch will be known as the North Star Branch.

Northwest Missouri District.

The Conference of the Northwest Missouri District was held in the Waconda Branch, September 19th, 20th, and 21st, 1873. Elder Joseph D. Cravin, president; A. J. Blodgett, Sen., secretary; Wm. T. Bozarth, clerk.

Deacons for Conference, John Williams and Elder Joseph B. Belcher.

Minutes of last Conference read and approved.

Branch Reports.—Starfield, 1 died, 1 removed; De Kalb, no change; Knoxville, 1 added by baptism, 6 children blessed; Hazeldell, 1 cut off, 2 children blessed; Waconda, added by baptism 1, by letter 9, removed by letter 7, 1 marriage solemnized; Turkey Creek, organized July 20th, 1873, 1 Elder, 10 lay members, gain by baptism 4. Elisha Johnson, president; Adolph Schiller, clerk. Delana, 1 marriage solemnized; Far West, added by baptism 1, removed by letter 4, 1 marriage solemnized; Bevier, reported by letter in bad situation; Turney and Hannibal, no report.

Resolved that this Conference reconsider and rescind the resolution that was passed

by the Conference held in the Far West Branch, February 22d, 1873, adopting the Young Man's Debater, for to govern our deliberative bodies in Conference assembled in the future.

Elders Reported.—F. M. Bevins, Wm. Summerfield, G. W. Nuttall, J. P. Dillen, James W. Johnson, baptized, 1, confirmed 1, blessed 1 child; E. W. Cato baptized 2, confirmed 2, ordained 2 Elders; William Kinyon baptized 2, confirmed 2; Joseph B. Belcher married 1 couple, blessed 2 children; Aaron Young baptized 2; R. L. Ware baptized 4, confirmed 2, blessed 2 children, organized 1 Branch; William T. Bozarth baptized 2, confirmed 2, ordained 1 Teacher, married 1 couple; L. W. Booker confirmed 1, blessed 1 child; A. J. Blodgett, Sen., married 1 couple, attended the duties appointed; Joseph D. Cravin baptized 1, blessed 4 children, presided over one Elders' Court.

Moved and seconded that George W. Nuttall be received as a member of the District, as he expects to move back into this District.

Associating of Elders for Labor.—F. M. Bevins and Wm. Summerfield, James W. Johnson and L. W. Booker, E. W. Cato and Joseph B. Belcher, Aaron Young and R. L. Ware, George W. Nuttall, a mission, with liberty to call on any other Elder to go as their circumstances will admit. All Elders and Priests not associated together to labor in the ministry as their circumstances will permit, and report in person, or by letter, at the next Conference.

Resolved that hereafter all of the financial business of this District will be conducted according to the law of the Bishoprick; and that each President of Branches in this District to act as sub-agent under the Bishop's Agent, to attend to the financial business of the Branches, and report the same to the Bishop's Agent every Quarterly Conference; and that the Book and all funds in the treasurer's hands be turned over to the Bishop's Agent of the District.

Officials present 18.

Bishop's Agent's Report.—Received on tithing \$6 00; received on donations and consecrations \$12 60; total \$18 60; paid on District dep't for keeping R. Knight \$12 60; for stationery for Secretary \$1 00; on hand \$5 00

Elder Joseph D. Cravin was sustained as President of the District for the next three months, and A. J. Blodgett, Sen., as Secretary.

All of the spiritual authorities of the Church were sustained.

Resolved that when this Conference adjourns, it adjourns to meet at the house of Br. A. J. Blodgett, Sen., four miles north of Cameron, in the Delana Branch, De Kalb County, Missouri, the last Friday and Saturday in November, 1873, 10 A.M.

The third Sunday in November was appointed as a day of fasting and prayer in the Branches in this District, that the same Spirit may be, and prevail with the Elders at the next Conference that did with this.

Testimony meeting held Thursday, Saturday and Sunday evenings, when the power of God was made manifest in testimony, and the gifts of the gospel. Sister Williams was confirmed, Br. A. J. Cato ordained an Elder, and two were administered to for health.

The word was preached Sunday forenoon by Elders James W. Johnson and Wm. T. Bozarth; afternoon by E. N. Ware and Joseph B. Belcher.

Resolved that a vote of thanks be tendered by this Conference to all of the members of the Waconda Branch, for their hospitality rendered to the members of this Conference.

Omaha District.

Minutes of the Omaha, Nebraska, District Conference, held in the Saints' Meeting House, at Omaha, on the 4th and 5th days of October, 1873. Br. W. Ballinger, president; H. Nielsen, clerk.

Minutes of last Conference was read and corrected thus: Instead of Brn. McKnight and A. Jonasen had visited the Military Post, read Brn. McKnight and S. Hatt had visited the poor-house. Instead of Joseph Gould, read Joseph Carr; instead of Scandinavian Branch, 39 members, read 35.

Elders' Reports.—S. Hatt reported in writing. I have traveled 224 miles, preached 7 sermons, and done a good deal of what is called fireside preaching, assisted in baptizing 1, confirmed 1, blessed 4 children, administered to the sick four times, had more calls for preaching than I can fill. I desire to continue in the work of the Lord.

Br. McKnight visited the poor-house on July 12th, and assisted in administering the Lord's supper, and spoke on the hope of the Saints. On the 27th, administered the sacrament and preached at Florence. August 3d, procured the Court House at Bellevue, and held a meeting, assisted by S. Hatt; 10th, administered the sacrament at Florence and exhorted the Saints to do good; 24th, administered the sacrament

and preached at Florence; 31st, visited the poor-house, and baptized Louisa Curtis, a native of England, aged 50; Sept. 14th, administered the sacrament in Br. Leeche's family, and blessed 1 child; Sept. 21st, preached and administered the sacrament at the poor-house.

J. Anderson reported and expressed his willingness to labor for the truth in Omaha.

The President expressed his desire to have H. Nielsen, the District Clerk, ordained to the office of an Elder, on the grounds that he received that impression a year ago, and that H. Nielsen had previously been recommended, but on account of difficulties was put off. A remarkable good feeling prevailed. Adjourned till 7:30 P.M.

Elders' Reports Continued.—A. Jonasen, President of the Scandinavian Branch, had devoted his time in the Branch, and baptized 1.

W. Ballinger, District President, had preached two sermons, one at Florence and one at Omaha, and attended testimony meetings in the District; but his labors had not been so effective as he would wish. He said that the knowledge he had of the gospel, and his love for to press onward the work of Jesus, upheld him in his present standing in the Church.

Branch Reports.—Omaha (Scandinavian) total 36 members, 1 baptized since last report.

Omaha (English) and Florence Branches were disorganized.

Moved by H. Nielson, that this Conference authorize some one to purchase a blank book, wherein a record of all the names and transactions in the District may be kept, and that this Conference take up a collection to cover the amount. Amended to purchase two books, instead of one.

Adjourned till to-morrow, at 10 A.M.

The following resolutions passed unanimously:

That Bartholomew Miller and family, now residing in the Northern District of Nebraska, and reported in this District, be reported in the District in which they now live.

That Br. H. Nielson be ordained an Elder before the close of this Conference.

That we sustain Br. McKnight in his mission in the surrounding vicinity of Omaha.

That we sustain Br. S. Hatt in his labors in the District wherever he can find an opening.

That we sustain the District President for the coming three months.

That we sustain Br. Joseph Smith and

his Counselors, with all the spiritual authorities, in righteousness.

That when this Conference adjourns, it does so to meet the first Saturday and Sunday in January, 1874.

Afternoon Session.—Proceedings of the morning approved.

Br. H. Nielson was ordained to the office of an Elder by Christensen, J. Anderson, and W. Ballinger, the latter being spokesman.

Prayer and testimony. One sick person blessed.

Miscellaneous.

First Quorum of Elders.

Minutes of business transacted by the Quorum during four sessions held near Council Bluffs, Iowa, on the 4th, 5th, 6th, and 7th days of September, 1873; said minutes ordered printed by resolution of the Quorum.

At the first session twenty-seven members were present, including President E. Banta and Secretary Henry A. Stebbins. Minutes of last session read accepted, also the financial report of the Secretary. The Secretary read the written resignation of E. Banta, President of the Quorum; said resignation, as stated, being offered in consequence of having a press of other duties, which he felt interfered with a proper attention to his duties to the Quorum, and, while he felt grateful to the Elders for their appreciation of his efforts and unanimity in sustaining him heretofore, he would wish to be released for the reasons stated. It was moved and seconded that his resignation be accepted. The President called the Secretary to preside, and he retired during the discussion. Some time was occupied and no definite conclusion could be arrived at, as there seemed to be a general reluctance to releasing him, unless it was actually necessary, and, upon suggestion of the Secretary, the question was deferred till the next session.

The Secretary read two letters from Elder H. C. Bronson, chairman of committee appointed to investigate the case of Elder J. D. Bennett. After considerable discussion, the following was adopted:

Resolved, That Elder J. D. Bennett be silenced from officiating as an Elder until the meeting of the Quorum at the April Conference of 1874.

A letter was read from Elder D. B. Harrington, chairman of committee appointed to investigate the case of Elder Isaac

Beebe. A motion that he be silenced was superceded by a motion that a Court of Elders be appointed to investigate the case, which carried, and the President appointed Elders Thomas Nutt, Thomas Hougas, and A. J. Weeks as the Court.

At the second session, after some preliminary business, the Secretary read the charges preferred by the North Kansas District against Elder Wm. A. Litz, of the Third Quorum, and also depositions of various brethren in the case. Upon motion that a committee of three, appointed by the Quorum, be chosen to investigate and to try the case of Elder Wm. A. Litz. Elders W. W. Wood, E. C. Brand and J. W. Brackenbury were so appointed.

The case of Elder J. S. Lee, of the First Quorum, as referred by the Northwest Missouri District, was read, and a committee of three, Elders Daniel Hougas, J. J. Kaster and J. R. Badham, was appointed to investigate it.

The case of Elder B. G. Watson, referred by the same District, was read, and it was "Resolved that this Quorum pronounce the course of action taken in the case of B. G. Watson as illegal, and not according to the reading of the law of God."

A petition from the Farm Creek Branch was read, as follows: "It is hereby requested by the Farm Creek Branch that the First Quorum of Elders take some action in regard to the conduct of Br. Wesley Fletcher. Signed, D. Hougas, President." On motion the request was granted and a committee was ordered to be appointed to investigate and try the case of Elder Wesley Fletcher. The President appointed Elders A. W. Moffatt, Andrew Hayer, and S. S. Wilcox.

The matter pertaining to a difficulty between Elders B. B. Brackenbury and D. H. Bays was read, and upon motion it was "Resolved that this business be not entertained by the Quorum, it not being properly presented."

The question upon the acceptance of the resignation of President E. Banta was brought up, the Secretary being in the chair, and by almost an unanimous vote, the Quorum refused to accept his resignation.

At the third session the committee in the case of W. A. Litz reported, and the report was accepted and the committee discharged. On motion, it was "Resolved that Elder Wm. A. Litz be and is hereby expelled from the Quorum and his license demanded."

The report of the committee in the case of J. S. Lee, was read, and it was "Re-

solved that the report of the committee be adopted, and that Elder J. S. Lee be and is hereby expelled from the Quorum and his license demanded."

The committee in the case of Isaac Beebe reported that, after investigating the matter as far as laid in their power, they recommended that no further action be had in regard to it, until the Secretary ascertain by correspondence the facts in the case.

The Quorum adopted the recommendation.

The Committee appointed in the case of Br. Wesley Fletcher reported.

Resolved, That the case be investigated and that we proceed to action in the matter.

Resolved, That a council of four be appointed by the chair, two to act upon each side in the case.

The President appointed J. W. Brackenburg and Thomas Nutt to act in the prosecution, and A. W. Moffatt and W. W. Wood in the defense, and the latter called for the charges. Br. Daniel Hougas stated that he appeared as plaintiff. Defense requested that the charges be made in writing. The President decided that they might be made verbally. Defense moved that the case be dismissed on the ground that the case and the charges therein, as transferred by the District Conference, had not been presented before the Quorum, and hence any action was premature and unwarranted. The President called for presentation of charges, but as nothing satisfactory appeared, he decided that the plea of the defense was well taken and dismissed the case.

Resolved, That a committee of three be appointed to investigate the case and report to the President and Secretary, or to the Quorum, at the April Conference of 1874. The President appointed S. S. Wilcox, J. J. Kaster, and Thomas Nutt.

Resolved, That the Quorum entertain no charges against any member unless such charges are presented in writing.

Vacancies were filled by the choice of Elders Charles Williams, George Adams, and D. Dancer as members of the Quorum.

Resolved, That we proceed to the organization of the Third Quorum. Thirteen members heretofore enrolled in that Quorum were present, and on motion, Brother Daniel S. Mills was chosen as President, and C. Kemish as Secretary.

At the fourth meeting the previous minutes were read and approved, and the committee in the case of Wesley Fletcher stated that they were now ready to report,

and did so. It was then Resolved that Br. Wesley Fletcher's license be demanded, and that he be and is hereby silenced.

The Secretary was appointed as Treasurer and a collection of \$2 75 was made.

The President stated that a committee report can be objected to and the evidence called for by the Quorum if it so wishes.

Adjourned to meet on call.

E. BANTA, *President*.

HENRY A. STEBBINS, *Sec'y*.

An Appeal to Branch Presidents and Clerks.

All the Presidents and Clerks of Branches of the Church are hereby invited to send their Post Office addresses to me. They may also enclose one postage stamp for each branch, to pay for subsequent correspondence, so that each branch may be informed of what is needed to correctly represent it in the General Church Record. The number of members in each branch may also be sent.

As all the Presidents and Clerks of branches may not see this communication, it is desirable that readers of the *Herald* should make them acquainted therewith.

ISAAC SHEEN.

PLANO, Ill., Oct. 20th, 1873.

ERRATA—I see the report in *Herald*, page 636, reads, "Elder John A. Robinson, of Peoria, Ill." I have not yet risen to the office of Deacon, much less that of Elder.

JOHN A. ROBINSON.

BORN.

At Grand Rapids, Mich., August 20th, 1873, JOHN LOUIS, son of John and Savilla E. HOUSTAN.

DIED.

At Theresa, New York, September 23d. of fever, sister ELIZA ADAMS, daughter of George Adams, an old time Saint, leaving her mother and brother to mourn for her.

At Sherman, Mason Co., Mich., October 13th, 1873, of typhoid fever, EMELINE DROWN, daughter of Br. James and Sr. Eliza Drown.

Born at White Rock, Huron Co., Mich., 9th of March, 1859; baptized in July, 1871, by E. C. Brigg.

At Newtonia, Newton county, Mo., Sept. 30th, 1873, WILLIAM H., son of Br. R. M. and Sr. Hannah BARMOUR, aged 10 years, 4 months and 20 days.

He had never been baptized; but had great faith in the laying on of hands, and prayers by the Elders for the healing of the sick.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.

From New Havana Enterprize.
Western Correspondence.

SANDWICH, Ill., Sept. 15, 1873.

Friend Page:—I noticed in a late issue of the *Enterprize*, a vision of Joseph Hoag, a copy of which I have had in my possession over ten years, and was given me by Rev. Wm. Tripp, of Perry City, Schuyler County, N. Y., father of Humphrey D., well known to many citizens of Schuyler, who assured me that he had had it in his possession over a quarter of a century. Mr. Tripp is a man of undoubted veracity, now over eighty years old. Mr. Hoag often preached in Perry City, many years ago. His life and writings were published in a small volume, and his vision is also published in the book.

The accompanying document, claiming to be a prophecy by Joseph Smith, the founder of the Mormons, or as they call themselves, "Latter Day Saints," will be interesting to many of your readers. I procured it of Joseph Smith, son of the prophet, who is now the President of the reformed, Reorganized Church of Latter Day Saints. It is proper to say, that I expressed some doubts about its being written at the time mentioned, 1832, when he went to his house and brought a copy of the "*Pearl of Great Price*," printed in Liverpool, bearing date of July 11th, 1851, showing that it was published long before the rebellion.

VERITAS.

Revelation given Dec. 25, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also,


shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

PLYMOUTH CHURCH STATISTICS.—It appears from "The History of Plymouth Church" that the salary of Mr. Beecher was at first, in 1847, \$1,500, to be increased on the third year to \$2,000. In 1859 the salary was \$7,000; in 1865, \$12,580; in 1870, \$20,000. The pew rent in 1853 was \$11,157; in 1859, \$26,000; in 1860, \$48,000; in 1872, \$59,000. In 1868, a quartette was introduced, whose aggregate salaries, with that of the organist, are \$7,600. The helper—a clergyman who does the pastoral work—and the sextons receive \$7,700, making the whole amount of salaries \$85,300. There are several deaconesses elected annually. The number of members increased from 21 in 1847 to 9,300 in 1872. The number of Sunday School pupils was, in 1872, 1,319, besides some 800 connected with mission schools.

After a while—a busy brain
 Will rest from all the care and pain.
 After a while—Earth's rush will cease,
 And a wearied heart find sweet release.
 After a while—a vanished face—
 An empty seat—a vacant place.
 After a while—a man forgot—
 A crumbled headstone—unknown spot.

Addresses.

John H. Lake, Keokuk, Lee Co., Iowa.
 J. Baerman, care Wm. Anderson, 312 North Seventh Street, St. Louis, Mo.
 Thomas R. Allen, Box 490 Alton, Madison Co., Ill.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., NOVEMBER 15, 1873.

No. 22.

JESTING AND FOOLISH-TALKING.

Paul, the apostle, says that "foolish-talking nor jesting," should not be once named among the Saints as becoming them. Eph. 5:3, 4.

We read this passage, and many similar ones, time and again, yet who of us fully observe their import in our lives? Who puts thoroughly into practice the "correction in righteousness" here given?

Joking, and idle, vain talking, is so easy, so *natural*, so almost irresistible with some persons, that to cease from it becomes a great self-denial,—a positive crucifixion.

Joking is so funny, it affords so much merriment, it provokes such side-splitting laughter, and affords such a vent for superabundant wit! how can it be evil then? some may inquire.

If we consider jesting and foolish-talking only from a fun-loving and pleasure seeking point of view, we do ourselves wrong, and have not well performed our duty. God designs that the race shall aspire to something better than mere *fun*, and attain to that which is superior to inane and momentary pleasures.

Jesting affords a *kind* of entertainment, and is in one way, attractive, it is true; but when we consider the *very small* amount of good, if any, that arises from it, in comparison with the many and great evils which are produced by it, it is readily seen that it should be cast aside as being beneath

the dignity of man. How many evil thoughts are awakened by a jest! how many evil surmises! how many wounds are made thereby! how much wordy strife; how much of misunderstanding; how much of sorrow, of shame, of bitterness, of anger, and of hatred have sprung therefrom!

When we look at jesting, and idle or foolish-talking, from the exalted and dignified position of those who are "created a little lower than the angels," and especially from the excellent and sublime position of "the sons and daughters of the Almighty," then they look too undignified, too low, too contemptible, to engage our favorable attention, or to claim our respect.

How quickly a person suffers in his reputation for wisdom, and sound sense, when he turns joker! How almost instinctively do old and young lose respect and deference for the sportive, foolish talker! Man measures man by what he sees of him, and hears from him. This is a law of our nature. Jesus said, "From the abundance of the heart the mouth speaketh;" and by this we are taught that one's speech, whether it be wise and graceful, or vain and trifling; pure and dignified, or silly and corrupt, is a fair index of the heart,—the real nature of the man.

Jesting and foolish-talking are not unfrequently seen nowadays among men and women of fine capabilities, and of excellent character. These defects in them are like spots on the sun, and like impurities on the snow; they are strik-

ing and apparent; and the more so by the contrast which they create, and the contrariety in which they are seen.

Solomon has beautifully illustrated this thought in the following pungent apothegm:

"Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor."

The purest waters are most easily defiled; and the fairest picture the most easily marred; so also the finest, grandest character the most plainly exhibits its own defects. How important, then, that the Saints, and particularly the ministry, should "weed out" these evils, if they are troubled with them, and cultivate in their stead those excellent graces which bless while they beautify and adorn.

Candor, sobriety, and sincerity, promote social, intellectual and spiritual elevation of mind. They impart true dignity and nobility to character; while on the other hand, jesting, light-speeches, and drollery, tends to lower and degrade.

The Saints have great reason for avoiding the evils mentioned. The Lord has given definite counsels on these points, and the Saints should thankfully receive, and carefully obey them. He says:

"Perform with *soberness* the work which I have commanded you; look unto me in every thought, doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; keep my commandments, and ye shall inherit the kingdom of heaven. Amen."—D. & C. 5:16.

If we would often thoughtfully consider the sufferings and death of Christ, as here instructed, we would seldom, if ever, be in a mood suitable to jesting, lightness and vanity.

The object of jesting and buffonery is to provoke excessive mirth and laughter. This the Lord, in plain words, condemns. For while he commands that the Saints shall serve him "with cheerful hearts and countenances,"

he likewise commands them to do so "not with *much laughter*, for this is *sin*; but with a glad heart and cheerful countenances."—D. & C. 59:4.

Again he commands, "Cast away your idle thoughts and your excess of laughter far away from you."—D. & C. 85:19 He further says, "Cease from all your light speeches, from all laughter, and from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings."—Par. 37. How distinct and direct are these commands! and how they commend themselves to our judgments and our consciences as being right and profitable! How often have the Saints grieved the Holy Spirit by disobeying these counsels; and how often has the Spirit withdrawn its comforting influences, its guidance, and its power, for this cause, and left them to grovel in the dark, cheerless and cold! Let us patiently strive to make our lives holy, beautiful and complete in Christ, by giving earnest heed unto the word of his grace, and the Spirit of peace and glory.

W. W. B.

WHO ARE CHRIST'S DISCIPLES?

"And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27.

"If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments."—Mat. 16:25, 26.

This is a position that this Church, which we claim to be the Church of Christ, professedly takes, and which many of its members practically endorse, and that is, God reveals his will and counsel by his Holy Spirit through his servants in this age, as truly, and in like manner, as in any age when he had a Church on the earth. It further professes to believe that God has spoken in these last days unto his Church, by the mouth of his servant, Joseph Smith,

who sealed the testimony of the truth by his blood. It further professes that the Book of Mormon was translated by the same party, through the power of the Holy Ghost, and that it contains the word, and will, and law of God. And it further professes that the Holy Scriptures, translated and corrected, by the same person, contains the word, and will, and commandments of God. And further, that the Book of Doctrine and Covenants contains revelations of the will and mind of God, whereby his law is taught and commandments made known. And still further, that in a revelation on the mind and will of God found in this book, is taught the following:

"My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them. And behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold this is the promise of the Lord unto you, O ye my servants, * * * and unto all the faithful elders of my church."—D. & C. 69 : 1.

And it is still further professed by the Church, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4 : 4.

The voice of the Spirit is the word of God; the word of God is the power of God unto salvation. The word of God is "truth," John 17 : 17; so is the "law" of God, Ps. 119 : 142; so is the "commandments" of God, Ps. 119 : 151.

The soul is purified in "obeying the truth," 1 Peter 1 : 22; i. e., the "word"

and the "law" and "commandments" of God. We are sanctified by "the truth," John 17 : 17; made free by "the truth," John 8 : 31. The law and the word of God being the truth, or in other words, the truth being the word and law and commandments of God. "The law of the Lord is perfect, converting the soul;" "Receive with meekness the engrafted word, which is able to save your souls."

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1 : 21-25.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. * * * Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom; but he that doeth the will of my Father, who is in heaven."—Matt. 7 : 35.

"And why call ye me Lord, Lord, and do not the things that I say."—Luke 6 : 46.

We conclude from all this that a disciple of Christ is one who hears, believes, and obeys every word of God, wherein the will of God concerning himself is expressed, whether that word comes in the shape of a positive "Thou shalt," or "shalt not," do this or that; or, "It is my will" that thou do this or that; or, that "behold it is not good," or not "meet in the sight of your Father." It is further declared:

"He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you."—D. & C. 41 : 2.

Law is said to be "rule of action, or motion; statute; decree." Every duty, every rule of action, every course of conduct, whether displayed in doing or not doing, whereby we do the will of God, should be a "law" to us. If the good of the cause, the glory of God, our own purification, sanctification, and re-

demption is secured thereby, it should be a law to us, and cheerfully performed. Not to do what we know to be the Lord's will, (that will being revealed through his word), is sin; it is rebellion; it is a denial of the right of God to rule us in all things, a virtual denial of the fact that we are not our own, "but have been bought with a price, even the precious blood of Christ Jesus."

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

To do good is not only to obey a command, to a perform a deed, but also to abstain from doing that which is declared to not be good, or that which is positively forbidden. It is as much a commandment or a law to observe teaching in this form, viz: "Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God;" and, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," as it is when the form is, "Thou shalt not lie," "Thou shalt not steal," "Thou shalt not commit adultery;" "And again, thou shalt not be proud in thy heart;" "Thou shalt not take thy brother's garments; thou shalt pay for that which thou shalt receive of thy brother," &c.; or it is as much the word, and will, and law of God, when it appears in this form, viz: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me;" or, "Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings;" and "See that ye love one another; cease to be covetous; learn to impart to one another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault with one another; cease to

sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint till I come;" or in this manner, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence. He that is slothful shall not be accounted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand." And likewise in this way, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacrament upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or, in other words, that thy joy may be full." And the following as a rule governing the whole matter, "And again, *every person* who belongeth to this Church of Christ, shall observe to keep *all the commandments and covenants* of the Church."

A "commandment" we all understand the meaning of, but perhaps not so of a "covenant." It is an agreement between two or more parties, that upon condition of certain work being done by either party, that certain benefits shall be conferred by the other. God has made "covenants" with the children of men of different kinds, and at different times, to which we have no space to refer; but in them great promises

are made both pertaining to this world and that which is to come. These promises are conditional; those to whom they are made are required to observe certain conditions, rules or duties. There are not only blessings offered, but punishments threatened in case of failure to comply with the terms laid down. Witness the case of God's covenant with Israel, Deut. 28; God says if thou wilt do thus and so, I will do thus and so; and upon the failure to do on our part, he will not do what he agreed to do; salvation itself is a covenanted blessing.

I am thus particular in examing this point, to show that while a covenant with God may not be strictly a *commandment*, yet it carries all the force of one, for blessings promised are withheld when the covenant is broken or not obeyed; and in many cases this withholding is equivalent to the inflicting of dire punishment, for the effect is the same; thus the promise of the Holy Spirit is conditional; the reception of it, and retaining of it, will secure eternal life, the resurrection of the dead, incorruptibility, &c.; without it, there would be no eternal life; no part in the first resurrection, and on such the "second death" will have power.

"He that believeth, and is baptized, shall be saved," so God covenants; but he who does not, will not be saved; in other words, will be damned. "To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with the Father in his throne. Of course they who do not overcome will not have this honor, and will of course suffer loss, will be dishonored.

He who might have obtained position, or power, or wealth, or happiness, and fails to obtain them, is as badly circumstanced as the man who had them in possession and lost them, as far as the deprivation of them is concerned.

We are now prepared to consider a certain word of the Lord given by

"revelation" to the "Church," upon which there has been some considerable dispute and a great deal of disrespect shown toward, by virtue of certain statements made that it is not sent by "commandment or constraint." Now it appears to me that the attempts to evade the force of the injunction, counsel, suggestion, or whatever we choose to call it, by a plea upon these words, "commandment," "constraint," is a very flimsy and unpraiseworthy one. For to say but little of the fact that this preamble is not presented as part of the "word of wisdom," but to my mind a "word of human opinions," preceding a "word of wisdom;" for if it be a "showing forth the *order* and *will* of God in the *temporal salvation of all Saints in the last days*," and "given for a *principle* with a promise," it borders strongly on a "commandment;" even if it does not say, "Thou shalt not do thus and so," it does say, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive," &c. A principle is a "fundamental truth," a "tenet," a "rule." Any sayings that God requests us to "*do*" and to "*keep*," sounds very much like a "commandment;" and it seems to me that any one who had the least regard for a "word of wisdom given for the benefit of the Church," or any regard for the *will* of God, and the "*order*" of God, designed for their "*temporal salvation*," would feel *constrained* both by their love to God, and their desire to be thus saved, and to receive what is promised, even if they did not realize that they "are not their own," and that to "present their bodies" a living sacrifice to God, "holy and acceptable," is "their reasonable service." I certainly look upon the introduction to this "revelation as the words and opinion of man," and seriously doubt whether God authorized the statement that it is not by "commandment or constraint." The phraseology of the sentence, however, does not warrant the idea that the

"principle" is not a commandment, but "to be sent greeting, not by commandment or constraint." But whatsoever is meant, the "revelation" itself speaks for itself. To say the least of it, it is a "covenant" with a promise; and the principle feature of that promise is "temporal salvation," even to the extent of escaping from the hand of the "destroying angel," who shall "pass by them," and not "slay them." And the promise is based upon the condition of doing and keeping "these sayings, walking in obedience to the commandments," even if "these sayings" are not "commandments," the promise requires their obedience, and is not made to "obedience to the commandments" alone, and cannot be realized without "these sayings" being "kept" and done.

Can we esteem as a trifling matter that which God sees fit by revelation to "warn and forewarn" us against? Is it true—is it a fact—that we must wait for a "commandment," or to be "constrained" to do that which God considers so dangerous, so evil, and useless, and so essential to be avoided in order to escape the "destroying angel?" Let us observe this "word of wisdom" from God and lay aside the "word of folly from man," that God will not cast us off for such a little sin.

Men will judge the extent and magnitude of sin from a mere human standpoint, forgetting that God says, "My thoughts are not your thoughts." If it were not a sad spectacle it would be an amusing one, to hear people excuse themselves in the indulgence of evil habits by this (to them) consolation, "Well, if I do thus and so, I don't do this and that;" or, "If I never do any worse sin than this or that, I will risk losing my soul." What reason can it be that if my neighbor commits one sin, or has his besetments and yields to them, that I am justified in committing some other fault, or of giving way to my besetting sin? If a thing is *wrong*, it is *wrong*, and no amount of sin committed by

any one, or any number of persons, can ever make that wrong a right; that evil, good.

It is folly to say, "If I never do worse than that, I will be all right;" for if the thing done is wrong, or a sin, it is of course either a neglect to do a good or required act, or a violation of a positive prohibitory law. And the word of God says, "Break not my commandments for to save your lives;" how little then are we justified in disregarding his word for mere personal, and often animal, and often sensual, gratification?

May we keep this law before us continually?—"Every person who belongeth to this Church of Christ, shall observe to keep all the commandments and covenants of the Church." And this, "He that receiveth my law, and doeth it, the same is my disciple: and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you." Who, then, are Christ's disciples?

T. W. SMITH.

THE GOSPEL.

The gospel is a perfect law, because it is perfectly dictated, otherwise would it be imperfect. The apostle John in his seventeenth chapter and third verse, says:

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

It is a clear gospel, pure and precious; these principles are truths, and its simplicity is a token of one God, one faith, and one baptism. The first chapter of Mark, in the fourth verse, says, "John baptized in the wilderness, and preached the baptism of repentance."

In the Acts of the Apostles second chapter, and twenty-third verse, Peter says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." After

he was lifted up to heaven by the power of God he re-received the Holy Spirit, accompanied by a promise, was received of his Father, and this is it which you saw and heard at present. Yes; the children of God were raised from the water of baptism, received a new principle of existence in the Holy Spirit, and measurably advance; this develops belief; this modifies thought, and transforms action. This also is for the remission of sins, and often the obedient receive a sudden mysterious inspiration, the hour of which is marked by God, and molds the mind as a brilliant gem, and turns our footsteps to the shining way that leads to that glorious morning when the people shall rise, and shall repent, that all they and we may be ready for translation. The word of God is abundant proof of the token of thousands of testimonies of the real life, that it was created by God. The revealed things of God opens our understanding and our mind to acquaintance with divine inspiration. Yes; this law accords with the privileges of the child of God.

In the Holy Scriptures, and in the sacred gospel, we have titles supporting our pretensions; if we are righteous and faithful, we are sure to be approved by God. If, on the contrary, we are not co-herent to the christian guide, which must not be deceived, for God is not mocked; if we do not turn our minds to the things of the human instability, and holding to our delusions, and longing after earthly things instead of heavenly things, always without God and his Spirit, until death shall overtake us, then we remain strangers to God always. These things of God which we know, were committed to our memory, but on the wicked, we shall be astonished when we shall see them encircled with fire, together with their leaders.

Reader, if the hour is come calling you to God, be of good faith, reflect in your mind upon the future, preach to the world, tell them of their foolish

treasures and happiness of this life, and to turn from it, for the same is not the means of their salvation; and all they possess will vanish in a moment and lead them to destruction.

Now the Lord in his mercy provided a universal remedy, gave his only begotten Son to be cruelly murdered by the hands of sinners, in order to provide a salvation. And he does not desire, by his goodness, the death of a sinner, but that he might turn and live. To-day if you incline your thoughts, and hear the voice and not harden your heart, to-day is the day in which God rejoices.

JOHN AVONDET.

LAYING ON OF HANDS.

BY J. BAERMAN.

Having dwelt at length, showing the essentiality pertaining to baptism, we shall attempt to prove, that, as baptism is the means of regeneration, so is confirmation essential, by the imposition of hands, for the reception of the Holy Ghost.

It is administered by the imposition of the hands, with prayer; the Catholics use the unction of the forehead with the so-called Holy Chrism, accompanied by the words, "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

Confirmation, or laying on of hands, completes what was begun in baptism. In baptism we enroll ourselves under the banner of Christ, by being freed from sins; in confirmation, or laying on of hands, we receive the Holy Ghost, and strength to fight with courage the battle of our leader, even Jesus Christ.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen up-

on none of them; (Syriac, "any of them);" only they were baptized in the name of the Lord Jesus. Syriac, "They had only been baptized in the name of the Lord Jesus." Hebrew, "Nitertu beshem adenti ieshua hamoshi ach;" baptized in the name our Lord, Redeemer, (the anointed.) Latin, "Sed baptisati tantum erant in nomine Domi ni Tesu." Those baptized were only in the name of the Lord Jesus. Greek, "Bebaptisme ipirchoneis ti onomaiois." The translation of the Greek reads the same as the Syriac. "Then when they saw that none of them had received the Holy Ghost, then laid they their hands on them, and they received the Holy Ghost." "Tunc imponebant manua super illos et occipiebant spiritum sanctum." It means everywhere what is said. The apostles imposed their hands, and the parties upon whom the hands were laid, were recipients of the Holy Spirit, of which they had not before been in possession. How can we deny such important truth?

That the Holy Spirit was obtained by the laying on of hands then, is not to be denied. And why, the question arises, can it not be done to-day? To say that it could be done then, and cannot be done to-day, is to say that God does not possess the same power now that he did then. And why is God changeable? Nay; the word of God which proceeded out of his mouth was, that "I am God, who never changes." Cain knew very well when the Almighty made a mark upon him by the word which he spake, that it would never change. And when God addressed Abraham, saying, "I am the Lord Jehovah;" Abraham believed him, "and it was accounted unto him for righteousness." So with Isaac, Jacob, Noah, Job, Moses, Aaron, and the Apostles; and why? It would be very difficult for me to comprehend that such a sudden change should take place in the nature and power of God. And the most striking thing is, that

the change in God has so recently taken place; as it is only eighteen centuries ago, not quite two of God's days. I conclude, if this should be the case, I would keep away from such Gods. And if the so-called christians worship such a changeable God, then the question is answered; admitting they should lay hands upon an individual in the name of such a God, will the one so administered to receive the Holy Ghost? Quite the contrary. "A man cannot serve God and the Devil."

But we do not hold fast to the God in whose name the Holy Ghost is not imparted, and who induces men to put away the laying on of hands; but cling to the God, who at all times was, and is, and will be unchangeable, almighty, omnipotent, omniscient, omnipresent, &c.; in whose name, by the laying on of hands, as in the days of the apostles, men will receive the Holy Ghost.

In showing that the laying on of hands is essential, we cite as follows:

1. On the occasion when Jacob, the patriarch, called upon his sons, when in Egypt, to tell them what should befall them in the last days, he laid his hands upon the sons who received his blessing.

2. When Jacob blessed Ephraim and Manasseh, they received such blessing by the laying on of hands of their grandfather, Jacob.

3. When Joseph received blessings, at home, (not in Egypt), as well as in Egypt, of his father, he laid upon him his hands.

4. When Abraham imparted his blessing to Isaac, his son, he laid on him his hands.

5. When Isaac sent Esau for some venison, that he might bless him; when Jacob presented himself to receive the same, (without saying further), he laid upon him his hands.

6. When Moses consecrated his brother Aaron for the office of the priesthood, by the command of God, he laid on him his hands.

7. When the Israelites brought their

sacrifices and offerings to Jerusalem, and before offering it, it needed the consecration of the high priest, the high priest, Aaron, laid on the same his hands.

8. Moses, after the receipt of the ten commandments, took the Book of Covenants, sprinkled with blood, and consecrated it to be holy, in doing which he laid on it his hands.

The reader must remember that the consecrated things in Israel were considered very holy; as, for instance, the Book of the Law and the Covenants, every Israelite touched it, when taken out of the ark, for the purpose of reading before the children of Israel, with their fingers, and kissed the same finger which did touch it; and not only the rolls of the law itself, but also the very ark which was also consecrated. And all other things which were set apart, on any other occasion; for instance, sick persons, &c., the hands of the authorized had to be laid upon the same.

9. The confirmation of a boy thirteen years old took place in the following manner: The father of the boy had to present the same first to a teacher, from whom instruction was required for the party ready to be confirmed. For a youth before confirmation had to be taught how to pray; notwithstanding the prayers were the same as before, reading from the prayer book in Hebrew. The ceremony of prayer repeated by the confirmed party is as follows: There was made of parchment a box two inches square, two inches in length, in breadth and depth. This was made by a man called "Sopher," interpreted scribe, or writer; the same man writes the law and the prophets upon rolls of parchment, which are holy, and called "Sopher," or Holy writ. Inside of that two inch square box of parchment was placed a piece of parchment with the ten commandments, and other favorite prayers of the king David, written upon it. The same article when finished was sewn up with silk thread; and the written parchment placed inside. When

completed, it was called "Teflim," derived from the word "tefil," prayer; hence it is called "tefilim," article for prayer. In addition to the "tefilim," there was a strip of the very finest and thinnest leather cut three quarters of an inch broad, and about two yards and a half long, which was called "Retsues," which after the adjustment to the "tefilim" it hung down; so that one end of this "tefilim" was assigned for the left hand, and called "tefilim shel yat," or the teflim designed for the hand; the other was for the head, and was called "tefilim shel rosh." The leather hanging down was for the hand. After the "tefilim" designed for the hand was placed on the elbow of the left arm, and lying with the end hanging down, it was wound seven times round the arm, one row after the other successively until it reached the fingers, round which it was tied, the biggest finger first, and then the others. The other end, designed for the head, was tied to the above mentioned leather, and it was fastened so to the above mentioned "tefilim," that it could fit any head, and the remainder of the leather hung down at each side of the breast, hanging down from the head. When the party had had a thorough instruction in these things, and the time approached, then he was presented to the priest by his parents, when the priest laid on him his hands, and he was called "Baal Mitsve," a man of righteousness.

10. When Christ wrought wonders on earth, whether restoring sight to the blind, or healing the sick, or blessing the loaves and fishes on the occasion when he fed multitudes of people, he at all times imposed his hands.

11. When the apostles went to confirm the churches, or to set apart something for a holy purpose, they laid on their hands.

12. "When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on

them, and they spake with tongues and prophesied."—Acts 19:5, 6.

Here we discover something more, resulting from laying on of hands; besides the reception of the Holy Ghost, but they spake with tongues unknown to them. It is certain from historical records, that what the apostles then did, the bishops, in every age from that time to the present day, have continued to do, though without authority; but in every case where there is authority, the acts of laying on of hands are effective; and for the same purpose, that is to give the Holy Ghost.

After having exhibited so many proofs, and the remoteness of its origin, it is certain that the laying on of hands must now be as essential as it was in ancient times. That God never changes, is evident from His action itself. The same things performed by God before the foundation of the world, were performed in the times of the patriarchs; as in the time of Christ and the apostles, so performed in our day. And whosoever says that the laying on of hands is of no avail, the same cannot work in the name of Christ, or is faithless, and as such he is not chosen. But we can work in the name of Christ; the laying on of hands is with, and by the authority of Jesus Christ, and in the name of that God which never changes; consequently we experience that He is "the same God yesterday, to-day, and forever." And by the same God we are recognized as a church, which we can testify by the works which we perform in the name of Jesus, viz: baptism for the remission of sins; and laying on of hands, in confirmation, for the reception of the Holy Ghost.

THE ROADS AND HIGHWAYS OF PALESTINE.

At an early period in the history of that country, the roads and highways are noted in connection with the most important events; and it was enjoined upon the house of Israel, on their entry

into the glorious land, as a binding obligation, to repair and keep the ways in order.

In the Jewish canons, the measurement of roads was fixed. A private way was four cubits broad; a way from city to city eight cubits; a public way sixteen cubits; and the way to the cities of refuge thirty-two cubits.

For a long time the claims of the Jews were disputed by the invading armies of the surrounding nations; the rapidity of whose movements can only be accounted for on the known excellent condition of the Jewish roads. See Judges 5:6.

During the occupation of an invading army, the highways were avoided by the timid traveller, who then resorted to the by-ways. These were inaccessible, and unsuited to the evolutions observed in the management of armies, and particularly the cumbrous vehicles then in use.

I will pass over, for the present, the numerous incidents recorded in Bible history known to its readers. Incidents which are sacred to the memory of those ancient worthies who trod its sacred soil, and whose life pilgrimage is testimony of their undying faith in the promise yet remaining in future for their fulfillment.

The desolation of the Holy Land following the Babylonish captivity, was marked in the utter neglect that for upwards of five hundred years had nearly or quite obliterated many of those once sacred ways. For John the Baptist, in his declaration of his mission, gives a strong allusion to the fact in point. In the days of their (Jews) greatest prosperity, the cross-roads were labeled off with the insignia, "Asylum, Asylum," showing the hasty traveler in his flight the unmistakable direction of the once sacred way to the cities of refuge.

Alas for Jewry! At the time the consolation of the beloved people was expected, they had long fallen into disuse. Hence, we are strongly reminded

of their typical import, as he exclaims, "Prepare ye the way of the Lord, and make his paths straight;" and his further rejoinder on the pouring in of the multitude hastening to his baptism, "who hath warned you to flee." Here is a figure reviving a custom that was once held sacred among the Jews, and was in use at the time Isaiah foretold his mission. See Isaiah 40 : 3.

It is generally accorded to John that he preached in the wilderness. But when we consider that his official career began at the water's edge, situated on the principal highway leading from Jerusalem to Galilee, (at the foot of Bethabara), the allusion appears more forcible. And still more so, when we consider the time, so appropriate, so opportune, at the time of the feast of the passover. Especially so, when it is known that the pious Jews from Galilee choose that way beyond Jordan, in preference to the nearer way direct by way of Samaria, from obvious reasons, namely: the antipathy existing between the Jews and Samaritans at the beginning of the christian era.

If we refer to the history of that country, we shall learn that Samaria had been involved in many of the calamities which befell the Jewish nation. That they were left in peaceable possession of their country, at the time of the captivity of the Jews, it seems is due to their Assyrian extraction. But in the march of empire, they experienced no such leniency. Alexander severely punished them for their pride and arrogance. Hyrcanus, king of Judea, ravaged their country and razed their principle cities.

Their humiliation would have been complete, had not Herod the Great restored them, exalting their ancient city to a place of some consequence, under the title of Sebaste, in honor of Cæsar Augustus.

However, in restoring that fated country, (see Hosea 13 : 16, and Micah 1 : 6,) he invited a vast number of heathens to occupy it, whose idolatries were

a sad comment on the character of a Jewish king.

A few, however, of the remaining Samaritans retained their semi-Jewish mode of worship, which never acquired any credit among the Jews; its origin with them being known to be irregular and of no divine authority. Hence the Jews had no dealings with them, as is often noted in the sacred writings of the New and Old Testaments. Such was the antipathy of the Jews against them, that they avoided them as being sinful, and under a curse for arrogating to themselves the divine blessings which belong to the seed of Abraham only. So much so, that the more pious refrained from passing through their country to the annual feast, though it were much nearer; and it became a matter of choice to take the longer route, which lay outside their territory, on the east of the river Jordan. Hence came the term so often in use, which applies to that route, i. e., beyond Jordan. And here it was where John the Baptist began to baptize, at the ford of Bethabara, south of Samaria, as being the most eligible situation for the purpose, because the most religious of the Jews must needs pass that way to the annual feasts.

This was the principle highway at that period in use by the Jews going to and from Galilee, and the northern provinces, and was sacred to them. It was the way our Savior took on returning from his ministration at the sacred food, when John was also ministering at Ænon, north of Samaria. On one occasion, Christ passed through Samaria, and the result furnishes much data for the subject I am now leaving.

A highway, as distinguished from minor or tributary roads, leads to remote places; I might say remotest places.

Read Matthew 22 : 9, and Mark 16 : 14. Here we have an illustration of their use in the literal evangelical sense. Also Matthew 24 : 32, N. T. We see that the highway becomes tributary to

the inauguration of the grand dispensations of God's providences for salvation and election. See 20th verse, and 28:29. Mark 13:44; peruse the whole subject.

Dear Saints, I am thus brief, praying you will ever watch and pray, for the time is at hand. O lift up your heads, ye Saints of God; behold the bright gleaming radiance of your millennium star shedding its lustrous beams o'er earth's fairest morn, ere long to eclipse in its wondrous light the soaring panoply of earth's vaunted constellations, whose light grows dim, and cast their shadows o'er the past age of darkness. Hail thou heaven born light, O come to its rising, laud in its living rays with songs of rejoicing. Amen.

Yours,

ELI SLATER.

THE DRUIDS.—THEIR HISTORY AND TRADITIONS.

Little as history has told us of the manners and customs peculiar to the aborigines of the Scottish Highlands, there are still to be found among the traditions of that country many interesting legends connected with those warlike people. You can trace to this day, in many of the superstitions and sayings of the country, the influence of a race once powerful and heroic. Highland veneration treasures up with pride the glorious deeds of Fingal, and the doubtful legends of Macpherson. Ossian the last of that noble race, is to them a real live personage of flesh and blood. They will tell you how King Fingal's scepter ruled the Caledonian regions; how he went forth to battle with foreign and domestic foes; how he gathered together the flower of the clans to protect the shores of Scotland from their implacable foes, the Danes; how their valor and heroism were the strain for generations of the wild minstrel of the mountain. The legends of Fingal, like the poems of Ossian, are generally accepted by the student of history as a pleasant fable. That such

a being did exist may be true, although the probabilities are decidedly against it. The existence, however, of the Druids, with their peculiar rites and ceremonies, is by no means clouded in so great obscurity. They held sway over the Highlands and islands from the close of the second century to the establishment of the Christian Church at I. Colm Kill, in the year 522. Their existence in other parts of Europe, the memorials still extant, their accepted history—all agree substantially with the traditions existing to-day in the Highlands of Scotland. These traditions bear the marks of truth from three things: 1. The connection in their statements. 2. The living evidence of the language. 3. The effects observable among the manners and customs of the people. Ignorant of the light of gospel truth, shrouded in impenetrable darkness, there was still something grand and poetic about the rites and ceremonies of the Druids. When Dr. Hanna, the able biographer of Dr. Chalmers, was traveling to the East he saw upon the deck of the steamer some Brahmins at prayer. As the sun touched the meridian they prostrated themselves before their god. "If that is not religion," he said, "I would like to know what religion is." We give the remark in effect. Had it come from an ordinary clergyman it would have shown him a liberal man. Coming from a luminary of the Free Kirk of Scotland it becomes, like "Festus," almost sublime. It was a love for the forest—a superstitious veneration for the oak—which led the Druids to choose the now sacred island of Iona as their place of sepulture. They called it the "Green Island of Trees," and there they laid their departed heroes. They buried the warrior beneath an oak tree, and no one received this honor who had not fought valiantly for his king. The coward was hidden beneath a pile of rubbish, with ignominy. That they had some idea of the immortality of the soul is apparent from tradition. They called the place of bliss

prepared for the faithful, "Innis nam flath," or "Flath innis"—"the Island of Heroes," the same scriptural Gaelic name which now stands for heaven. The place reserved for the damned was an ideal island of pains and torture, to which they doomed the coward and deserter. This island of woe they called "Ifreoinne," from which the translators of the scriptures took the word "Ifrinn"—hell. The body of the hero was laid in a coffin of hazel. Beside it they placed a leathern flask of ale or native beverage for his comfort on the way to the blessed island; some venison for his food, and the dead carcass of his dog for his amusement in the chase.

The Norwegians were doubtless the first foreign element that laid hostile hands upon the homes of the Fingalions. They conquered the Highland coasts, strengthened themselves by erecting forts, the ruins of which at the mouths of creeks and harbors are still to be seen. The great Arch-Druid, who reigned with absolute power throughout the Highlands, was Covai. He was chief priest and king, and governed his subjects civilly as well as spiritually. His capital, "Bergonium," situated at "Benderloch" in Lorne, is still pointed out to travelers. He erected a seminary of learning on the Island of Trees, and, although a crafty and ambitious tyrant, was a man of colossal grasp of mind. The Druids were the originators of "cairns." They erected them upon all occasions—to hide the bones of malefactors, to celebrate a victory, to give forth their edicts and hold their legislative councils. Many of these cairns still exist, and their history is varied and interesting. Delinquents against the discipline of the Church were condemned as a punishment to erect cairns of greater or lesser size, according to their crimes. They were compelled to travel from the Church on their bare knees, and in that unpleasant position to perform their task. There are cairns pointed out which tell their own tale of the warlike customs of the time. When

an enemy landed upon the coast a signal called the "croistaraidh," or "Fiery Cross" was immediately hoisted. It consisted of a long pole and cross bar. At one end of this bar was fastened a torch or fagot; at the other a cloth dipped in blood. No sooner did the fiery cross show its beacon on the hillside than the warriors gathered for the fray. As they marched to the field of action each warrior laid a stone upon a designated cairn. As they returned in like manner they picked one up, the remaining stones showing the number of killed, wounded, and missing. Upon the island of Iona are still to be seen small eminences or green mounds, where the priests were in the habit of performing their worship. The sun was their God, and they called it "Beil," or "Beail"—"The life of all." The Druids rejoiced in private retirement, and on certain days, such as May-day and Hallowmass, they set up, during the night, a fire upon the tops of these hillocks. Every coal and cinder of that fire was held sacred, and distributed among the faithful. Each person holding one particle of this cinder was supposed to be absolved from all sin until the next festival. Nonbelievers were denied the right on pain of torture. Did they by any chance touch a piece of it they were put upon a cairn with the anathema of the Church, and excommunicated. These little hillocks were regarded until within a few years, with almost superstitious awe by the natives. They believed that the interior was inhabited by dwarfish, supernatural beings, who stole their corn and caused a scarcity of food during the year; and they took children from their mothers, and in their place laid blocks of wood.

The Druids were during many years the priests and law-givers over a great portion of Europe. The name itself implies "a wise man." The young men selected for the office belonged to the best families, and were those who showed the greatest aptitude for learning, and the most exemplary conduct. The

fool of the family was not, as in later years, sent into the army or the church. As the youths grew up the most promising were appointed genealogists. To them were intrusted the history of the country and the genealogy of every family; and from these officers were chosen according to merit, the bards, who held the third rank among the Druids. It was the duty of these bards to sing the praises of heroes, and encourage the people to deeds of valor. Their songs and poems were the delight of high and low, at feast or merry making. It was from the most distinguished bards that the priests were chosen, and from the most select among the latter the "Coibhi" or Arch-Druid. This dignitary was the high priest at religious festivals, president at meetings, and judge in all matters of law. From his decision there was no appeal. The highest respect was shown him, and the greatest confidence placed in his judgment and opinion. There is an old Gaelic proverb which illustrates this fact, and runs thus:

Near as the stone to the ground,
Nearer is the aid of Coibhi.

The Druids had authority over the laws, customs, learning, and religion of the nation. The young were trained under their care. The children of kings, and even kings themselves, were under their complete control. In Coibhi's hand was the "Slacan drasidheachd," or magic rod. Around his neck he wore a transparent gem set in gold, which possessed, so the people believed, many virtues and charms. Nor has the superstitious belief in such a stone entirely disappeared from the nineteenth century, as instances are known where these stones, set in silver, are to be found in the houses of gentlemen, under the sage belief that the water in which such gem is immersed, being sprinkled upon cattle, will cure them of disease. The Druids wore in their plaids six colors to distinguish them from the king, who wore seven. Their place of worship, designated by a number of large stones,

was called "Clachan." Many of these are still standing, and the name clachan, which is sometimes applied to a valley, in the Highlands signifies a churchyard. The stones were generally arranged in a circle, and in the centre was placed one larger than the rest. This was used for an altar, hence the Gaelic name "Clachshleuchdaidh," a stone to bend or prostrate upon. The Druids were proverbial for their hospitality to strangers. They held their judicial or legal tribunals on the summit of large cairns, which covered the ashes of malefactors. As a proof of the estimation in which they were held in these dark days, the people believed that at the death of one of their number a star was sent down from heaven to meet the soul. The more credulous of the natives still believe that a brilliant meteor appearing to fall in any part of the country denotes the coming death of some distinguished man in the locality. The Druids were wonderfully versed in natural philosophy, botany, and astronomy, and their skill in the use of herbs was quite remarkable. With all their knowledge, however, they were a crafty and scheming people. They left behind them many evil superstitions, spells, and charms, and exercised such an influence on the minds of a credulous peasantry that the traces thereof remain in many cases up to the present day.—*From the Inter-Ocean of Sept. 25th, 1873.*

DUTIES TO SOCIETY AND OURSELVES.

The truly polite must be an habitually cheerful person. But cheerfulness, it will be said, is a matter of temperament and of circumstances. Then if we possess it not, we should cultivate it as a duty. There is no word in our language more commonly used, nor any one less defined or less understood than happiness. It is sometimes taken to mean pleasurable sensation derived through the senses. Sometimes it means a peculiar state of mind. Per-

haps it is easier to tell what happiness is not, than what it is. The most perfect health is not happiness, unless one has something to do. Health and riches do not make one happy. These accidents of being rather excite cravings for enjoyment. They are means, not ends. A rich man can ride but one horse, or sit but in one coach, or eat but one dinner, or wear but one suit of garments, or live but in one house, at a time. Persons in moderate circumstances can do the same.

Health, riches, power and distinction, do not make happiness. Distinction is troublesome, envious and distasteful.

Power does not make one happy; it demands the most busy watchfulness to keep it. If lost, its absence is often followed by painful suffering, and the possession of it is always accompanied by the fear of losing it.

Riches are sometimes regarded as means of enabling one to live in elegant luxury, and even in voluptuous enjoyment. This is no way to be happy, the appetites soon become satiated, the stomach wears out, the senses are pallid, diseases come, the body may be wretched on a velvet couch, as well as on a straw bed. Is there, then, any such thing as happiness. There must be such a thing, or the laws of nature, which provides for physical, intellectual and moral being, are false and deceitful, and the gift of revelation is a fable.

If there be such a thing as happiness, it will be found in that knowledge of and obedience to the laws of nature which make health, physical and spiritual. It will be found in obeying the propensity to action, to some continuous and useful object that is, in pursuing reasonably some one of the many vocations in society which tend to secure to one's self, respect and peace of mind, and which tend also to the common good. But there may be disappointments, ill luck, and causes of mortification and sorrow. These, we apprehend, do not seriously disturb any well-regu-

lated mind, when there is a consciousness that no reasonable foresight or prudence would have discovered and prevented the cause.

Perfect happiness in this world, it must ever be remembered, is not to be expected; the only happiness that we can really attain consists in a certain contented tranquility of mind, under all the shocks and changes of this mortal life. There is a point called the happy medium, and this should be an aim in all human arrangements. Be moderate in all things. For example, to take no amusement is bad, for it deprives the mind of needful rest and recreation, so likewise it is bad to be altogether given up to amusement, for then all serious objects are lost sight of. The true plan is to take amusement in moderation.

Some minds have never awakened to to a taste for poetry, fiction, the imitative arts, and music, and they thus lose much pleasure, which others enjoy. Again, there are some in whom nature has implanted so strong a predilection for these things, that it becomes a vice. To be too much in society, is sure to deteriorate the human character, making it frivolous, and incapacitating it for taking abstract and elevated views; on the other hand, a perfectly solitary life weakens the mind, lays it open to odd fancies and eccentricities, if not to hypocondria, and ends in some instances by altogether throwing it from its balance. What is proper, is that we should be uniformly cheerful without letting our cheerfulness run into frivolity, or if we have cause to grieve, that we should grieve in moderation, believing that a benignant Providence will make all right in the end.

I hope my contribution will not tire the Editor to correct it, or the Saints to read it. I will try and write shorter ones next time; hoping to be excused for all blunders, I remain yours in truth,

A GOOD TEMPLAR.

Your only treasures are those you carry in your heart.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., November 15, 1873.

It is a responsible calling, to place oneself between man and eternity, between man and his God, and say what shall befall him in the one, or to tell how he will be dealt with by the other; to assume to predict what shall be the relationship between ones neighbor and the all-merciful who presides over us all, and to whom we are all alike answerable.

In consequence of this responsibility, the traveling ministry and preaching force of the Church should seek to be clothed with the Spirit of the eternal whenever they teach, in order that the restraints and obligations laid upon the shoulders of all who hear them and believe should emanate from God. It would be a wise idea in those who preach to remember, that it is their mission to teach Christ and his gospel, and not their own theories and ideas, employing these merely to illustrate the one commission laid upon their shoulders. When within the proper line of that work they have Christ and the Apostles to back them, and they are certainly aided by the Holy Spirit only when they are thus equipped.

Faith is the all-important basis of salvation, and should engross the major portion of the time employed in teaching. No base for action can be instituted, no morality insisted upon, no gift expected aside from the idea of faith in a higher power. All value and appreciation of life, all appreciation of purity of character, all design, all work and zest in life, depend upon this principle. With it life becomes positive, has purpose, aim, and definite rules of procedure, is wrested from inanity and chaotic negation. Without it, it becomes negative of all good. Affection withers and holy ties dissolve, the hope of life departs, and a selfish negative state of

being is ushered in, that makes friends neither with man nor God.

It is commanded of God, inlaid in holy writ on many a precious page, was the life and strength of sages, priests, prophets and wise men of old, who drank the truths of eternity from its exhaustless fountain, and presenting their spotless lives to God, have gone home to the celestial ranks to enjoy its fruition, how deep and blessed beyond our utmost fancy that fruition is, no tongue can tell. How uniform and beautiful the outline of their lives appears to the gospel student. As the glorious curves of a faultless statue flow undulatingly from grace to grace in the marvelous conception, with never a harsh angle, or pitifully broken line, or inglorious blemish, in their rare purity, so do the lives of the righteous appear in the steadfast continuity of their integrity, from their beginning to their close, as carved by the gracious power of that one Spirit, into which they have all been baptized.

In strong contrast to this are the lives of those devoid of faith in God. Their conflicting, contradictory testimony and doctrine, their endless circumlocution of policy, their barrenness of principle, their lack of all continuity of character, their failing, wrecked and vitiated lives, so devoid of all the gentle grace and sweet affection characterizing the true christian. And alas! in many cases their advocacy of the darkest, most extreme courses and doctrines show the extremities to which humanity is capable of sinking; glorying in the extremity of their wickedness.

God is the object of our faith; the world is drifting away from God, by any and every excuse that can be framed, and every sophistry that can be invented. The God of the Bible, with his love of truth, his abhorrence of guile, his sanction of justice, his judgment of sin, his mercy and love to man, his image revealed in Adam, and Christ, his veritable reasonable, unending existence.

Christ His missionary to man. The divine and gentle teacher of all that the

Father taught him; and at the same time the consistent exemplar of that truth in his most perfect life. He who was crucified because of his disagreement with an age of vice and evil and to redeem mankind. The necessity of being baptized into him, and taking upon ourselves his name, and doing all things taught by him. The observance of the ordinance of the laying on of hands, the certainty of Christ's promises in regard to the gifts and blessings of the gospel. The urgent need of salvation in the gospel in order to obtain eternal life in celestial glory; the impossibility of obtaining it outside of Christ and his doctrines; the awful punishments and condemnation awaiting those who reject the gospel, and depart from God; the extremity of anguish felt by those who live and die in sin, both in living and dying, that are never dreamed of by the innocent; and it is to save from these fearful unholy hours of wretchedness, this inexpressibly, exquisite infliction, the wages of sin that we are to warn of judgment continually; the bitter depth of the degradation, shame and misery, suffering and remorse, attendant upon, and ever the legitimate fruits of all unhallowed paths that lead from the way of Peace; all these are abundant lessons, lessons laid down in Christ's teaching to impress upon the minds listening to us. These are lessons that are laid down in the commission, "Go ye into all the world," and in teaching them the Elders will have the sanction of the word of God, and we promise also as teachers of the gospel that he among the Elders who teaches them shall be followed by the Spirit that first revealed them, and shall wax in power and reap abundantly, and he among them who neglects to do so, shall wane in power and lose sheaves.

We again call the attention of the ministry to the fact, that it is not wise for missionaries to tear up and build over again the works of a predecessor. Sanction and continue the good work done by Elders of established reputation, and remember our work is to build up the king-

dom. To destroy the good work of another and arrange it again after our own fashion, begets the idea, that it is *self* that seeks to be built up, and that at the expense of good men. Only marked violations of well established, clear items of *law* should be taken in hand. Too many governors make a bad child, and it is possible to stir up more strife than we settle, in over officiousness.

GUILE.

"BEHOLD an Israelite indeed, in whom is no guile," was the salutation of Christ to Nathaniel, as recorded in the first chapter of John, forty-seventh verse. Unto how many could he say as much were he walking amongst us to-day. Guile; one can see its manifestations daily and hourly.

In the economy of nations, between religious bodies, in the marts and business haunts of men, especially the last, there it abounds, and puts on a thousand different faces and aspects, tells a thousand tales, and goes through as many evolutions to deceive as possible. It is exhaustless in schemes and energy. The pains it undergoes, the force it expends, the time it passes in its subtle working if expended in honest, outspoken, legitimate industry, would heap a competency; but no, if guile can reach it, it rather reach it thus than by less toil if not in guile.

When most desiring to buy, then does it exhibit the most indifference, nothing but the meanest price, the very lowest rate, in fact less than the commodity is absolutely worth, could induce it to buy—in fact it does not—will not buy. O! no! Should it be obliged to sell, in fact anxious to sell, then it is in *no hurry to sell*, such precious goods will keep, they always have a market, a high market value, and will do to keep; but if you are anxious to buy, as a *very great favor* it might at *double the price*, with great sacrifice at that, allow you the sale of a *small portion*, as the price will be *exorbitant* in a few days.

It pervades society to that extent that one is never at rest, and knows not whether

his neighbor is really visiting him in peace, or whether there is a sword beneath the velvet, or a design in the artless speech, whether it is your trade, your money, or your influence it is after. It is involved, deep-seated, chronic, inherited, thoroughbred, and cultivated. It has become second nature. It actually believes in itself, and sheds copious crocodile tears at the slightest insinuation. Alas for it, it is more groveling than beggery, more pitiful than poverty, more miserable than disease. It is the corroding of soul, the rust and rottenness of mind, the trail of a serpent.

It has darker avenues than these, fronted by flowery doorways, arches of green and rose that enter forbidden ground. It is meaner than Wrath and Revenge, because it is the servant of both. It is more loathsome than lust, because it paves the path for it and waits upon it. It is more degraded than drunkenness, because it fattens upon it, panders and sells to it, and thrives upon the price thereof. Darker and bloodier than murder, because it decoys the unthinking victim; more to be shunned than sin, because it is the cloak and filthy robe thereof, the rags in which it hides; its worthless disguise and screen.

Shall we admit it into the Church? To be sure, it may feign repentance, endure baptism, profess gifts and blessing, seek office, and obtain influence unaware; but is it the legitimate attribute of men of God? Is guile of use to wisdom? Cannot one be a worker, responsible, effective, influential, wise, and noble, without deceit, without guile? Is it absolutely the mark and sign of sapiency, of sense, of judgment? Does not the discovery that one whom we have learned to regard as an Apostle, a Counsellor, a Priest, an Elder, a Teacher of Christ, or a man of God has in any way acted in guile with us, cause—well is it really to be admired in such an one? Is it not rather something to be borne with, to be forgiven; as pertaining to the weakness of man, the fruits of the flesh?

Does it not rather seem like a shade, a blemish, a darker stain than we had hoped

for, over the fair face of what we thought without guile?

Is the Holy Spirit of God full of guile and deceit; does it practice and work guilefully? It is to be hoped not. Let us pray that Christ has not a shadow of it in his character; let us earnestly hope that it cannot by any means get into the celestial glory, that there is not the smallest rope or twig by which it may climb up and creep in. O let us pray that none of us may need it there. Would it not be pitiful to see an angel depreciate a certain golden harp at the arsenal of the angels to another trusting angel, and when he had fully been deterred from his purpose, have angel the first step in and secure that identical harp, and parade himself into the choir and chuckle over his *wisdom*? Or to see one angel kindly and gently apparently, get all the information he can out of another angel, never giving an item in return, and then use it to exalt himself and push the other one down in the scale of glory. In the first place what would he do with the sleepless eyes of God during that time, and what would he do with the judgments of that deceived angel afterward, and would God allow such work there?

The Holy Spirit of *Guile*. The Twelve Apostles of *Guile*. The sacred Brotherhood of *Guile*. Brethren, be sharp, see to it that you get the advantage of every body you possibly can; but mind do not be observed in so doing. Let your motives be hidden, be awfully discreet and wear a fair exterior, but depreciate every thing you can, and advance your own advantage, climb up, climb up, for such is true wisdom. How would such titles and such exhortations sound? Yet if wisdom lies in guile, why not teach it? Why not advocate it?

Dear Saints, pray God to preserve your hearts uncorrupt, and only ask wisdom to penetrate to the hidden motive of the guileful, that mysterious wheel within a wheel, that their designs may be revealed to you, that you may be preserved therefrom; but beware of the hour when Satan

persuades you to practice his subtle arts of old invented, for they are as silken cords, that after all bind surely, and lead away down to hell, where you shall pay the uttermost farthing.

SPEAKING of the late California Conference, Br. Alexander writes: "During the Conference four persons were baptized and confirmed. An excellent feeling pervaded the Saints; a large outside attendance was had; the gifts of prophecy, healing and tongues were manifested, and the whole proceedings wound up with a prayer and testimony meeting on the evening of the 7th, presided over by Brn. Rodger and Wandell. This was indeed an interesting meeting. Upon the whole, it may with safety be said, that the Saints in California have had a time of rejoicing together, and have returned to their homes and various fields of labor, with a renewed determination to live their religion, and advance the cause of Zion."

We hope our contributors will not forget that the HERALD is the medium through which the gospel is to be taught to the brethren and the world. Do not be so occupied with questions, genealogies, and prophecies as to forget this important work. A number of first-class articles on the first principles are needed just now, to follow in the wake of Bro. Andrews' able article on the Bible, which was a glorious defense of the word. These articles render the HERALD presentable to those outside the fold as a tract, much more so than endless wandering among the many heads and horns of those celebrated beasts, wishing no disrespect to them either. Those of the sisters who seek a work for Christ can cast in their mites here also, and feel assured of a hearty welcome. Those of the traveling ministry who feel so inclined are invited to describe all that they see and observe, that will be instructing, entertaining, or edifying, thus giving all an opportunity to be with them in spirit, if denied that privilege in body.

The meetings of the Plano Branch are being more fully attended; the Sunday School is also improving, the teachers and officers becoming more inspired with their good work, and the attendance increasing. The members have, some of them, been under the trial of affliction lately, but showed a disposition to rest on God alone; while the branch exhibited a worthy spirit of aid and sympathy.

Will Br. Clapp please communicate with Br. Hansen, who is very anxious to hear from him. Associate Elders should confer frequently and act in unity. Br. J. C. Clapp's address is Brewton, Escambia County, Alabama; that of Br. John Hansen, Minonk, Woodford County, Illinois.

We reprint in this issue the very interesting letter of the Pope to King William, and the reply of the King.

NEWS SUMMARY.

THE yellow fever scourge reached a decidedly serious height of violence in the South. The *Memphis Appeal* states that the entire number lost in the city by yellow fever amounts to 1003. Later advices say that it is on the wane, the weather being cooler, and the list of death falling off daily, and every prospect of the entire overthrow of the yellow monster. The papers speak in high praise of the faithfulness of the nurses and physicians, also of the efforts of the clergy in behalf of the sufferers. A large supply of money and provisions have been forwarded from various parts of the country for the afflicted, and those rendered helpless and destitute by the scourge.

The accounts concerning the Evangelical Alliance is becoming very interesting. Its members in a body have visited Washington. Their appearance, and singing in the rooms of the Capitol building, was said to have been very impressive. Their attitude is interpreted to be hostile to the Catholic power under the Pope. In speaking of them the *Chicago Tribune* says:

"The delegates of the Protestant Christian Church of the world, including about

three hundred foreign delegates, filling up the great outer stairs of the centre and under the dome, raising the vocal praise of the Coronation hymn:

All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all!

"There is no doubt that this Alliance has received a great impulsion from three or four secular matters which have been opportune to it. First the settlement of Anglo-Saxon difficulties by arbitration, and the necessity of peace to a great commercial power like England, have led to the employment of the State Church and the loyal clergy as a diplomatic instrumentality.

"Next, the supremacy of North Germany has turned the scale of the Imperial patronage throughout Western Europe in favor of the Transmontane Catholic Church, which is weary of the fussy and mischievous interference of the College of Cardinals. The Catholic Church in France has all along been what is called Gallican; that is, in the main, independent of the Pope. In North Germany there is an Old Catholic party, still less considerate of the Bishop of St. Peter's. The whole secular statesmanship of Europe is at work to widen the differences between the Liberal Catholics and the Ultramontanes, and the Romish clergy are as human as any others in the way of liking Royal condescension and State preferment. The time is not far off when the Alliance which met here this week will be addressed by men who administer the mass; indeed, these made the first overtures, but the bigotry of the Protestants proved to be the most insurmountable.

"Lastly, the distracted condition of the ultra-Catholic countries, as Austria and Spain, gives every physical and moral advantage to the Northern religion. In Protestant countries there is now literally a more intimate connection between the churches and the State than in the native country of the Popes; that is, the religion of those countries is co-operative with their politics, while the national aspiration in France, Bavaria, Spain, Austria, and Italy, is antagonized by the Catholic Church.

"In this age, the religious sentiments of men are subordinate to their political feelings. The Protestant Churches are, by philosophy and logic, cheerers-on of Italian unity, Spanish reinvigoration, and French revival; and the Vienna Exposition, with all its array of inventions and aggregation of foreigners, betokened no good to the dogmas of miracles, shrines, and religious seclusion. The opportunity

is apparent to Protestantism, and Bishop Simpson expressed it the other day when he said, 'Protestantism has taken the advanced line.'

In speaking of the danger of the United States becoming Catholicised, the following seems reasonable, excusing the slang.

"There is no way for them to make increase out of the Protestant element, except by getting possession of the youth of the country, because it is preposterous to consider a full-grown Protestant learning to attend the Confessional, or to march with a candle. We have nothing for them to begin upon in the way of reverence or understanding of such formalities. As to getting possession of the youth, therein lies the vitality of the Bible in the schools; for, except in a great foreign municipality like New York, no board of politicians dare try the question of taking it out. Many of us do not care whether it is read or not, but see a reason for keeping up the old practice whenever it is attacked; for, if they got the Bible out, they might want the boy out next, and therefore there is a pretty general agreement amongst Americans that there shall be no shenanagin with our public-school system. Attend to all your different religions, gentlemen of the cloth! This is a country where, as the Frenchman said, 'there are one hundred different religions and only one kind of soup.'"

A great demonstration was lately held at Liverpool, England, against the introduction of the Confessional into the Church of England.

There has been a very disastrous fire in Canastota, N. Y. Loss \$150,000.

The Rev. Mr. Wagner, of Brighton, England, announced to his congregation at St. Paul's, that he would be in the vestry at certain hours on certain days "for hearing Confession and giving advice."

Correspondence.

October 12th, 1873.

I learn by the *Herald* that Elder John Hanson will start on a mission to Kentucky, before a great while. I would be glad if he could come though Southern Indiana. I live ten miles west of Rockport, two miles north of the Lake Post Office. Rockport is the county seat of Spencer county, and on the bank of the Ohio River. The Sectarrians in this coun-

try seem to be very much on the background. There is confusion and discord amongst them. I have been a member of the Church thirty-two years, and have been an Elder twenty-eight years; but the principles of salvation are as dear to me as ever. If Elder Hanson comes into Spencer County, I hope he will enquire for

JOHN B. McENTIRE.

PROVIDENCE, R. I.

Oct. 22nd, 1873.

Br. Joseph:—In response made through the *Herald* by Br. T. W. Smith, President of the Eastern District; we submit the following: The Reorganized Church of Jesus Christ in Providence, R. I., hold their regular services upon the Sabbath at No. 281 High St., Carroll Building, at half-past two in the afternoon and at seven in the evening. Seats are free for all and no collections are taken. Our social meetings are held upon Wednesday evenings alternately at the residence of Br. G. S. Yerrington, No. 12 Ford St., and Sr Henry Barnes, No. 786 Broad St., and at the place last named our Mission Sabbath School also convenes on the Sabbath at half-past twelve. I would hereby extend a cordial invitation to any and all to call upon me at 157 Cove St., or address me by letter. Also inquire at Br. Wm. Bradbury's Restaurant, No. 117 Broad St.

C. N. BROWN,

Presiding Eld. of Providence Branch.

ENGLAND, Oct. 12th, 1873.

Br. Joseph:—I desire to present a few thoughts. But allow me first to thank Br. Chatburn for his suggestions concerning the printed word; and also the late Conference in America, for giving heed to such practical ideas, which must result in so much good; for by the printed word many will be able to understand, who otherwise would remain in ignorance.

My thoughts are that other schemes there are that would be a great auxiliary in planting the cause of Christ in England upon a firm basis.

One is, if a few young men, without incumbrance, could be found, who would be willing to "sojourn in a strange land," and confine their labors to our agricultural population, such faithful laborers, would, without doubt, harvest many bright sheaves of precious wheat.

I presume you have read with painful interest the terrible condition the tillers of the soil in England have been in. Although having for employers the richest aristocracy in the world, yet had it not been for the indefatigable energy of a few

honorable souls, their condition would never have been altered; but, through the help referred to, they have in part succeeded in shaking off those shackles that bound them so long, and become free from clerical sway, therefore in a position to choose for themselves the manner in which they will worship God. Such a boon they have not heretofore enjoyed, consequently I feel morally certain that a distribution of talent, such as I have had reference to, would result in the saving of souls to the honor of God, and glory to his Christ.

It might be thought by some, You have Br. Patterson with you, who is capable of doing such a work. In answer I say, Yes, we have, and well we know it, for all who know him have learned to love him for his *sterling good qualities*. He does all he can; but, not being gifted with the Romanist's God-quality, omnipresence, he can be in but one place at one time. I bear testimony that Br. John is continually at work. He is never idle. And here let me say, all the miles he has traversed, not one of them have been used for rest, recreation, or pleasure, only insomuch as he finds pleasure in his Master's work; neither in visiting his relations, but solely for the sowing of the seed, and in some cases reaping therefor. To me it is plain that one watchman is not enough to accomplish the desired object, hinted at in this letter.

It might be said, "Why not the writer assist?" I would to God he could wholly do so. Not anything would give him greater pleasure than to carry with his best address the news to his fellow men, but his family precludes the possibility of his doing that which his heart would delight in doing. Still what time he can steal from necessary labor and rest is devoted to his Master's cause.

The work is moving slowly, still it is onward, and I have no doubt it is moving as fast as the Lord is willing at present. Yet I feel sure there is a good time coming.

Yours truly in Christ, HOPEFUL.

WEST FORK, Crawford Co., Ind.,

Oct. 17th, 1873.

Br. Joseph Smith:—Once more I take the pen to direct you a few lines, to inform you of the *work* of the Lord in Southern Indiana; and I am happy to state that indications for the spread of the gospel of Christ are better than ever before. There are a goodly number investigating our principles, and we believe the day is not far distant when many in this region will be added to the Church. On the second day of this month I baptized two precious

souls ten miles west of here; and on the 6th, I visited some old Saints in Pary County, fourteen miles from here, and baptized six more. Br. Blair will remember visiting those old time Saints while he was with us last year. I found them very much interested in the Reorganization. Brn. Abraham and Robert Eyres joined the Church in 1849, emigrated from Devonshire, England, I think the same year to this country, and in consequence of those in authority he withdrew, as did many others. Sister Mary A. Eyres united with the Church while very young, has been greatly blest of the Lord, and when many were assuming to lead the Church she was told by the Spirit to trust in God. She has done so and lives to rejoice in the Reorganization. May the Lord bless them. There are about twenty members in this Branch. May the Lord bless you.

J. P. BAGGERLY.

NEW PROVIDENCE, Ind.,

Oct. 17th, 1873.

Br. Joseph:—It is very desirable that W. H. Kelley should be with us at this place by or before the Quarterly Conference, which is to be held on November 29th and 30th, 1873, as it has been clearly shown that he has a work to do in this part of the Lord's moral vineyard.

JAMES G. SCOTT.

PHILADELPHIA, Pa.,

Oct. 18th, 1873.

Br. Joseph:—Through the counsel of Elder T. W. Smith, the Philadelphia and South Bethlehem, Pa., Branches, and the Brooklyn, New York Branch have united to form a district. The Conference at which the organization was affected met at Philadelphia, in the Saints' Meeting House, Ninth and Callowhill Streets, Oct. 15th, 1873, at 10 A.M. and 7 P.M.

Minutes of a preliminary meeting which had been held the previous evening were read and discussed. Elder Samuel M. Reeve, (who was sent here on a mission some years ago), was chosen President of the District, and Priest Robert Cameron, Clerk. The District is to be known as the Middle District of the Eastern Division.

The Presidents reported the condition of their respective branches, and the prospects for preaching. Elder Reeve also reported having labored some round Mount Holly, N. J., and elsewhere; he had not done much good yet, but thought some good might be done if he could spare the time, as there were some of the old time Saints who still believe in the Latter Day

Work living there. There are good opportunities for preaching the word around Brooklyn, but unfortunately they have no one who is able and willing to fill appointments; but in Philadelphia and South Bethlehem the prospect is not so good, nothing can be done outside of their own meeting house, and but few strangers come there.

No formal reports of the branches were submitted, but it was ordered that they should be presented at our next Conference, which is to meet with the Brooklyn Branch, on the second Sunday in January, 1874. We had preaching in the evening by Elders Beaumons, West, Reeve, and Stone. The brethren all spoke well. The evening session was well attended, and the Saints who took part in the Conference appeared to enjoy themselves very much. I hope that the action that we have taken may be for the advancement of the kingdom of God.

In compliance with the request of Elder T. W. Smith we send you the place and time of our meetings, and will be glad to see any of the brethren who may visit the port of Philadelphia. We meet at the hall northeast corner Ninth and Callowhill Streets, every Sunday at 10½ A.M., and 7½ P.M. Respectfully your brother in Christ,

ROBERT CAMERON.

SAN FRANCISCO, Cal.,

Oct. 10th, 1873.

Joseph Smith:—Our Conference is over, and we had a very good session, although we only held three days, Sunday, Monday and Tuesday; all the business of importance was got along with in excellent order, and the best of spirits. Three were baptized, James Henderson, a promising young man, who was also ordained a Priest agreeable to recommendation, and James M. Parks and wife, two old time Saints. He was a Seventy in Nauvoo, and by vote of Conference was ordained an Elder; is a fine man and worthy the confidence of the Church. After the difficulty at Nauvoo he removed to Missouri and remained there till about two years ago, when he removed to California. He now lives in Santa Rosa, a good field of labor. And after the Conference I had the pleasure of baptizing Sister Elizabeth Williams, another old time Saint, and one whose experience would fill quite a large volume, or make a book. She was made happy by her reunion with the true Saints of God. The minutes of Conference will show the business by item, showing an increased interest in the work throughout all California, and I am in hopes a still

better report can be had next Conference. I am encouraged, and shall go to San Bernardino with the firm faith that all difficulties can be satisfactorily settled, and peace then will reign in all districts of California.

My address until further notice is given will be, No. 14, Sherman Street, care of John Roberts, San Francisco, California.

I shall start down to San Bernardino next week some time, shall likely be gone a month. I remain as ever, yours in all truth,
ALEX. H. SMITH.

ADRIAN, Hancock Co., Ill.
Oct. 23rd, 1873.

Br. Joseph Smith:—As I clasp my pen to write, diversified thoughts occur to my mind. I remember that since our noble Conference in the West, I have attempted to labor,—have been blessed of God by the sensible outpouring of his Holy Spirit. I remember, also, that disease has threatened to destroy my mortal body, and this, in connection with other trials, has caused me to cry unto God.

My first labor after Conference, excepting one sermon preached at Council Bluffs, was in connection with our excellent brother, W. W. Blair, whom all must love who know. Brother Blair will, without doubt, inform you of what we did, or more properly, what he did, while I was with him. So I will only tell you what *I tried* to do after he left me.

From the Salem Branch, where brother Blair was obliged to leave me sick, I rode with brother David Hall, to Six Mile Grove. Began preaching there on Friday September 26th, and continued till the last of the month, preaching in all, six times. The interest seemed to grow more intense all the time I was there, and at the closing meeting, I felt assured that good was done. I also aided in placing the Branch in working order, and hope the brethren will continue in well doing, dealing gently and properly with delinquents and transgressors.

Friday Oct. 3rd, with brother and sister Ellison, I rode to Magnolia, and began preaching at night. The first meetings were but poorly attended; but the congregations increased, as did the interest also; and the brethren perceiving it more plainly than myself, were unwilling to let me go, when I desired. Taking their advice into careful consideration, I decided to remain over Sunday, Oct. 12th. On this day, Richard Chatburn was baptized into Christ, by brother Cadwell. The words he spoke, soon after coming out of the water, "you are the instrument," were very full of com-

fort to me. I spoke nine times in Magnolia, to preachers, students, and teachers, including Professor Hornby of the Magnolia High School.

On Monday, Oct. 13, brother Henry Garner took me in his wagon to Council Bluffs, a distance of thirty-five miles. I thought to go home in a few days after reaching the Bluffs, as I had not been there since July 10th, but the brethren *could not possibly allow it*, so I stayed over Sunday, preaching for them four times.

On Monday I started home, and after a day and a night riding and waiting, I reached the level prairies of Illinois. There is something so pleasant about home, that were it not for the love I have for the gospel, and my duty to God, I would prefer to remain on the dear old spot, surrounded by old time friends, *tried and true*.

I still expect to visit Lee Summit, and Independence, in Missouri; Leavenworth and Atchison in Kansas, if the Lord will restore my health which is some better, but not good. Meanwhile, the Saints of those branches, and *all others*, live in peace, and keep the commandments of God, and all will be well. I learn that St. Joseph, Mo., will be visited by others, so that it is not essential that I should go there. In Western Iowa, as in Western Illinois, there are some fine opportunities for preaching. I say nothing of the kindness of the Saints, because there is not room for all their names, and to mention some would be to slight others. For them I shall endeavor to pray.

Still desiring to thrust in my sickle and reap, I subscribe myself your fellow laborer for life.
JOSEPH R. LAMBERT.

SAN FRANCISCO, Cal.,
Oct. 9th, 1873.

Dear Br. Joseph:—Our Conference has just closed, and was largely attended, much more largely than any former Conference. Union and good feeling prevailed throughout the entire session, and we had a good time. As a general thing the Saints are alive to the interest of the Work. Br. Rodger and I have visited all the branches of the Church in California, except the San Bernardino Branch, (and they have reported themselves by letter), and as a general thing I can say that the Saints are advancing in the good cause, and a greater call for preaching than ever before since I have been on the mission. Four were baptized during Conference, and the numerical strength of the California District is six hundred and eighty-one officers and members.

Yours in the gospel, HERVEY GREEN.

LIMA, Adams Co., Ill.,
Sept. 30th, 1873.

Br. Joseph Smith.—My mother was baptized into the Church in 1834, by Solomon Hancock, and was baptized again by Br. Lewis in 1865, and is strong in the faith, although she grieves that she cannot be with the Church. She desires an interest in the prayers of the Saints. Br. Joseph; I say brother because I am trying to serve God. I belong to the Baptist Church, and I see by your *Herald* that you are serving the same Master. I would say by way of invitation, and also for the comfort of my mother, that if ever any of your ministers should pass this way that they will be welcome. And if they should preach they shall be made welcome.

I live two miles west of Lima, Adams County, Ill. Enquire for Charles Penick; my mother's name is Nancy P. Penick. I shall look for some of the Saints.

C. PENICK.

COUNCIL BLUFFS, Iowa,
Oct. 17th, 1873.

We baptized two at Galland's Grove; others will follow soon. It is probable I may remain in the West for eight weeks or more. Br. James R. Lambert will start home on the 20th. He is improving in health, and is in fine spirits. His stay in the West has won for him many dear friends. In gospel bonds,

W. W. BLAIR.

SALT SPRINGS, Greenwood Co., Kan.
Oct. 6th, 1873.

Br. Joseph.—Since my letter to the *Herald*, Aug. 4th, I have received letters from Saints at different places; asking questions about this country, and as stamps are scarce with us, I thought I would answer through the *Herald*. Claims cannot be taken with timber, as that was all taken by the early settlers. Timber can be bought at reasonable prices. Good improved farms sell from ten to twenty dollars per acre. Good claims can be bought cheap with small improvements on them. We expect a railroad market by another year, within three miles of us. We have plenty of water on the sand-stone hills, soft water can be had by sinking a well fifteen or twenty feet. We have coal, but have not had to resort to it yet. The most of the sickness is ague, and some fever. Our country is tolerable thickly settled, no fear from Indians. This is called the Indian trust-lands, and is subject to entry at \$1.25 per acre; the county borders on the Cherokee Country. Look on your maps, and you will find where it is. The winters

are generally quite moderate, the summer does not appear to be any hotter than in Northern Iowa. Stock, such as horses and cattle brought here from the north, does not do well. We have no Branch of the Church yet. Elder Loar has been preaching some to the people, about six miles from here, some say they are almost convinced enough to be baptized. I pray that God will speed the time, that we can have a good minister, to open the hearts of the people to an understanding of God.

Our nearest station by rail is Humboldt, Allen County, which is forty miles away. The nearest by stage is seven miles, New Albany, Wilson County. Inquire there for Wilson Loar, or B. A. Atwell. Yours in the faith,

M. A. ATWELL.

PECATONICA, Ill.,
Nov. 4th, 1873.

Br. David.—I have been preaching south of Rockford, and am now holding meetings near this place, my old home, where my mother and sister still reside. I have a good hearing, and my old friends and acquaintances are kind and cordial in their greetings, though how I can so pertinaciously follow the calling that is mine does not seem quite clear to them, knowing what might have been mine; yet in their respect for me they appear to have a kind of puzzled idea, that after all there may be something in it worthy of attention that it holds me so long. While some are willing to listen, and some asked me to speak here as soon as they met me. I go from here to Amboy next week if I am not detained. Your brother,

H. A. STEBBINS.

ANDOVER, Aleghany Co., N. Y.,
Oct. 8th, 1873.

Br. Joseph Smith.—I preached last Sabbath, by the help of the Lord, with the prospect of good effect to those present. I have it some in mind after leaving here to go to Hyde Park, Pa., which is about one hundred and fifty miles east of this. Yesterday I received a letter from Br. J. E. Thomas, that he wrote to me the 22nd of August, but was delayed in reaching me. They desired me to visit them there. It snowed here on Monday night, and was very cold. It now is pleasant again. There is good opening for gospel labor in this part, could more help be at hand; there is much prospect for good to result thereby in this section of country.

Greenwood, N. Y. Oct. 27.—I have some good news to send at this writing. I was favored yesterday by the privilege of leading one person of such as the Lord loves,

into the waters of baptism. I was blessed with good liberty in preaching the word previous to administering the ordinance. A neighboring man came in this morning, and said his wife set up, and sung hymns last night, till near ten o'clock. She was one of the former members, that received the gospel in the early days of the church, and was at the meeting yesterday. I think to leave here now for the present, for Hyde Park, and if the Lord will, and it so be ordered, purpose to return here again, perhaps some time in December.

There is calls, requests, and openings for preaching in many places in this eastern country. It wants some of the good talent of the Church to engage the interest of the people in the towns, and cities of this Eastern Land.

May I not be forgotten in your petitions to the Father above, in my behalf. Yours in Zion's labor. C. G. LANPHEAR.

[May all success attend you brother Lanphear, go on in faith.]—ED.

EAST MACHIAS, Maine,
Oct. 21, 1873.

The work is "Onward, onward" in the East. Brother T. W. Smith made mention of my laboring at a new point, and that a good work would be accomplished. I can say that on Sunday last I baptized seven, on Monday three, organized a branch of ten members, including officers, one priest one teacher. It will be understood that this branch is called the Union Branch. There is a number of people here halting, but say they are coming and that they don't take any peace, and it is in answer to my prayer. Brother Joseph, I shall try and do all I can for the cause, for it is true and of God. All I long for in this world, is to be the means of bringing souls to my Heavenly Father. Yours ever in the one faith,
J. C. Foss.

COLUMBUS, Kansas,
Oct. 16th, 1873.

Brother Joseph Smith.—Our march on the outside is onward; there are but two or three Elders in this district that seem to be determined to preach the gospel, and as Br. T. W. Smith plainly told us, that Elders could not be idle. If we preach the Lord will be with us; if we stay at home there will be jealousy and fault-finding, because of the success of others. My burden is heavy, but yet I am determined to do my duty before God. Since our August Conference I have preached twelve times, baptized seven last week. I preach-

ed at Lowell, in this county, a new place. I gained the confidence of nearly all; three declared that that was the truth, and they would be baptized when I come again.

I remain your fellow laborer in the establishing of truth,
F. C. WARNKY.

HARLAN, IOWA, Oct. 27, 1873.

R. Warnock, Dear Sir:—As I am permanently located here, please forward my mail to this office. Please notify others through the *Herald* of the same. We are enjoying good health here, and hope our change will prove much good to us every way. Your brother,

FRANK REYNOLDS.

Box 370, KEWANEE, Ill.,

Aug. 4th, 1873.

Br. Joseph.—Br. Mark is sounding the gospel trump with mighty power. July 20th, he delivered two very able discourses at Union, where he debated with Elder Smith, and the people desired of him to tarry, for they wanted to hear more of what Jesus said concerning them. He also preached in Victoria, (so I heard), on Monday, Tuesday and Wednesday nights, and yesterday he was in Canton. O what a pity there is not a thousand and one of such men as Mark in the field, for surely he makes his *mark* wherever he lifts the banner of King Emmanuel. God bless him, say I, and all such bold and daring soldiers of the cross. Our little Branch is near in the same feeling, moving slow, but I think sure. Br. Thomas France is our presiding officer, and I think he will do well, for he is a man that will suffer wrong rather than do wrong.

Love to all in the office; yours truly in Christ,
JOHN D. JONES.

KEWANEE, Ill., Oct. 9th 1872.

Dear Sister Kidgel:—I now attempt to write you these few lines, expressive of the feelings that prevailed the minds of your brethren and sisters on receipt of the sad news contained in the *Herald*. The task before me is a pleasant one, so far as the will to do is concerned, but I tremble at the attempt, knowing my insufficiency to offer you that consolation so much needed in your bereavement.

At our last Sunday fellowship meeting you were not forgotten. Silent, but I trust effective, prayers were offered for you in your sorrow, while at the mention of your name and bereavement, the glistening tear bore strong testimony that there is indeed a sweet bond that unites all the children of peace.

At this meeting it was Resolved that a

letter of condolence be sent to you; and that I, your unworthy brother, should tender you this feeble effort at consolation, and in doing so, I trust you will overlook the apparent deficiency on my part, nor let it hinder you from accepting the deep and heart-felt sympathy of the brethren and sisters of the Kewanee Branch; for I do assure you they enter keenly into sympathy with you in the sorrow you are called to pass through, at the loss of your beloved daughter Martha. But while we mourn with you at this earthly loss, we are comforted with the assurance that our mourning is not that of those who mourn without hope.

Your life, dear sister, has been checkered with many events that have been sorrowful to pass through, and perhaps in the bitterness of that sorrow you have been led to exclaim, "My God, why hast thou forsaken me." But as children of the light we do well to remember that under all circumstances we are not our own. We are bought with a price, and that the nearer we approximate in this life to the character of him who bought us, the more sure we are of the glory in the life that is to come.

I have further pleasure in informing you that this sympathy is not confined to your brethren and sisters alone, but that your friends and acquaintances of the world are not lacking in the matter, and I scarcely need add that your dear daughter's school-mates were deeply touched at the announcement of her untimely death.

In concluding this letter of condolence, may I not hope that you will receive it in part as evidence of our appreciation of you as a sister in Christ. I would further ask that you receive the assurance of our continued sympathy and prayers, that the peace of our Lord Jesus Christ may find an abiding place with you. Commend us to the kindly remembrance of your beloved ones left, and believe us still to be your brethren and sisters in Christ, in behalf of whom I subscribe myself, your brother,

JOHN CHISNALL.

BEAR ISLE, Maine,
Oct. 12th, 1873.

Br. Joseph.—I did not baptize six at Jonesport as stated by you in the *Herald*, but as I reported one at Jonesport and five at Mason's Bay. The places are some eight miles apart, and are the location of two distinct branches.

T. W. SMITH.

[We ask pardon for this error; we got the number correct, but supposed the places one.]—Ed.

Conference.

European Conference.

Minutes of the European Mission Conference, held in the Angel Inn Room, Aberaman, near Aberdeen, South Wales, on Sunday, Oct. 5th, 1873, 10:30 A.M.

Minutes of the last Conference read and approved.

The President then made a few appropriate opening remarks, touching the manner of doing Conference business, and the order of God's kingdom; after which the reports of Missions and Districts was called for.

There being no President over the Welsh Mission present, Elder John R. Gibbs, President of the Western District of the Welsh Mission, gave a verbal report of the condition of the same; stating that it was composed of three branches, and that he considered them in a fair spiritual condition. He also stated that they were endeavoring to raise funds for publishing purposes, on the return of Elder J. T. Davies from America. He also spoke of necessity of the printed word in his District, and expressed his willingness to work for the cause of Christ.

In the absence of Elder David Jenkins, President of the Southern District, Elder Thomas Jenkins was requested to report the condition of the District, to which he responded, stating from his knowledge of its condition, that he could not say it was in good condition; yet there were many of its members and priesthood that desired to do right, and enjoy their privileges.

The President here stated that he had good reasons for believing, although he had not got the minutes of the General Conference, that Elder Robert Evans had been appointed to take care of the Welsh Mission, till the return of Elder John T. Davies from America. He also impressed on the minds of the officers in charge, the necessity of keeping a full statistical report of the various branches and districts, and reporting at the General Conferences.

Elder Thomas Taylor, President of Birmingham District, being called on, then gave a report of the condition of his district, stating that he considered it in a fair spiritual condition. Several had been added by baptism, throughout the District, since last General Conference; existing difficulties had been removed in some localities; the spiritual condition of several of the branches was much improved, and the prospects for future prosperity were

good. He also expressed a willingness to continue his labors for the spread of truth.

The report of the London Branch was then read, together with a letter from Elder Thos. Bradshaw, President of the Branch, which stated that the Branch could not be considered in good spiritual condition; to which Elder Patterson added his testimony respecting the zeal and perseverance of Elders Bradshaw, Norton, Owens, and Barnes, showing that at considerable expense, and sacrifice of time, they had rented places to preach in, printed and distributed bills and epitomes of our Faith, and had labored untiringly to spread the truth, and he hoped their labors would ultimately be crowned with success.

The report of Elder I. L. Bear, of Switzerland, was then presented in writing, which stated that he was still struggling against heavy odds for the spread of the truth; the printed word was much needed, and he had translated eight of our tracts into the German language, and thought if the means was forthcoming to print them, the cause would be much benefited thereby.

Conference then adjourned till 2 P.M. Benediction by Elder Taylor.

Conference again convened at 2 P.M. Singing; and prayer by Elder John R. Gibbs; after which the report of Elder John Avondet, Missionary to Italy, was presented to Conference, in which he stated that the Mission was composed of four members besides himself. He writes feelingly of his co-laborer, Elder Ursenbach, who is nearly four score, and faithful, but unable to labor in the cause. He also tells the need of the printed word; has many difficulties to contend with; but desires to press onward, and requests the prayers of the Churches.

The President next stated that the few faithful in Scotland, though not adding to their numbers, were yet in the faith, and desirous of remaining so. In their isolated condition, they need the prayers of the more favored branches of the Church.

There being no further reports presented to Conference, a motion was entertained to release the committee of seven, appointed at last General Conference, to transact business (if necessary) for the European Publishing Association, their services not being required, because of the discontinuance of the Publishing Movement. Motion prevailed.

In answer to a question, the President stated that in consequence of the organization of the Fourth Quorum of Elders being discontinued by the American brethren, the Elders in this Mission can have their

licenses renewed by applying to their respective District Authorities, or to the Mission President, if necessary.

On motion Elder Thomas Jenkins was appointed to ascertain the cost per thousand of publishing tracts, *Herald* size, in the Welsh language, and report as soon as practicable to Br. Patterson. Elder Taylor was also instructed by the President to take like steps in England, as the Conference in America had decided to supply foreign missions with the printed word, and it was believed that they could be got up cheaper in England and Wales than in America. A part of President Joseph Smith's letter to Br. Patterson, respecting tracts for the Mission, was read to Conference, and was hailed with joy, as the dawning of a brighter day for us.

It was further stated that as Elder Chas. Caton, who had previously been appointed General Book Agent for the Mission, was not at present in a condition to attend to the duties of that office, that all business of this nature be transacted through Elder Thomas Taylor, of Birmingham, till further notice.

On motion it was resolved that when this Conference adjourns, that it does so to meet again at Birmingham, on the Saturday and Sunday nearest the 6th of April, 1874.

The authorities of the Church were then presented to the Church in their proper order; first Joseph Smith as President of the Church, &c., and Elders W. W. Blair and David H. Smith as his Counsellors; afterward the several Quorums in America, all of whom were unanimously sustained; after which, the authorities in Europe were also presented. John S. Patterson as President of the Mission; John Avondet, as Missionary to Italy, and Br. Ursenbach as his co-laborer; Elder I. L. Bear, Missionary to Germany and Switzerland; Elder John T. Davies as President of the Welsh Mission, with a strong desire for his return from America; Elder Thomas E. Jenkins as Missionary in Wales, to labor as his health and circumstances will permit. The various district authorities in England and Wales were also presented, and all were unanimously sustained.

The number of officials present was then taken, which shewed Seventies 1; Elders 13; Priests 2; Teacher 1; Deacon 1.

The President, by request, addressed the Conference, from Doc. and Cov. 83: 8, from which he gave some good instructions to the Elders, urging them to live and teach according to what was written.

On motion we adjourned till 6 P.M.

Evening session opened by singing; and

prayer by Elder T. E. Jenkins, after which the President presented his financial account to the Conference, which was read in detail and approved. The stand was then taken by Elder Thomas Taylor, of Birmingham, who spake for a time in an earnest and telling manner, followed by Elder T. E. Jenkins, on the subject of Authority; after which the President spoke on the same subject.

After the meeting, a motion to adjourn was entertained.

The Spirit of love and unity prevailed throughout the Conference, and all seemed to rejoice, and departed for their respective homes with renewed desires to work for the Master. Elders T. E. Jenkins and John R. Gibbs gave material assistance throughout the proceedings, as interpreters between the English and Welsh, and all were benefited thereby.

JOHN S. PATTERSON, *President.*
EVAN MORGAN, *Clerk.*

South West Missouri and South East Kansas.

The above Conference convened at Bird School-house, August 2d, 1873. John T. Davies chosen President *pro tem.* Minutes of previous conference read and accepted. Reports of three branches received; others not reporting.

Elders' Reports.—F. C. Warnky had preached 17 times, attended 40 meetings, baptized 1, and married a couple. John A. Davies had preached some. Jas. Dutton had preached some, and superintended a Sunday School. J. H. Thomas reported, as Priest of Pleasant View Branch, which he reported as not in good order. Br. Maloney had superintended a Sunday School, and preached some. Br. Depue had preached twice and distributed some tracts. Br. Crawley had preached in Barton, Jasper and Newton counties, Mo., and passed through much trouble.

Resolved that the Elders meet in council at two o'clock, and general meeting at four P. M.

Elders' Reports Continued.—John T. Davies had spoken several times since his return from Wales. W. S. Taylor had preached some, and administered to the sick with success. D. H. Bays had spoken every Sunday, and many times through the week. He reported quite a spirit of inquiry in the District.

The following resolutions were then passed:

That we elect John T. Davies as President of this District. That we sustain all the spiritual and temporal authorities of

the Church. That in the loss of Br. Hart the District has lost a faithful President, and that we deeply sympathize with his family in their bereavement. That Elders or Priests baptizing persons outside the limits of an organized branch, that it is their duty to see that their names are enrolled as members of the branch nearest to which they reside.

Saturday evening, occupied by Br. Bays in preaching. Sunday forenoon, preaching by John A. Davies and Br. Crawley. Testimony meeting in the evening, at which six children were blessed. Preaching Sunday evening; by Richard Davies and Br. Warnky.

One baptized during Conference.

Officials present, twenty. Adjourned to meet at Mound Valley, Labette Co., Nov. [no date given], 1873.

Central Nebraska District.

The above Conference was held in the Saints' Meeting House, in Columbus, Platte Co., Neb., on the 27th and 28th of September, 1873. Elder Charles Derry was called to preside, and G. M. Galley to act as Clerk. It was then moved that we adjourn until 7 o'clock.

Elders' Reports.—Elder Charles Derry reported having preached at Deer Creek, also at Cedar Creek repeatedly; but no interest being manifested, he had ceased, for the present, at the latter place; but should do the best he could, as opportunities offered. H. J. Hudson reported that he had done but little, but that little had been done willingly; he had visited Shell Creek, had good liberty in speaking to the people, although making no increase; still he was losing no ground. Elder Wm. Lewis reported that, during the last three months, he had done all in his power, having preached or met in fellowship meeting with the Saints every two weeks; his desire is to continue doing the best he can during the coming three months. Elder Chas. Brindley reported that he had filled his appointments in the branch; much of his time was taken up in visiting the Saints, trying to keep them together; his confidence in the work was much stronger than it was some years ago. G. M. Galley reported that he had labored in connection with his brethren in the Columbus Branch; he had preached on Shell Creek once, to an attentive congregation, had administered twice to the sick, and the Lord had heard and answered his prayers in their behalf; was still desirous to do all in his power.

Resolved that the Clerk of this District

be requested to correspond with the Clerks of the Northern and Eastern Nebraska Districts, respecting their still reporting themselves as the Central Nebraska District.

Financial report of the Columbus Branch for the first quarter, ending Sept. 21st 1873, was read and accepted.

Branch Reports.—Deer Creek in the same condition, numerically and otherwise, as last reported, with this exception, Charles Derry resigned, and Elder Chauncy Loomis called to the Presidency of said Branch.

Shell Creek; reported by Elder Wm. Lewis, consisting of 7 members, 2 having been baptized during the quarter.

Resolved that Elder Spencer Smith be requested to labor as often as convenient in the Shell Creek Branch.

Resolved that the brethren be requested to continue laboring in their surrounding vicinities, as much as practicable.

Resolved that this Conference sustains Br. Joseph Smith, together with his Counsellors, and all the spiritual and temporal authorities in righteousness; also the presidents of the various branches in this District.

Resolved that when this Conference adjourns, it does so to meet again at Columbus, on the 27th and 28th of Dec., 1873.

Resolved that Br. G. M. Galley and Br. C. Brindley occupy the stand this afternoon, and Brs. Hudson and Chas. Derry this evening.

2 P.M.—Elder Brindley addressed the congregation, followed by Elder G. W. Galley; the meeting was then given into the hands of the Saints. The spirit of testimony, tongues and interpretation, was manifested, and a general good feeling prevailed. Meeting closed with prayer by G. M. Galley.

7 P.M.—Preaching by Elder Derry, followed by Elder Hudson.

Adjourned as per former motion.

South Eastern Illinois District.

Conference convened at the School-House, in Little Wabash, Wayne Co., Ill., September 6th, 1873. Henry Walker, President; Isaac A. Morris, Clerk. After some remarks by the President, branch reports were called for.

Dry Fork reports 23 members; 3 children blessed.

Brush Creek reports 59 members; 1 added by baptism, 2 by vote, from the Deer Creek Branch; and 3 cut off.

Little Wabash reports 17 members; 1 received by vote.

Millshoals: 17 members; 6 added by baptism since last report.

Elm River not reported.

Elders recommended for continuation of license: James B. Prettyman, T. P. Green, B. S. Jones, B. F. Kier, Geo. Mantle, and G. H. Hilliard.

Elders' Reports.—Nathan A. Morris reported by letter; has filled the mission assigned him to Millshoals, also has visited Brush Creek; has preached in all ten times; is still willing to do all he can in the work. John Thomas has preached three times during the past quarter; with the assistance of the brethren, has kept up their branch meetings; has done what little he could; still desires to labor in the work. Isaac A. Morris has filled his mission to Dry Fork, Deer Creek and Little Wabash; has done the best he could under the circumstances. Henry Walker has labored in Wayne, Edwards and Wabash counties; has preached in all eighteen times and baptized one; is still willing to do all he can. John Thomas reports the condition of the Dry Fork Branch rather poor; their branch meetings not well attended, and a very poor interest manifested by the Saints generally. Henry Walker reports Little Wabash Branch in rather a thriving condition, with several desiring to obey the gospel. I. A. Morris reports Brush Creek Branch in better condition than heretofore; some of the difficulties before existing have been settled; do not keep up prayer meetings: there is a great call for preaching in the surrounding country.

Resolved that this Conference deems it prudent that Elders select missions for themselves for the next quarter, and also extend their labors as far as they can under their circumstances.

That no branch has a right to refuse renewal of Elder's License, without first giving a legal reason for such refusal.

That this Conference sustain all the authorities of the Church in righteousness.

That when this Conference adjourns, it does so to meet at the Milliner School-house, in the Deer Creek Branch, Saturday before the first Sunday in December, at 10 o'clock A.M.

I. A. Morris preached to the people.

Preaching at night by Brn. Thomas and Walker.

Preaching Sunday morning, by Isaac A. Morris; after which the sacrament was administered, by Brs. I. A. Morris and Henry Walker. The Saints enjoyed a good degree of the Spirit during fellowship meeting, at the close of which one sister gave her name for baptism.

On motion Conference adjourned to meet on the bank of the river for baptism. The rite was administered by Br. Henry Walker. Confirmation by Isaac A. Morris.

Conference adjourned as per resolution. Number of officers, 3 Elders, 1 Teacher, and 1 Deacon.

Brs. Hilliard, Kier and Asa were with us in council the evening before Conference, but were called home on account of sickness.

Miscellaneous.

Branch Organization.

Pursuant to notice, the members of the Reorganized Church of Jesus Christ, at San Juan and vicinity, Monterey county, California, met at Br. Jasper Twitchell's; and organized, with Elder C. W. Wandell, of the Seventy, as President, and Br. Jasper H. Lawn as Secretary. The President stated the object of the meeting, then asked, "Shall we organize ourselves into a branch of the Church?" The vote was full, and in the affirmative. The Branch was called the San Benito Branch, and includes San Juan, Tres Pinos, Live Oak, and vicinity. Jasper Twitchell was elected Presiding Priest; Gabriel Dana, Teacher; and Wm. Baker, Deacon. Br. Jasper H. Lawn was elected Priest to preside at Live Oak, under the supervision of Priest Jasper Twitchell; and Br. John R. Cook was recommended to the approaching Conference at San Francisco, for ordination to the office of Elder; and was elected by acclamation as the Presiding Elder of the San Benito Branch. Priest Jasper H. Lawn was elected Secretary of the Branch. The brethren were then ordained, under the hands of Elder C. W. Wandell and Priest John R. Cook. Priest Jasper Twitchell was appointed as Agent to send to Plano for books, tracts, &c. After instructions from the President, the meeting adjourned.

We number in this Branch twenty-four members, of whom thirteen are heads of families. The prospect is good for a still farther increase in our numbers.

Northern Illinois District.

Officers of Branches in this District are requested to send their quarterly reports to me, at Amboy, Ill., by the 23rd of this month; that is those who do not send delegates to carry the report. It is hoped that there will also be an attendance from the branches, so far as is practicable, of official

and lay members, that we may have an interesting session.

H. A. STEBBINS, *Pres. of Dist.*

Notices.

To the Presidents of Branches in String Prairie and Nauvoo District:—All moneys collected by subscription, in each of the several branches, for the relief of the debt which was created in building a house of worship, at Farmington, please forward to R. S. Roberts, Treasurer of Committee appointed to adjust said debt.

By request of F. Reynolds, H. Stephens, and E. Benedict, Committee.

D. D. BABCOCK, *Secretary.*

FARMINGTON, Iowa, Oct. 20th, 1873.

NOTICE is hereby given to the Official Members of the Pottawattomie District, Iowa, that, aside from the ordinary business, an item of importance will be presented at our next Quarterly Conference, to convene in Council Bluffs, on the last Saturday in November, 1873, at 10 A.M. Please, brethren, make an effort to so arrange your affairs as to enable you to meet at the hour, and remain until all necessary business is transacted. I hope to see a full attendance.

JAS. CAFFALL, *Pres. of District.*

COUNCIL BLUFFS, Iowa, Oct. 22nd, 1873.

The Bishop, Br. I. L. Rogers, wishes to notify the brethren of the Galland's Grove District of his acceptance of their appointment, or selection, of Br. John Pett, to the office of Bishop's Agent for that District, and he is hereby appointed and instructed to read instructions to Bishop's Agents in a former issue of the *Herald*.

By order of the Bishop.

ISRAEL L. ROGERS.

MARRIED.

In Fall River, Mass., at the residence of the bride's mother, Sr. Ann Rigby, on Oct. 16th, 1873, by Elder John Smith, Br. THEODORE F. CUMMINGS to Sr. ELIZABETH A. RIGBY, both of Fall River, Mass.

DIED.

At Cherokee Station, Kansas, Oct. 8th, 1873, of summer complaint, DANIEL CRAWLEY, aged 19 months, infant son of Daniel S. Crawley.

Addresses.

Frank Reynolds, *Harlan, Shelby Co., Iowa.*

A. H. Smith, *care of John Roberts, No. 14, Sherman Street, San Francisco, Cal.*

John H. Lake, *Keokuk, Lee Co., Iowa.*

J. Buerman, *care Wm. Anderson, 812 North Seventh Street, St. Louis, Mo.*

Thomas R. Allen, *Box 490 Alton, Madison Co., Ill.*

Selections.

Correspondence Between the Pope and the German Emperor.

NEW YORK, Oct. 28.—The following two letters recently passed between the Emperor of Germany and the Pope. Their contents were briefly stated by cable a few days ago.

VATICAN, 7th August, 1873.

YOUR MAJESTY: Measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the cause which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof—and the letters which your august Majesty has addressed to me formerly, might sufficiently demonstrate that you can not approve that which is now occurring,—if, I say your Majesty does not approve of your Government continuing in the path it has chosen of further extending its vigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously effected, will your Majesty then not become convinced that these measures have no other effect than that of undermining your Majesty's own throne. I speak with frankness for my banner is truth. I speak in order to fulfil one of my duties which consists in telling the truth to all, even to those who are not Catholics, for every one who has been baptized belongs—in some way or other, which to define more precisely would be here out of place—belongs, I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your most gracious Majesty the expression of my devotion and esteem, pray to God that he may enfold your Majesty and myself in one and the same bond of mercy.

(Signed)

Pio.

The Emperor replied as follows:

BERLIN, Sept. 3, 1873.

I am glad your Holiness has, as in former times, done me the honor to write to me. I rejoice more at this since an oppor-

tunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August must have occurred in the communication you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only state the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve. According to the Constitution of my States, such a case cannot happen, since the laws and Government measures in Prussia require my consent.

To my deep sorrow a portion of my Catholic subjects have organized for the past two years a political party which endeavors to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement but joined in it, to the extent to open revolt against the existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some Transatlantic States. It is not my mission to investigate the causes by which the clergy and faithful of one Christian denomination can be induced actively to assist the enemies of all law, but it certainly is my mission to protect the internal peace and preserve the authority of the laws of the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my Kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me power. I am in duty bound to do it as a Christian monarch. Even when, to my sorrow I have to fulfill this royal duty against the servants of the Church which, I suppose, acknowledges no less than the Evangelical Church, that commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness, disown to my regret the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of the loyal Catholic and Evangelical subjects, of extorting obedience to law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true condition of affairs, will use your authority to put an end to the agitation carried on amid a deplorable distortion of truth and abuse of priestly authority. The

religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues, any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe.

There is one expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon previous information, but upon the belief of your Holiness, namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects profess, does not permit us to accept in our relation to God any other mediator than our Lord Jesus Christ. This difference of belief does not prevent me from living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem.

(Signed) WILLIAM.

LONDON, Oct. 29.—The *Times* this morning publishes a note from Archbishop Manning, inclosing an extract from *Mainze's Journal*, in which it is stated that the Pope has written a second letter to the German Emperor, and that this letter has not been given to the public.

Jews Who Conceal Their Faith.

Just now, both in this country and in Europe, there is what we may call an epidemic of the Jewish question. Here, as well as there, the discussion is but the rebound of circumstances. Mr. Disraeli was thought to have drawn upon his very opulent oriental imagination when he stated, some years ago, that in all parts of the world there were Jews, who, shrinking from the execrations and aversion of mankind, concealed their faith, not only for a life-time, but for generations. Some facts have lately come to the surface which indicate that Disraeli knew what he was talking about. For example, it is mentioned in a recent number of the *Jewish Chronicle*, that a company of Jews at Berlin brought to the Shah, on the occasion of the latter's visit there, a petition imploring him to protect the Jews in Persia; and that a stern Persian, belonging to the Royal Suit, who had received and closely questioned the delegation, quietly informed them that their memorial should really reach the Shah, for he, the stern Persian aforesaid, was a concealed Jew, though obliged to deny his faith. Since the religious emancipation of Austria and Spain, there have been numerous conversions to


Judaism, which were in reality nothing more than the open avowal of Judaism by "Catholic" families who perhaps for ages, have remained Jews in sympathy and faith and domestic habits, while they have outwardly assented to the dominant and domineering religion.—*Christian Union*.

The Brighamite Church in Europe.

Elder John Graham, in a letter, dated Liverpool, September 18, writes, we are baptizing but few, but the labors of the Elders have awakened more than ordinary interest in "Mormonism" among the people who have hitherto known but little favorable to us. Here in Liverpool, and it is about the same in other towns and cities of more or less importance, our meetings are regularly attended by strangers who appear interested in our doctrines, from the fact that they come again and again. I find the people outside of our church as a general thing, are indifferent to religion of any kind. This indifference has greatly increased during the few years I have been absent from England, and appears to grow rather than diminish. Religious bodies are very much divided and infidelity gaining ground; Spiritualism is also making headway, in fact religion altogether is at a discount.—*Deseret News*.

WHAT IS LIFE?—Life is but death's vestibule, and our pilgrimage on earth is but a journey to the grave; the pulse that preserves our being, beats our dead march, and the blood which circulates our life is floating it onward to the depth of death. To-day we see our friends in health; to-morrow we hear of their decease. We clasped the hand of the strong man yesterday, and to-day we closed his eyes. But there is an unending life beyond the tomb, a land where death knells are never tolled, where winding sheets are never woven, where graves are never dug. To gain it we must be just. To reach it we must die.

Our greatest glory consists not in never falling, but in rising every time we fall.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IF HE ONE WIFE; AND CONCOUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

PLANO, ILL., DECEMBER 1, 1873.

No. 23.

LETTER FROM WM. H. KELLEY.

Br.—. Your favor of August 16, is at hand, and has been carefully read. I am glad you are willing to render a reason for your turning Spiritualist. If the supposed very cogent reasons assigned be found to be, not only faulty, but weak; far-fetched, and unwarranted, when viewed in a free, liberal and just light, you will, according to your own reasoning, have to shift your present platform for one more potent and true—founded upon better causes.

You ask, "Do you think a man *can be honest* and deny the faith, after once being a member?" Convictions as to what is truth, to a reflective mind, arise from evidences produced in favor of any truth, aside from those we call self-evident; and even then I may say his convictions are produced by the power of accumulative evidence, which naturally flow in upon the mind irresistibly when such facts or truths are presented to it.

Faith in Jesus, the great center of the hope of the Saints, is produced by the force of those evidences which exist, and are produced in its favor. If, then, in support of the christian religion, there may be brought forward an array of evidences of sufficient strength to force conviction upon the mind as to its being a divine institution, well ordered by the wisdom of heaven, and an individual attains to the full realization of ALL the evidences which support and testify of its truth, and then falls away, apostatizes, and denies that such

evidence exists, or that it is true, certainly he would be nothing less than the basest hypocrite, dishonest, unworthy of the sympathy of men or angels. But should an individual become attached to the Church, without being convinced by the truth presentable in its favor, and never attain to those powerful evidences which reveal God as its author, and should then fall away, it would not be an apostasy from absolute knowledge; such apostasy would be inversely as the cloud of evidences which had been received and sensed in its favor. And if such powerful and weighty evidences should be brought against an imbibed faith, as to explain away those thought to have existed as invulnerable in its favor, presenting such an array of facts as to overwhelm the faculties and force conviction upon the mind, of the unsoundness and absurdity of such a faith, it would be no stamp of hypocrisy, or dishonesty, in respecting it as unworthy of support. Error should be rejected when found, of whatever name or cast it may be, and from this stand-point I view the beauties of the christian religion, and believe it to be of God, and susceptible of the highest proof and demonstration.

Again you ask, "Does God foreknow all things? If he does not, he is no God; and if he does, can man act contrary to his foreknowledge? Either then, your god is no god, or he made *me* apostatize, despite myself, and he is to blame, and not me."

I do not see logic displayed here, in your reasoning, or legitimacy of conclusion. I can perceive of God knowing

all things, and still allow men, angels, and devils to do as their fancy may lead them, as to the accepting or rejection of truth; but I fail to see how it is, that because God knows all things, that therefore he made you apostatize. Especially when common sense and revelation both concur in affirming the free agency of man, and it matters not whether God knows all things, or a few things, as to the facts concerning such a "free moral agency."

And because God knows all things, it does not follow by reason of this, that he has restricted man's agency, or COMPELS him to do either right or wrong; for if compelled the benefit which should accrue to a person from right doing, could not, in the least be merited; neither could condemnation justly rest upon the wrong doer.

Free agency implies the power and capability of man to do, at will, either right or wrong; and a disposition upon the part of God to allow him to thus act. And the whole of man's experience evinces this true; hence when men sin, apostatize, forsake the truth, it is their own work, not Deity's, although he may know all things. Men are responsible for the knowledge they have; they are also held accountable for their opportunities of knowing, whether improved or neglected. Those who have no evidences of christianity cannot consistently embrace it; those who attach themselves to it, otherwise than from the power of conviction and evidence, and never attain to either, and leave the faith, cannot be said to apostatize from christianity, for they were never christians.

I believe God to be the most just and reasonable being in the whole universe; hence he only requires of his creatures just and reasonable things. A "cloud of witnesses" testify that they sought after and attained to the great proofs of the christian religion. The evidence of pilgrims and martyrs conspires to avow the truth of the same; and the advancement of one generation, in the light of

truth, but paves the way for after ones to follow on, but to reach a higher plane of glory and renown than their antecedents. The attainment of one proves the possibility of the rising of another; so that in the light of a just, all-wise, and overruling providence, all are left without excuse, free to act for themselves, to rise or fall, forsake the right or abide in the truth.

I will now notice the copy of objections urged against our faith you sent me, without making mention of the crudities, contradictions, errors, &c., you allege exist in our accepted books of faith and doctrine.

Viewing the books, as given to us, I find that they were not written by infallible authors, or engraven in the most perfect language; neither does the Book of Mormon, which you especially refer to, make claim to be a divine revelation, from Nephi to Moroni, written in the unquestionable language of heaven, as dictated by God himself, but is a historical work, as well as doctrinal, written according to the wisdom and manner of learning of those who are its reputed authors. Hence Moroni says:

"And whoso shall receive this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. * * * If there be faults they be faults of man. But behold we know of no fault, nevertheless, God knoweth all things."—Book of Mormon, page 345.

"Now behold we have written this record according to our knowledge in the CHARACTERS, which are called among us reformed Egyptain, being handed down and altered according to our manner of speech. If we could have written in Hebrew, behold ye would have had no imperfections in our record."—Page 348.

"I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make is true, and I make it with mine own hand; and I make it according to my knowledge."—Page 1.

Thus we learn that while the writers in the Book of Mormon were good and upright men, with perhaps an excep-

tion, anxious to convey to the world simple truth; they recognized the inadequacy of their language to always express that truth, so as to defy the caviller and unjust critic.

It is one thing to know a truth, and quite another to reveal that truth in language, to another, that will defy the cunning and power of those disposed to change the real meaning by caviling upon words. While all men's writings should be subject to a just inspection, there is a kind of extravagant criticism used by some, that should receive no sympathy from the searcher for truth. Let every writer be his own interpreter, and let the great thoughts designed to be expressed, impress the mind, without deflecting it by the force of false criticism—play upon words, to flatter conceit or make show of learning. Wo to him who makes a man an offender for a word. And it is as true in science as revelation. You present the following from the Book of Mormon:

1. "When all men shall have passed from this first death, * * * then must they be judged. * * * They who are filthy let them be filthy still, * * * and their torment ascendeth up for ever and ever, and *has no end.*"—2 Nephi, page 52.

2. "Now repentance could not come unto men, except there was a punishment, which also was as eternal as the life of the soul shall be, affixed opposite to the plan of happiness, which was as eternal as the life of the soul."—Alma, page 220.

3. "And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment from whence they can no more return."—Moses, page 105.

Your criticism on these texts is that they *contradict* what is revealed in the Book of Covenants, 18 : 1, which reads, "*Nevertheless it is not WRITTEN that there shall be no end to this torment.*"

What did the Lord purpose teaching Martin Harris, by using this language? Certainly not that there is *no endless* punishment; for it is stated in the same revelation, that God's punishment is *endless* punishment; yet it is *not*

written that there shall be no *end* to this *torment*. It does not refer to punishment, as such, but to those tormented thereby; and it is not written that there shall be no end to this **TORMENT**. For where there is torment, there must be something susceptible of being tormented. And when the victim is released from the scourge of justice, that is an **END** to the **TORMENT**, although the awful scourge remains, and this is really what is said and meant by the passage.

In quotation 1st, Nephi does not say that those who are filthy still shall be tormented without end; but he uses an imaginary lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end, to illustrate the exquisiteness of the sufferings of the wicked. He does not say their torment has no end, but that their torment is **AS** a lake of fire and brimstone, (in intensity), whose flames (of lake) ascendeth up forever and ever, and (flames ascending) *has no end*. For it is but the awful justice of God resting upon the disobedient for their rebellion, which (justice) endures forever as an essential of the peaceful existence of things. God's justice must necessarily continue, although it pains the wicked when men are wicked, or chaos would ensue.

Mosiah says, page 105.—"And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever."

Here it is stated beyond the possibility of a doubt, what is meant by "forever and ever," or rather, what is referred to as having never-ending continuance, which is the *ascending* of the *smoke*; while Nephi refers it to the flames ascending up *forever and ever* without end; or what is the same,—"*and has no end.*" So the fiery vengeance (justice) abides, as calm as the moon's pale light, until the wickedness of men and devils stirs it into a flame, to execute its mission upon the wrong doer. Hence it is *not written* that there shall be *no end* to their *torment*;

neither is it written there *will* be an end to the eternal principle of justice, which is kindled into a flame upon the ungodly.

In quotation 2nd, Alma does not say that men or devils will be tormented eternally; but they will suffer a *punishment*, which is "as eternal as the life of the soul," or eternal punishment. God has decreed that happiness shall be obtained by doing right—subscribing to truth. If the rebellious could pass through and beyond God's punishment, they would render themselves happy in defiance of justice, right and reform, in that they would be freed from punishment. But *torment* continues until men are chastised for their sins, and reform. And if their sins are so great as to put them beyond *mercy*, so that naught but *justice* will reach them, "The width, the height, the depth and misery thereof," no man knows.

In the third quotation, the language seems quite strong, "Cause them to shrink from the presence of the Lord, into a state of misery and endless torment, *from whence they can no more return.*" Mosiah is here reasoning with reference to the *atonement* and the introduction of the law of *mercy*, whereby all men *may return* from their fallen state by accepting the terms of reconciliation. The language above is used with reference to those whose sins have put them *beyond* the law of *mercy*, as introduced by the mission of Christ, and *justice*, only, has claim upon them. And *they can no more RETURN* from the state they are consigned to, than Adam could have returned, had there been no atonement made. They must suffer, and the width, height, &c., no man knows. Now is the day of salvation. Men *can return* to God while under mercy, for repentance is granted; but under justice they *cannot return* of themselves; it remains for God to do his pleasure with them. I see no use of stumbling over this; and to keep men from stumbling, God revealed the truth of all this to Martin Harris.

Objection 2d.—He [Christ] shall be born of Mary at *Jerusalem.*" B. of M., page 156.

Answer.—In my view this is far-fetched; it really savors a little of caviling. Were I ever so skeptical concerning the truth of the Book of Mormon, I should view this as a flimsy objection to it.

Alma was in the land of America, thousands of miles from Jerusalem, and he refers to the land of Jerusalem, by using the name, "Jerusalem;" and in the very next sentence he says, "which is the LAND of our fathers," and his fathers, (Lehi and Nephi), did not dwell in the city of Jerusalem, but some distance from it. See Book of Mormon, page 7: "And it came to pass that we went down, (from the city of Jerusalem), to the land of our inheritance. * * * And after we had gathered these things together, we went up again to the house of Laban," [in the city.] Indeed this manner of language is allowable in this day, and is used. Alma does not say that Christ should be born in the city of Jerusalem, but at "Jerusalem," *in the land* of our fathers. The main thought Alma wished to present was, that *Christ would be born*, and that it was enjoined upon men to believe on him; for he was trying to persuade them to believe in the atonement to be made by him, and simply refers to Jerusalem as the place; for it had but little to do with the subject he was then talking upon. The main thought was not to prove the place of his birth; but the necessity of men believing in him in order to be saved. This was the way the people spoke when referring to the land of their fathers in a general sense. And this is no sound objection to the Book of Mormon.

Objection 3.—"He, [John the Baptist], should go forth and *cry* in the wilderness. * * * For there standeth one among you whom you know not, and he is mightier than I, whose shoes latchet I am unworthy to unloose."—1 Nephi 3: 4

You then exclaim, "I wonder if this

was *cried in the wilderness*, or was it not rather said in reply to a question put by the Pharisees?"—John 1:24-27.

I answer, that it was *cried in the wilderness*. The word *cry*, here, means the delivering of a message. Jonah cried against Nineveh; Jeremiah cried against Jerusalem, which were their warnings to the people.

Isaiah said, he [John] *would cry in the wilderness*, Isa. 40:1, and Matthew says, he *did cry in the wilderness*. Mat. 3:3.

Objection 4.—“Neither doth he [God] will that man should shed blood, but in all things *has forbidden it.*”—Ether 3:11. “The Spirit said to me again, *slay him*, for the Lord hath delivered him into thy hands.”—1 Nephi 1:34.

Answer.—If you will just permit a little common sense, of which men of your stamp boast so much, to bear upon these passages, the stone of stumbling will readily vanish. The writer in the book of Ether is speaking concerning secret societies, built up to get gain, by robbing, stealing and murdering; a bad institution inaugurated to accomplish a bad end. And by the language, “but in *all things* has forbidden it,” he shows that it is wrong for men to murder for gain, envy, or revenge. At the same time, men may become so wicked that the law of justice would say, they should die. The law of Moses said, “Thou shalt not kill.” At the same time provision was made in it, that for certain *sins*, they should be stoned to death. And the men who executed the vengeance of the law upon the offender, were not called murderers; neither was the blood of the victim required at their hands. But if in cold blood they had killed their fellow man for gain, envy, or revenge, they would have “shed blood,” been guilty of murder. The law of the land says the same. Our statutes, in substance, say, thou shalt not kill; and in the same law provision is made, that *murderers* shall be hanged by the neck.

The writings of the Book of Mormon, the Bible, and our own experience

teach, that God sends his judgments upon the wicked, by disease, plagues, famine, and death. He brings the sword upon a nation and destroys the inhabitants, because of their abominations. He rained fire and brimstone upon Sodom and destroyed the inhabitants thereof. He threatened Nineveh with destruction, the people repented, and the judgment was stayed. When men sin grievously, the *justice* of God says they *shall die*; i. e., Sodom. If they do right, *justice* still says they *shall live*; i. e., Nineveh. The law of our land says the same.

Laban was a murderer at heart, for he sought to slay Nephi and his brethren for their property, to get gain. He lived under the law, “An eye for an eye,” and life for life, &c.; and no doubt had murdered his score, for filthy lucre. At heart he was a murderer. God judged him unworthy to *live*; by the *law* he should die. Nephi found him a drunken, vile, bloody man. God said slay him. Nephi hesitated, for he remembered the law, “Thou shalt not kill;” but this was the general law to preserve peace; the punishment of murders was not contemplated in it; the drunken, vile, heartless, bloody Laban still lay before Nephi, and the God that said, “Thou shalt not kill,” was present to determine the magnitude of that law, and he said to Nephi, Laban is unworthy to live, *slay him*. Nephi raised his sword and smote off his head. By the Jewish law, Laban as a murderer should die. God commanded Nephi to execute the justice of the law upon him; and he was not a murderer, or “shedder of blood” in the sense spoken of in the Book of Ether. Let the Book of Mormon be its own interpreter. “Behold the Lord slayeth the wicked, that he may bring about his righteous purposes.”—Book of Mormon.

But again you exclaim.—“What is stranger still is how Nephi came to get off the clothing from a stiffened corpse and palm himself off as Laban without being

suspected, although they must have been saturated with gore."

Answer.—This could all easily have taken place, and no great miracle either. In the first place it was night, and it would have only required the exercise of a little caution, and avoid a too close proximity to a light.

2. The garments worn by the people of those days were worn more loosely than at the present time, if history is to be credited, hence much easier removed.

3. Laban was dead drunk before his head was severed off, and in all probability, he did not make a struggle; which would preclude the necessity of the blood staining the garments.

4. If the servant of Laban had seen blood on the garments, it evidently would have been no new sight to him, for it seems that this Laban was a wicked, drunken, blood-thirsty villian; and no doubt his servant was accustomed to see him all covered with gore; hence would not be concerned himself much about it.

5. God was the shield to the whole matter, and he is able to do all things, and not be *detected* either.

So your objections are removed.

(To be continued.)

SMOKY CHIMNEYS.

BY WM. STREET.

Everybody has been accustomed to see smoke from his earliest years, sometimes proceeding from chimneys, and sometimes issuing from the mouths of men, women, and boys.

On a lovely summer's morning, when the sun is just rising and shedding forth his golden rays to warm, cheer, and beautify the earth; when the birds are carolling forth their sweet and joyous notes; when the earth is wrapped in a carpet of living green and flowers of every hue are springing up around us; when all animated nature seems to be singing, "The hand that made us is divine," it is amusing to watch the smoke from some neighbor-

ing chimneys, with its white curly wreaths ascending until it is lost in the surrounding air; but to see man, whom God made in his own image, and endowed with reasoning powers, resembling one of these piles of brick and mortar, can neither be admired nor tolerated. Yet pass through our cities, towns and villages, and see the extent to which the disgusting habit is practiced by all classes of society, from the ragged urchin to the man of hoary hairs.

Since this custom has become so prevalent, what effect has it for good or evil on a people who are so infatuated by its use and chained to its thralldom. By young men it is often urged as an excuse, "I am far away from home; I have no companions; I feel lonely; I can better collect my thoughts; I can think more to the purpose." These suggestions are from the evil one. Poor young fellows! Cannot they have higher aims. Let them look on the vast expanse of creation, and view there the handiwork of a beneficent Father and Friend, who says, "The harvest is white and ready for the sickle; but the reapers are few." Then they will not require so futile a companion as a twisted leaf of a poisonous weed; but will consider whether *God* intended smoking to be one of the means for developing that condition of body and mind, which ought to characterize probationers for a better world.

The use of tobacco is not forbidden, by name, to the best of my knowledge, in the Bible; but the prophet Isaiah speaks of idols; and what is a greater idol at the present day to thousands of persons than the pipe and the cigar? From the first thing in the morning until the last thing in the evening; time, money and talents are all sacrificed at the shrine of the "*goddess*, Tobacco." It is now the favorite filth of thousands in our land; from the White House at Washington to the humblest cottage in every State in the Union; from the most learned to the street urchin, including ministers, students, lawyers,

doctors and tradesmen of all classes. Smoking and public houses are co-existent. Extinguish the pipes and cigars of any city in the world, and it will do much towards closing its taverns.

Let us take warning, lest we also as a nation, in the enlightened age of the nineteenth century, fall into depravity like Mexico, Italy, Germany, Turkey, and Spain. Why have they so little nationality? Wretched they are born and wretched they die, and why? Tobacco has had its free course among these nations, and with other habits combined, you see their inferior position to-day.

The consumption of tobacco throughout the world is 1,000,000,000 pounds per annum, being over three-fourths of a pound for each individual, and three per cent of that is poison. Here then is a field for the earnest philanthropist and patriot to lend a helping hand to exterminate a curse from our country and of the world.

May God in his mercy bless our united efforts to stay this physical and social evil.

REASONINGS.

BY J. J. CRANMER.

t "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection."—Heb. 6 : 1, *Inspired Translation.*

I desire to write in reply to Brother William Worwood, vol. 19, No. 10, page 289. I fully agree with the brother that the essential point is the plan of salvation, which should never be lost sight of, and which is the essential part to preach. But where we are fully persuaded by the evidence given, that those in the covenant are in error, it is an indispensable duty to free them from those chains of darkness, let it be Sabbath keeping, the form of the earth, tradition of men, or whatsoever thing it may.

I am no politician and never meddle with politics, but I believe in the democratic principle of equal rights to all

men and women. I always favor a brotherly criticising article as his seems to be, except a few words, such as the "pancake form," "matters of no importance."

I believe that every command of God is of vast importance one with the other. We fault the world at large for finding non-essentials in the law. We are commanded to prove all things and to hold fast that which is good. It is just as necessary to keep the Sabbath as the ordinance of baptism; the one represents the resurrection in the future, the other the rest in the future; the commands are given to the believers, the word is preached to the unbelievers.

It is given to the Saints to understand all mysteries, therefore let us go on unto perfection, in that knowledge to subdue the earth and have dominion over it. How can we subdue a thing that we know nothing of? I think it of vast importance to know the earth, as it is given for an inheritance forever.

As long as we are living to the law we are guided by the Holy Spirit, and need not fear being carried away by false doctrines; for there is no power that shall be able to separate us from the love of God; that is, if we are Saints. Reason is the greatest faculty that we are endowed with. "Come now and let us reason together," saith the Lord. Our country is free, why should not our brethren be? Each one has his gift, and it may be the brother is gifted to reveal great temporal and eternal truths. We are to be led by the Spirit in all things; then let us not contend against a man until we hear him, and learn that he contends against the revealed law. Then let us find no non-essentials, by way of command from our lawgiver through the present or former prophets, and not contend against brethren who contribute their mite of wisdom, because the same was not given to us. Moreover, I find it necessary to be informed on scientific matters, as well as all points

of doctrine, as well of other denominations as our own; and if a man has no others to argue with, let him argue with himself, taking all the proof that can be had on both sides of the question, weighing them candidly in his mind, and judging from the evidence produced; then if he lacks wisdom, (or the Holy Spirit which shall guide us into all truth), let him go to God who giveth to all liberally, and upbraideth none.

Those who hold opinions opposite to mine have been of the greatest service to me, and have been a better means of instruction to me than others, for which I am thankful; for they have awakened new thoughts and energies, together with a greater earnestness, with more affection for the one supposed to be in error; and I fully believe this is the true method, else why should each have his gift. The true knowledge thus attained is not of man, but of the Spirit; not directly, but indirectly. I have attained much information in this way. If I admit that an article in the *Herald*, or elsewhere, is unprofitable, I admit that I have not lived in the fear of God. So we are in dangerous places when we are not edified by a brother's or a sister's pen, and should change basis instantly. I find in those contested articles in the *Herald* many things I do not understand; also many noble truths; also some that if I was incredulous that I might doubt. If I doubted, and the sequel did not make the matter plain, I should ask a few questions on the subject before I should condemn the brother. However it may be that because I am so totally isolated from all the brethren that I hail with more delight each line from a brother, and make more free to express my own views; and as I never have been with them, I may lack the proper culture that I should have.

A righteous person in this world is like a man tormented with a swarm of wasps; but self-righteous people are like a whole congregation dozing in church with nothing to disturb them.

LETTER FROM T. W. SMITH.

JONESPORT, Maine,

Sept. 17th, 1873.

Br. Joseph:—I found at Brooklyn a small band of Saints, but not in the best condition as far as organization and faithfulness is concerned. The most of the Saints were willing to be reconciled, and to do anything that could lawfully and reasonably be demanded of them. I learn that they are enjoying themselves very well at their social meetings.

From Brooklyn, New York, I went to Providence, R. I., and met on the wharf Br. Charles N. Brown, the energetic and faithful President of the branch. Br. B. is a man of faith and zeal, and moreover, is well informed, a good speaker, and prudent in his ministrations. The advancement of the cause is the main thing with him. There are several able and faithful Elders and Priests in the branch, who try to do what they can for the work's progress, but are so occupied with business matters that they can spend but little time in the field. Br. Walter B. Fiske, who resides at Central Falls, is wide awake and zealous, and would do good service in the cause if he was free to go into the vineyard. They have good men, faithful and intelligent, for branch officers. Br. Yerrington, as Priest, has been getting a hearing among some of the colored churches, and may lead some of the members to an obedience to the faith. Brethren Thompson, Morse, Miller, Bradbury, and Sheehy could do much for the cause, if circumstances were such as would permit them to go out and preach in the surrounding towns and villages.

I called a meeting on Sunday morning in their pleasant hall, No. 281, High Street, Carrol Building, for the purpose of giving the Elders and others an opportunity of asking questions concerning any point of law, church government, or doctrine, wherein any difference of opinion might exist among

them. There were a number who held sentiments which others could not approve, and therefore a number of questions were asked, and as each one was willing to accept my decision in the matter, even if it did not accord with his previous views, and as I endeavored to decide according to the "Books" and the established faith and usages of the Church, we were enabled to have the "same mind and the same judgment." It was truly an interesting and profitable season. I have held several such meetings in other parts here in Maine, and the result has been good, for erroneous views have been held and taught both by District Presidents and other Elders, and division of sentiment and unwise legislation have been the result. I believe it would be a good thing for the traveling ministry, especially the "Twelve," to call meetings in the several branches they visit, for the purpose of inquiring whether the brethren see "eye to eye" on the faith and order of the Church, and if any idea or sentiment has been taught by any one in the Church, which others cannot understand to accord with reason, or the "word," let it be decided by those whose ability and right to decide on such matters will be acknowledged. And where there is no opportunity afforded branches to bring these things before any of the Twelve personally, they could write to them, or send up their views on disputed points to the President or Secretary of the Quorum, to be presented before the Quorum at their meetings at the Annual or Semi-Annual Conferences. I have found difference of opinion about matters of practice, and usages, and meaning of law, and right and duties of officers, everywhere, and if decisions are given by the Quorum, with the approbation of the First Presidency, it would serve to bring about harmony, peace, and good feeling, and prevent much debate, or contention, and division, and consequent heart-burning, and loss of love and confidence.

From Providence, after spending a very pleasant and profitable time, I went to Fall River, Massachusetts, and called first on Br. John Smith, who as usual was toiling away in a cotton mill. Br. John is a thorough-going, wide-awake, whole-souled Elder. It is truly lamentable that such enterprising and talented young men should be kept out of a field so full of promise and so extensive as that portion of Massachusetts is. I truly believe if such men as Br. Smith and our able and faithful Br. John Gilbert, of the same place, could be kept in the field, by their families being sustained, that we would have a dozen branches in Massachusetts and Rhode Island where we have one. And cannot something be done? There certainly can be, but it may cost a little self-denial. There are at least three hundred members in the Church who use tobacco, and spend at least twenty cents a week for the obnoxious weed, which would, if laid aside, and the money saved, bring the snug sum of \$3,120 in a year. There are at least one thousand members who use tea and coffee, which but few will say they could not do without, and they spend at least ten cents per week, or \$5.20 a year for this gratification, or \$5,200 for the thousand, or on these items alone, at least \$8,320; and no doubt \$1,680 could be saved by denying self of luxuries in the shape of useless ornamentation of the body, making \$10,000 a year. There is scarcely an Elder's family who could not be comfortably sustained on \$300 a year, or thirty-three Elders could be sent into and kept in the field. To say the least, these men, by faithful labor, would bring into the Church fifty persons each in a year, 1,650 souls. If these would contribute \$5 each of self-denial money, we would have twenty-nine more Elders in the field. But suppose that every soul would contribute but five cents a week, or \$2.60 a year, and say 8,000 members, we would have \$20,800.00, or nearly enough to sustain

seventy Elders, who would bring in, in all probability, 3,500 souls in a year; behold what a great matter a little money can do! And as this amount can be raised for this purpose, without inconvenience, is it not a duty to raise it, and wrong not to raise it. But the children of this world are wiser in their day and generation than the children of the light in these matters, and they are sending hundreds of their preachers into the world, and the effect is, that we find the people's ears closed to the truth through their preaching, while we might have converted hundreds of the same people to the truth, by occupying the field first.

But to return to our Fall River narrative. The branch is in quite a healthy state; the meetings are well attended, and the members do their duty. The Sunday School is well sustained, and has an efficient superintendent and excellent teachers. They know how to sing in Fall River and they love to do it. There is one thing very noticeable in Fall River Branch and School, and that is "discipline;" system and order prevail. The Saints here, as well as at Providence, understand that "corporations have no souls," and therefore recognize the fact that railroads and steamboats do not inquire and care whether Latter Day Saint Elders "preach for hire" and divine for money; and that they will demand our fare as well as that of others. Br. Potts is one of the *useful* and earnest workers in the hive at Fall River, and will yet make his mark, if he continues to improve, and others, but they are too numerous to mention.

On the last Sunday of June I went to Boston, the home of some excellent Saints. Br. E. N. Webster, the well beloved and faithful President of the Massachusetts District I found at his store, corner of Eustis and Hampden Streets, Boston Highlands, formerly Roxbury. Br. Webster met with a serious accident last winter or spring in being thrown out of his wagon, his arm

was seriously injured, and is scarcely well yet. Being confined to his *store* from early morn till late at night, and till about midnight on Saturday nights, he cannot get among the Branches much, yet when anything urgent demands his presence he is willing to take time to go and straighten matters up, although at considerable sacrifice of time and money. Br. W. is well posted in regard to his duty, and the condition, and needs of the cause under his care, and he is glad to have the Elders come into his District and labor, and helps them all he can.

The Boston Branch is under the Presidency of Br. George Smith, whose heart is in the work. Br. Smith's home is in Chelsea, one of the suburban towns of Boston. Br. Wm. Pond is another faithful and intelligent Elder. He keeps himself posted in the word, for he searches the Scriptures to be able to "rightly divide the word of life." Br. Edgar Woodward, a young Elder, but one well informed, will, or at least could, do a good work, but like others, business matters occupy the time and attention. Br. Nickerson, an old-time Saint, lives here, and he also loves the work. The attendance of outsiders here, like in all cities, is very small. Even when the meetings are advertized in the papers, and strangers announced to speak, but a few, a dozen or so only, come to hear. And yet hundreds of thousands are living and dying all around the place where the word of life is proclaimed by men who are able to teach them the fullness of the gospel, and to show the most enlightened of them the way of the Lord more perfectly.

On July 8th we left for Rockland, Maine. We found young Br. Michael Holland on the steamboat wharf waiting for us. We soon reached his home, where we found his wife sick. I spoke twice to small audiences; the meetings however were but slightly announced, and but few knew of them. Br. Murray, the Priest, is an humble, faithful

brother; he was the only officer when I was there. Here the few Saints are troubled by having among them that "turkey buzzard" spirit that looks out for corruption and obnoxious things, and which can see no good in anybody but themselves, and forget that the rest of mankind are as blind to their goodness, (if they have any), and can see the evil that is in them, as clearly as they see, or imagine they see it in others. Br. Holland is kept home by family cares and sickness of his wife, that he not only cannot go into the field, should he be ordained, but cannot attend to his daily labor, as is necessary. His heart is in the work, and it is hard for him and a loss to the Church that he cannot go into the regions around about and teach the one faith.

From Rockland we went in company with Brn. Murray, George Blaster and others, on Br. Holland's little schooner, (which I named and painted "Zaidie,") to Brooksville, Maine, to attend Conference. We called at Bear Isle, where Brn. Jonathan, Peter Eaton and Joseph Harvey live, with their families. We reached Buck's Harbor at night, and scattered ourselves among the Saints there. Our Conference was a very pleasant, and I think profitable, one. The school house was more than filled. Some came quite a distance who had never heard our doctrine before. Two Adventist preachers were present, who having liberty accorded them in the afternoon took occasion to preach the gospel of to-day, or present truth; i. e., the Lord will come in the tenth month of this year, or October, 1873. They affirm that "the Lord *will* come this year, there can be no mistake, we are certain," &c. They wished us to understand that they did not belong to any church, and that true christians, or the Church, is found among all denominations, and that the true gospel is the Lord's coming in 1873, and that no one can be saved who does not believe the gospel; that is, the true church found among all denominations, is the hand-

ful of men and women who follow their teaching, belonging to no organization, and who believe in the second advent in October, 1873. For there is not more than one in five thousand of these true christians found in other churches who believe their predictions. These men stoutly affirm that they are neither prophets nor sons of prophets. What they would call prophesying, if their predictions do not come under that head, I cannot imagine. Two were baptized the day after Conference by Br. Thomas Ames. We returned to Bear Isle for a day or two, then went to Little Deer Isle; but owing to the fact that parties would not let us have the key to the school-house, we failed to fill an appointment. We then proceeded to Green's Landing, where Br. Thomas Ames, Presiding Elder of District, Br. George W. Eaton, Br. Knowlton, and other good and faithful brethren live. Had splendid liberty in preaching three times on Sunday to good sized and attentive congregations. The brethren here, as well as on Bear and Little Deer, and other islands, depend on fishing, boat building, and farming on a small scale, for a living. From here we went to the head of the island, and on Saturday took the steamer Lewiston for Jonesport.

THE KINGDOM OF GOD versus REPUBLICS.

BY WILLIAM WORWOOD.

How often do we hear it said that the republican government of the United States is the best of governments. The fathers of our country, as Washington and those who fought and bled in freedom's cause with him, were inspired to establish the government of the United States, and its laws and constitution; that they were governed by revelation from God. That these notions principally originated in the Mormon Church, or some faction of it, is evident from the language employed, as few other persons believe in present revelation.

Such persons make the government their idol, and not unfrequently do they criticise very censoriously those who differ from them, notwithstanding their opinions are diametrically opposed to the Scriptures and sacred forms of government. Now upon these points I beg leave to differ in opinion with regard to government, still with all due deference to all parties, whether secular, religious, or political. Though I am English by birth, I am an American citizen by a rite of the constitution; and am opposed to nationality bordering on provincialism. I hold that any foreigner is equally as good as an American as regards birth; neither do I admire one government any more than another, for I have ever been a law-abiding citizen, though if necessitated to make choice, I must prefer the free institutions of the United States, or the more perfect safety under English laws; for while under the former is liberty and freedom to take the law in one's own hands in self-defence; under the latter, such liberty is restricted; the law intervening and performing the duties for all. While in the one is often no protection at all; in the other is perfect safety for life and property; no citizen being allowed to carry arms for self-defence.

Many years ago, before United States judges and lawyers in Utah harrassed the Mormon leaders, the lower class used to boast of American freedom, by saying that the gospel could not have been preached first in England; that God could not have established his kingdom there. Such duped fanatics changed their opinions when their leaders were arraigned before United States judges, charged with murder, lascivious cohabitation, and kindred crimes.

Would such persons inform us how any other religious denomination existed in England? There, Protestantism was the established religion. Could more be done in England than was done in America?—In Missouri, in Kirtland, and Illinois? What of the

cries from Carthage prison walls, where the pure blood of innocence has been caused to flow by mob violence. The leaders of the Church, prophet and patriarch, ordained and sent of God, were martyred. It was then supposed the whole Church would die away, or sink to rise no more. Could more than this have been done in England, or any other foreign nation? Was not the gospel preached there? Yet not one man while preaching has ever lost life, limb, or property under that government, without restitution having been made, if so needed and sought for. What would be the clamor of indignation raised among the English populace if a respectable man, or two honest brothers, should be cruelly murdered in cold blood, their property and the property of their friends confiscated, and life endangered by a ruthless mob of lawless inhuman butchers? When redress was sought at the hands of the highest officials of this government many times, the final answer came, "Your cause is just, but we can do nothing for you." If this is the boasted freedom of American institutions, where shall I wander for protection under such a banner that waves only for the *free* and the *brave*; but waves not for the weak, innocent and helpless widows and orphans? It waves only under the mere name of government whose laws are made merely for itself, and not for the people, the down-trodden and oppressed; whose land is full of cities of refuge for the lawless, the vile; cruel laws of might and not of right. I know that this is not according to the constitution and laws of the nation, but what of that? A country may be full of laws, of no force; full of lawyers, but no honor; full of judges, but no justice; and full of soldiers, but no protection. Having quoted a few incidents showing the wonderful power and qualifications for the protection of religious franchise, in connection with one body only, let us take a political view at the pure *constitutional mirror*.

After a peaceful and prosperous reign of more than eighty years' union, of twenty-six States half slave and half free, the rights of both being equally constitutional, it was discovered that a disgraceful relic of barbarism was harbored under the escutcheon of the best government on earth;—slavery, with its more recent twin sister, polygamy. These must be annihilated, no matter what the cost to government, to life, limb, or property. Thus civil war commences with the usual attendant evils, robbery of government, robbery of the people, famine, pestilence, rape, villainy, bloodshed, and a host of other evils; thus the fiendish work begins by undoing what the glorious constitution did, or allowed more than eighty years ago. Dismantles, disfranchises, disorganizes, and dissolves several States in order to free the slave, and I may add, to enslave the free. This glorious work does not end ere seven hundred and fifty thousand souls have been sacrificed by war alone, and hundreds of millions of dollars are wasted, a hideous debt entailed upon the nation, with but little of any real good resulting. Not that I endorse the principle and practice of enslaving my fellow man, for in the language of the renowned poetry of Cowper,—

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

Thus far the old time constitutional relic is abruptly ended, by enslaving the free in everlasting debt and strife over political economy and so forth.

The Utah bone of contention remains undemolished, either from fear of the great prophet, (?) the Mahomet of the Rock Mountains, or from imbecility or corruptness of government officials; the constitution being inadequate to the task, it remains for future legislative enactment to abolish the diabolical practice, which the inspired (?) constitution was broad enough to admit under its expansive canopy, of which the Mormons of Utah boast so much; yet

notwithstanding all this, the law was weak in allowing that which a corrupt administration cannot abrogate. In early days the question was, "What is necessary to save the government?" In the days of Washington, Jackson and one or two others, such true hearted patriots sought earnestly to save the government and the people; while the great object and design of perhaps all the office-seekers and political rings of to-day is to secure money and fame. The question of to-day is, "How shall I secure to myself and to my own circle of friends and political supporters, a lucrative office, at the expense of the public and treasury of the nation?" Fame was obtained by the suppression of the late rebellion, at the expense of the nation, and life and happiness of near a million people, whose rights were guaranteed by the constitution. Fame and money were sought in the expedition against the Mormons in 1857, which cost the government upwards of seventy millions of dollars. Then fortune favored the poor priest-ridden and oppressed of Utah.

Fame was sought and money by the millions at the expense of the British subjects. The modest sum of one hundred millions being exacted, when an ample sum was awarded by a peaceful arbitration, amounting to a more honest sum of fifteen millions for damages; no doubt still greatly overrated. Many other instances of note might be quoted, showing the political corruption of fame and office-seekers of the present day, dwelling upon which might result in little or no good. While one cannot help but reflect on the past, and contrast the same with the present course of the republican institutions of liberty drifting into one great cess-pool of corruption and degradation, socially and politically. Nothing is greater evidence of this fact of great corruption, than the existence of such rings as the Tammany, Erie, Salt Lake, Brooklyn, the counterfeit money makers, political rings, the Pennsylvania ballot swindle,

and the many others. That these are not entirely outside the congressional ring of the nation's legislators, is manifest boldly among the highest officials, as witness the Louisiana outrages; the Credit Mobilier, which includes so many members of Congress. Thus the original design and purpose of the republican form of government are fraudulently perverted.

Such language as I have here used I alone am responsible for, as it is expected of every Saint to be a law-abiding citizen, and it is a disgrace to the cause to be found rioting with the ungodly. My object in thus writing is to show the opposition and difference between man-made republics and the *kingdom of God*, showing how man changes.

A REPUBLIC

is a form of government in which all its subjects are equal as to both rights and privileges. The kingdom of God is a Theocracy, whose laws are God's laws, and which are as unchangeable as God, and cannot be altered by any human legislative enactment. Isaiah 24 : 1-5. Malachi 4th chapter.

"The law is to go forth out of Zion. There the Lord is to reign King of kings, and Lord of lords. To the increase of his government there shall be no end; then shall be one Lord and his name one."

The oppressors, mobbers and plunderers cease; the curse shall be removed from the earth; the shackles shall fall from the fettered slave; the sons of Ham be known no more by his color; the chains of the bondsman no more be brightened on manacled hands of the unfortunate. Instead of meeting unfriendly brothers, as the case is now, under the present corrupt and crumbling forms of government, the reverse shall follow, "When every man in every place shall meet a brother and a friend." Man shall not modify nor repeal the perfect law of God, which is a perfect law of liberty. Man shall find his sphere and move therein. Woman shall know the place God designed for her, and she will be honored in her

sphere, and will be no more moved by pride and arrogance to assert her right of suffrage. "Thy desire shall be to thy husband, and he shall rule over thee." These were God's commandments in the beginning. Then followed the injunction to husbands, "Love your wives." But a serious change is taking place, as was seen by the prophet Isaiah, when wrapped in vision three thousand years ago, when God denounced the acts of his people for doing that which the republican institutions of to-day are so much favoring. "O my people, they who lead thee cause thee to err, and destroy the way of thy paths." "As for my people, children are their oppressors, and women rule over them." Not only have his people done so, but nations are following the example, by changing God's law. But shortly his anger will destroy them, "For kingdoms and thrones to God belong." From east to west, from north to south, the Savior's kingdom will extend; kings shall be nursing fathers, and queens be nursing mothers; their silver and gold shall adorn the sanctuary of the Most High. Now if there is any appearance of disloyalty to the government in what I have written and may write, what are all Christian denominations, Sunday Schools, Congressmen, &c., asking for in the *Pater Noster*? "Our Father, who art in heaven, thy kingdom come, thy will be done on earth as it is in heaven." Amen.

[From Worcester Daily Press.]

THE LATTER DAY SAINTS.

PROVIDENCE, R. I., Oct. 31.

To the Editor of the Daily Press:

Last Sabbath, Oct. 26, we were privileged to witness the first establishment of the Reorganized Church of Jesus Christ of Latter Day Saints in the county of Worcester, Mass. The day was, indeed, propitious. The morning sun, without a cloud, came forth in the glory of his strength to mellow the chill aut-

umnal air and bid the world awake with thanksgiving to the sacred hours of worship and of rest.

We learned there were eight candidates awaiting the ordinance of baptism. As the appointed hour arrived we made our way toward the baptismal waters by descending the rugged hill, which from the east overlooks the beautiful inland lake known as Wallum Pond. Its crystal waters, moved by a gentle breeze, sparkled like a bed of diamonds in the beautiful sunlight, while the bordering woodlands, with their brown and yellow crisped and fallen leaves, spoke with potent voices—prepare ye for the autumn and the harvest hour of life! When all were gathered by the margin of the waters, a hymn was sung, prayer was offered by an attendant Elder from Boston, and the candidates were then led forth and “buried with Christ in baptism” by the presiding Elder of the Providence Branch of the same Church, who, for some months past, has, by request, spoken occasionally at Tassle Top, where, also, other officials of the same faith have spoken, by invitation of the interested citizens of South Douglas. Stanzas of appropriate hymns were sung while the candidates were going forth and returning in the waters of baptism. A large company of people were in attendance upon the shores, and we judge that the deportment of all was highly commendable and becoming the occasion; we heard no sound and saw act irreverent during the entire exercises. The meetings of the day were held at the hall at Tassle Top. And, we learn, that place was once a house for gambling and intoxication; but by the noble purpose and action of some of the able men of that community it was purchased and transformed to a place of free religious worship for the preaching of the gospel and teaching the ways of righteousness. Such deeds will have their reward. The afternoon services were opened with singing and prayer under the direction of Elder E. N. Webster, President of the Massachusetts

District. The house was filled with an intelligent and attentive audience. Mr. Webster spoke with candor and zeal upon the deep love and reverence in which the Holy Bible is held by this people, it being their light and their teacher, which they believe verily as it reads; and if there are imperfections, they are viewed by them as the errors of uninspired men, through whose hands the work has passed. He also spoke of other collateral testimonies of sacred writings to which the Bible refers, expressing confidence in all such as teach the gospel of Christ, and confirm the word and prophecies of the Holy Scriptures.

After the close of the preaching services, a special meeting was called and opened under the presidency of Mr. Webster, in which the several candidates for church membership, each separately, received the “laying on of hands” of the Elders, with prayers for confirmation in the Church and the “gift of the Holy Ghost.” Several were then called and ordained to office in the Church under the hands of the four Elders from abroad, who in their forms of speech used words implying that a divine call and authority had been given unto them as ambassadors for Christ; and the newly commissioned officers were strictly charged to walk humbly with much earnest secret prayer, and, if faithful, they should be blessed in their callings.

The members this day added to the Church at large, together with others in Douglas recently baptized in the same faith, were informed by President Webster that it was their privilege to choose for themselves officers, and organize a Church, or Branch of the one Church and “body of Christ.” The organization was accordingly effected by choosing a presiding Elder, Priest, Teacher, Deacon, and Clerk. The duties of the Deacon require him to act as the Treasurer of the Branch; the officers named, therefore, constitute the full number for a Branch or local church organiza-

tion. After the organization was completed, the Sacrament of the Lord's Supper was administered under the direction of Mr. Webster. All things were done with that quietude and solemnity becoming the occasion. Ere the close, the orb of day had hid himself behind the western hills, and the twilight shades were falling as the benediction of heaven was asked upon us, and we separated soon again to mingle with the unbelieving world. Preaching services were also held in the evening, and received a full attendance; but many who had been present during the day were necessarily absent.

The Church organization described has embodied some of the most staunch citizens of Massachusetts, and their social and religious interests will and must be mingled with others of the citizens of our sister state.

C. N. BROWN.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., December 1, 1873.

FREE EDUCATION.

It would appear that President Young is decidedly averse to the institution of free schools; but upon what principles of right or common sense he bases his objections, we are at a loss to know.

So far as we now remember anything about the sunny days of the prosperity of the Church at Nauvoo, and the policy of the then leaders, there was a manifest tendency to encourage the education of the people.

When the necessity for a change in this policy occurred, we are not informed; but so late as January, 1841, President Joseph Smith, in an "Epistle to the Elders in England," published in the *Times and Seasons* for January 1st, 1841, congratulates the Church upon the fact that there was then a Bill before the Legislature of the State

of Illinois for the incorporation of a Seminary of learning. Elder D. C. Smith, then Editor of the *Times and Seasons*, in his Editorial for that number, says that General Bennett had just returned with a charter for the "University of Nauvoo."

In this Charter, certain Trustees were to "have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State."

The City Council acted upon the provisions of the Charter for the University, on the 3d of February, 1841, appointing certain men Trustees, of whom, as Regents, were Joseph Smith, Sidney Rigdon, Hyrum Smith, D. H. Wells, C. C. Rich; thereby showing that it was the opinion and earnest conviction of those men that education was of paramount importance.

In pursuit of the measures adopted by the leading men of the Church, the citizens of Nauvoo were notified, in the *Times and Seasons* for March 1st, 1841, that J. P. Greene, C. C. Rich, D. H. Wells, and Vinson Knight were appointed School Wardens for *Common Schools* for their respective Wards.

This Charter for the University was received by the Church, in Conference, at Nauvoo, by a "unanimous vote."

This shows that the Church then, together with its leading men, were a unit in favor of education.

On page 631, of *Times and Seasons*, there will be found the following significant language:

"While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a *little thing*. Knowledge is power. A finished education always gives an influence in cultivated society, which neither wealth nor station can impart nor control."

An extract from the *Evening and Morning Star*, reprinted in the *Times and Seasons* for January 15th, 1842, shows that

"If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be

taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. * * * In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books."

Here seems to be the key to the subsequent action of the Church in fostering the cause of education.

One of the vantage grounds from which the Elders used to hurl their arrows of truth, was that priestcraft always tried to keep the people in ignorance, to the end that there should be an unquestioning obedience to the commands of rulers, spiritual and temporal. Now, if the rulers at Utah, who have claimed that Church rule was necessarily, both temporal and spiritual, are of the opinion that to place the rudiments of education within the reach of all, thereby stimulating some to go further than that, is to destroy the loyalty of the mass to priestly sway, it savors strongly of the old-time idea that there is fear upon the part of the rulers that their acts as leaders will not bear the scrutiny of an inquiry, hence the necessity of keeping them in ignorance. This is changing front very radically, as compared with the condition of things as known to exist at the death of Joseph and Hyrum Smith, respecting encouraging educating the people.

It has so often been said that the leading men in Utah were "carrying out the measures of Joseph," that a comparison on the education theory may serve to let in a little light. If by the reflected light of this comparison, we find that the men of the past, whose names we have quoted, were not in favor of the freest education, we will be thankful to be corrected.

It has been further charged by some, that Joseph, Alexander and David Smith, the sons of Joseph the martyr, were doing all they could to destroy the work he essayed to accomplish; and but lately, we saw the statement reiterated in a letter from a sojourner at Salt Lake City, not a member of the Reorganized Church, to a friend in

the States, to the effect, that "the Smith boys were doing the Church more damage than all the other enemies of the Church combined." This statement was gathered from the sentiments of many, polygamists and defenders of that doctrine, whom the writer heard express themselves.

Now we have been sufficiently long before the public for all, interested in the matter, both those in the valley of Salt Lake and out of it, to know that from the first we have avowed and defended the doctrines promulgated by Joseph Smith, the Martyr, and his compeers, from 1830 to 1844, the year of his death; as those doctrines are found in the Bible, New Testament Scriptures, Book of Mormon, and the Doctrine and Covenants; together with the authentic declaration of those doctrines as found in the published works of the Church, and the written Essays, published Discourses, Letters, and Epistles of the duly accredited officers of the Church during that time.

We do not now remember having denied any one of the fundamental principles, or doctrines of the Church, as so set forth and avowed, from the commencement of our public career to the present time; and we feel less inclined to deny now than ever.

We have criticised some of the earlier public measures of the Church as in our opinion unwise; but with those measures the doctrine held by the Church affecting the salvation of men had little to do; they were at best but auxiliaries, or adjuncts, helps, &c.

Neither Joseph nor Hyrum, nor their compeers, ever built up polygamy; nor did they ever build up any of the necessary concomitants thereto; nor did they ever build up the Church upon a saving efficacy of a reception of the dogma of polygamy; hence, in opposing that dogma we are not "tearing down," nor "destroying" what they built up.

So far as we have seen any history of the matter, the 29th day of August, 1852, was the time; the Salt Lake land was the place; a special Conference, over which Brigham Young presided, was the occa-

sion; and Orson Pratt was the man chosen to open to public scrutiny the peculiar features of that dogma.

If Orson Pratt then told the truth, it was the first attempt to present it; as a reading of his discourse delivered in the Tabernacle on that day, as published in the *Journal of Discourses*, pages 53 to 66 will show. He said:

"It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named; namely, a plurality of wives.

"It is rather *new ground* for me; that is, I have not been in the habit of *publicly speaking* upon this subject; and it is rather new ground to the inhabitants of the United States; and not only to them, but to a portion of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently *we shall have to break up new ground.*"

Further on in his argument upon that occasion, he said:

"The Latter Day Saints have embraced the doctrine of plurality of wives as a part of their religious faith. * * * Before we get through, we will endeavor to show why we consider it an essential doctrine to glory and exaltation, to a fullness of happiness in the world to come."

Hence, in taking the stand for the doctrines taught for thirteen years and more during the Martyr's lifetime, as affording a *fullness* of salvation to man in the *fullness* of the gospel; and which doctrines were apparently taught for some eight years, (or from June, 1844, to August, 1852), after the Martyr's death; we have, seemingly to us necessarily, taken the stand against polygamy; and by so doing have possibly been "tearing down" and "destroying" the crop of doctrines raised upon the "new ground broken up" by Elder Pratt and others. And if we may credit what we hear, that crop has not been roses, lilies, nor fruit pleasant to the taste; but rather thorns, thistles and apples of discord.

The Church prospered when the Elders taught the gospel, and the salvation offered in Christ to men; hundreds of doors opened to them, as the Lord said there should.

The time came when the ears of the people were closed to the Word of Life in Christ; but when the men of the Reorganization began to sound the gospel trumpet, the way began to open up before them; the Lord again began to bless their labors with hearers and believers; until now the doors are opening almost everywhere.

We preach the Lord Jesus Christ, the Savior of men; the Gospel, the way and means of coming unto him. We do not preach polygamy; nor do we believe it of saving efficacy, neither for salvation nor exaltation.

As an individual, we want no one, whether he be friend or foe; believer or unbeliever, to misunderstand or mistake us.

If to preach the "righteousness which is by faith" is to "tear down" and "destroy" the work which Joseph and Hyrum Smith built up, we are so tearing down.

If to be in favor of free thought, inquiry, education, the liberty to hold and express opinion, and that all men shall alike be amenable to the laws of God and of man, is to be "opposed" to the work those men began, we are so in opposition.

If it is "tearing down" the work they began, (and carried on so long as they lived, judging from their public record), to be opposed to the unrestricted exercise of priestly power; the keeping the people in ignorance; the assuming of marital rights necessarily belonging to others; the prostitution of the institution of marriage to the self-aggrandizement and pleasure of the few, to the exclusion of the many; the preaching, and attempted enforcement of a doctrine as essential to salvation, not contemplated in the gospel contained in the Scriptures, nor revealed in the Book of Mormon and Doctrine and Covenants, then are we so "tearing down."

We rejoice that the Work of the Last Days is progressing; that priestcraft stands shaking in its gaudy trappings; and that honest, hard-thinking, upright men are beginning again to realize that the primitive doctrines of the Latter Day Saints

originated with God; not men, nor yet devils.

Whosoever says that the "Smith boys" are "doing more damage" to that system of things that has made the name of Latter Day Saint a synonym for "uncleaness" and "lasciviousness," in the mouths of many; and that has piled difficulties mountains high in the way of preaching the "Word of Life," as revealed to Joseph Smith before his boys were born, pays them a compliment, which as an individual we appreciate; but one which others who labor with them are equally entitled to.

We have not changed in sentiment, in respect to the mooted questions one shade; nor do we expect to.—So, "if this be treason," make the most of it.

THE brethren of the Church, and of the North Kansas District especially, are hereby notified that the Mission given to Bro. Davis H. Bays, by the April Conference for 1873, whereby he was appointed to labor in Texas and New Mexico, according to his circumstances and the dictation of the Spirit, and from which Mission he was released by the Conference held at Council Bluffs, Iowa, last September, for reasons affecting his membership, is hereby reinstated; the difficulties referred to, and by reason of which he was released, having been satisfactorily adjusted, and letters of membership and good standing having been granted to him by the November Conference of the said North Kansas District. We trust that the Saints will bear in mind that Bro. Bays is relieved from the opprobrium which his release from the Mission by the Fall Conference threw upon him; and that he has letters of the reappointment of his Mission to Texas issued by the Presidency; and that whatever aid and moral assistance Bro. Bays needs, the Saints may properly extend to him as a worthy and able laborer for Christ.

Bro. C. N. BROWN, of Providence, R. I., is out in the *Worcester Daily Press*, in a lengthy and able article in defence of the

"Latter Day Saints of Rhode Island and Illinois. Bro. Brown is right in protecting the good name of the Saints whenever it is unnecessarily assailed.

The Saints' Meeting Room in Boston, Mass., is 280 Washington Street. Make a note of it. Bro. E. N. Webster is the presiding Elder of the District, at 191 Hampden Street, Boston Highlands, Mass. Br. George Smith is presiding Elder of the Branch.

Bro. W. S. Loar has baptized one in his field of labor.

Bro. Mark H. Forscutt is speaking to crowded houses on Sunday evenings, at Canton, Illinois, his present place of residence. On the 22nd of last month he discussed the question, "Was Joseph Smith a true or false Prophet," to a large gathering of people.

Br. J. W. Brackenbury, of White Cloud, Kansas, writes that the Saints there enjoyed the visit of Br. Blair to that place very much.

The former appointment of Wm. J. Kinneman, on the Committee on Music Book, should have read John T. Kinnamon, as Br. Kinnamon, of Galesburg, Mo., was the person intended to have been named. Br. John failed to respond, as he supposed another was meant. It was an error in names, which we take pleasure in correcting.

By late letters from Bro. J. S. Patterson to Bro. I. L. Rogers, we learn that Bro. E. C. Brand was preaching in England; but with what success was not known to the writer.

From the *Ogden Junction*, Utah, we learn that Jared W. Carter, son of Jared Carter, so well known in the days of the Martyr as a man of great faith, was lately stricken with paralysis. We hope the attack is but slight, and that he will soon recover.

Several death and marriage notices have been overlooked and will appear in the next. Sickness and care caused the delay.

Send in your subscriptions. The HOPE has fallen off 200 subscribers since July. The HERALD continues to go up, 1944 now printed.

Correspondence.

191, Hampden Street,
BOSTON HIGHLANDS, Mass.,
Nov. 12th, 1873.

Br. Joseph.—The work of the Lord in this District is in a very good condition. Most of the Branches are renewing their zeal and love for the Redeemer and each other. The power and goodness of God are being manifested in the gifts and blessings of the gospel; in fact, there has been many wonderful cases of healing, in which the Lord has shown forth his love and power to the praise of his great name. Our last Conference, held at Fall River, was a heavenly season of Saints meeting together; an emblem of the future, when we meet in fair Zion's land. We realized, in some measure at least, the saying of our blessed Savior, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14 : 21.

Some two years ago, or thereabouts, Elder Stephen H. Morse, of Providence, R. I., resided for a time in Oxford, Massachusetts, and began to sow the seed of the kingdom principally in the town of Douglass, finding there were honest hearts willing to look into the form of doctrine he taught. He, feeling the need of help, sent for Br. Charles N. Brown, Presiding Elder of Providence Branch, who has continued his labors as he could be spared from his branch; the result, with the assistance of some of his brethren in the ministry, is the organization of a church of eleven members on the 26th of October, eight of whom were baptized on that day by Br. Brown. The officers are: Erastus Vickers, President; John Hilton, Priest; Merrett Parker, Teacher; Emery Vickers, Deacon. Elder Erastus Vickers, and family, are descendants of the once powerful tribe of Naragansett (I believe that was the name) Indians, whose council fires have long since gone out upon their native hills, and this family is the last, or about the last, remnant left of a once mighty people. Now hath he commenced with the rest of the sons of Joseph to push the people together. Those men, officers of the Branch, by their honest and upright deportment, inspire confidence in all who know them. The members all, are worthy and loved members of society where they reside; and the prospect is that many will soon follow their example. May the Lord encamp round about them, is my prayer.

Brethren and Sisters in Christ, let us search diligently and carefully the Book of Mormon, and the former commandments; note the doctrines taught; treasure them up in our hearts, for the truths they contain are precious above all the riches of the earth. The times in which we live are full of events disastrous to many. Remember the Savior hath said, "He that treasures up my words shall be able to stand." Is there any promise for those who do not? If not, let us, who have entered into the new and everlasting covenant, live by every word that proceeds from His mouth. Your brother in Christ, our only Savior.

E. N. WEBSTER.

WARNOCK STATION,
Belmont Co., Ohio,
Nov. 17th, 1873.

Dear Herald.—Old time has sped his flight, and the pale moon has waxed and waned, time and again, since with friendly grasp, Ye Editor and I last parted. I to return to my long absent home, he to resume his labors in the sanctum. Presuming I am not entirely lost sight of, (although my pen has been nearly dormant), I send these few lines, Greeting:

As from the inquiries made, there seems to be interest manifest in my iron project, with your permission, I will avail myself of the facilities the *Herald* affords, and answer those inquiries. After my return to my home from the General Conference last April, I immediately set myself to accomplish the solution of the Iron question; but my health failed me to a degree I never before experienced. For upwards of a month before I returned from the Utah Mission, I had suffered with a slight spasmodic affection of the stomach, and consequent pain in the head; but as I journeyed eastward I felt to improve in health. As the warm weather increased the pain returned, presenting itself in the form of neuralgia of the chest and bowels. However it did not confine me to the bed; but debilitated and enfeebled me very much. With many persons that kind of disease, has proved the doom of death; but my time had not yet come; this will account for my silence. When in pain I was in no mood to write; and when relieved did not seem to have time to spare. The disease weakened me so much that it exhausted me to converse for any length of time, to preach was not to be thought of. At intervals I worked what my strength would admit, and have accomplished my purpose.

Some months since, during the experiments pursued, I became assured in my

own mind, I had solved the secret, and could produce the article; but whether my process is exactly the same as the Russian, of course I cannot say. According to their own statement, it is not. But that is of no moment, for we can produce as good and handsome looking an article as they. Many thousands of dollars have been expended in this and other lands in the attempt to finish sheet iron in the same manner as the Russians. It is said theirs is made by the convicts in Siberia, and that has enabled them to keep their secret so well. Scarcely any persons but the Saints, know any thing of my efforts. The issuing of the patent for the process will of course reveal it. The varied machines which I have invented to accomplish the work are of themselves patentable, apart from the patent for the process. With the use of these, it will not require skilled workmen to finish the iron. I can teach any man of general capacity the entire process in half a day.

I have now in course of construction two small machines for the purpose of making specimens to present to my friends, and as samples of the article. The machines I used to demonstrate with, were made of cast iron, and being small, had not much endurance, merely answering the purpose of demonstrating the principle. Those now being made are of steel.

You will hereby learn that the whole of my time has not been taken up with efforts to demonstrate the method of producing the iron; but in making suitable machines and tools to effect the work. New mechanical products require new machines, and tools adapted to the peculiarity of the article to be produced. I began with the impression, that inasmuch as some parties did make it, others could also; and that I was on the track. I felt much prompted by the word of the Lord to the Saints: "All victory and glory is brought to pass unto you, through your diligence, faithfulness and prayer of faith." I consider that an excellent motto. I have found it truthful and in the nature of the case it will remain true forever.

Some of us need some promptings and encouragement; I found I had many things to learn which I had not considered; but patience and perseverance brought me through.

The patent I intend to retain, but the Saints shall have the exclusive right in their use if they so choose, as a source of labor and employment of their capital, and of course remuneration to myself for my expenditures and production. It will require considerable means to start the business,

which will be shown in its place, as the iron gets introduced into the market it will require large capital, and employ quite a number of hands in the different departments of the work. And thereby enable us to concentrate ourselves as a community. As enjoined by the commandments to us as a people.

If successful, it is easy to perceive it will be a source of prosperity to any neighborhood where the works may be located; as the article is in large demand and has now to be imported, and sells for cash. It is advertised in the price lists of the various staple articles in the markets, and is sold for the gold in New York.

I have satisfied myself that we can produce the article as cheaply as anything of the kind can be made in this country, quite as cheap as the imitation articles now sold.

It will, therefore, pay good interest upon the investment; afford immediate returns, and steady employment to those engaged. Such is the aspect of the case, as it is now presented.

As soon as I have the thing fully matured, I will address a letter to the Saints, making proposals for cooperation; and if arrangements agreeable to all parties can be effected, organize ourselves into a manufacturing company, agreeably to the laws of the land. Respectfully,

JOSEPH ELLS.

MYRTLE CREEK, Douglas Co., Oreg.,
October 7th, 1873.

Br. J. Smith:—The state of the Church is not very flattering in this part of the country. Eld. L. Buck and wife, of Looking Glass, about fifteen miles from us, and myself and wife were baptized last spring; so you see that our numbers are few, and we have no organization yet; but our prayer is that the time may soon come, when sinners will begin to see the necessity of repentance, and return to God a sufficient number to organize. We are infants in the gospel yet, and greatly stand in need of nourishment. I sent for your valuable paper, the *Herald*, and have received a few numbers, and I am very much pleased with it. I sent also for tracts, and have been doing what I could in distributing them to my neighbors. The people are some prejudiced, on account of the conduct and doctrines of those at Salt Lake, of the apostate church. I have been trying to show them the difference, but whether we prevail or not God knows. Our prayer is that Zion will prevail. I live two and one half miles east of Myrtle Creek, and would be glad to have any of

the brethren passing this way give us a call. Pray for us, that we may have the blessings of the kingdom.

Yours in the bonds of charity.

JOHN H. LEE.

HEALDSBURG, Sonoma Co., Cal.,
September 20th, 1873.

Br. Joseph Smith.—Brother A. H. Smith has been to visit our Branch, but I was not at home, so I did not get to see him. We have but a small Branch here, yet I believe they are all good members, and are trying to do their duty as it becomes Saints. The enemy of man works hard to destroy the soul of man; and we are watched on all sides by the enemies of truth; but if we live right, the Lord will protect us.

We pray God the father to bless all the Saints.
J. Y. & E. C. GRAUMLICH.

MOUND CITY, Linn Co., Kan.,
Sept. 18th, 1873.

Br. Joseph Smith.—It has been some time since I wrote to the *Herald*, but now I can tell you, that the Lord is still working with his people in this part of the vineyard. About two weeks ago myself and brother Joseph Cox were sent for to administer to a sick child twelve miles south of this place. They had given it up to die. We did administer to the child and it did come right up in the sight of a house full of people. There was joy you may be sure. This child's uncle was there. He was about fifty years old; a Campbellite; he said that this was the work of the Lord. The whole house bore testimony to the same. He said he was fifty years old, and he would obey this order. So I baptized him, and he is now preaching with all his might. So may the Lord bless the faithful. This raised a mighty excitement. There was a sick woman in the same settlement; some said that if the Lord would heal her through the laying on of my hands that they would obey that order too. So they sent for Br. Joseph Cox and me, and we did administer to her in the name of the Lord Jesus Christ, and she was raised up. The Doctor sent us word that "forty doctors, and all the preachers in the United States could not save that woman." I sent him word that "that was true; but that the Lord could save us all, if we would obey his commandments." She was baptized, the next day, at two o'clock, she and her husband; and another Campbellite sister, with the promise of several more in a few days.

Brethren, I am not ashamed to sow this kind of seed, for I know it is the good seed. Pray for me, for I intend to preach

this Gospel as long as I live; for I know that the Lord has blessed me ever since I have been engaged in this work.

Within the last two weeks there have been ten baptized in this settlement. There is but one Elder and one Priest in this Branch; but we can face the world on the doctrine of Christ. We have the Inspired Translation, the Book of Mormon and the Doctrine and Covenants for our guide, and the dictation of the Spirit to guide us. May the Lord bless you all.

October 31st.—The work is rolling on, and may the blessing be poured out every where, is the prayer of your faithful brother in Christ. There was a brother sent for brother Joseph Cox and myself last Monday. We went and administered to him in the name of the Lord, and he was helped; thank the Lord for it.

I am preaching all the time. I preached forty miles south-east of my place, the night before last; a good congregation. I will preach at the same house to-night; also, on Sunday at eleven o'clock, if the Good Master will; His will be done, not mine. I am at Arcadia, Crawford Co., Kansas. It seems that my home is abroad. Pray for me that I may hold out faithful.
G. E. Cox.

LEAVENWORTH, Kan.,
November 18th, 1873.

Br. Joseph.—We still hold on to the Rod of Iron. We number twenty-two members, but some are a little cool. We are doing as well as we can to spread the glorious news under the present circumstances. When the Elders travel this way, please give us a call. I live near the Coal Shaft, 212 Powel Street, between 2nd and 3rd. Your brother in Christ,
GEORGE CHAPMAN.

MISSION SAN JOSE, Alameda Co., Cal.,
Oct. 13th, 1873.

Br. Joseph.—After leaving you on the 13th of September, at Br. Beebe's, Br. Meeder and myself proceeded from Omaha on the homeward bound mixed train, No. 8, and had a much more agreeable and pleasant trip than we had anticipated. And here let me say, in strict justice to the able managers and their efficient force of employees, over the great Trans-Continental railway line from Omaha to San Francisco, passengers who may desire to do right, will find them very gentlemanly, kind and obliging; evidently anxious to render the trip pleasant and agreeable to their numerous cosmopolitan patrons. And should one fail to enjoy the trip, it is generally no fault of railway officials,

whom I have seen wantonly abused by passengers, and still pass it by good naturedly without reproof. Ever ready to assist and comfort the sick or the aged and infirm. Several cases of this character came under my observation, hence, I feel to recommend the mixed or emigrant trains to travellers as cheap, economical, comfortable, and safe. Take boiled ham, boiled eggs, bread and crackers, sugar and salt, tea or coffee if wished, a tin cup, spoon and knife, a towel, a little soap, comb, a good pair of blankets, and your outfit is complete. One will find plenty of good social souls to converse with all the time; it is good to have some provisions to spare, as you will be sure to find some poor one glad to share it, the remainder then tastes better, and goes further. An extra blanket would often help to assist a sufferer, at least I found it so. The weather was fine the entire trip. We stopped at Bro. Hart's, at Ogden; visited old and pleasant friends and relations at Salt Lake City, went through the Tabernacle, over the Temple grounds; its walls are about as high now, as when I last saw them in 1854. Bidding a hasty farewell, and bearing a testimony for truth, we proceeded with nothing worthy of note transpiring, and arrived at San Francisco on the 23rd of September, in good health. Found all well, after a six weeks' absence; having traveled about four thousand six hundred miles, formed many acquaintances never to be forgotten, enjoyed much of the Spirit of God, with no accident of any kind to mar our peace, engaged in much conversational preaching, distributed many tracts, to anxious enquirers, traveling or running to and fro mid the increase of knowledge in this day of His preparation.

The California Conference convened in San Francisco, on the 5th of October, and being well attended, closed after a peaceful and profitable session of three days. Ever praying for the welfare of Zion, and her faithful converts, feeling strengthened and determined to work while it is to-day. I remain your brother in Christ,

D. S. MILLS.

GARLAND, Butler Co., Ala.,
Oct. 25th, 1873.

Br. Joseph.—I arrived home on the 10th inst., found my family all well, fulfilling the word of the Spirit, which said I should so find them. I found Bro. Jos. C. Clapp preaching in my neighborhood and vicinity; he is creating quite a sensation in the outside world; hope good may be the result. Bro. L. F. West is in company with

him. I returned home sooner than I had anticipated, on account of some unsettled business, also a lawsuit between parties that I was somewhat interested in. I sustained considerable loss however by being absent. I expect to labor in this District, as circumstances will admit, which I expect will be most of the time.

Please inform me in regard to the call for Elders in Georgia, also address; it may be that I or some one from here might go there this fall or winter.

I remain your brother in Christ,

G. T. CHUTE.

No. 43 Orange St. FALL RIVER, Mass.,
Nov. 13, 1873.

Br. Smith.—I am putting an addition to a house some few miles east of Fall River, and there is a Latter Day Church not far away from my work. I thought I would go and hear the word. Truly the preaching was with zeal and power, by an Elder of more than four score years; but his delivery was as if he had been a middle aged man. He spoke a little short of an hour, and when he got through, he seemed not at all exhausted. May he live years longer, for he has the Spirit and the understanding of an every day Saint. All nature seemed to praise God as I came from that blessed meeting.

Yours in the bonds of peace,

DEXTER F. COOMBS.

PETALUMA, Cal., Nov. 16, 1873.

Br. Joseph Smith.—I am now in the field. Expect Alexander to join me in a few days. I am feeling much better than when you last saw me. I leave for Santa Rosa, Healdsburg and Clear Lake. My address will be, Care of T. J. Andrews, No. 436 Brannan St., San Francisco, Cal.

Yours truly,

WM. ANDERSON.

Conferences.

Pacific Slope Mission.

The regular Semi-Annual Conference convened at the G. A. R. Hall, San Francisco, Cal., Oct. 5th, at 10 o'clock, A.M. A. H. Smith, President; D. S. Mills, Secretary; and Jno. R. Cook, Assistant Secretary.

Elder Gland Rodger preached from Mal., 3d chapter, followed by Elder Hervey Green. The audience was large and attentive.

Afternoon Session.—One child was blessed; after which Elder D. S. Mills preached from Mark 2: 27, on the "Sabbath and

the Law." The house was crowded. At the close of the meeting, three candidates gave their names for baptism.

Evening Session.—Br. Alex. H. Smith preached to an attentive and crowded audience, from Luke 18: 20, followed by Br. Jno. R. Cook, upon the same subject.

OCT. 6TH, 10 A.M.—A half hour's address from the President, in which much wise and timely advice was given.

The Priesthood present were ascertained to be as follows: 1 of the Twelve, 1 High Priest, 2 of the Seventy, 14 Elders, 4 Priests, 1 Teacher, and 2 Deacons.

The District Presidents reported:—Br. Jacob Adamson, of the Petaluma District, reported but little doing in his immediate vicinity; in the northern part of the District there was some desire to hear.

Elder C. W. Wandell and Priest Jno. R. Cook made the following written report:

"To the President and members of the Semi-Annual Conference of the Church of J. C. of L. D. Saints, in session convened:

"*Dear Brethren:* At the special Conference, held at San Francisco, on the 5th to 7th of July last, the undersigned were appointed to labor in the field, as the way might open and the Spirit direct.

"Pursuant to that appointment, we preached our first discourse at the Peubla de San Jose, on the 10th of July. After holding 21 meetings and preaching 17 discourses, we baptized and confirmed 3 persons. During this time we were the guests of Elder Henry Burgess, where we found a pleasant home and a family of true Latter Day Saints.

"From San Jose we went to San Juan; (South); and from that time to the present we have labored at three several points, on the San Benito, in Monterey county. Upon our entrance upon our labors there, the prospect was discouraging; but we persevered in faith, and preached fully 30 discourses; and baptized and confirmed 24 persons; blessed 11 children; ordained 2 Priests; 1 Teacher; 1 Deacon, and organized the San Benito Branch of the Church.

"We feel that the Lord has greatly blessed our labors; and we feel to give him the glory. The prospect is good for still further additions to the Church in the vicinity of San Juan.

"Respectfully submitted.

C. W. WANDELL.
JNO. R. COOK."

California District was reported by Pres. Herve Green: Since the last Annual Conference, he and Elder Glaud Rodger had traveled and preached continuously in various portions of this District. Some had

been baptized; others are believing. The Saints generally are in good spirits and firm in the faith. He felt to thank them for the kindness he had received at their hands wherever he went. Thought the prospects are as good as they have been. Many are preparing to return to Zion. He hoped that a greater force of Elders would be in the field during the next six months. He hoped to remain in the field; where he proposed to continue so long as it should be the Lord's will. He reported thirty-one scattered members, mostly in Butte county, not included in the Branch reports; and in Visalia, and Amador seventeen members, including one Elder; in El Monte eight members; in San Buenaventura two; in San Jose eight, including one Elder. In the Humboldt District there are twenty-seven members in a scattered condition. Nortonville, one Elder and six members unorganized.

Elder Glaud Rodger reported his labors as per appointment of last Conference. Had labored continuously with Pres. H. Green. Not many had been baptized, because we did not stay long enough in one place.

Elder D. S. Mills reported: Had preached, since last April Conference, as circumstances permitted. Had just returned from Iowa. Reports encouragingly of affairs there: "all is well in the borders of Zion: the cause is firmly and surely onward; God is at the helm; his servants there are unitedly moving in solid phalanx; the light of the standard is beginning to attract attention; we have nothing to fear, if we keep the laws of God as given to us." Br. Mills expressed the great satisfaction he felt at the Conference at Council Bluffs, as well as at the situation of the Saints in Shelby and Decatur counties, Iowa. There are splendid opportunities for getting homes for the Saints, as God has ordained. He called at Salt Lake City on his return to California—had a pleasant visit with old friends there; bore testimony of the TRUTH upon every occasion, and with apparent good effect. He will continue to do all he can in the field.

Elder B. Robinson, of Humboldt, reported by letter. Prospects poor.

Elders David I. Phillips of Stockton, Cornelius Bagnall and E. H. Wells of Sacramento, Richard Amer of Stockton, A. Haws of Sacramento, Daniel Brown and Lyman E. Hutchins of Watsonville, M. Lane and P. C. Briggs of Healdsburg, R. R. Dana and Joel Edmunds of Alameda county, and Orrin Smith, reported.

Priest Jno. Cobb, of Lake county, re-

ported by letter; there are many calls for preaching. Elder A. B. Johns reported from Carson City, Nevada.

Elder Jno. Garner, of San Bernardino, reported by letter. Gave a financial and statistical report. San Bernardino Branch consists of 201 members. Since last reported 1 has been added by baptism, 1 by vote, 2 by letter, 2 children blessed, 7 died, 3 removed by letter, 3 cut off, 1 suspended. Financial account stands: Received for all purposes \$157; disbursed \$141; balance on hand \$16.

Afternoon Session.—San Francisco Branch consists of 75 members. Since last report 5 have been added by baptism, 2 children blessed, and 2 marriages solemnized.

Br. Roberts, as Bishop's Agent, reports: Received and disbursed for Pres. Green's buggy, as per vote of April Conference, \$41. Received on Tithing, \$50. Received on Aus. Mis. Acc't \$200. Total Tithing \$250. Received donations on Aus. Mis. Acc't \$350. Disbursed on Aus. Mis. Acc't \$550. Balance \$50. Collected at present Conference for Hall rent and for Br. Out-house \$45 75. Total \$95 75. Disbursed \$20. Cash on hand \$75 75.

Alameda Creek Branch 65 members. Since last report 6 have been added by baptism, 1 died, 11 removed by letter, 3 children blessed.

Sacramento Branch: 80 members. Since last report 7 have been added by baptism. The Sunday School consists of 16 scholars and 2 teachers.

Stockton Branch: 41 members. Since last report 2 have removed by letter, 1 child blessed.

Petaluma Branch: 20 members. No change since last report.

Healdsburg Branch: 17 members. 1 received by baptism; 1 removed by letter.

Watsonville Branch: 51 members, mainly scattered. 1 added by baptism.

San Benito Branch: (new): 24 members.

Upon motion, the State of California was re-districted as follows, and the persons herein named elected Presidents of Districts:

Elder Hervey Green was sustained as President of the California District. Elder Thos. Dungan was sustained as President of the Humboldt (Cal.) District. Elder Cornelius Bagnall, appointed President of Sacramento District. San Francisco was constituted a District, and Elder Thos. J. Andrews appointed President. Hy. P. Robins was appointed President of the Stockton and San Joaquin District. Jacob Adamson was sustained as President of the Petaluma District.

On motion, Pres. A. H. Smith was authorized to act for the Conference in appointing the President of the San Bernardino District.

On motion the Santa Cruz District was constituted to include Santa Cruz, Monterey and Santa Clara counties, and Elder D. S. Mills was appointed President.

Evening Session.—This was a testimony and prayer meeting, and was in the charge of Elders Dungan and Green, and was an edifying time. Pres. A. H. Smith gave some instructions from the law of God,

Morning Session.—Elder A. Haws was directed to labor with Elder Jacob Adamson. Priest John R. Cook was honorably released from the Australian Mission, and directed to labor in the Santa Cruz District, under the Presidency of Elder D. S. Mills.

Resolved that we hereby endorse the Australian Mission, together with its appointments, Elders C. W. Wandell and Glauod Rodger, by our faith, prayers, and means.

Considerable time was employed in miscellaneous business, during which Br. James Henderson was ordained a Priest, and directed to labor in the Santa Cruz District. Br. Jno. R. Cook was ordained to the office of Elder, under the hands of Pres. A. H. Smith. Br. James M. Parks was then ordained to the office of Elder, under the hands of Elder C. W. Wandell.

Afternoon Session.—Priest Samuel Robinson was directed to labor in connection with Priest Jno. Cobb, in Lake county, and under the supervision of Pres. Adamson.

The following resolutions were then introduced by Brn. C. W. Wandell and Glauod Rodger, and were passed unanimously:

That we sustain by our confidence, our faith, and our prayers, President Joseph Smith as President of the Reorganized Church of Jesus Christ of Latter Day Saints, and Brn. Wm. W. Blair and David H. Smith as his Counsellors.

That we in like manner sustain the Quorum of Twelve Apostles, and all the other quorums of said Church in their respective and appropriate places.

That we, in like manner, sustain Bishop Israel L. Rogers as the Bishop of the Church, and Brn. Elijah Banta and David Dancer as his Counsellors.

That we, in like manner, sustain Pres. Alexander H. Smith as President of the Pacific Slope Mission.

That we, in like manner, sustain Pres. Hervey Green, as President of the California District.

That we, in like manner, sustain Elder John Roberts as Bishop's Agent on the

Pacific Coast.

That we, by our faith and works, will aid in sustaining the *Herald* Office.

By Brn. Mills and Cook: Resolved that we hereby sustain Elder Cannavan as Secretary of the Pacific Slope Mission.

Resolution by Brn. Wandell and Haws: That no ordinations (except such as may be necessary for the reestablishment of Branch organizations) shall be made by the priesthood of the Pacific Slope Mission, except in open Conference.

Passed unanimously.

Resolution by Elders Mills and Rodger: Resolved that this Conference does hereby authorize and advise Pres. A. H. Smith to locate an office, with its necessary fixtures, for the uses and purposes of the Pacific Slope Mission; also for a General Book Agency for the same, to be located in the City of San Francisco as he shall deem best, and to draw upon the Bishop's Agent, John Roberts, for the same.

Passed unanimously.

A vote of thanks was tendered to Mr. A. A. Saunders for the free use of this (G. A. R.) Hall during this Conference.

Resolution by Brn. Webb and Bagnall: That this Conference do now adjourn, to meet at Sacramento City, on the 6th day of April, A. D. 1874, at 10 o'clock A.M.

Eastern Maine District.

The above Conference convened at Little Kennebeck, Machias, Maine, Oct. 4th and 5th, 1873. T. W. Smith, President; E. C. Foss, Clerk; Andrew Talbot, Assistant Clerk.

Report of last Conference was read and accepted. J. D. Steel ordained to the office of Elder by T. W. Smith, J. C. Foss and D. W. Lakeman. Number of officers present 13.

Elders J. C. Foss, Emery C. Foss, Andrew D. McCaleb, Samuel O. Foss, D. W. Lakeman, B. K. Rogers, and Priests J. D. Steel, G. W. Foss and E. Graham reported.

Branch Reports.—Pleasant View 21; May Branch 32; Mason Bay Branch 37; Olive Branch 18; Campobello Branch 5; Little Kennebeck Branch 39.

Br. T. W. Smith's report was heard and accepted.

Resolved that Br. Joseph Lakeman be released from being President of the District, and E. C. Foss be chosen to preside until next Conference.

That we meet in Conference quarterly, at times stated, December, March, June and September.

That T. W. Smith preach during Confer-

ence, or as the Spirit may direct.

That we sustain Br. Joseph Smith and Counsellors, and all the quorums in righteousness.

That we sustain T. W. Smith as President of the Eastern Mission.

That we adjourn to meet at Mason's Bay, first Saturday and Sunday in Dec. 1873.

The Conference was blessed with much of the Spirit, and we trust that good was done.

Fremont District.

The Fremont Quarterly Conference convened at College Hill School House, Fremont county, Iowa, Nov. 1st, 1873. James Kemp, President; Wm. Leeka, Clerk.

Minutes of last Conference read and accepted.

On motion Br. James Caffall was requested to take part in the deliberations of the Conference.

Branch Reports.—Mill Creek 24 members. Nebraska City, 46 members, 4 added by certificate, 1 child blessed.

Plum Creek, 92 members, 1 baptized, 2 deaths; three children blessed.

Elm Creek, 17 members; 2 children blessed.

Glenwood, 30 members, 1 cut off by his own request and vote of the Branch.

Report of the Union Branch rejected. No report from Nephi, Fremont, Liberty and Nemaha.

Elders' Reports.—T. Nutt, G. Kemp, H. Kemp, A. T. Mortimore, Jas. Kemp, J. Leeka, Jas. Calkins, S. Thomas, and E. F. Hyde reported in person; R. M. Elvin and J. R. Badham by letter. Priest E. Bryant reported. Teacher L. Donaldson and Jas. Roberts reported.

Br. James Caffall, of the Twelve, reported. His labors had been mostly confined to the visiting of Branches, instructing the Saints to be more active in learning their duty, and to avoid discord and contention.

Missions.—Resolved that J. R. Badham be continued in his mission. That G. Kemp and T. Nutt be continued in their mission. That H. Kemp and M. Gaylord be continued in their mission. That J. Kemp, Jas. Roberts and A. T. Mortimore be released from their mission. That R. M. Elvin be sustained in his labors in the District.

Resolved that the President of the District be authorized to call such aid into the field, in addition to the missions given, as he may think in his judgment necessary.

That Wm. Leeka be recommended to the Bishop to act as his Agent in the Fremont District.

That Jas. Roberts be recommended to

his branch for ordination to the office of an Elder.

Whereas Br. Jas. Kemp has tendered his resignation, therefore be it

Resolved that he be released from the presidency of the Fremont District.

Resolved that Wm. Redfield be appointed to preside over the Fremont District for the next three months.

Resolved that all the spiritual authorities be sustained in righteousness.

Officials present 17.

Saturday evening was occupied in prayer and testimony meeting.

Preaching by Br. Jas. Caffal, from Deut. 30: 11-14, Matt. 28: 17-19, at 11 A.M., Sunday, the 2nd; and at 2.30 P.M. by Elder R. W. Briggs: subject, Doctrine of Christ; at 7 P.M., by Jas. Caffal, on the Restoration of the Gospel. Meetings were all well attended, and a good feeling prevailed.

Adjourned to meet at College Hill School House, Jan. 31st, 1874, at 11 A.M.

South Eastern Mission.

Conference convened in the Evening Star Branch, October 3rd, 1873. B. F. West, President; A. J. Odom, Clerk.

The following Elders were present and reported:

L. F. West has been constantly engaged in the ministry. Has preached with varied success in the several localities where he has labored, and in spite of the opposing elements, has baptized one and convinced others of the truth. Some have offered themselves for baptism.

A. J. Odom has labored in the Santa Rosa and Coldwater Branches; baptized one.

S. G. Mayo has labored as President of Evening Star Branch; A. Kennedy, as President of Coldwater Branch. James Calhoun has done but little, but expressed a desire to do more in the future.

Coldwater Branch reports 78 present numerical strength. Evening Star Branch, remains as last reported. Santa Rosa Branch remains as last reported; save the death father of Atwell; particulars not given. Pleasant Hill Branch, total numerical strength last report, 22; gain since last report, by baptism, 4; present numerical strength 26.

Resolved that we sustain Joseph Smith as President, and David H. Smith and W. W. Blair as his Counsellors;

That we sustain I. L. Rogers as Bishop, and E. Banta and David Dancer as his Counsellors.

That we sustain the Quorum of the Twelve, with all the lesser quorums.

That we sustain Joseph Clapp as President of the South Eastern Mission.

That we sustain L. F. West as President of the Florida and Alabama District.

That we sustain A. J. Odom as Clerk of District, and also as Bishop's Agent.

Br. Clapp gave us a brief account of his labors in Kentucky; which was truly encouraging.

Saturday evening and Sunday were taken up in preaching the word, by Bro. J. C. Clapp. Congregations large and attentive. I think much good will result.

Conference adjourned to meet at the Coldwater Branch, December 5th, 1873.

Pittsburgh District.

Minutes of Conference held at Pittsburgh, Pa., Sept. 14th, 1873. Apostle Josiah Ells, President; W. H. Garrett, Secretary.

Pittsburgh Branch reported, and accepted. No other branches reported.

Brn. J. Ells, Apostle; Joseph Parsons, H. P.; W. H. Garrett and Wm. Lawrenson, Elders, and Elder James Brown, (by letter), reported, and accepted.

Afternoon occupied as a Saint's meeting. Evening, preaching by Br. Ells; after which, Conference adjourned to meet in Pittsburgh, the second Sunday in Dec. (14th), 1873.

Miscellaneous.

The Style of Reports From Branches.

The General Church Record is arranged in the following style for Reports from all the Branches of the Church:

Names of members; when and where born; when, where, and by whom baptized; by whom confirmed; when, where, by whom, and to what office ordained; when received by letter or by vote; when removed by letter, or died, or expelled. The change of any sister's name by marriage should also be reported. All reports should be made in conformity to this style as much as possible.

ISAAC SHEEN.

PLANO, Kendall Co., Ill., Nov. 8, 1873.

Notices.

Notice is hereby given that Br. William Leeka, of Plum Hollow, Fremont county, Iowa, is hereby appointed as Bishop's Agent, for the Fremont, Iowa, District, in accordance with a resolution adopted at the

last Quarterly Conference of that District.
ISRAEL L. ROGERS,
 Nov. 19th, 1873. *Bishop of Church.*

PLEASE correct a mistake in *Herald* No. 20, page 655, instead of "738 Kosciusk's Place," read 638 Kosciusko Place.

Notified to Appear.

Eli Rowley and Daniel Kelly are hereby notified to appear before the Branch at Farmington, Iowa, on the second Tuesday in January, 1874, at two P.M., to answer to charges that shall be preferred against them.

HENRY STEPHENS, *President.*

D. D. BABCOCK, *Clerk.*

FARMINGTON, IOWA, NOV. 5th, 1873.

H O M E .

Like a beautiful isle that doth peacefully smile,
 Undisturbed 'mid the wild billows' foam;
 In the ocean of life, 'mid its care and its strife,
 Is the dear little haven of home.
 How serene is the air, and the blossoms so fair,
 In this bright little eden of mine;
 Oh! the joys of the hearth are the purest of earth,
 And its light seemeth almost divine.

Far more precious than gold, by the miserly told;
 Far more precious than pearls from the sea—
 And the dear hearts that beat, in the blissful retreat,

With the love that they cherish for me.
 All the cares of the day quickly vanish away,
 When my feet to the threshold draw nigh;
 When the dear arms entwine, and the lovely eyes shine,
 Oh, how swiftly the heart shadows fly.

Like the ripple of brooks in the green forest nooks,
 When the storms of the winter are o'er,
 Is the music so sweet of the dear little church,
 As they patter along on the floor;
 Then when cometh the night, in their raiment so white,

The sweet cherubs bow down at my knee;
 And the angels above view my eden of love,
 And alight with a blessing for me.

Blessed spot in the sand, of this lone desert land,
 Where the water-springs dance to my sight!
 Blessed sheltering rock from the fierce tempest shock!

Brightest star of the long, weary night!
 I will sing of thy charms till the death angel's arms
 Shall reach out from the gloom of the grave;
 And I go to my rest, with the loved and the blest,
 In the beautiful home o'er the wave.

Addresses.

Frank Reynolds, Harlan, Shelby Co., Iowa.
A. H. Smith, care of John Roberts, No. 14, Sherman Street, San Francisco, Cal.
John H. Lake, Keokuk, Lee Co., Iowa.
J. Baerman, care Wm. Anderson, 812 North Seventh Street, St. Louis, Mo.
Thomas R. Allen, Box 400 Alton, Madison Co., Ill.

DIED.

At his residence, near Hazel Dell, Pottawattamie Co., Iowa, **BR. NELSON PETERSON**; born April 19th, 1820, died October 29th, 1873.

In compliance with a request, I attended to the funeral services, where a large number of friends and acquaintances assembled, to pay the last tribute of earthly respect to his remains. **BR. PETERSON** was born in Sweden, associated with the old Church in 1851; came to America in 1852; united with the Reorganized Church June 5th, 1867, and was called to the office of Teacher. He leaves a wife, three daughters, and a large circle of acquaintances to mourn his loss.

JAMES CAFFALL.

At the residence of **Elijah Saunders**, Douglas county, Missouri, August 16, 1873, of typhoid fever, **WM. BAKER**, aged 67 years, 5 months, and 28 days.

BR. BAKER was a member of the Steckton, California, Branch; and was in Missouri, looking out a location for himself and family, at the time of his death. He waits the resurrection.

BENJAMIN F. LELAND was born July 1st, at Leland's Grove, Shelby Co., Iowa, and departed this life October 7th, 1873, at San Bernardino, California.

Funeral services by **John Garner**. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

At San Bernardino, Cal., Saturday, Nov. 1st, **Sister ELIZABETH WILSHIRE.**

She was born in England in the year 1831, and was baptized by **Br. A. H. Smith**, March 18th, 1867. **Sr. Wilshire** has, since her baptism, been an exemplary and faithful Saint; and she bore her testimony to the truthfulness of the work until the last. She died in hopes of a glorious resurrection. May she rest in peace.

At Turney, Mo., Oct. 10th, 1873, of congestion, son of **Jesse and Mary E. Longfield.**

At Pittsfield, Pike Co., Ill., Nov., 3rd, 1873, of asthma, **Bro. THOMAS WILLIAMSON**, aged 55 years, 3 months, and 7 days.

BR. WILLIAMSON was born July 26th, 1818, at Werrington, England; united with the Church about the year 1849; came to this country, January 1853, intending to go to Utah; but, while in St. Louis, he became dissatisfied respecting polygamy, and came to Pittsfield, to wait the time for a change; becoming acquainted with the Reorganization, he was baptized by **Elder H. Lytle**, Sept. 21st, 1862, and has ever lived, since that time, the life of a Saint, though weak in body, yet strong in faith; often wishing he could do more for the cause. He leaves a loving family to mourn their loss; besides many kind friends who feel the loss. He was loved, honored and respected by every one that knew him. He died in the full hope of a glorious resurrection.

At Cherokee, Kansas, Sept. 17th, 1873, **ETHER ALMA**, son of **E. B. and M. MULLIN**, aged 14 months.

"The little boy is surely at rest; yes, he is at rest."

At Batavia, Kane Co., Ill., August 7th, 1873, of cholera infantum, **MAY JULIA**, infant daughter of **J. W. and L. MATHER**, aged 8 months, and 14 days.

At Allegheny City, Allegheny Co., Pa., Oct. 21st, 1873, of decline, **AARON PARSONS**,

aged 22 years, 10 months and 19 days.

His hope was like that of the just. He died in full expectation of a part in the first resurrection.

"Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Services by Br. J. Ellis.

At the residence of A. Kent, in Ringold Co., Iowa, on the 7th of October, 1873, of diphtheria, MARY MAY HUDSON, aged 4 years and 6 months.

A little before she died, she requested her mother to sing a hymn beginning as follows:

"Above the waves of earthly strife,
Above the ills and cares of life,
Where all is peaceful, bright and fair,
My home is there, my home is there."

Selections.

Pretty Hands and Feet.

An Old Anatomical Study Revived—Language and Expression of the Hands—The Poetry of the feet—The American Women the Most Beautiful.

In the varied phases of life all the graceful and pleasing attitudes assumed by women are characterized by the movement of the hands. Many gestures of the fingers only have a language so true that it appears expressive. We know that a hand held or given has expressed a greater emotion than could have been made in a long discourse. The primitive quality of beauty is comparative smallness. A lady's hand is considered more graceful if under the usual size. If it has soft forms and pure outlines, fingers long, delicate, flexible, round, and tapering toward the ends; if the dimples over the joints are marked by faint reliefs and shadows, and the wrist softly rounded and joined to a moderately long and tapering arm, it is more delicate and feminine. Slender, nervous, white, slightly veined with blue, with the hollow rosy and delicate, the nails transparent, they belong to the patricians.

Hands are infinitely varied. Their shape, tint, the nails, length, width, roundness, are as different as individuals. There are hands that seem intellectual in their symmetry, beautiful in flexibility and grace of emotion. Some are soft and voluptuous, and others precise, striking, and brilliant. The form of the hand often expresses the capabilities of the person to whom it belongs. The strong palms, conical fingers and small thumb indicates in woman indolence, fancy and feeling. The square hands belong to the intellectual and ambitious, and those who love influence and rule. The small, soft, almost fleshless

hands, but rosy and with knotted fingers, are brilliant and witty. Fingers delicately squared at the ends, like those of English women, love domestic life. The small thumb and fingers, broadening at the ends, desire activity and a practical knowledge of the world. There are smooth and knotted hands—to the first belongs grace; to the second reason. Conical hands, with pointed fingers obey inspiration and worship the beautiful in painting, poetry, romance, and nature. There are soft hands, more capable of tenderness than of love, and "delicate fingers that are formed for sensitiveness and sympathy of touch and made to minister to pain and grief;" hard hands that know not tenderness, but are not ignorant of love; and "rough hands that the heart teaches, and guides, and softens."

Listen to what palmistry reveals of the female hand: Women may be ranged under two principal banners—under the one those with a large thumb, and those with a small thumb under the other. The first more intelligent than feeling wise from history: the other more feeling than intelligent from romance. A woman with a large thumb loves with reflection—less with the heart than the senses, but adds to her passion constancy and every mental charm. Women with small thumbs are not endowed with so high a principle of sagacity. So love with them is all their thought; but such is the charm attached to that powerful passion that there is no seduction equal to it. Order, arrangement, symmetry, and punctuality reign without tyranny in those dwellings governed by the gentle economists with the square phalange and small thumb. Are you paying court to a beautiful young lady with square phalanges? Equip yourself with good sense and steadiness, reject all captivating airs, and confound not singularity, with distinction. In the number of her axioms are these—silence is a power, mystery an ornament. With women of a strong palm, conical fingers, and little thumb, paint your language in glowing colors. They love that which dazzles; and theory has more power over them than logic.

Three things govern them—indolence, fancy, and feeling. They have in their heart the prayer that the Corinthians addressed every morning to Venus: "O goddess grant that to-day I may do nothing displeasing, and that I may say nothing which may not be agreeable;" for to please is their chief care, and they love as much being beloved and admired as esteemed. Such were doubtless the hands of the beautiful and triumphant amazons of which the

ing squadron of Catherine de Medicis was composed. A high priest of palmistry tells us "Madam Roland had beautiful large hands, indicating a head full of poetical ideas and a soul inclined to the ideal. She understood the beauty of passion and the self-sacrifice it imposed. At once stoical and impassionate, imperative and enthusiastic, tender and austere, she loved three things with an intense love—country, liberty, and unity. By nature bold and courageous like the majority of women of her type, she did not belie herself in poverty, in greatness or on the scaffold. Queen Elizabeth was proud of the beauty of her hands. It is written that during a public procession to prayers she pulled her glove off her right hand, sparkling with jewels, and gave it to kiss as a mark of particular favor, to a Bohemian baron who had letters to present to her. Diana of Poitiers' features were regular and classical, her complexion faultless, her hair of a rich purple black, which took a golden tint in the sunshine; while her teeth, her ankles, her hands, her arms, her bust, were each the theme in turn of the court poets. The hand of George Sand is narrow, with pointed fingers, delicate, smooth, and elastic, without softness.

"Parisienne is synonymous with slender feet, narrow ankles, arched instep. We learn every day that the small arched foot is a sign of nobility—a rule that admits of many exceptions. Generally, the aristocratic foot is fine, slender, nervous delicate; the foot plebeian short and gross. The English have the flat foot; the Russians have enormous feet, as heavily attached as those of an elephant. For this reason, it is said, a Russian princess invented trained robes. The American women are acknowledged to have the most beautiful feet of any nation in the world. The fascinating forms and manners of the 'ladies of Cadiz,' the theme of old ballads retain all their famous celebrity. Every one has heard of their dark glancing eyes; their pretty hands, 'skilled' in the 'nice conduct of the fan;' their feet dainty and fairy-like, 'of which a glimpse is one of the last precious favors accorded to lover's sighs and tears: and more than all, their walk. The charm is that it is natural, and in being the true, unsophisticated daughter of Eve and nature the Spanish women has few rivals.'"

Many persons erroneously esteem the feet of women beautiful in proportion to their smallness. The beauty of the feet consists in their symmetry and grace of outline, and on their being short or ex-

tremely small. The feet of the Venus de Medicis excite the admiration of every one who looks at the beautiful statue. In the outline of their extremity they approach the elegant form of the ellipsis, and are founded from the proportions of nature, that of six to one between the foot and the body, the standard of measurement adopted by the larger part of the sculptors of antiquity. The natural projection of the second toe, which gives the foot its elliptic form, is arrested in its development by compression of the boot or shoe, and thus its beauty marred and its elastic tread impeded. There is always a similarity in the natural shape of the thumb and feet of the same person. If the hand is plump, rounded, and dimpled, with a delicate wrist, so are the feet dimpled on the first joints of the toes, and the ankle softly rounded.

Not the Only One.

"Please sir, that there memory man has forgot his umbrella."

The man who lectured on his newly discovered principle of perfecting the memory, and then went off in the rain without his umbrella, has been laughed at more than once, but he is not the only one who deserves laughing at. We are most of us continually doing that sort of thing. While Mrs. Tompkins is writing her "Guide to Young Ladies," her daughter elopes with the music-master. While Mr. Bobs is getting a patent for his burglar-proof lock, a thief gets in at his kitchen window and steals the spoons. Tompkins, the great American Indian Hair Restorative manufacturer, is perfectly bald; and from overwork and neglected meals, while compiling his work on "How to Keep Healthy," Dr. Squeers dies of indigestion.

We are most of us working for the very object which we miss ourselves; and wherever we go, and whatever we do, we are nearly certain to discover some time that "the memory man has forgot his umbrella."

The Uses of Adversity.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness! Was it not to preach faith, this same *higher*, that sages and martyrs, the poet and the priest, in all time, have spoken and suffered; in bearing testimony, through life and through death, of the godlike that is in man, and how in the godlike only has he strength and freedom? Which God-inspired doctrine art thou too honored to be taught,

O heavens! and broken with manifold merciful afflictions, even till thou become contrite and learn it? O thank thy destiny for these; thankfully bear what yet remain; thou hast need of them; the self in thee needed to be annihilated. By benignant fever-paroxysms, is life rooting out the deep-seated, chronic disease, and triumphs over death. On the roaring billows of time thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure; love God. This is the everlasting yea wherein all contradiction is solved; wherein it whoso walks and works it is well with him. Small is it that thou can'st trample the earth with its injuries under thy feet, as old Greek Zeno trained thee; thou can'st love the earth while it injures thee, and even because it injures thee. For this a greater than Zeno was needed and he, too, was sent. Knowest thou that *worship of sorrow!* The temple thereof, opened some eighteen centuries ago, now lies in ruins, overgrown with jungles, the habitation of doleful creatures; nevertheless, virtue, forward; in a low crypt arched of falling fragments, thou findest the altar still there, and its sacred lamp still perennially burning.—*Sartor Resartus.*

Discovery of America.

Interesting relics of the early discovery of America occasionally turn up. At a late meeting of the Mexican Geographical Society, Mr. Bliss stated that some brass tablets had been lately discovered in the northern part of Brazil, and not far from the coast, which careful examination had shown were covered with Phœnician inscriptions, telling of the discovery of America five centuries before Christ. The tablets had been acquired by the museum at Rio Janeiro, with whose director he was personally acquainted, and the connection of this gentleman with the discovery of the tablets was in itself a guarantee of the correctness of the report. The inscriptions, so far as yet deciphered, relate that, from a port on the Red Sea, a Sidonian fleet sailed, and following the east coast of Africa, doubled the cape; thence followed the African west coast, probably with the southeast trade-winds of the southern latitudes, until the northeast trades, preventing further progress northward, forced the prows of the vessel across the broad Atlantic. At any rate, according to Mr. Bliss, the tablets record the fact of the Phœnician fleet having reached the Americas five centuries before Christ, at some point now known as Northern Brazil; that the tab-

lets gave the number of vessels, the number of the crews, the name of Sidon as their home, and, indeed, various very interesting particulars. Mr. Bliss has promised, when he acquires further particulars, to hand them to the society.—*Scientific American.*

Gleanings.

Some people despise a spider, but I don't believe that Webster could beat it in illustrating perseverance; for seven times it will climb to where it fell from.

When a man has many trials and temptations it is a good sign that he is an earnest christian.

The Lord prospers the diligent and upright, who trust in him.

The devil prospers them who volunteer to serve him, and who often ask God to damn them and their neighbors too.

To be wise in all things, is to get sharp enough to escape torment after death.

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THE TRUE LATTER DAY SAINTS' HERALD.

Wm Stevenson &

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 20.

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No. 24.

WHO'S AT THE HELM; GOD, OR THE DEVIL?

This query arose in my mind lately, in hearing of a sentiment taught here and elsewhere, and believed in by a few, that the devil was as likely to manifest his presence and reveal his counsel through "spiritual gifts" as God was to manifest his power and will, or at least that Satan has, can, and will try to exercise his power in the gifts, and there is great danger of "false spirits" being manifested in the Branches,

I do not wish to deny the fact that there has been, or the opinion that there may have been, times when gifts or manifestations of supernatural power have been displayed which were not of a divine nature. But that the Branches, or the Church at large, or individual members, are under all circumstances liable to these influences, I do not admit. I hold it to be an uncalled for and unjustifiable position for any one to assume, that the Church either in General Conference, Branch, or individual capacity is in danger of being led at any and at all times by false and of course deceptive spirits. That the Saints in collective or individual capacity may get themselves into situations and under circumstances, that they are exposed thereby to "seducing spirits," and be led by them, and be brought to hear and obey "doctrines of devils," cannot be disputed, for some have been thus circumstanced, as witness the case of the several factions of the Church,

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especially that of the Brighamite Church, the leaders in particular. I think it could be shown in almost all, if not in every case, where a false spirit has been manifested, and a false or Satanic doctrine taught, that the true Spirit, or as I prefer to call it, God's Spirit, has been first disregarded and disbelieved. They whom Paul refers to who would give heed to seducing spirits and doctrines of devils, are those who would "depart from the faith," and those "who do not know when good cometh," or who cannot discern between good and evil, are they whose hearts have departed from the Lord." When Saints reject God's counsel, as given by his Spirit in those gifts of the Spirit promised to the Church, they are liable to be left to the guidance of their own uncertain judgment; or worse, to the suggestions, manifestations, and doctrine of evil spirits. To my mind there could be but two reasons why the Lord would permit an evil spirit to reveal itself in the gifts. First, that he might show his faithful, yet not sufficiently posted children, the power and cunning of the adversary, and to display his superior wisdom and power in detecting, (by his Spirit), the true character of the same, and by rebuking it; thus to learn them a useful lesson; not that they are liable to be led by this power, but that such a power is in the world; not in the Church. Second, the other reason, as it seems to me, would be to suffer the devil to deceive them, and thus by al-

lowing an admixture of evil and good gifts, or manifestations, to bring confusion, discord, and destruction upon the people. Such a thought as this, is a reflection on the character of God, an insult to his fatherly care and love for us, and a sentiment utterly at variance with every attribute of the "divine nature," and every revelation of his character given us through his word. God's care and love for us is certainly as great as ours for our children, and which of us, Jesus would inquire, "If a son ask bread, will give him a stone? or, if a fish, will give for a fish a serpent? or if he ask an egg, will offer him a scorpion?" And yet the sentiment is allowed to prevail unrebuked and even taught in effect, if not in word direct, that when the Church seeks for gifts, by virtue of the Savior's promise, and in obedience to the apostolic injunctions, "to covet earnestly the best gifts." "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." "Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues." "Quench not the Spirit," "Despise not prophesyings." They have sought for the "manifestations," "gifts," and "operations" of the Holy Spirit, that God in return gives them, instead of the "bread of life," the "stones of death," and yet says, "If ye then being evil, know how to give good gifts unto your children, how much shall your heavenly Father give good gifts, through the Holy Spirit, to them that ask him." If we in our finite wisdom and perfect love will not insult and tantalize our children by giving them for food that which will not nourish them, but would poison and destroy them, can we for a moment so dishonor God and suspect his care for us and his wisdom in providing the best spiritual food our spiritual nature requires, by supposing he will give, or suffer Satan to give, for his Spirit, false, delusive and dangerous gifts? Away with such a thought from our hearts, and much more, from

our lips, the doctrine that God's church is liable to be led by Satan. God leads *his* people by *his* Spirit. Satan leads *his* people by *his* spirit. This leading is performed by viriue of the will of those who are led; this being the rule, "That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." It is those who are not willing to be led by the Spirit of God, who are liable to, and are led by, an opposite spirit. But an humble, child-like, trustful, obedient Saint to be thus led, I cannot believe; it is not reasonable, nor in accordance with teaching of the word. A tree is said to be known by its fruit; a "good tree cannot bring forth evil fruit;" an honest, faithful, prayerful, obedient Saint will not be used, by the permission of God, as a Satanic medium; and again, a good doctrine will not produce evil fruit; that is, it will not lead to "quenching of the Spirit," which to do, would be disobedience; it will not lead to fearfulness and unbelief, and a treating lightly the "gifts of God," nor to a virtual forbidding to "speak in tongues," and to a despising of "prophesyings;" but the statement, or assertion, (for it is not an argument), that God's people, in individual or collective capacity, are in constant danger of witnessing evil spiritual manifestations, and of hearing in the Church false doctrines taught by what purports to be the Spirit of God, yet is not, but rather the spirit of Satan, must be an evil and dangerous doctrine, when judged by the fruits which follow; the above being some of them. It withers, and blasts, and corrupts, and divides the Churches, and has an evil tendency only. The fact, for it is a fact, that Satan and his agents can and do speak in tongues and prophesy, is no more an evidence that the Church, (in an humble, believing, prayerful obedient state), is in danger of being afflicted and infected by his power through them, than are

other manifestations of his power, as visions, dreams, knowledge, miracles, healings, &c., and these are as susceptible of the same doubt and suspicion as to their divinity as those so specially warred against. If Satan speaks in tongues or prophecies through a true Saint he may perform miracles, and heal the sick by the hands of faithful Elders. Who operates most, God or the devil? If the Lord works with his servants and confirms the word preached by signs following, I cannot believe the devil is as busy at work unconfirming or causing doubts to arise as to the truthfulness of the word preached. Paul says, "Now there are diversities of gifts, but the same Spirit," not different spirits. "And there are differences of administrations, but the same Lord," not Lord and devil. "And there are diversities of operations, but it is the same God, [not God and the devil] which worketh all in all." "And God [not God and Satan], hath set some in the Church, first, Apostles; secondarily, Prophets; thirdly, Teachers," &c., &c. I do not believe Satan has any part or lot in the matter. It is quoted, "Beloved, believe not every spirit, but try the spirits." How? By expecting them to be revealed in the Church, and by so living as to be liable to them, through rejecting the Spirit of God? Nay; but by the law and by the testimony. See Isaiah 8 : 19, 20. Yes, "try the spirits whether they are of God; because many false prophets are gone out into the world," not come into the Church. The promise of the Spirit is to all who deserve it, or who are worthy by their faith and obedience. Unbelief can prevent its reception and enjoyment, even if the moral character be irreproachable; i. e., men may not lie, nor steal, nor swear, nor commit adultery, and may be blameless as neighbors and citizens, and companions, masters or servants, may pay tithes of goods and money, &c., &c., yet not be led or guided "into all truth," nor be led by the Spirit in their views and

practices or teachings, as pertain to spiritual gifts. The Church in the Martyr's day was brought under condemnation by "treating lightly" the things they had received. And I can name more than one Branch, and more than one Saint, who, by the same course, has brought condemnation and darkness and distress upon themselves. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." And God's word is spoken now by his servants and handmaidens, and obedience to his word is as necessary now as ever, and "obedience is better than sacrifice. God will govern or order his people, otherwise they will attend to these things; i. e., false spirits and doctrines of devils. It has been so, and will be so; and when he does not govern or order, it is because the Church is not willing to be governed by him.

"Who is at the helm; God, or the devil?" Our answer is, emphatically, and unequivocally, that God, through Christ, and both by the Holy Spirit, govern the Church now and always; and when they are not so led, they are then no longer his people.

THOMAS W. SMITH.

[This article meets my mind.]—D.H.S.

LETTER FROM WM. H. KELLEY.

[Continued from page 728.]

Again, "And they did make gold." —Ether 4 : 3.

Answer.—You object to the term, "Make gold." This history was written according to the language used by the people who lived in that age. It is very easy to see what is meant by it, for immediately after, he says, "They did cast up mighty heaps of earth to get *ore of gold*, and of silver, and of iron, and of copper." And the sentence preceding the one you quoted reads, "They did work in all manner of *ore*, and they did make gold, and iron, and brass, and all manner of metals." The writer here refers to the

metals produced by smelting the ore, found in its natural state, as taken from the earth. Reference is made to the gold metal produced, after the "ore of gold" had been passed through a purifying process, (fire), and become separated from all other substances; for he says they dug in the earth for the "ore of gold," and he calls the smelting and purifying of this, "making gold." It was their manner of speech; they understood it; the readers of their history can readily understand the same. Not only so, but the historians themselves were impressed with the inadequacy of their language to express all nice distinctions, and appealed to the reader not to condemn it on that account, for they wrote according to their knowledge, "in the characters."—There is no just cause of stumbling here.

Objection 6.—"And it bordered on the land which they called Desolation. * * * It being the place of their [the people of Zarahemla] first landing. * * * It was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea."—Alma 13:12.

"Were brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they [the people of Zarahemla] had dwelt there from that time forth. * * * And they had become exceeding numerous."—Omni 1:7.

"The king said unto him, * * * I caused that forty and three of my people should take a journey, * * * to find the land Zarahemla, * * * and they were lost in the wilderness, * * * having discovered a land," &c.—Mosiah 5:8. "The sequel shows this to be the land of the Jaredites in North America."

"The first informs us that the people of Zarahemla landed on the isthmus of Darien, and by the second, we find they remained there and became exceeding numerous on this strip and southward, while, strange to say, according to the third, forty-three men could not find this immense multitude, although in search of them, on a strip of land twenty-eight miles across, but passed over their country and returned without having seen a field, fence, house, road, city, or an individual; no, not even a trail to direct them on their way to this miserable nation for whom they sought so

hard, although possibly traveling over the spot occupied by them many times."

Answer.—In the first place your assertion that the people of Zarahemla landed and remained on the "narrow neck of land," or isthmus, is not true. The history says, "They came from there up into the south wilderness;" (B. of M. page 187); "the land where Mosiah discovered them," and not on the isthmus of Darien. Page 97. Neither can it be shown that they ever dwelt on the isthmus. So the forty-three men referred to, might have traveled all over the "narrow neck of land," and never set foot on the land Zarahemla. No wonder then they did not see fence, house, trail, or city. Zarahemla was evidently situated not a great ways from the southern boundary of the United States of Columbia, perhaps not a great way from Bogota or Popayan, and the land Bountiful lay between the land of Zarahemla and the land Desolation; and was a wilderness, filled with game. Hagoth built his ship on the land Bountiful, by the west sea, by the narrow neck of land, &c.

You seem to think the country referred to, is not sufficiently extensive to warrant a belief in the transactions said to have taken place upon it. But I find, by reference to the map, that the United States of Columbia embraces an area of 457,000 square miles, nearly double that of the State of Texas. Distance 900 by 650 miles, and allowing a strip of country at the north of the United States of Columbia and Venezuela, three hundred miles in width for the land Bountiful, which was a wilderness, we still have left an area of hundreds of thousands of square miles for the people of Zarahemla to dwell upon. And it would take ages for them to populate such an extensive scope of country, when but a few families were extant for the population to spring from. Also there could be a scope of country lying to the east and southeast of the land Zarahemla, containing a width of from three hundred

to one thousand miles, over which forty men, or even forty thousand, might pass and enter the "land Desolation" by way of the "land Bountiful," and never see or hear of an inhabitant of the land of Zarahemla. And the forty-three men made mention of, must have started from Paraguay, or Uruguay, or the Argentine Confederation, possibly the southern portion of Brazil. Then it is no great marvel that forty-three men should become lost in the wilderness, and wander over this vast extent of country, return home without finding the object of their search, when a Spanish army could pass within six miles of the city of Copan, and never dream of its existence.

Columbus discovered America in 1492, and three hundred and eighty years have passed away, with all Europe, Asia and Africa sending in a constant stream of population, and yet the New world is scarcely explored. And if the peopling of this vast continent had been left to the special lineage of a few families, it would have taken ages to form a nation equal to our own; up to this date a tract of country a thousand miles square would have held them all, and still been room for more. A nation is not born in a day, nor the earth populated in a fortnight by a few families, even in this fast age of electricity and steam, much less in days of yore. So after a fair view of your sixth objection, I consider it utterly groundless.

Objection 7.—"Go up to the land of Nephi."—Page 140. "Come down into the land which is called Zarahemla."—Page 97.

Your objections stated are, that you cannot see from the map of the country how a person could go up from Zarahemla to the land of Nephi; or, down from Nephi to Zarahemla; or how two nations could live so near each other for so long a time and not become known to each other, and then state that there could not have been a distance of more than six hundred miles between them.

Answer.—If you will again refer to your map you will find that the land of Nephi was up from the land of Zarahemla. The rivers all run either due north or northeast, through the land Zarahemla, which shows an elevation of the land southward. Besides there is a great chain of mountains extending north and south, which lie between the two places; and the elevation of the land at Bogota, in the land of Zarahemla, is but 9,000 feet above the level of the sea; while at Sucre, which is either in, or not a great distance from the land of Nephi, it is 9,500; and at Lake Titacaca, the elevation is 12,000 feet above the level of the Pacific Ocean. Again, when people leave Council Bluffs, Iowa, to go north, they frequently say they are going up north. Up north to the Red River country, &c.; when in reality, after they get a certain distance, they go down, the highest elevation being between the two places. The land of Nephi and Zarahemla were similarly situated, men had to first go up from Zarahemla to go to Nephi at all; but they could go up a ways, and then go down again, which they really did do. Hence, "Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi. * * * And when they had wandered forty days they came to Shinlon, and went down into the land of Nephi."—B. of M. page 109.

And with reference to the distance intervening between Zarahemla and Nephi, it must have been, at the nearest point, some six or eight hundred miles, and that a mountainous country and dense wilderness. It took sixteen men forty days to travel it, allowing they went twenty miles a day, it would make eight hundred miles distance; and then there would be left a scope of country two thousand miles in length, and from three hundred to two thousand broad, for the Lamanites to dwell in, not to mention that of Eastern Brazil. So the Lamanites really had as an extensive country as they could

desire to live in; which with the slow increase in population of those times, all having to spring from a tribe, it would take centuries to fill up the country. Also the natural disposition of man, especially in those ages, was to remain in the land of their fathers. So the probability of the case is, the Lamanites would not have discovered the people of Zarahemla for centuries, not to make mention of the fact that God led the Nephites into the land of Zarahemla to preserve them from their enemies, and promised to protect them if they were obedient to his laws.

So these objections are removed, and are found wanting when examined in the light of truth.

Objection 8.—"They would repent and know that he be their God. * * * Stiffen their necks against him that he be crucified."—2 Nephi 7: 1

"The plates of Nephi do contain the *more part*, * * * these things have I written which are a *lesser part*. * * * Behold I were about to write them, * * * but the Lord *forbid* it."—Page 327.

You then remark.—"Was ever such contemptible bad grammar dictated through Urim and Thummim by the Almighty? An intelligent school boy would blush to use such language."

Answer.—Your objection here urged against the Book of Mormon is "contemptible bad grammar." Grammar is said to be the science of language; the manner of writing or speaking a language according to established usage; which established usage is according to the judgment of the best informed. Grammarians differ, and their works differ, and are at variance. No *one* can be said to be perfect. What is good grammar to-day may be bad to-morrow. No two that I have yet seen agree in everything. How in the name of common sense could the Book of Mormon be translated to harmonize with all of them, when no two are alike? Not only this, but the writers *felt* the *imperfection* of their language, and left a solemn exhortation for men to not condemn it on that account. Moroni admits that if they had written in the

Hebrew it would have been better. Again, the writers themselves evidently were not *all* learned and skilled even in their own language; nor more than what nine-tenths of the writers of the present day are in the English. It is the exception, and not the general rule, that we find a good English scholar.

The Book of Mormon, as we have it, is a translation from another language. The same connections and relationship of words and sentences found in the original, is retained in it. I do not understand that God, through Urim and Thummim, corrected the grammatical errors, or illy arranged sentences found in the original engravings. If, in the eyes of an English scholar, the plates contained poor grammar, the translation has the same. The Book of Mormon purports to reveal the great truths of heaven, and not a *perfect* language. And I deny that grammatical errors are wicked or sinful, or that a book should be discarded because of such errors; if so, then *all* books must be laid aside. So much for "contemptible bad grammar."

Objection 9.—"That great pit which hath been digged."—1 Nephi, page 21. "And he became a great hinderment."—Moses, 138.

Comment.—"Did not God know that there were no such words in the English or any other language as the above, being obsolete for several generations?"

Answer.—I do not see why you object to the words "digged" and "hinderment" being used in the translation to the Book of Mormon. Webster does not give the word *digged* as obsolete, but the preterit and past participle of dig. And if the word *hinderment* had been obsolete when the Book of Mormon was translated, (which may be doubtful), having been discarded on account of euphony, and it was the only word that would exactly express the manner of language and sentiment found written upon the plates, there would be sufficient cause for its revival. Some way everybody understands what the word means. Obsolete words are

used by other writers. Paul used the words "wist not," &c.; but does that prove there was no such man as Paul, or that he was not inspired? Spiritualists should be the last ones to condemn a work on account of its containing words not known in the English language. For of all the writers of modern times they are the most guilty of using such words. I will quote a verse from the first chapter of Genesis, as given by a Spiritualist. Verse 11:

"And God made two great lights to rule the Zodiac, and to be for creative disclosure; disclosive manifestations, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes * * * consociative universal intelligence in unity of innumerable individuality, trinity of unfolding universes, &c.; rythmical, upmentalizing, upspiritualizing," &c., &c.

This is certainly an invalid objection to bring against the Book of Mormon, when the English language is undergoing almost a constant change, in spelling, pronunciation, by receiving new words and rendering others obsolete, and that too at the will of the lexicographer. While nearly every writer of modern times, and the Spiritualists more than any, are guilty of such innovations.

Objection 10.—"See last Nephi from the 5th chapter and 9th paragraph, page 310, to 6th chapter and 6th paragraph, page 314, which compares with Matthew 5th to 7th chapters."

You then ask.—"How came Nephi in a different sermon to remember and write down the same words in the same order as Matthew did, although several thousands of miles apart, and what is more marvelous is, that it should agree with King James' version, with all of its interpolations and omissions of translation and transcription, instead of the Inspired copy! If we claim it was a miracle, and a most stupendous one it must be, where is the benefit done by it? Certainly not to those of Nephite's day, who knew nothing of the book of Matthew; and as for this generation, if any chapters in any book of either a sacred or profane nature claiming originality, should resemble another of known author-

ity one-thousandth part as much as Nephi's account does that of Matthew, they would immediately condemn it as a plagiarism, and who can justly condemn them for rejecting this?"

Answer.—By a comparison of the books referred to, I find that no two of them agree throughout in arrangement, style and expressions; but as great dissimilarity exists between the one as the other. I counted seventy-nine differences between the Book of Mormon and the Inspired copy, in wording, arrangement and omissions; and eighty between King James' version and Book of Mormon. Each book bears the peculiar style of its author to some extent. There are whole verses, sentences and words in the Book of Mormon not found in King James' version of the Bible; also words, sentence and verses in King James' version not found in the Book of Mormon. The subject matter of all the books is the same, but there is a difference in wording, &c. I see no miracle designed in the matter. The whole thing rests upon the possibility of Jesus delivering a discourse on two occasions alike, keeping up the same style, arrangement and wording, and for two men, of different nationality, to give a proper report of the same. Jesus preached a discourse on the Mount of Olives, and Matthew heard him, and reported what he said; and Matthew was one of the most thorough writers of his time. He (Jesus) preached the same discourse, evidently in the same order and arrangement in America, before a large multitude, and Nephi reported what he said; then is it anything very astounding or miraculous to believe that Nephi's or Matthew's report would be very much alike. If Matthew was sufficiently gifted as to remember and write the sermon delivered on the Mount, why should it be thought an incredible thing when Jesus delivered the same in America, for another to be like gifted to retain and commit it to writing. The miracle is that they are not more alike. The greatest dissimilarity exists in the

wording and omissions. And that is where all reporters and historians are most likely to differ. Speeches are made in different places and reported by various individuals in this age, and the speeches, in arrangement and style, invariably agree, the great difference being in the omissions and manner of wording; and even in the latter the difference may not be great. Why not be willing to believe that Matthew and Nephi could do very nearly as well as men do actually do in our own day? The Book of Mormon being an *abridged* work, would account for some little difference in expression, and perhaps omissions. And as the Bible has gone through the hands of critics who changed the wording somewhat, this would account, and reasonably too, for some things in the Bible and Book of Mormon being nearer alike than the Inspired copy and Book of Mormon, even if the criticism be a true one.

Thus with the little time I had to devote to the purpose, I have examined your criticisms. I see no cause of stumbling as yet. God grant that you may be led into the truth. "Awake thou that sleepest, arise from the dust, and *Christ* will give thee light."

Your brother in the field of investigation.
W. H. K.

[From the Boston Globe, Nov. 4th.]

THE END OF THE WORLD.

The Adventists Waiting to Be Caught Up to Heaven—Picture of the Band Sojourning On an Island in the Connecticut.

On Terry's Island, in the Connecticut River, about seventeen miles above Hartford, are about sixty persons of both sexes assembled waiting the second advent of Christ, which they confidently expect to-day or to-morrow, or at any rate before the close of 1873. They began to congregate on the island about two weeks ago. The attendance has been variable from the beginning of the meeting, reaching as high as two

hundred on some days, and dropping off on others to thirty or forty. When the *Sun* reporter reached the island, last Friday morning, about sixty-five Second Adventists, including the children, were found in the tents and temporary accommodations they have erected on the south side of the island for their sojourn while still on the earth. Mr. D. C. Terry who is one of the congregation, and who owns a greater part of the Island, answered the call at the ferry. In answer to the reporter's inquiry he said: "We expect the Lord to come before the fifth of November. We are assembled here for prayer and praise, and to await his coming. We have no objection to visitors if they do not come to scoff and turn our worship into ridicule. We are happy to answer any questions, and satisfy any who doubt our sanity or our grounds of belief." Mr. Terry conducted the reporter to the tents, whose white tops had been seen peeping above the forest-growth as they crossed the rapid river.

The Adventists were at breakfast when the reporter reached the encampment. Two long tables, with benches on each side, accommodated the sixty, under a long white tent that formed an extension to a large boarded shed, which had been used as a potato-house, and served for a kitchen, chapel, and sleeping apartment for the women and children of the party. Passing through the kitchen, where two large cooking-stoves were doing duty, the visitor was ushered into the chapel and women's sleeping-room. The floor was formed of tan-bark, covered with straw. On the rude benches that filled the space were seated a number of men, women, and children. The women and children were most of them gathered around a stove. The bedding which had been used the night before was rolled away into the corners of the apartment. There was a half upper floor curtained with sheets. This had evidently been used as a sleeping-room. Above the pulpit hung a chart, filled with pro-

phetic typical pictures and numbers. In one corner stood Daniel in chain armor, sword in hand, watching the stone hewed out of the mountain without hands. All the symbolic creatures of Daniel's vision, and many of the symbolisms of the Book of Revelations, including the scarlet-robed woman riding on the beast with seven heads, and carrying the cup of her filthiness and abominations in her hand, the seven candlesticks of the seven churches of Asia, and the typical figures of 1335 and 1260. In one section was a map of the world as known to the ancients, and its division into three parts to Shem, Ham, and Japhet. In another section were the words in large letters, "The three unclean spirits—Infidelity, Papacy, Protestantism." The Adventists say they are not Protestants. They entered at once into conversation with the reporter relative to their beliefs and hopes, each one having a Bible in his or her hand, and never answering a question without reference to a text of Scripture as a ground of belief. They discuss Scripture incessantly with each other in the most amicable manner, and endeavor, by this means, to elicit all the light they can on the subject that so deeply interests them.

There was no indication of poverty among these forest-worshippers. They were plainly yet neatly dressed. There was nothing grotesque or ludicrous in their manners or appearance. They are certainly the calmest, most mathematical enthusiasts ever seen. The services were simple, and unmarked by any enthusiasm or excitement. They do not shout as Methodists do, and their hymns are sung by trained vocalists who understand music. They began with prayer, three of the men following each other in devotion. They prayed, not as other denominations do, for any temporal blessing; they invoked the Holy Spirit, and prayed for faith, and expressed their gratitude to God for giving them a knowledge of the truth, and faith to believe it. The

hymns were sung by leaders, the entire congregation joining in the choruses. The following is one of the many they sang:

Lone pilgrims in this land we roam,
We long have wandered here;
The Bible points us to our home,
And brings the Lord this year.
To Daniel, God to Gabriel gave
The "three times and a part;"
Two thousand three hundred days,
As shown upon our chart.

CHORUS:

Yes, we shall meet and praise our King,
From sin and trial free;
Our glad deliv'rance we will sing
In eighteen seventy-three.

After the prayers and hymns, Bro. S. W. Bishop, who, twenty years ago, gave up his profession as a lawyer to become a preacher of the Second Advent, and who is the editor of the *Watchman's Cry*, an organ of the Adventists published in Meriden, Conn., ascended the rude pulpit, and taking a short wand in his hand, began an explanation of the chart described above and his sermon. He said: "It is impossible fully to explain all that is depicted on this chart, but on it is seen sufficient to explain the words of my sermon." He rapidly ran over the principal figures of Daniel and the stone cut out of the mountain, the woman sitting on the beast with seven heads. "The Papacy has gone down, lately, like a millstone to come up no more. Now we expect the resurrection of the dead in 1873. We venture everything on it. No, I don't like the word venture, for it is no venture. It is a sure prophecy that we have seen in part fulfilled and we know it will all be accomplished. It's going to be a paying investment. He'll come this year as sure as there is any truth in history, and prophecy, and a simple sum in addition. Why are we here on Terry's Island, to-day? There is a certain type in the law that has not had its antetype. All the types up to the last have had their accomplishment and prophecies fulfilled up to the time, and

literally at the time except the Feast of Tabernacles, which has never had its antetype, and if this type is ever to be fulfilled it must be between this and the 5th of November. Yes, between this day and that we expect to be caught up in the air with Christ until the heaven and earth shall pass away, and a new heaven and earth, wherein there shall be no sea, shall be created. Some of us expect to stay on this island until we are translated. We expect the Son of God, this year, in less than ten days. If anybody thinks we are monomaniacs, let him come and try us. We have bid farewell to earthly rewards and emoluments. We don't in the least regret what we have done. We have gained an eternal weight of glory. We are satisfied with the company we are keeping. We are satisfied that we are children of the Most High God, and that we shall be translated. We have portions of our company in every State and section of the Union, and in the British provinces; in England, Ireland, Scotland and Norway. We think it providential that we are so scattered. We number about 34,000 in all." It is impossible to describe the calmness of conviction that rested upon the preacher's face, and which was reflected in the countenances of his congregation.

At the close of the services the whole congregation repaired to the landing at the ferry, where the preacher baptized, by immersion, seven candidates—two lads and five young women. The sacrament was given in the simple manner of the orthodox Baptist churches. The water must have been icy cold. The young girls shivered fearfully as they were led in, but did not seem to suffer after the ablution. They were wrapped in shawls and water-proof cloaks as they came up from the water and taken in the wagon to Mr. Terry's house on the opposite side of the island to change their clothing. One of the Adventists told the reporter that they were not believers in the immortality

of the soul, nor in a place of eternal punishment. The gift of immortality is only for the believers in Christ. All other human beings are mortal, finite, and death to them is eternal—annihilation. Mr. Charles Kittredge, of New Haven, is an Adventist. He has an ample fortune. He was on Terry's Island, last Friday, and seemed to be happy at the thought of translation. He laughed at ascension robes, and told a good story of one that it was said he was having made in New Haven. He had heard of that robe, but he had never seen it. It was of white cloaking velvet of the best quality, costing \$18 a yard, and was being made by the best artist dressmaker in New Haven at an artistic price. When completed with lace and embroidery, it would cost \$500; "but," said Mr. Kittredge, "I'll give anybody a reward of \$500 to show me that robe or any other ascension robe made to my order or for any Adventist."

THE OBJECT OF FESTIVALS AND THEIR RESULTS.

Greatness and simplicity are twin born. Wise men can make themselves understood; conceited men and dim-seeing men may deal in the misty and obscure; but true greatness sees clearly, and makes others see with equal clearness. For example, no one ever preached the gospel with such dignity as Jesus Christ; no one ever preached it with such clearness; no one ever met wickedness with such firmness, and rebuked evil wherever found with such unshaken candor; his whole life was an example of righteousness, and a pattern of true holiness. His commandments to us are, "Be ye also perfect; as my Father in heaven is perfect;" and also, "Follow thou me."

Little sins are the ones that must be watched, and proclaimed against; for they are stepping-stones to other vices of greater magnitude. For example,

the different plays for amusement: such as cards, quoits, dominoes, billiards, checkers, and chess, when once understood there is created a desire to excel; and thus simple amusements, school and qualify men to become gamblers.

Festivals, so much participated in by the religious denominations for the purpose of raising means to erect churches; buy organs; pay preachers; and send missionaries to foreign countries, are, by some, considered a system of gambling. For instance, fairs; grab-bags; lotteries; voting for canes or cakes; any means that can be brought into use by gambling tools, the cunning craft of others, to get from the wicked world, (as they are called), the cash that miserly church members are too stingy to bestow.

Will some one be so kind as to tell us the difference between the principle of grab-bag and lotteries; also, between voting for cakes, and horse racing, three card monte, chuck-luck, or any other game?

If gambling be a sin outside the pales of the Church, would it be any less a sin in the Church?

If God cannot look upon sin with the least degree of allowance, could he accept such gifts as offerings, and bless the Church with prosperity and heavenly graces?

We find the committees selected for this purpose are men and women who are the greatest and most successful beggars. We find them coaxing and teasing the unconverted and ungodly for their last shilling. Please tell us if these are "freewill offerings." Can it be possible that Latter Day Saints are following the lead of sinful sectarians into these evil practices, and seek as an excuse, "Why, other churches do so and so; why not we?"

If God cannot bless these offerings, according to his word, what will it profit us by following up the customs and fashions of Babylon?

The Latter Day Saints have had a sad experience in not conforming to God's

law; the history of the past ought to suffice. We should beware of the sins of the world, and strive to build the Kingdom of God upon the principles of righteousness and true holiness. We need the strong consolation of a good hope through grace, amid the thickening perils of these latter times, when every trap is laid for the unguarded and unwary. We need the anchor to hold us firm amidst the fury of the storm. We need to hold up our heads and look; to stand fast in joyful expectation of approaching redemption, when the Lord shall return from the wedding.

The thought of participating in the wiles of the wicked, and converting the means unlawfully obtained to the building up the Kingdom of God, or beautifying his sanctuary is wrong, and we have no promise of reward.

Let us enquire carefully and conscientiously about this matter; and consider that the solemn vows of God are upon us; and that we are held responsible for these breaches of morality, and if they should prove stumbling blocks to our brethren, or a barrier against the truth, the blood of this generation will be required at our hands.

With the highest consideration for unadulterated truth and universal freedom, I remain yours,
W. A.

If any of us makes a choice of a way of salvation, the narrowest path is the best to risk, because the Lord marked out that himself, and invited mankind to walk in it. The gate of it is very *strait*, because it is a cross in the sight of the world. And though every one is a self agent, to choose for himself, yet there is only now and then one who is willing to take the narrow track, for it is unpopular; and they who travel that way, are despised by the world. But there is one thing about it worth remembering, viz: here are some in this world who have chosen evil instead of good and are therefore acting as agents for their master—the devil, some of whom pretend to choose the narrow way, in good earnest; but they are goats among the sheep, otherwise it would not compare with a net cast into the sea, catching good and bad fish.

It don't do for us to trust in man; but if we trust in God, and are diligent to do His commands, we have the privilege to know who we may trust.

There are some who do not use tobacco, neither strong drink, yet are intemperate and have habits just as hurtful; but maybe not so dangerous.

All who obey the gospel of Jesus Christ shall be saved, but there are certain sins we must learn to steer clear of, else we fail to endure.

There be many extremes in religion, as well as in other things.

The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., December 15, 1873.

HERALD, TO THE RESCUE!

Now that it has been determined by the Board of Publication to try the experiment of reducing the subscription price of the HERALD, we desire to "offer a few remarks," &c.

At the reduced rate, the HERALD will take front rank in the list of cheap subscription price, and all other things taken into the account, will be one of the most valuable papers ever offered for the same money.

We shall close the present volume with about eighteen hundred paying subscribers on the list. We hope, sincerely, that at the close of the next volume we may write the number double that.

There are localities where there should be from fifty to sixty copies of the HERALD taken where there are not more than ten; and there are some, where the brethren are in honor bound to at least double their list.

We can not discount the price to clubs, as we have done heretofore in some cases; but we will, for every ten subscribers whose names are accompanied with the money, at the full rate, send one extra copy, to be disposed of as the Agent or club may decide. This is the best club rate we can afford to offer at present.

Let the Agents bear this in mind, that we cannot now deduct ten per cent. from the subscription price of Two Dollars, as we have done from the price heretofore asked; but that, for each list of ten subscribers sent, with the money, we will forward an extra copy of the HERALD, if so desired; the name for the extra copy may be sent with the list, or it will be sent in the package to the agent.

It is an advantage to us to have as many

as possible go to one Post Office, to be sent in one package to one address. Where it is desired, however, we will send to different addresses.

In addition to the proposed reduction in price we shall make the pages a "little longer, and a little wider;" by adding some four lines each to the column, and making the lines an "em" or two longer. This will increase the amount of reading matter to nearly two pages more than there is now.

This increase will not change the form materially, but will add somewhat to the looks of the paper; the measure being now an odd one.

We shall strive while we are continued in the editorial charge to do right, in the conduct of the HERALD; and, as heretofore, we will feel thankful for, and will strive to profit by the advice and friendly criticism of the Saints, readers of the HERALD. We do not expect to feel thankful for the censure of any, though we may strive to profit by such censure; nor do we invite the criticism of any "out of Christ," not in sympathy with "the Work of the Last Days." Should such criticism be made, however, we shall strive to bear it; and possibly, if it be just, will amend by reason of it. Unjust criticism and partizan censure we do not fear, neither shall we heed it.

We hereby request those contributors, who have so faithfully stood by the HERALD, to still lend us the aid of brain and pen; both for HERALD and HOPE.

We are all equally interested, and there is no more certain truth than this; by constant communication we are made friends, if worthy of friendship.

We have admitted some writers to the HERALD who are not identified with the Church; but this has been done only when the communication has been, to our view, excellent of itself; or when the circumstances warranted the freedom. We invite the Elders, traveling and local, to interest themselves in soliciting subscriptions to HERALD and HOPE; and we think that one of the strong reasons why many

could not do so before is now removed in the reduction of the price.

We also invite the Elders to keep us informed of their movements, and of items of interest to them and the Work, wherever they are, local and foreign, religious, social, or political.

We have published the various letters of Elders and others who have written to us, sometimes without special permit from the writers. No disrespect was intended by this. Nor do we wish to publish, if the writer should object. Any one writing to us, who does not wish any portion of his or her letter put in print, if they will write "private," or "do not print," it will be respected. If they do not care, but leave it to the discretion of the Editor, it is not necessary to mark the letter.

We take leave of the year with thankfulness that God has been so bountifully provident in blessing the Church during 1873.

THE *Streator Free Press*, Illinois, notices Br. J. H. Hanson, as follows:

"Elder John H. Hanson, of the Joseph Smith branch of the Latter Day Saints, has been, and will continue to lecture in Streator; and more than that, there is a fair prospect of his organizing a church in our midst, there being quite a goodly number of 'Mormons' here."

May success attend Br. John in his labors at Streator and elsewhere. He is both faithful and enterprising as an Elder. Our thanks to him for the copy of the *Free Press* sent us. Br. Hanson spoke in Williams' Hall, Saturday, November 22d, in the evening, and on Sunday, the 23d; subject for Saturday night, "Laying on of hands;" on Sunday afternoon, "Miraculous Gifts—their object."

Br. John S. Patterson has our thanks for late copies of the *Millennial Star*, one containing an account of the demise of one of the last of the followers of Joanna Southcote.

Bro. David H. Smith has been quite ill for two weeks, but is now so far recovered that he is up, and bids fair to resume his labors in a few days. The prayer of faith,

the anointing with oil, the laying on of hands and good nursing, were the means employed; and it has pleased God to give him back to the labors of his office.

Br. W. S. Montgomery sends encouraging news from Wisconsin. Brethren J. M. Wait, Gilbert Watson, D. B. Rasey and others, are actively engaged in building up the Spiritual house of God—the Church.

The *Pecatonica* (Ill.) *News*, a paper published at the home of Bro. H. A. Stebbins, thus notices a visit from him:

"We acknowledge a very pleasant call from Henry A. Stebbins, Presiding Elder of the Latter Day Saints, of the Northern Illinois District, formerly of this place, but at present located at Plano in this State. We find him a very agreeable gentleman, and one in whose society one loves to linger. Come again."

Bro. John S. Patterson was in Birmingham, England, on the 9th and 16th of November, and the Saints held three services each day. The subject of discussion on the 16th was "Spiritual Manifestations."

DESPATCHES from Washington, D.C., published Saturday, November 29th, intimate that Gen. Maxwell will contest George Q. Cannon's seat as Delegate from Utah. It is affirmed that the General charges Pres. B. Young with having made the boast that he would compel Congress to accept a polygamist, as Mr. Hooper's successor; thereby forcing a recognition of polygamy. He also charges corruption, both in receiving votes and in effecting the defeat of Frelinghuysen's Bill.

A special despatch to the *Chicago Tribune*, under date of December 1st, says:

"The admission of Cannon, the Utah Delegate, was carried by an overwhelming majority, and does not indicate smooth sailing for the Maxwell crowd of United States officials, who do not personally make good impressions, and who are coming to be regarded as chronic nuisances."

The Adventists who believe that the Lord is to come this year, are still waiting on Terry's Island, Connecticut River. In the mean time the war dogs of England and America are watching Spain, ready to spring upon their prey.

Correspondence.

DEFIANCE, Ohio,
Oct. 8th, 1873.

Br. Joseph:—I thought a word from a sister in Christ would be acceptable at any time. I have not the chance of talking with you, or any other brother, or sister, now; but I hope it will not be long till there will be plenty of them here. I am still a member of the Wilkesport Branch in Canada. I moved out here about three months ago. My husband does not belong to the Church, but he is in favor of them. I have a sister living in this place, who is very anxious to join the Church. I have explained the doctrines to her as well as I could in my weak way, and she sees it is all right. I think there might be a great deal of good done here; at least there is plenty need for it. If you could send an Elder this way, I for one, would be glad to see him, and I know there is one or two which are only waiting for an opportunity to obey the fullness of the gospel. He can have a home with us when ever he comes. Your sister in Christ,
MARY ELLWOOD.

INDIAN CREEK, Howard Co., Kan.,
Nov. 10th, 1873.

Br. Joseph:—I failed to attend Conference in October, but I suppose if I report through the columns of the *Herald* it will answer every purpose.

I have been preaching once, and sometimes twice a month, since July, to respectable congregations; good attention and good behavior, until it was announced that I would baptize two at my next meeting. This was more than Satan could stand. Yesterday, the 9th, being the day appointed, I arrived and found a crowded house; preached at eleven o'clock, subject, "Kingdom of God." On my right and on my left they would try to see what kind of a Bible I was using. I used the King James' Translation. There was good attention, as good as I could ask for. I had been told before, that there was some objections to my having the house. After service, I told the tax-payers of the district, that if they objected to my using the house I wanted to know it; but there was no objections at that time. We then went to the water about half a mile from the School House, and there I baptized two precious souls, Br. Otto and Sr. Mary Baumgartle. They are two promising members.

About four o'clock we returned to the school-house and found it locked. The

young man who keeps the key was gone. His father was there and said he did not think it was done intentionally, although the old gentleman is the worst enemy we have.

The Lord favored us with a beautiful day; we held confirmation meeting out of doors; a very good and attentive congregation present.

I announced my appointment for the first Sabbath in December, and told them if the door was closed we would hold meeting at Br. Baumgartle's. After meeting was dismissed, I gave Mr. Nix my hand, which he took, saying there was no tax-payers present in the forenoon; if he had been there he should have objected. He said that he had been talking with some and they were opposed to my preaching such doctrine, and from what he could hear from persons who had lived among them, they [the Mormons] are a bad people.

I told him that I had been living in this country about three years, and no man could say a word against me.

O said he, "They have nothing against you, it is the doctrine."

I told him to take his Bible and come on and compare notes. He said some day when there was no women present we would talk. After talking about half an hour we shook hands and parted; the congregation listening all the time.

This brother and sister are the first fruits of my labors. Br. Baumgartle was quite a strong believer in Swedenborg's religion, and pretty hard to turn; but truth was what he wanted. He said he had found it and wanted to be baptized. I think we will have four or five more before spring. They believe the doctrine, but some are afraid of mobs, but I don't think it will reach that point. There are five of us now, myself and one brother and three sisters. We are not organized yet. From your brother in Christ,

W. S. LOAR.

191, Hampden Street,
BOSTON HIGHLANDS,
Nov. 25th, 1873.

Br. Joseph:—I would like to say through the *Herald*, that my correspondence has been greatly interrupted the past two months. I have failed to hear from many faithful and valued correspondents; and if any have written and have not heard from me, I would say, that up to the present hour I have answered every letter received by me, except one from Jonesport, Maine, and one from Glenwood, Iowa, which I will answer before this appears

in print. I wish that those who have written while I have been upon this Mission, and have received no reply, will write again. My address will be, till further notice, 191, Hampden Street, Boston Highlands, Massachusetts.

T. W. SMITH.

ARMSTRONG CADAMY,
Chocktow Nation,
November 17th, 1873.

Br. Joseph.—I started last March from Missouri, and traveled through Southern Kansas, sowing the word and trying to persuade all to come to Christ and live. I started from there the last of June, for the Indian Nation and Texas, scattering the truth as I went. I got here in July, at Armstrong Cadamy, and found an opening for preaching, and have been here in the Nation ever since. I find a good deal to do to remove prejudice and superstition from the minds of the people. There are missionaries here from different sects, and I have them to contend with; but I went to work and the Lord has blest my labor. I have baptized seventeen within three or four weeks, and more are believing and will come in soon. I have organized a Branch of the Church here, to be known as the Armstrong Cadamy Branch; and I can say to you that the blessings follow the gospel here; the sick have been healed, and evil spirits cast out. It is making a good deal of talk with the wise ones. There is plenty of labor to be done here for several Elders, if they can be spared from other parts of the field. I want you to inform me if I am in any set off District, that I can report, and give me any other information and instruction, and it will be very thankfully received.

B. G. WATSON.

[Br. Watson, report to Br. John T. Davies, Cherokee, Crawford County, Kansas. Send names of persons baptized, &c., to Isaac Sheen, Box 165, Plano, Kendall County, Ills., Church Recorder.]—ED.

ROCKLAND, Knox Co., Maine,
Nov. 17th, 1873.

Dear Herald.—As I have not written you for some time, we will now inform you that we have not altogether given up trying to do a little in Zion's good cause. Not long since we had a good chance to give a reason of the hope that is within us. We had the opportunity to visit a Baptist social meeting, and liberty being given all, we felt it a duty to bear our testimony; had good feeling and freedom, thank God; for we are slow of speech as

a general thing, except when the Spirit gives freedom. After meeting we were invited home with one of the prominent members, a man of good sense and honest heart, and a gentleman. We conversed freely on points of doctrine, viz: faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost; fall of the gospel; restoration; authority to preach; gifts following the gospel; trinity; Brigham Young not being a leader, or a member of the Reorganized Church of Jesus Christ of Latter Day Saints; false and true prophets; Joseph Smith, President of said Church, and many other points, and reading the Scriptures and giving the understanding thereof to the best of our ability. We could do no better than to give our reasons of the hope that is within us. The night wore on and we had to part; but not without joining them in family prayer. They were satisfied with Bible reasoning, and in their prayers thanked the good Lord for the light they had received. They earnestly prayed for more light, and if there was a church on earth that God recognized as his, they wished to know it. We were loth to part with friends so earnestly enquiring after truth, and not until the late hour of eleven at night did we close the interview. We ask the Saints to pray for us and that family, and exclaim with us:

"Ye christian heralds, go, proclaim
Salvation in Emanuel's name,
To all that wish the truth to hear,
Dear heralds, do not you forbear.

Elders, you the heralds are;
Proclaim the news and do not fear;
For precious souls in darkness dwell
Waiting for you the news to tell.

Gird on your sword of truth, and fight,
And hoist on high the banner bright;
And cry aloud; the war cry give;
Repent, repent, and you shall live.

There are honest souls in every land
Will take you kindly by the hand;
So do not for excuses stay;
And say, "My call is not that way."

But to the rescue, go like men;
And by God's help, do what you can;
Remember, if one soul you save,
'Tis him rewards who abundance have.

M. HOLLAND, JR.

AFFOLTEN a | ct.,
ZURICH, Switzerland,
August 30th, 1873.

To the President of the European Mission, Dear Br. Patterson, greeting.—My report of labor in the German Mission I write in as short a way as possible. Since I arrived in the land of my birth and my fathers to preach the gospel to a dark and benighted people, I have preached eleven times in public, congregations small. I

have also preached the word in private houses, to families and single individuals, many declaring that I taught the truth and they believe, but did not feel to unite with the Church, preferring the world; fear of persecution is keeping them back. I have sown the seed of the gospel in many places, rode and traveled on foot several hundred miles, have written also quite a number of letters explaining our faith and doctrine; have baptized six to the present, all grown persons; blessed four children. Have also translated into the German tongue the following tracts: "Truth Made Manifest;" "Bible *versus* Polygamy;" "Is Polygamy an Original Tenet of the Church;" "Brighamism, Its Promises and its Failure;" "Rejection of the Church;" "The Successor in the Prophetic Office and Presidency of the Church;" "The Plan of Salvation;" "Extract of a General Epistle of the President of the Church of Jesus Christ of Latter Day Saints."

The present time looks gloomy. In the first time there was private houses opened unto me to preach, and many delighted in it a little while, and then left it again. Now for quite a time I could not get a single house to preach in, those who would be willing have no houses of their own and are not allowed. I hope times will come better. I desire to do all that is in my power to spread the seed of the gospel, and live so upon the earth that it will be pleasing in the sight of my Father, and bear my testimony of this work in these last days, that my garments may be clean from the blood of this generation. May God be with you all, and may he pour out his Spirit upon you in great measure during the sitting of the Conference. Remember me in your prayers. Your brother in Christ,
J. L. BEAR.

HYDE PARK, Luzerne Co., Pa.,

Nov. 10th, 1873.

Brother Joseph:—I arrived here the next day after leaving Greenwood, New York, and found the brethren in this part. There are some difficulties existing here with some of the brethren; the main part being their taking exceptions to the advice of Br. J. T. Davies, when on his mission to Wales. I preached twice here yesterday, but very few were in attendance. The brethren held their branch meeting at two o'clock, and were blessed by the presence of the good Spirit. There are a number in this place of the faith of Brigham. I hope to be able to do that which will result to the good of the cause and peace of the brethren and Saints in this part. Yours in the one faith,
C. G. LANPHEAR.

JEFFERSONVILLE, Wayne Co. Ill.,
Nov. 10th, 1873.

Br Joseph:—I suppose you would like to hear from this District. The Work here is moving slowly on, while Satan is working very hard to lead the Saints into forbidden paths, and he has succeeded with some. The Elders have not been very active in the ministry this year; but we hope more will be done in future. I have been laboring in White County considerable this fall and summer, with Br. James B. Prettyman. Eight have been added there by baptism, and many more are believing. The prospect there for the future is good, if we had an efficient Elder to labor constantly for a while. Br. Prettyman has moved to Stark County, Indiana; and as a consequence, the Millshoals Branch is disorganized, no officer being left. There are many calls for preaching in Wayne, White and Hamilton Counties that we cannot fill; but we are doing the best we can. We hope the time will soon come when we can do more, and we pray the Lord of the vineyard to raise up more faithful and efficient laborers and send them into the field that the harvest may be reaped; for truly it is great. We were blest by the labors of Br. Blair, when he was here in June, and we would be glad to have him visit us again. We also hope that Br. Forscutt may soon come and see us. He could do a good work here. The brethren are mostly united, and we think the prospect for the future is better. There are many good Saints here; but some of us might improve wonderfully. That God's work may move on in his own time and way; we hope to do a humble part, and shall forever pray. Yours in love,
G. H. HILLIARD.

TENANT'S HARBOR, Maine,

Nov. 6th, 1873.

Br. Joseph—I do not know whether Br. John C. Foss has sent you word of the good results of labors bestowed in East Machias, Washington County, Maine; if not, I take pleasure in informing you of the baptism of ten persons, performed by him lately, and the organization of a branch called Union Branch.

Br. Foss is a young man of fervent zeal, and of good ability as a preacher; moreover, he has a good report for upright walk and conversation of them "who are without." He informs me of calls coming in from various quarters, and from points where the word has never been preached in its fulness and purity.

Br. Lakeman expected to leave Grand Manan for some weeks' labor in that (the

Eastern Maine) District about this time. He is quite an able speaker, and has the well-being of the cause at heart, and will do good in that field.

I came here last night to visit Br. Daniel S. Seavey, a brother of Sister Holmes of Buffalo Prairie Branch. He secured the School House for a meeting to-night, but whether we can get it for any more is uncertain. There seems to be but one class of religionists here, and they are Calvinist Baptists, commonly called "Hard Shell Baptists." It is not likely many of them will turn out to hear, yet they are the very ones who should hear everything.

T. W. SMITH.

ADRIAN, Harcock Co., Ill.,
Nov. 24th, 1873.

Br. Joseph Smith.—My brother Joseph, and I, have just returned from a short preaching tour, and it has fallen my lot to give you a short account of it. On the 5th of this month, I left home, my brother George taking me to Mr. Hemingway's, where I remained until evening, and then went to the Washington School House, where we had an appointment to preach. After the meeting was opened, my brother Joseph came in, having just arrived from Bear Creek on the cars. The congregation was small. It fell to my lot to speak. Circumstances seemed to favor a change of position, so we began the next night at the Oak Grove School House, and continued there until over Sunday. Preaching in all, five times. We had a good hearing at this place. On Monday we went to Colchester with Br. Solomon Salisbury, and were introduced after our arrival there, to Br. and sister Millikin and family. Arrangements were made for us to begin preaching Tuesday evening in the Christian Church, which we did. We also held meetings Wednesday, Thursday, and Friday evenings. Our congregations were small, but attentive, and we felt satisfied. Our stay at Colchester was a very pleasant one to us, and when we stepped into the conveyance to take us away, which was provided by the kindness of Br. Don Salisbury, we felt thankful to God, and to those who had cared for us so kindly while there. We returned to the neighborhood of the Oak Grove, where we preached in the evening, and also Sunday morning, and attended a spirited and profitable social meeting at the house of Br. Marion Dorothy, in the afternoon. Father and mother and brother and sister Head, were with us on Sunday, which was gratifying to us, and to all the Saints. On Monday my brother left me, bound

for Bear Creek, and in the evening I fired a few random shots, in the Brick School House, in Fountain Green, to a small, but attentive, congregation. On Tuesday I solemnized a marriage, and on Wednesday evening I preached again in Fountain Green, with good liberty, from the language addressed to Paul when he went to Rome, as recorded in the 22nd verse of the last chapter of Acts. On Thursday I baptized Catharine Young, and preached in the evening at the Oak Grove. On Friday I returned home, with Mr. Alvin Salisbury, where Joseph also arrived, from Keokuk, the same evening. Yours in hope,

DANIEL F. LAMBERT.

NEW TREDEGAR,
Monmouthshire Wales,
Nov. 5th, 1873.

Br. Joseph Smith.—Bro. Robert Evans, the president of the Welsh Mission until Bro. John T. Davies returns, if ever he will return, was here to-day. He preached at Ter Phil on Monday night, and at Fleur De Lys, on Tuesday night in the New Tredegar Branch. He left to-day for Aberaman, near Aberdare, Glamorganshire, Wales. He has taken fresh courage since the Llanelly Conference, Carmarthenshire Wales, which was held on the last Sunday in October, 1873. It is to be hoped as the work of the Lord will flourish yet in Wales. It has been rather backward of late. There has one died, four emigrated to America, since the 4th of February last. Brother J. S. Patterson spent one Sabbath in the New Tredegar Branch, the first Sunday after the European Conference was held at Aberaman, Wales, which was held on the 6th of Oct., 1873. Please to accept a few lines from your brother in Christ, E. MORGAN.

CANTON, Fulton Co., Ill.,
Nov. 14th, 1873.

Dear Herald:—I presume some of your readers are under the impression that the Saints of Canton are still keeping the slow time motion; but seeing that so small a speculation as holding meetings in dwelling houses would not pay, Br. Jeremiah, with the rest of the brethren, rented a hall, as they then thought, quite large enough to contain all that would come to hear the Mormons. Br. Jeremiah, with the rest of the brethren, preached to the best of their abilities in this Hall. Our meetings were advertized, and many came to hear the word preached; the room soon became too small to contain the hearers. The brethren then rented a Hall in the south side of the square, much larger than

the one above mentioned. Bro. Mark H. Forscutt came here in September last, and has been preaching every Sabbath evening since, with the exception of one evening. He has also been to St. Davids and to Bryant. He is full of the spirit of the work, and is doing all he can for the advancement of the work here, and in the surrounding vicinity. People come the distance of five, six, and seven miles to hear him preach. They come by the hundreds. He is esteemed as being the best preacher in town. All the ministers of the other churches know him, and they have a good reason for it too. Some of the ablest and wisest men in town say that he preaches the purest doctrine they ever heard; and as a matter of course, they come to hear him. Last Sunday evening, although our Hall is a large one, it was too small by far. It was very much crowded; all seats occupied, and many standing, while many, yes, very many, had to go home or elsewhere, as there was not even standing room. Bro. Forscutt had a tract sent him by one of the townsmen, confirming Pedo-Baptism, written by the Rev. Clinton, to which Br. Forscutt replied. Several of the leading men of Methodist and Congregational Churches, were present. After Bro. Forscutt got through with his discourse, he opened the meeting for remarks, but all were silent. Prejudice is falling to the ground. We will have to either rent a larger hall or get the present one enlarged. We have first-rate times. Love abounds; all are trying to do their duty; the spiritual gifts abound. Hoping that the above will be accepted by your readers, I remain yours respectfully, EVAN B. MORGAN.

ST. LOUIS, Mo.,

October 27th, 1873.

Br. Joseph Smith.—I am happy, in the first place, to address you as a brother indeed. I am constantly engaged in the work, knowing it to be the work of God, which is the noblest of all works; because it is of God. My labors are at St. Louis, Belleville, Alma, Dry Hill. In all of the above mentioned places I labored up to this date, and am willing to continue. Last week I spent at Dry Hill, preached three times, Wednesday, Friday, and Sunday nights. I laid my hands on one, Sister Davis, who was attacked with dangerous sickness, and who was relieved from her pains. I engaged first in prayers by myself, asking our heavenly Father to show unto me his authority which Christ has left to abide with the Church on earth; after which, I told Sister Davis, that with-

out faith in the fact, the results will not follow. She replied, "I believe," when I laid my hands on her, gave my heart to Christ, *believing*, and prayed that he should show unto me his righteousness. The result was, that Sister Davis immediately recovered, and is quite well.

JOHN BAERMÄN.

OSHKOSH, Wis.,

Nov. 8th, 1873.

Br. Joseph.—As it has fallen to my lot to write a short report of our Two Days' Meeting. We held our meeting according to notice given in the *Herald*, Nov. 1st and 2nd. The weather was quite unfavorable for those at a distance to attend, on account of rain and snow storms; yet those that attended had a good meeting. Our meeting opened in the usual form of singing, prayer and the reading of the 12th chapter of Romans, which chapter was taken as a text, for remarks by the president, who was followed by J. M. Wait. Meeting adjourned to two o'clock. Met at the appointed time, and proceeded to the business, such as resolutions and the reports of Elders. The officers of the district remain the same, and are sustained by the prayers and faith of the Saints of the district. Also all the authorities of the Church, in righteousness, are sustained.

Official members present, 1 of the Seventy, and five Elders.

The Elders have all tried to do something for the cause of Christ; but mean to do more the coming three months.

Brother Wait had preached at four different places, but had not baptized any.

Brother Watson had attended to his Branch meetings, held one meeting away from his Branch and held two discussions, one with an Adventist the other with a Spiritualist; had not baptized any.

Brother D. B. Rasey had preached some and had baptized two.

My labors in the ministry has been wayside preaching; but I have now rented a hall in this place, and with the assistance of Bro. Rasey, we shall try and hold a meeting every Sabbath.

Brethren Pruyn and Harris had been out and preached once each.

Brethren Bemis and Savage were not able to meet with us, but they are live Elders, and will do all they can to advance the cause of Christ.

We have but one Branch in this District. The Branch at Swamico is disorganized and most of its live members have united with Wolf River Branch. The Winneconne Branch is extinct; the most

of its members have joined the Wolf River Branch.

We hope to have a Branch organized here this winter. We had a good meeting. Two were administered to Sunday noon. The Sacrament of the Lord's supper was administered in the afternoon, Br. Watson officiating. At four o'clock we went to the water to attend to the ordinance of baptism, one soul was born into the kingdom; Br. Rasey administering the ordinance. Confirmation in the evening with preaching by Brn. Rasey and Watson. Sunday evening a minister of the United Brethren was with us. He paid good attention to the preaching. We adjourned to meet at the call of the president. Before adjourning notice was given that if any desired baptism they could have the privilege in the morning, which privilege was accepted by one soul, Br. Rasey administering the ordinance; confirmation meeting following at Br. Wait's house, the minister of the United Brethren being with us; he appears to be a very candid man seeking for truth.

Thus closed our Two Days' Meeting; all that attended felt that they had been blest and strengthened and were better prepared to assist in rolling on the everlasting gospel to the ends of the earth.

Yours in the gospel covenant,

W. S. MONTGOMERY.

[This is cheering news from Wisconsin. Go on, brothers, the Lord blesses the energetic workers. We are thrice glad to see the names of these brethren in the field. May God bless them.]—ED.

Conferences.

Nevada District.

According to notice given, the Quarterly Conference convened in Carson City, Oct. 4th, 1873. Elder Abednego Johns presiding.

As the Saints were apparently slow in coming in from the surrounding country, the President called a council of Elders, in the afternoon, to transact important business. The evening was spent in the residence of Elder T. Willard, in prayer and testimony meeting.

Sunday morning, the Conference met in the Court House. As the attendance of the Saints on the day before was but meagre, the business of the Conference, of a necessity had to be transacted on the Sabbath.

The minutes of last Conference read and accepted.

Branch reports favorable, showing an increase in the District, since last Conference, as reported; 3 baptized, 2 by letter.

Elders Reports.—Six reported. Each one manifested a determination to rub off the rust from their spiritual weapons, and take the field vigorously, to battle for the souls of men.

Financial Report.—Mottville Branch, \$1 donation, and \$98 for foreign missions. Dayton Branch reported \$27,50 for foreign missions.

Conference sustained the action of the Council of Elders in the case of Elder E. Penrod, for unchristian-like conduct; he being silenced, and his license demanded. Also Elder David Richards, for unchristian-like conduct, he being silenced, and his license demanded. On motion Andrew Goodenough was expelled from the Church for unchristian-like conduct.

Pres. Johns stated that Joseph Bouden had reported himself in person, and Paul Trimley, by letter.

Elder Abednego Johns was chosen President of the District for the ensuing quarter; also T. R. Hawkins Clerk of the District.

Resolved that we, as a Conference, sustain all the Spiritual Authorities of the Church, in all righteousness.

That we uphold, by our faith and prayers, Br. Alex. H. Smith, as President of the Pacific Slope Mission.

That the Presidents of the various branches send a written report to the Clerk of the District, one week previous to Conference.

Business being finished, the Saints partook of the sacrament, and the Spirit of God rested upon his people, in a calm and peaceful manner.

Evening, preaching by Pres. Johns.

Conference adjourned to meet in Genoa, the second Saturday in February, 1874.

Northern Nebraska District.

The Quarterly Conference of the Northern Nebraska District was held at Bell Creek, Washington Co., Nov. 8th and 9th, 1873. Z. S. Martin, pres.; S. Butler, clerk.

Minutes of the two preceding Conferences, which read "Central Nebraska," were corrected to read *Northern Nebraska District*, and approved.

Elders' Reports.—B. Kaster and G. Pegan reported. M. Fyrando had labored to a considerable extent; should have organized a Branch in the western portion of the

District, if the brethren could have agreed relative to a presiding officer.

Branch Reports.—De Soto reported total number 19; removed by certificate 5; prospect good; meetings well attended by those not with the Church; a good feeling prevails.

Bell Creek not reported.

Official members present 5.

The president reported that his labors had been limited to what he had anticipated doing; hoped to do better in the future.

The sick were administered to, and a child of Br. Pegan's was blessed.

The word was preached by Brn. Z. S. Martin and B. Kaster.

Resolved that we adjourn to meet at De Soto, on Feb. 8th, 1874.

Western Wisconsin District.

The above Conference was held on the 11th and 12th of October, 1873, at Webster, Vernon County, Wisconsin. Elder John Lee, president; C. W. Lange, clerk.

Minutes of last Conference read and accepted.

Resolved that all reports and resolutions be accepted if not objected to.

Branch Reports.—Sandusky, no change; Webster, no change; Freedom, 2 added by baptism, 3 children blest. Spring Valley, 8 members, including 1 Elder, 2 Priests, 1 Teacher. Branch was organized August 3d, 1873. Carl W. Lange, president and secretary.

Report of Elders.—John Bierline had preached; baptized and confirmed 2, and blessed three children. C. W. Lange had organized 1 branch, ordained 1, and preached every Sunday as president of the branch. A. W. Bronson, F. W. Cooper and John Lee had labored according to their circumstances; as also Brn. Thayer and F. Haskett, and all confess their willingness of further doing so.

Br. John Lee offered his resignation as President of this District. Accepted, with a vote of thanks for acting as such till the present time. Br. Cooper was chosen as his successor until next Conference, with the proviso, that he travel, preach, and visit the branches as often as possible, while the District support him and his family, during the same, and forward him from branch to branch.

Resolved that a committee of two in connection with Br. Cooper, inquire into the spiritual condition of the District, and rectify what should stand in need of the same.

That Br. Cooper choose said committee and report next Conference.

That we, as a people, will endeavor to exemplify in our lives the practical principles of the gospel of our Lord Jesus Christ, more in the future than we have done in the past.

Whereas, as we, as a people, repudiate and reject all those principles and practices which are conflicting with the gospel of our Lord and Savior Jesus Christ, viz; polygamy and all kindred principles connected therewith; therefore we cannot consistently recognize any one in good standing in our midst, who will advocate and sustain such doctrines and practices; and all doing so subject themselves to censure and loss of membership in the true Church of Christ, except they sincerely repent and reform.

That we sustain all the spiritual authorities in righteousness, with Joseph Smith as President of the Church of Christ.

Officials present 10.

Evening, preaching by Br. Lange; Sunday forenoon, by Br. Cooper; afternoon, by Brn. Bronson and Lee. The evening was devoted to a testimony meeting. Faithful testimonies were borne and the Spirit of God manifested in prophecy.

Adjourned to meet as a Conference at the Freedom Branch, Sauk County, Wisconsin, on the second Saturday and Sunday in January, 1874.

Welsh District.

Minutes of the Welsh Semi-Annual Conference, held at the Saints' Meeting House, Llanelly, Carmarthen, Oct. 26, 1873. Robert Evans, pres.; J. R. Gibbs, clerk.

Morning Session, 10 A.M.—Opened by singing. Prayer by the president. The president then made some excellent remarks on the order of the Church, and the way to carry on our business without any difficulty. That the Presiding Elder, in connection with the Priest, Teacher, and Deacon, is to carry on the business of the Branch; but in case of difficulty they can call for a Quorum of Elders to assist them, and that the Elders are to preach the gospel, baptizing; and to transact their own affairs.

The minutes of last Conference were read and approved. Elder J. S. Patterson made a few remarks on the minutes; that we have no authority in the Welsh Conference to pass a law to govern the whole of the European Mission.

The District reports were called for, but for some reason were delayed until 2 P.M.

The report of Elders D. Griffiths and D. Davies, visiting the Merthyr Branch was called. Report accepted, and Committee discharged. The report of Elders J. T. Davies and D. Jenkins, visiting Beaufort Branch was called. Committee absent.

Elders' Reports.—R. Evans, reported his mission in a few remarks and was accepted; also J. R. Gibbs, J. Hughes, and D. Griffiths. Singing; and prayer by J. S. Patterson.

2 P.M.—The Conference was called to order by singing and prayer. The Districts were reported, as follows:

Swansea District: Elders 16, Priests 5, Teachers 1, Deacons 2, baptized 2, lay members 34; gain since last reported 2. The District, with a few exceptions, was in a very good condition. Meeting House at Llanelly repaired; cost £30. J. R. Gibbs, pres.; J. Hughes, clerk.

The Merthyr District was not reported; but some of the Branches gave in their report.

New Tredegar Branch: total number 29. They have been striving to preach out doors through the summer. Aberaman: total 34. Llanfabon: total 5. Merthyr and Ton Yr Ystrad Branches not reported.

It was then resolved that Elder Robert Evans preside over the Welsh mission until the return of Elder J. T. Davies.

Elder J. S. Patterson presented to the Conference £1, which was given him by Sr. Margaret Davies, of America, to assist the traveling Elders in Wales. Thanks to Sr. Davies for the same. It was transferred to Pres. R. Evans. It was

Resolved that we uphold and sustain, by our faith and prayers, Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints; also W. W. Blair and D. H. Smith, his Counsellors; also the Quorum of the Twelve; and the whole of the authorities of the Church in America; also Elder J. S. Patterson, President of the European Mission; and R. Evans, President of the Welsh Mission; J. L. Bear and F. Ursenbach of Switzerland and Italy; J. R. Gibbs, President of Swansea District; also D. Jenkins, President of Merthyr District.

Then Pres. Evans preached from Acts 17: 30.

Evening Session.—Met according to adjournment; present a large congregation; the meeting was called to order by singing and prayer, when Br. J. S. Patterson preached an excellent discourse from the First Epistle of John 4: 6, followed by Br. Evans. The Conference adjourned to meet at Aberaman, last Sunday in April, 1874.

North Kansas District.

North Kansas District Conference convened at White Cloud, Kansas, November 1st, 1873, at 11 A.M. President Hugh Lytle being absent, (on account of sickness), Elder W. W. Blair was called to preside. Minutes of last Conference were read and approved. Meeting adjourned till 2 P.M.

Branch Reports.—White Cloud: 33 members; 1 baptized, 2 received by letter, 1 disfellowshipped.

Atchison: 39 members, 3 baptized, 1 disfellowshipped.

St. Joseph: 48 members; 4 baptized, 4 received by letter.

Fanning: 17 members; 3 baptized.

Benton: 10 members; 1 baptized.

Tarkeo: 15 members.

No reports from Leavenworth, Netawaka and Good Intent.

Elders' Reports.—A. Bishop, D. Fisher, S. O. Waddel, B. Banta, J. W. Brackenbury, C. F. Stiles, J. F. Clemensen, — Richards, W. Gurwell, C. Herzing, D. H. Bays, and B. B. Brackenbury, reported their labors, and expressed their willingness to continue in the good work. Br. Blair gave some general instructions to the Elders who were called to preach the gospel; and, on motion, it was

Resolved that Br. Stiles continue to labor with Br. Lytle; that Br. Herzing, labor under the direction of the president; that in consequence of the difficulties attending crossing the Missouri river during the winter season, that Brs. J. W. Brackenbury, B. Banta, S. O. Waddel, and J. F. Clemensen, be released from the mission assigned them at last Conference; that Brs. Banta, Waddel, and Clemenson labor in Brown county, subject to the direction of the president; that Br. Walter Brownlie labor with Br. Hawkins; that Brs. Fisher and Rasmussen labor in the vicinity of Forrest City; that Br. Lampert labor with Br. Bishop under the direction of the president; that J. W. Brackenbury labor under the direction of the president; that all other Elders continue in the missions assigned them at former Conference; that this Conference authorize the President and Clerk of District to give letters of membership to Br. D. H. Bays and family; that a resolution heretofore passed, refusing to accept any but printed forms of reports and removal be, and the same is hereby rescinded.

Officers present: First Presidency 1; Seventy 1; Elders 10; Priests 3.

Resolved that Br. J. C. McIntyre be appointed Book Agent for the District.

That the next Conference be held at

Fanning, Kansas, on the second day of May, 1874.

Sunday Morning.—Met at 10 o'clock. Minutes of former meetings read and approved. After remarks by Br. Blair, it was unanimously

Resolved that Br. John C. McIntyre be ordained an Elder.

He was ordained by W. W. Blair, and license ordered issued.

Resolved that the president appoint a day of fasting in the District.

The president appointed December 7th.

Resolved that we sustain the authorities of the Church, as now organized.

Preaching by C. F. Stiles and D. H. Bays.

Afternoon meeting was devoted to administering the sacrament, and to testimony.

Evening Meeting.—Br. Blair preached on the Internal Evidences of the Book of Mormon.

Northern Illinois District.

The quarterly session of this Conference convened at Amboy, at 2 P.M., Nov. 29, 1873. Elder Henry A. Stebbins presiding, and Priest Lewis Fowler acting as clerk *pro tem*. Opened with usual exercises, and with prayer by the president. Minutes of last Conference read and approved.

The president gave some good instruction and exhortation in view of the demands of the Latter Day Work, devolving upon us as citizens of the kingdom, and as an ordained ministry to the world. He reported that he had been constantly engaged since the August session, having attended the General Conference at Council Bluffs; made one short trip into Michigan; preached in Ford, Livingstone, Ogle, and Winnebago counties, and in the Fox River, Braidwood, Plano, and Amboy Branches of this State.

Branch Reports.—Plano: 3 received by letter, 1 removed by letter, 1 expelled: present total 140 Joseph Smith, president; Isaac Cramer, clerk.

Amboy: no change since last report; present total 53. Edwin Cadwell, president; N. L. Stone, clerk.

Elder Odin Jacobs reported the Leland Branch and his efforts to preach the gospel to his own countrymen in Boone county, Ill. Elder Edwin Cadwell reported the condition of the Amboy Branch. The president read letters from Br. John Kier, president of the Braidwood Branch, and from Br. A. B. Alderman, president of the Boone County Branch. These brethren

reported the continued presence of the good Spirit with their Branches. Elders S. J. Stone, S. Richardson, and W. H. Blair also reported in person.

The president said that he had intended to locate for the winter, but that the calls for preaching, and the manifest increase of interest to hear the word of God, together with the promptings of the Spirit, made him feel to continue in the field all winter, if health and weather permits.

The following motions were presented and adopted:

Resolved that, in view of the very small attendance at our Quarterly Conferences, and the neglect of the Branches to make out quarterly reports, and as the law of God requires conferences to meet only "from time to time," evidently as may be deemed needful, that we consider it unnecessary to hold more than two or, at most, three sessions per year; and, therefore, we request the next session of this Conference to take into consideration the advisability of meeting but twice a year.

Resolved that it be left with the president to appoint the time and place of the next Conference.

Evening Session.—Preaching by the president, assisted by Elder S. J. Stone.

Sabbath, Nov. 30th, 10:30 A.M.—Preaching by Elder Edwin Cadwell, on the general truths of the gospel.

1:30 P.M.—Prayer by Elder W. H. Blair. The president gave us a timely and excellent discourse upon who should be entitled to the kingdom of God, setting forth from the Scriptures that justice must have its course upon the evil and disobedient.

7 P.M.—Prayer by Elder Chas. Williams, and a discourse by the president upon the Fulfillment of Prophecy. Adjourned.

[The Conference is appointed to be held at Plano, Ill., on the 22nd and 23rd of February, 1873, commencing at 10 o'clock A.M., on the 22nd.]

Miscellaneous.

Meeting of Publishing Board.

Minutes of a regular meeting of the Board of Publication, held at the *Herald* Office, December 2nd, 1873.

The minutes of last session were read and approved.

The Auditing Committee reported nothing done, partially owing to the absence of the Business Manager.

The Auditing Committee was continued, and requested to audit the books to as late

a date as possible, and report at the next session of this Board.

The Committee on Binding reported that the Hymn Books were received in tolerably good condition, about one month later than the contract. The report was received and Committee discharged.

The Treasurer was instructed to secure the binding of 550 copies of the New Testament, according to the provisions of the resolution of the last session.

The Committee appointed to make inquiry concerning change in the form of the *Herald* reported adversely.

The Committee deemed it impracticable, owing to change in the money market, and to the feeling among the subscribers against the change proposed.

The report was received and committee discharged. No change was ordered.

It was ordered that 500 of the Book of Mormon, new edition, be printed on good, firm, white paper, as soon as practicable, in time for the Spring Conference.

The Treasurer was also ordered to secure the binding of 250 of the Book of Mormon, new edition, to be ready for the Spring Conference.

The following resolution was then presented and, after consideration, adopted:

That the price of the yearly subscription of the *Herald* be reduced to **Two Dollars**, at the end of the present year, and that an effort be made to double its present list, and that the time of all whose present payment exceeds six months be extended at that rate.

This resolution was supplemented by the following:

Resolved that the President of the Board and Business Manager be appointed to draft a Circular, making an appeal to the Presidents of Districts, Presidents of Branches, Agents and single subscribers of the *Herald*, to use due diligence to secure a large increase of the subscription lists of the *Herald*; setting forth the necessity of the case, in view of the present reduction in price.

It was ordered that the *Herald* be continued to Europe for the next three months, as heretofore.

It was then resolved that the offer made by the Business Manager respecting the use of a building at Nauvoo, be deferred until the next session of the Board.

The Editor was instructed to publish such portion of the minutes as would be of public interest in the next issue of the *Herald*.

Adjourned. By order of Board.

R. WARNOCK, *Sec'y.*

MARRIED.

At Newton, Jasper Co., Iowa, at the residence of John X. Davis, October 28, 1873, by Elder John X. Davis, DAVID JAMES, to Sr. JANE LLOYD, both of Newton, Iowa.

DIED.

At Monterey, Allegan Co., Michigan, Nov. 26th, 1873, Br. JUSTUS BENSON, who was born in Mantua, Portage Co., Ohio, March 6th, 1833; and was baptized by Br. T. W. Smith, Aug. 18th, 1867.

Br. Benson was engaged with others in cutting wood, and was killed instantly, by the falling of a tree which they were cutting. Funeral sermon by Br. A. S. Cochran, from Heb. 2: 6.

At the Lamoni Branch, Iowa, Nov. 1st, 1873, Br. JAMES SHAW, a native of Canada, B. D. Born July 7th, 1839.

He was, at the time of his death, Priest of the Lamoni Branch, and beloved by all. He leaves a wife and three children. He fell asleep in Jesus.

At Kewanee, Ill., Oct. 23, 1873, ISAAC STANLEY, son of William and Mary Ann Stanley, aged 1 year, 8 months, and 16 days.

Our child was mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

At her residence in Pleasant Valley, Maple Creek, Dodge Co., Nebraska, Sept. 23, 1873, Sr. SUSANNAH STUBBARD, wife of Br. Matthew Stubbard, after a short but painful illness.

A few hours before her death, she gave a strong testimony to the truth of the Latter Day Work, and died in full assurance of faith; her end was peace.

At Genoa, Douglas Co., Nevada, Feb. 16th, 1873, Sr. ASENATH CHILD, wife of John S. Child, aged 46 years.

Sister Child was baptized in the days of the martyred Prophet, and joined the Reorganized Church, Nov. 14th, 1872. Her life was filled with good examples and usefulness, that rarely falls to the lot of mortality. May she rest in peace until the resurrection morn.

In Jack's Valley, Douglas Co., Nevada, April 18th, 1873, Sr. MARY ANN CASSITY, wife of Edward Cassity, aged 40 years; baptized into the Reorganized Church Aug. 7th, 1864.

She was an affectionate wife and mother; with a spirit so gentle and mild, as to gain the esteem of all who knew her.

Near Arcata, Humboldt Co., California, Sept. 1st, 1873, of consumption, Sr. SARAH A. MERRITT, aged 32 years, 5 months, and 19 days.

Sister Merritt was baptized, by Elder Glauod Rodger, Sept. 15th, 1871, and was faithful to the cause of Christ until death.

At Cannon Falls, Minnesota, Oct. 30th, 1873, Sr. ANN ELIZA, wife of Jonathan Dibble.

Sister Dibble was born in Posey, Switzerland Co., Ind., Feb. 9th, 1838, and was baptized June 2d, 1869, by Br. W. H. Kelley. "She rests in peace."

At San Francisco, California, Oct. 13th, 1873, of cancer, Br. JOSEPH outhouse.

This brother was reported as recovering, some months since; but since then a reaction took place, resulting in his death on the 13th, as stated above.

Br. Outhouse was born March 20th, 1820, in Clinton Co., Illinois; was baptized Feb. 13th, 1834; and associated with the Reorganization in 1863.

He died reconciled, expressing an earnest Faith in the "Hope of Christ."

At Dundas, Rice Co., Minnesota, Nov. 17th, 1873, of typhoid pneumonia, Br. NICHOLAS W. EMPY, aged 62 years and 11, months.

I am requested, by the family of Mr. N. W. Empey, lately deceased, to send you a few lines of communication.

Mr. Empey was born in the province of Ontario, Dec. 14th, 1811; removed to Nauvoo in 1841, and became a member of the Church of Latter Day Saints during that year, and died in full faith in the tenets then embraced. He assisted at the building of the Temple, and stood firm to the Church during her troubles, and ever after expressed a warm interest in her affairs.

When the Saints became scattered, Mr. Empey removed with his family to Canada, and some years after to Minnesota, where he continued to reside until he died. MARIA EMPY.

At Council Bluffs, Iowa, Nov. 18th, 1873, at her residence, after an illness of seven weeks of typhoid fever, Sr. LIZZIE ANN KINEHAM, wife of Lawrence Kineham, aged 22 years, 5 months and 24 days. Funeral sermon preached by Elder Andrew Hall, at the Saints' Chapel.

Dear sister, thy spirit has fled to the land of rest; thy body we lay in the tomb. We hope to meet thee in the first resurrection with Jesus and the redeemed

A Noble Action.

Picture to yourself two men, both of whom have passed into the "sere and yellow leaf" of life, one of whom resides in the busy metropolis of the nation, New York city, the other a long time resident in our midst—the first rich in worldly goods, the other always honest and always industrious, respected by those who knew him, but the victim of misfortune, stranded in his old age on the dreary barrens of poverty. The facts are as follows:

An old gentleman, Joseph C. Baldwin, was the creditor of Joseph Ledlie. By legal process he took possession of a large amount of Ledlie's property, and secured a perfect title to it. Our old friend Ledlie supposed the property had passed away from him forever. The recollection of the action had passed away from his memory. On yesterday he was summoned to a set-

tlement by his creditor, who stated that he had sold the property upon which the loan was made; that he had calculated the interest on the loan, and had added the expenses, and that a balance of \$4,500 remained, which in justice belonged to him. A bystander then made the remark that the transaction was honorable, but that it was not "the way of the world." The answer of that old man was: "The way of the world is not the way to heaven." All of us responded in the following sentiment to him:

That the ways of the earth
Are not to us given
As the pathway to heaven;
That the ways that he's trod
Are the pathways to God.

The above is from the *Springfield* (Ill.) *Republican*, from which we also learn that a letter of respect, signed by John M. Palmer and a number of other prominent citizens of Springfield, together with a "cane," upon which was inscribed his own expression, "*The way of the world is not the way to heaven,*" was presented to Mr. Baldwin.

Encouragement.

"Encouragement is strength." We prove this to be so in spiritual things as well as in temporal things. It seems to me a good habit to practice on, a way that ensures us prosperity and the light of God's Holy Spirit to help us on to gain a part in a better life to come. If we can see that we are able, by the measure of love that God in his goodness gives us, to encourage ourselves at times, then we can comprehend that we can be able to encourage others too, "by the same Spirit." Brethren and sisters, let us strive to use what strength of mind, reason and intelligence that we have, to encourage ourselves and others to live for "life eternal;" when "every one can sit under his own vine and fig tree, no one to molest or make afraid;" when there will be no sin, no weary toil, no pain, neither anxiety, disappointment, nor death; when Satan shall be bound, and the curse removed from the earth; when all shall have knowledge of God, and when all shall worship Him, with love to Him and one another.

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