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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

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No. 1.

The Resurrection.

It is quite universally believed that man, after he has lived for an allotted time upon the earth and dies, will in some way live again.

A great many things in nature seem to teach that man, though his body shall perish, may in the future receive a life of conscious existence, with a body similar in form, size, and mental and moral qualities as the one he now occupies.

The decay of vegetable life, the withering of the plant, and the subsequent reviving of the plant, and renewal of the life of the vegetable world, would seem to point out that there may be some such awakening for man after the sleep of death is over.

This awakening from death, or rising out of death into life, is called the resurrection.

Man dies; his body goes to decay; the individual, real person as he has been, is gone from the scenes of this life, or condition of existence; the places that have been visited and occupied by him, know him no more. Whatever his life has been; however good or bad he may have been; whatever his business or profession, he is done with them; and never, so far as we can discover, does he ever after busy himself with the things of his earthly career. If, then, he is to live again; in what form, with what kind of body, and wherein shall he so live.

That portion of man which gives him his peculiar distinctive character as a living, thinking, reasoning identity, having something to distinguish him from all other animal organizations, must be the real being that shall live again. But,

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as there cannot be any manifestation of the life of this being while man lives on the earth, without the body, it is reasonable to believe that should there be a manifestation of the continuation of the life of that being after death, that continued, or renewed life, must also be in connection with the body of man as it first holds life, or with a body so much like it that it may be said to be a resurrected being. For man cannot live again, after he dies; unless his identity as a part of the human family is preserved; and the resurrected man must be of such a character that as he was known and recognized from all other animal creations on earth, as man; and from all others of his own species, as an individual; so must he be known and recognized in the life which is after death and the resurrection.

The word resurrection, means especially, the rising from the dead; therefore there must be a rising of that which was put away with the dead. Thus, as the seed of the corn which is deposited in the ground holding the germ of the life of the corn which is to be, springs into the form and semblance of the corn which was; so the body of man in which the resurrected, or renewed life will be manifested, must bear the semblance of the body in which life was manifested before death took place; it must, therefore, be a resurrected body.

IS THE RESURRECTION A BIBLE DOCTRINE?

If to this demand of man's nature for a renewal of life, ever recurring with increased imperativeness, there has been provided an adequate answer, man may reasonably expect, that where nature is

not altogether silent, revelation should speak plainly.

The Psalmist stills the turbulent aspirations within him thus:

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Ps. 17 : 15.

This is the ardent expression of the poet when, blessed with the comforting assurance of the life beyond the river of death, he seeks to give form to the hope within him. How plain, and yet how grand!

Job, who, perhaps had as much cause to wish his days ended as any we read of in the Book, admits, with an expression of startling positiveness, the resurrection of the body.

"And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19 : 26.

David also states that his soul shall be redeemed from the power of the grave.

"But God will redeem my soul from the power of the grave."—Ps. 49 : 15.

Isaiah, with the light of prophecy shining round about him, and the Spirit of God resting upon him, says:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26 : 19.

The words italicised give force to the sentence, "thy dead men shall live," and render it certain that the rising of the sleeping bodies, in the resurrection, is meant; for the dead men spoken of must be the ones who once lived but had died. It is made still more positive by the closing words of the chapter:

"The earth shall disclose her blood, and shall no more cover her slain."—Isa. 26 : 21.

The earth's slain are the dead men she holds in her earthly embrace, they who have once been living, else they could not have been slain.

This giving up of her slain by the earth was known by Hosea to have been willed of God through one who was to break the long silence of the grave, and make death unfold his mystery.

"I will ransom them from the power of the grave; I will redeem them from death." Hos. 13 : 14.

The fact that the men who sleep in the dust are the ones who shall rise, seems to have been shown so plainly to Daniel that he says:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12 : 2.

The Bible seems to declare in favor of the doctrine; as witness the foregoing texts.

IS IT A DOCTRINE OF THE NEW TESTAMENT SCRIPTURES?

The evidences in favor of the doctrine of the resurrection to be cited from the New Testament are many; and it may be thought that the strongest should be first presented. But, for the purpose of more certain examination, this order is not observed in this writing.

Paul, from whom a great part of the doctrinal teaching of the New Testament Scriptures comes, was after his conversion, engaged with all his vigor of mind in presenting before the world—more especially the Jews—the hope of Israel, of which hope the resurrection was a prominent part; for when arraigned before the council, he says:

"Of the hope and resurrection of the dead I am called in question."—Acts 23 : 6.

Paul had not stricken out of his Jewish creed the resurrection of the dead; but had learned in Christ, what was to be the power by which it was to be wrought.

Paul, who was taught the gospel by the "revelation of Jesus Christ," (Gal. 1 : 12), incorporates the resurrection with the principles of the doctrine of Christ:

"Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead."—Heb. 6 : 2.

In this he was doing what he must have been satisfied was in harmony with the teaching of Jesus to the other apostles; and it was, if the evidence of their enemies is taken:

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4 : 2.

"Because he preached unto them Jesus, and the resurrection."—Acts 17 : 18.

"And have hope toward God, which they

themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24 : 15.

That Jesus should have taught the disciples anything that he did not know to be true, is not reasonable; hence when he says :

"For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven;" (Matt. 22 : 29);

He certainly teaches that there will be a resurrection, in which they who rise shall live—as do the angels.

And instructing men about their ways of life, he tells them, "For thou shalt be recompensed at the resurrection of the just."

The word of Christ, consistent with the teaching which his apostles had received from him, must prove beyond a doubt that the doctrine is one of the New Testament :

"Marvel not at this : for the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of life; and they who have done evil, in the resurrection of the unjust."—John 25 : 28, 29. I. T.

The doctrine of the resurrection is thus proven to be a scriptural one, by evidence from the Old and the New Testaments; believed in by the ancients; foretold by the prophets; taught by the apostles and by Christ.

WHEN IS THE RESURRECTION.

There was a resurrection at the time of the crucifixion.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27 : 52, 53.

But as this is not the one to which men are now looking forward, it is proper to inquire, Is there to be more than one?

"Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15 : 23.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first."—1 Thes. 4 : 16.

"And they lived and reigned with Christ

a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20 : 5, 6.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them."—Rev. 20 : 13.

There can be no mistaking of this language, and both questions are answered; that there is to be more than one; and the first is to be at the coming of the Lord—that coming now regarded as his second.

And the second and final rising of the dead will be after the rest and reign of the righteous during the millenium,

THE POWER OF THE RESURRECTION.

There is no force in nature that God did not design, or does not permit to exist. Hence it is plain that he, by some means known to himself, will put in operation the forces by the influence of which the dead shall be made to live again.

"God said, Let there be light; and there was light."—Gen. 1 : 3.

Here God spake, his voice brooded over the waters and echoed through the chaos of all existent things, and out of the darkness sprang light; a similar power at work will move upon the stillness of the sleeping dead, and obedient to the voice of God they shall arise.

"For the hour is coming, in the which all that are in the graves shall hear his voice."—John 5 : 28.

As Christ was the messenger of peace from God to the world, by whom, through the gospel, life and immortality were brought to light, it would be completely within the rule of propriety and reason that the great consummation of the gospel labor should be committed to him.

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John 6 : 44.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."—John 6 : 39.

"And if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8 : 11.

Thus, the resurrection to which the

dead are tending in the silent march of time, is to be wrought by the exercise of that mighty power which, out of the chaotic mass of unorganized element, formed this wonderful world in which we live and created us to enjoy it; requiring only the intervention of, the Holy Messengers, Christ and the Spirit of Him that sent Christ.

It is commensurate with the character of God and with our highest conceptions of him, that in the resurrection, coming at two different periods of time, there should be made a distinction among those upon whom it takes place. So the one who reads and thinks upon this subject is prepared for the statement of the apostle Paul:

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."—1 Cor. 15: 23.

"The dead in Christ shall rise first."—1 Thess. 4: 16.

"Blessed and holy is he that hath part in the first resurrection."—Rev. 20: 6.

"And they were judged, every man according to their works."—Rev. 20: 13.

That there should be no doubt about the intention of giving adequate rewards, as indicated in the sentence, "every man in his own order," Paul aptly teaches:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15: 41, 42.

WHO ATTAIN TO THE FIRST RESURRECTION?

The man, Christ Jesus, who wrought for man the redemption to be finished through the resurrection, says, in comforting his disciples:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

Christ further promised that the "meek should inherit the earth."—Mat. 5: 5.

Believers in Christ, who are born unto a lively hope of the resurrection, shall, according to his promise, live, though they were dead.

"Martha saith unto him, I know that he shall rise again in the resurrection at the

last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 24, 25.

Those who worship God in Spirit and in truth, and who live after the Spirit, shall of the Spirit reap life everlasting. It is safe then to conclude that only those who are found worthy of the fellowship of the Spirit of Christ, in his Church or the kingdom of God on earth, will rise in the first resurrection.

Those who attain unto the resurrection are as the angels of God in heaven.

Angels must be individual identities, just as separate and distinct from each other as are men on the earth different one from the other. It therefore must be plain to the thinker, that if the individualities of the resurrected will be marked and distinct, these peculiarities must be of the same character as they were here, divested only of whatever would make them mortal, subject to death.

When Christ's disciples were startled at beholding the shade or spirit of their dead Lord, as they supposed, he dispelled their fear, by saying:

"Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have."—Luke 24: 39.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John 20: 29.

The reality of the resurrection rests upon the fact that Jesus was raised.

When Jesus was living, the people in the midst of whom his labors were performed recognized him as a man. He bore all the characteristics of a superior mind, and moved among his enemies at will, as he did among his friends. Other histories than the Bible abound with evidences of the life, faith and teachings of the man. After a time he was arrested and tried before the elders as a violator of the Jewish law; his accusers also urging against him, before Pilate, that he sought to overturn the then governing ruler, Cæsar. Whether he were a god, or only a man, they thought to end his religious career; and so they put him to death. So far all agree.

There is no question that the man, Jesus, was dead—as surely as he had lived, he had died.

After his death, those who had believed in him as the Lord, the Christ, came to his tomb, which had been made fast against his human friends by the rock and the Governor's seal, intending to pay sad honors to the dead man. But the rock was rolled away; the body, the man whom they mourned was gone; the habiliments of death in which he had lain were there, but he was not; they remembered that he had told them that he should rise, that he should raise his body up.

Mary saw him, at first thinking him to be the gardener, but soon recognizing the man, Jesus. It was incredible, but she had seen him. Peter found the tomb vacant, as Mary had told him—and when they had gathered at the appointed place the disciples discussed the statement. While thus engaged Jesus appeared unto them. They at first were doubtful; but after they had recovered from their surprise, they gazed upon him as they had before seen him—in the flesh; and to further assure them, he says, “a spirit has not flesh and bones as ye see me have.” Was this the real man—the Jesus—hated of the Jews; by them taken as a criminal, condemned before a Roman governor to die? Was the body that he then showed that he possessed, the one which marked his identity before his death? They recognized it—he said, “It is I, myself;” the man Jesus was gone from the tomb—the seal was broken, and the rock still lying where it had fallen when rolled away from the now open door of the sepulchre. The sleeping Roman soldiery, to whom had been assigned the duty of guarding the tomb, “lest his disciples should steal him away,” were not arrested nor punished for sleeping on their watch; no prosecution was made of the supposed violators of the tomb; and no complaint lodged before the Roman tribunals, charging any one with the crime of breaking the governor's seal. All this shows with terrible clearness, that those most interested in pre-

venting and denying the resurrection of Jesus, the man, the supposed son of Joseph and Mary, the body known to both friend and foe, had signally failed in accomplishing their design—that man had been dead, but was alive.

No authentic account was ever given of where the body of Jesus was conveyed and concealed, if it had been stolen away; and it is giving too great credit to those illiterate fishermen, to admit that it was possible for them to so completely befool the governor, the priests, the soldiery and the multitude, as to weep Jesus dead, and put on the most dejected air of mourning over their crushed hopes, and then steal and carry his body away so strangely that no detection was possible. To believe such a tale requires more credulity than to accept the Scriptural statement that the angel rolled the rock away; that Jesus was raised by the Spirit of God that was in him; and that he “showed himself by many infallible signs.”

The actual resurrection of Jesus once established, it will be but an easy task to accept the apostolic statement:

“And that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”—1 Cor. 15: 5-8.

Here is the key to the faithful strivings of the apostles; the wonderful endurance of evil and wrong to which they were subjected. The fact that Jesus was risen—that the Lord had taken his fleshly tabernacle from the tomb, was an answer to the philosophers, stoics, and unbelievers, who said that the “dead rise not at all,” before which all opposers must go down; “He was risen;” that was the end of argument. This established the truth that the dead could rise; and in doing this, made it practically certain that the dead would rise; thereby enabling believers to confidently assert the truthfulness of the doctrine which gave grandeur and beauty to the hope of the Saints.

With such strangely strong evidences as these, how exultingly may the seeker after life and peace, the believer in Jesus and him crucified, declare, as did John :

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him."—1 John 3 : 2.

And with Paul, the "able minister" of the "gospel of reconciliation," all who believe that Jesus is the Christ, the Messiah, having received the manifestation of the "Spirit of Truth" which "testifies" of him, will be able to "comfort one another with these words."

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess 4 : 14-17. J. S.

Memory.

This is one of the most difficult powers of man to comprehend, the faculty of recalling past scenes to our mind, the only power capable of preserving knowledge. Its working is strange. The vast number of objects, thoughts, images, persons and ideas that float past our vision through the day, are never recalled. This at first sight is strange, for we would think if one could be recalled, all the rest could, this would lead to this result, it would take almost as long to recall in vision of thought all that we passed through, and our lives would lead in two directions. On the folds of the brain and retina of the eye picture after picture forms and is obliterated, the mind forms its discourse of words partly pictured, and partly comprehended in the mind, as if one spoke them and another listened; or we lose ourselves in blank contemplation; sometimes faculty after faculty ceases to be contemplative and the whole living form grows unconscious of its limbs, its form, its presence; its

memory; for a time remain null; this is a very happy feeling, and generally occurs during digestion. If during this period one examines himself quietly, rousing out of this semi-unconscious state they will find the veins concentrate about the stomach, the blood warm, and a comfortable complacency, prevailing generally. It is said that one can not stop thinking, but for a few moments it is possible to stop thinking, and give a period of apparent vacant non-entity to the mind. During the time of this digestion, violent thought is detrimental.

Sleep presents us with a blissful cessation of every faculty and a complete inattention or abnegation to the sense of feeling whereby an unconsciousness of individuality, of entirety, is obtained. This occurs wholly and then there is no knowledge of externals or intelligence to that individual; the same as matter, silent, and in sleep, or out of chemical, or mechanical opposition; the delicate mechanism is there, but there is no motion nor sense. This occurs rarely; for generally the beautiful flaky lungs fill and expel the air, rise and fall; the heart contracts and expands silently and a few watchful faculties weave a broken ideality for the entertainment of the hour, and we dream. Sometimes we recall that we sleep, and remember that we dream; sometimes the jar, or voice of day dawn, rouses us to think on our dream, and we remember it, and sometimes we do not.

The pictures of the eyes and forebrain are endless and innumerable, perfect, coherent; imperfect, incoherent; broken, disjointed and incongruous; thrown up vast, or small, brilliant, stately, or delicate; a small grain of sand is the smallest of our realizations, a few miles of landscape our most vast conception. During this conception or imagery, if the scene or object be beautiful or amiable, the parts of the brain and face expand and beautify themselves, and the delicate phenomena styled erection takes place; if extreme, neck and eyes, and cheeks, and forehead put on superhuman beauty, and we are altogether lovely. Hence we should guard the memory of the beau-

tiful, indulge rarely in divine and grand thoughts, as the brain will crest and elevate itself and the forehead rise, and too long a stretch of ideality weary the faculties. On the contrary to this, fright, loss of memory, and sudden sorrow, will shrink the features and the head, and distort the facial expression; while the blood retires to the vicinity of the larger arteries, the features become ashen and distracted.

There are some ideas in connection with perception that we consider necessary to recapitulate in order to fully understand memory.

Perception comes in appropriate order. We see ladies dressed well, the parlor for a background, flowers and books associated, gentlemen in waiting. We see the course of roads, the gate, the fence, the bridge, the creek under it, willows, fields, horizon. We see lines of conduct and their attendant results, and their rewards. We see all these things appropriately, generally speaking all things in proper order, so fixed and regular are the courses of nature; table in order, with plates, stove and paraphernalia, bed with cushions and accoutrements; floors with carpets; fields, clovers, corn, grain; barns with surroundings; offal, cattle, horses, sheep; we see them so regularly, that we become accustomed to them, and learn the second faculty that causes a repetition of these scenes, this is done by the abstracted lenses that perceived the first picture; this is the faculty of the brain, the side head; in fact the whole body, for it is full of light, and forms them in light and shade by the means of will power; so our thoughts go on repeating these scenes within us, until the power of recalling the most common, and familiar circumstance, bit by bit, until the whole is recalled. Scenes vividly impressed on the body by fright or hardship, mortification or despair, never retire, they are fixed and fadeless in the memory. Scenes of excessive happiness leave remarkable pictures that are readily recollected. To memorize language or facts, it is necessary to repeat them many times over, though in this respect persons are differently con-

stituted. Sights and injuries are impressive, as are also presents, kindnesses and aid in danger, or benefits of any degree; sudden surprises, welcomes, objects of long continued impressions are stamped indelibly in the nervous aggregation of the memory. Tranquil seasons are least easily recalled; the very excellent times of our life slip away generally unrecalled, while its excitements remain. Lessons heavily undone; weary seasons; faces hated or beloved; pleasant lines of thought taught by valuable friendships; delirium and its sensations; parades and theatricals; vivid and beautiful ideas; valuable, oft repeated dates of birth and marriage, death and parting, by constant repetition are wrought into the tissues of the mental body, and depart not. The recalling, or reforming of ideas, re-making of pictures once seen, has this other faculty of taking parts of them, or forming similar parts, and making scenes and forms moulded on the principle of things seen and familiar, but originating in the ideality alone; such as an ideal home never seen but formed after the pattern of nature. Now although this is a faculty of mind, it is seldom confounded with memory; my reason for stating these facts will appear soon. It has been stated that we never have an idea not found in nature; until the time that this was stated I so esteemed it, and immediately sought to prove it. At first I could really form no picture, no image not found in nature; but by and by, I came this near to this realization. I imagined a planet, governed by peculiar laws, whose rocks were of strange composition; (yet I had to have basis, and could hardly invent one); whose verdure, mosses, flowers, trees, animals and inhabitants were dissimilar to this earth—and yet this earth suggested it. Then I tried to form an idea that never had been, and found I could not do so, they were every one suggested by nature.

The arts of man if considered by man as unnatural, present many things not attributable to nature, at first thought; the alphabet for instance. The letters however were in the first place copied from nature. A is said to have been

designed to represent the head of a bull; and the other letters had their origin in other matters as strange; but were gradually rendered arbitrary and idiomatic by long custom and differentiation.

If, however, we consider man's architecture, expression and writing as natural to man, then all our ideas spring from nature; and the most of them are in reality derived, modified, copied and remembered from nature. Our ideas succeed each other in many ways in association; the natural round or succession of objects in real outward vision is copied by the memory; we think everything in succession, properly by association; we behold in mental power first the gate and next the pathway, by reason of neighborhood; we call up the homestead, the pond near by and the avenue of trees beyond. We idealize in the same manner. We dream appropriate day and night dreams; and they are essentially the same, save that night dreams are unattended by the reasoning faculty and the will, while day dreams are.

There is a thought connected with this object which we will not now consider. Association by opposition; as black objects immediately suggest white ones; a tall man brings up his short neighbor; and that identical noted short man will bring a whole neighborhood into view; one little thread, unexpectedly placed on the spindle of memory, (permissible figure), may be spun out into the retrospection of a life; and a familiar box of *straw applique*, will recall a household of past association.

A man has a scar on the hand, that scar recalls three years of his life vividly, almost any time he chances to look thereupon.

Now, since we know this, let us guard the treasures of the memory, and daily drop nothing unwelcome to recall, and fill our lives with scenes satisfying to be collated. A cultivated traveled memory is a treasure worth more than gold. Stereoscopes cleaned, well gummed or varnished to preserve the eyes from silver, are an aid to enrich the memory moderately indulged in. Memory of good deeds is a sweetness half obscured

by humility. Unexpectedly, the half of a person's past experience may be recalled by some trifling surprise.

Memory is very capricious. It will attend diligently and promise faithfully to receive the long and interesting column of figures, or words, or directions; then complacently forget them, and be as blank as noontide when required to reproduce them; or bring up some patty, casual, foolish idea, some bundle of idioms, or a mother Goose's melody to cause us confusion; and we sigh, "O dear! we remember everything we ought not, and remember nothing that we ought to remember." In such a case we ought to remember that we need our dinner, and that the memory is overburdened, allow its excitement to subside.

The following is a good recipe for voluntary memorizing. Is the lesson, or direction, worth remembering; if it is, read, or scan, or repeat it; and then talk diligently about it; talk it all over with some friend; make it interesting in talk and you will remember it.

The brain has three or four foci active at once; hence, silent study often fails to memorize the desired recitation.

The fore brain just above the eyes has been selected by savans as the location of the peculiar organ of memory. Many reasons go to show the correctness of this location. When memory is active, that part is heated, excited and concentrated. If painfully earnest, the brow contracts and wrinkles cover that part, determined to ferret out and form the desired impression. People full there, are technical and copious in memory. People in good health, of nutritive habit, have strong memories. People in ill health, and laxative temperament, have enfeebled powers. Reflective memories recall gradually in systematic order whole discourses, whole poems and principles afterwards, weeks and years afterward, while the incidents of yesterday, the day and month and year present elude their far and fair retrospection; such people are blessed with introspection at a distance, but in bearing the burden of the immediate hour are unfortunate.

A sharp-set, perceptive, adhesive character retains every technicality without ever a comparison, and sails twice round his opposite, eternally bewildered by his slow going memory and vacant cupboard; but let the long head get the thread at a distant grip, and the other will stand agape at the ponderous reach of bewildering classification that will roll forward its stupendous voluminosity in the most aggravating regularity and interminable longevity before his admiring vision. And it will be so harmonious that there will scarcely be a prominent item upon which to attach a persistent critical tentacle.

These two need each other; provided they come to an understanding and quarrel not. They are the lights and shades of the picture that bring forth effect which represents neither, for it makes no remarkable appearance between them, but imperceptibly blends them both. He is that fortunate person, fair and invisible, whose presence is never felt; responsible for every work; doing, without saying or remembering, every gracious thing, and requiring no gratitude. He has never before been described, and being described, will immediately be forgotten, who lived a long life of *pure usefulness*, simply *useful alone*; who died without distressing anybody, himself included; unregretted, because he had so successful a life; indeed there were several balls, and a party that day, and the multitude passed by rejoicing, he looked so nice; he had spoken—and was forgotten. The one is Audubon, the other Agassiz, and the other—we never remember his name. The multitude of birds and animals Audubon described minutely, the ease with which Agassiz comprehended and classified them are alike remarkable.

The amount in number of images and idealities man will remember is something immense. The number of words he commits to memory, some 60,000; the number of pieces written from them he recites; the commandments in his creeds, the personalities in his acquaintance and knowledge; the scenes, objects, (seventeen thousand four hundred and

five animal species, fifty-six thousand species of plants alone), and works he numbers and studies; the sciences, natural phenomena, and beings, rocks, worlds, and artificial labors he casually commits to memory without an effort, renders his faculty to remember a power absolutely stupendous; while the technical memory of a remarkable mathematician is truly one of the marvels of the creation.

The power of memory is illustrated in Nature; a stratum is impressed by upheaval; it is straightened again; it retains both impressions, that of its upheaval and subsequent straightening; it bears a load of fossils, every one a memory; it is seamed, cracked, riven, and fissured; overlain and underlined; imprinted with tracks of birds, beasts and casualties, all of which are its costly treasured experiences, overgrown by the present incidents in floral and faunal offerings; every one of which is ringed, layered, jointed, budded and imprinted with their hourly history. Such is the Memory of Nature—the sublime Memory of Nature.

The works and histories, the written investigations and records of man are his united memories.

Until a body of matter is thoroughly melted down, ultimately changed by fire of ultimate division, sublimation, and liquifaction, the memories of its experiences cannot be obliterated.

PLANO, Ill., Nov. 27th, 1874.

Immortality.

Friend Herald:—In your leading article for September 1st, 1874, is a proposition laid down by Z. H. G., as follows: (Before I relate my thoughts, I desire to inform all your readers that I trust my John Bull style will not cause any to take offence): "It is argued by many that Adam was immortal before his transgression." That is truth. And I being one who so argues, such a proposition naturally set me cogitating, the result of which was to cause my asking myself a few questions; first, What is the recognized understandings by all etymologists respecting that state called immortality?

None other than that state of being entirely uninfluenced by change. Secondly, What brought change or death? Sin. Sin is the opposite of innocence, so to be logical, as sin brings death, innocence must bring life. What life? Life in perpetuity. What can I understand by the sentence, life in perpetuity? Immortality. Therefore I conclude that Adam being created free from sin, he was free from death, through innocence; consequently he had life in perpetuity.

Z. H. G., in latter part of second paragraph, says, "We find Adam endowed with a certain degree of wisdom and perfect innocence." If so, I ask myself, and every body else, Can perfect innocence exist outside of immortality? For if mortals can attain to such an enviable position, surely the servants of Jehovah would have attained it, while in this mundane state of existence? But their testimony forces me to forego such conclusion, and especially when I remember the Master's words, "There is none good." I understand the Lord to mean none are perfectly innocent who are possessed of sin nature. Otherwise the Savior's words, after he had conquered death and gained power over human nature, were futile. "Now is all power given unto me in heaven and in earth."

My cogitations ended thus. If perfect innocence is the characteristic of Deity, such cannot be the case with man in his sin condition, simply because man is imperfect, while God is perfection. Therefore man being in his sin condition, the opposite of innocence, was not so conditioned, when God spake and said, "Let us make man in our image, after our likeness," Gen. 1:26; the thirty-first verse says that the same God said, *"Everything he had made was very good."* So man, being made in the likeness of God, was perfected innocence, hence possessed with perpetual life in God, or in other words, immortality.

But I ask myself, How about the material of which Adam was made? (For the Adam man was certainly distinct from the life quality breathed direct from God into that Adam man.) Would not that circumstance militate against my

own issue being correct? I think not, because Adam was made of earth. And the earth material was and is destined by its Creator to exist forever. It is true, that by the power or word of that Creator, the functions of the earth were changed from its first condition, into a more unfavorable condition, through Adam's sin. Gen. 3:17, "Cursed is the ground for thy sake." Therefore that material from which man was made being imperishable, in the morn of man's creation, he (man) was possessed with perpetual life. But through sin, man having lost the first estate, it is decreed that by an undergoing change, caused through the mastication, so to speak, of mother earth of that material of which man is composed, a refining, which will produce a body fit for the enveloping of that chaste spirit life given it of God, in imitation of our Redeemer's. Luke 24:39. A perfect body such as man possessed when the Creator said, "Every thing that I have created is very good." For that which was and is still lost unto man, shall be restored through the calvary sacrifice, he the Christ. HOPEFUL.

ENGLAND, Oct. 3, 1874.

The Church, and the Rock on Which it is Built.

The Church of Christ is an organization, sometimes called a "kingdom," sometimes a "body," and sometimes a "building." The singular and plural form of the word Church is translated from the Greek, "Ekklesia," which is found over a hundred times in the New Testament, and is a few times translated "Assembly."

The term *kingdom* is used in the following places, as well as in others:

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Mat. 16:19.

The 'keys,' or authority to control, or direct, or regulate the affairs of the kingdom of heaven, (for the term 'key' signifies authority), are to be used in "binding" and loosing, (or locking and

unlocking), on earth that which should be bound or loosed in heaven. They are not keys used in heaven, or to unlock the "gates of heaven," as some imagine, for the "spirits of the righteous to enter," but are employed on earth, and the effects of their use are reciprocated or acknowledged and approved in heaven by the authorities there; that is, they who believe the word preached and obey the commandments, are forgiven their sins, and receive the Holy Spirit by the acts of the servants of God, in preaching to them, baptizing them, and laying hands upon them; and thus putting on Christ, or entering in through the "door into the sheepfold," by baptism in water; and who are "baptized by one spirit into one body," are also constituted heirs of eternal life, and children of God, and members of the "family," and whose "names are written in heaven" in the 'book of life.'

This authority to "bind" on earth, or to make "citizens of the commonwealth of Israel," such as were "aliens" and "foreigners," to introduce into and adopt as members of the "household of faith," they who were "strangers," is what constitutes the office of the "ministry," makes men "ministers of Christ," or "ambassadors for Christ," and as such, act "in the name of the Lord Jesus Christ."

It is evident that the Church is referred to as the "kingdom of heaven" in the following:

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. * * * His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy who sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13: 24-41.

That the "kingdom of heaven" will be set up before the "end of the world," and before the "kingdoms of this world" become the kingdoms of the Lord and his Christ," is clearly taught by this prophecy of Daniel:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 2: 44.

Observe it is to be "set up *in* the days of these kings," during the divided state of the fourth universal kingdom, that of Rome; and therefore *before* the "kingdoms of this world become the kingdoms of the Lord and his Christ;" their power and authority ending in the assumption of the reins of government by Christ; and the kingdom then established being his, and all nations and kingdoms subject to his sway, the kingdom set up by the God of heaven *in* the days of the "kingdoms of this world," must be the "kingdom of heaven," out of which Jesus will "gather all things that offend, and them that do iniquity, before the righteous, or the "children of the kingdom" can shine forth as the sun in the kingdom of their Father."

That the Church or "kingdom of heaven" may have tares among the wheat, or those who "offend" and who "do iniquity," is evident from the fact that it is "like a net that was cast into the sea and gathered of every kind, and when it was full they drew to shore and sat down and gathered the good into vessels, but cast the bad away; so shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just."

Paul says the Father

"Hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son."—Col. 1: 13.

The kingdom has but one form of government, although there are minor governments, called church or local organizations, but all have the same kind of officers, and all governed by the same laws, and whose form of worship is the same everywhere; in other words, they

all have the "same judgment," and are "perfectly joined together in the same mind," and they "all speak the same thing;" and whoever becomes a citizen through the administration of the government officers in one state, or local organization, is a citizen throughout the bounds of the entire kingdom, and entitled to its benefits; and the form of adoption is the same everywhere.

The King is the Lord Jesus, and his general officers have equal authority in every part of the kingdom and have authority to regulate the affairs of the kingdom in all parts of the world. The kingdom never has had different and antagonistic forms of government, different and opposite forms of adopting aliens as citizens, nor diverse and clashing laws in operation in different parts of the kingdom; neither were the executive officers prohibited from exercising the functions of their office in any part of the dominion, nor the citizens debarred from their rights and privileges in any portion of the kingdom, by others who acknowledged them to be citizens equally with themselves.

Further, the King affirmed that the permanency of his kingdom depended upon the oneness of the officers, laws and citizens; for he said, "A kingdom divided against itself cannot stand." A prominent officer once said that the mind of the King was that there should be no "schism in the body," or "no divisions" in the government, and that they that "cause divisions" should be "marked." Hence we conclude that the present human organizations termed "denominations" of antagonistic forms of government; different and incompatible forms of worship; diverse and opposite classes of officers, both in name and nature of the office; inharmonious and clashing faiths, and names designed to honor some human being, and perpetuate his name and fame to the disparagement of the claims of God and his Son Jesus Christ, to sole honor and glory, and to the credit of being the "author and finisher" of "the faith." We argue simply that if these incongruous, incompatible, antagonistic and irreconcilable parties

or elements compose the kingdom of God, then if the king spoke truly, *that* kingdom will surely be overthrown and destroyed; hence they cannot be the kingdom that the God of heaven was to set up, whether it *was* "set up" in the first century of the "Christian dispensation," or *is* "set up" in the nineteenth century, or will be set up in a coming time; for that kingdom was to "never be destroyed" nor "left to other people." So we must repudiate the claims of modern denominations as such, to be the constituent elements in the composition of the kingdom of God, and look for it elsewhere; and we can find it more distinctly represented under the form of a "body."

THE CHURCH, THE BODY OF CHRIST.

The term "body" is frequently applied to associations of men, as a synod, conference, legislature, or a more permanent organization, as the Masonic fraternity, the army, &c.; but in all cases the body is more or less in an organized form; indeed it is difficult to conceive of a body without some form of organization.

The Church is referred to as an organized 'body' by Paul in the Ephesians, 4: 15, 16:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Not only therefore is it organized, but perfectly organized, and each part essential to the proper working of the others, and mutually aiding and strengthening each other, works to the growth or increase of the whole. "The whole body" is "fitly joined together," the absence of a part or several parts would weaken, if not endanger the whole or the remainder, and would certainly prevent that increase and compactness which is supplied by not one or two, but by "every joint;" hence if any of these "parts" or "joints" of the "body" of Christ be lost, or destroyed, or removed, the increase or growth of the body is retarded and prevented, and it cannot have that form,

beauty, strength, nor perfection, which is the result of that aid, power and influence supplied by "every joint;" but these facts are most clearly shown by the illustration used by the Apostle in first Corinthians, twelfth chapter, wherein the mutual coherence and dependence and impossible independent existence of the several parts, members and officers of the several parts of the body of Christ is seen, under the figure of a human form.

He says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all 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. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. 12: 12-27.

WHO ARE THE MEMBERS OF THIS BODY?

We are told by the professed religious world—particularly Protestant Christendom, that, "Each Evangelical Church is a member of the one universal Church;" that "The Church of Christ is composed of all of the different Orthodox and Evangelical denominations." "We are

so many branches of one vine." To these assumptions we offer the following replies, First, as "one member" is not the body as Paul argues, then if there was but one of the so called Evangelical parties, there could be no Church or body of Christ, but a "member" only.

Secondly, That as one member cannot say to another "I have no need of you," but all even the "more feeble are necessary" to form the body, so then the body did not exist until all of these members were formed, and as there are new members springing into existence, admitted to be "Orthodox and Evangelical," the body is not yet perfectly formed, and when will it be? And further some members having existed as distinct members for years have been merged into one member, thereby depriving the body of these members; and again as many of the members have expressed a desire, and say it is a duty for all to become one, or to have one faith, one name, one organization, &c., would they not therefore become "one member" and if so "where were the body?" And if they could then constitute the body when they become one in faith, worship, order, organization, name, &c.; how is it that it is necessary to have different faiths, forms of worship, orders, organizations, names, etc., in order to constitute the body of Christ, as so many members thereof respectively?

Thirdly, If it is necessary that the modern "denominational members" should exist in order to compose the one body and as "one member" is not the body, then the body of Christ or the Church never did exist until these members were formed; hence as they did not exist in the days of Christ and the Apostles of old, there was therefore, no Church or body of Christ in those days. Fourthly, if there was such a Church or body, and it existed independent of the present denominations, then could it not now exist independent of them and they be not at all necessary to the formation or existence of that body? Fifthly—As each of these parties claim to be only a "member" of the body, or a part of the body, does not a person who joins

one of these "members" only unite to a part of the body, and not to the body, as "one member is not the body," and is it not necessary for a person to attach himself to every one of these members to be fully baptized by the one Spirit into the one body? and is he a member of the body—if organized denominations are members, or is he but a member of a member of the body? and if he helps constitute or form that member, will that member ever become a perfect member of the body—fully grown and developed until every soul that ever will or can join it has become identified with it, and as all the "members" are thus not fully grown (as long as any additions can be made) or properly developed, then does the body of Christ exist as a "perfect man in Christ Jesus?" And if all the members are now in the body and it is perfectly formed, even if but an infant, when was this perfection of form reached, and would not a new Church even if Orthodox and Evangelical, be an excrescence on the body—a superfluous appendage instead of a member?

Further if the points of doctrine, form of government, manner of worship, etc., wherein these "members" agree, corresponds to the organic elements, that help form the different parts of the human body, as bone, sinew, flesh, cartilage, skin and nerves, then the points of disagreement in faith, organization, form of worship, etc., must correspond to the functions of the different members—as the hand has a different office and form of structure to that of the feet, the ear to the nose, etc., and as "God hath placed the members every one of them in the body as it has pleased him," he therefore is as much the author of the office or function of the member, as of its organic structure, and also is the author of its name; so he is the author then of the structure, form, office, and name of the several denominations, even although they are conflicting, inharmonious and antagonistic, and in many things irreconcilable, and yet he is said to be "not the author of confusion" and with "whom is no variableness, neither shadow of turning."

But enough on this; the relative positions, the history and the composition of religious parties prove conclusively that the Apostle could have had no reference to "denominations" when speaking of the "body" with its many members. Nor yet "branches of one vine," for if that vine be Christ and "denominations" are branches, they do not bear any resemblance or but very little, to each other, and the fruit on each branch is called after a different name, and has a different form to the others, that it presents a strange sight to the impartial beholder; as much so as a vine of a natural character that bore several scores of different kind of grapes, admitting them to be grapes; and the size, color, form and taste would be different, and the form and shape and nature of the leaves, and tendrils, and the branches all diverse. This might be says one, by grafting different scions into the one vine, but these branches claim to be "natural" branches, a natural outgrowth of the vine.

THE TRUE MEMBERS OF THE BODY.

What does the Apostle call the members of the body of Christ? To what does he refer, when he says, "Ye are the body of Christ and members in particular?" To whom was he writing? "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," 1 Cor. 1:2; whose faith did not "stand in the wisdom of men, but in the power of God;" to whom he said, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" and to whom he said, "Follow after charity, and desire spiritual gifts; but rather that ye may prophesy;" and "wherefore, brethren, covet to prophesy, and forbid not to speak with tongues," ("new," or other tongues.) To the people to whom these and similar counsels had a meaning and an application, and to none other, did he say, "Now ye are the body of Christ, and members in particular." And he tells them what the members are which "God placed in the body as it hath pleased him;" for he says, "And

God hath set some in the Church." Some what? "denominations," "churches," creeds, etc.? Nay; but first, Apostles; secondarily, Prophets; thirdly, Teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." These members of the body hath God placed in it, as it hath pleased him; and without which, there would be no "body." Remember they were placed in the Church, not outside of it, as being independent and distinct, and as agencies to build up the Church with, like the mason and carpenter and builder, who are the parties that erect the building, and not parts of it; but these are "parts of the building;" they are put in the building as component parts, as members of the body. All the members are not Apostles, nor all Prophets, nor all Teachers, nor do all work miracles, nor do all have the gifts of healing, nor do all speak with tongues neither do all interpret; and why not? Because "the body is not one member, but many;" "and if they were all one member, where were the body?" But I shew you "a more excellent way," says Paul. What is a more excellent way, than for all to be Apostles, or all Prophets? Why, simply, as God has arranged it; "diversities of gifts;" "differences of administrations;" "diversities of operations;" giving to one the "word of wisdom; to another the word of knowledge; to another faith; to another gifts of healing; 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 by "the one and the self-same spirit, dividing to every man severally as he will." And as the Apostle further says, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men; and he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers;" and what for? "For the perfecting of the Saints; for the work of the ministry; for the edifying of the body of Christ." How

then can the Saints be perfected without them? How can the "ministry" work without them? And how can the "body of Christ be edified without them?" "What God hath joined together, let no man put asunder."

And now let it be borne in mind that these offices, gifts, and powers are the "manifestations" and "operations" of the Spirit of God, and that they cease only when the fountain is dried up, when the cause is removed. That should the Spirit be withdrawn for any cause, then these manifestations of its presence, and evidences of its power, and exhibitions of its beneficence cease as a legitimate consequence; as the engine ceases its workings when the steam is withdrawn, or shut off; as a stream ceases to flow when the fountain is exhausted; as the body of man dies without the Spirit, so do the gifts of the apostolic, prophetic, evangelical, pastoral offices, and the teacher's office, and the gifts of faith, wisdom, knowledge, healings, miracles, other tongues, etc., cease, when the Holy Spirit is withdrawn, or by some cause the individual subjects of the kingdom of God lose the the Spirit, which Wesley affirms was the case, and was the cause of these gifts and offices ceasing; "Because the Church had turned heathen again, and had lost the Spirit, and had but a dead form or body left." We are now prepared to examine the 'rock' on which this Church, whether a "kingdom," "body," or "building," is built.

(To be Continued.)

ADDRESSES.

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 Glaud Rodger, *Sydney, N. S. W., Australia.*
 C. W. Wandell, *Sydney, N. S. W., Australia, via San Francisco, Cal.*
 Charles Derry, *Deer Creek, Madison Co., Neb.*
 John H. Lake, *Farmington, Van Buren Co., Iowa.*
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The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., January 1, 1875.

WE hail the readers of the HERALD with a Glad New Year! The old year—once new—has grown old with usage; and Time, with ever hastening feet, has given the full measure to the days as they passed, until, the complement filled, the end has come—and the old, old year is past.

To some the hours of the past year have hasted slowly, as on leaden wings; pain, sorrow and grief have been their constant guests, unwelcome, but ever present. Loved ones, tried and true ones, to whom they ever looked for aid and human solace, have gone down to the silent land, and their hearts have been left desolate.

To some the days have been full of temptation; all round them have lain the pitfalls of pride, lust, envy, ambition and the love of the things of this world—and to them the lagging days have been but way marks that distinguish for them the battle places of triumphs and defeats; and they are contented though sad, to see how few the triumphs have been. They are still battling, and to them the old year goes out with a sigh; because the turning of the glass shows that there must be a renewal of the struggle, and they fear lest they, like the departing year, may have grown old for the conflict. To some the months of the year past have been but so many slowly moving months of trial, in which there have not been to them many oases for rest and peace from care and anxiety in the tiresome journeying; no halting places in vineyards of spiritual recuperation and delight, have been offered to their hesitating steps, where they would gladly have waited till the storms were overpast; no cessation of the watchfulness against their easily besetting sin has been permitted them. They have ever been on sentinel duty, and for them the year ago was full of strife, and they look forward to the passing of the new one with renewed hope, that as they draw nearer to

the end of time they may be stronger to resist, and so nearer their final strife and victory.

To some, the hours, days and months of the past year have been seasons of profound enjoyment—rich in treasures of love; mental, moral and spiritual stores, with a fair proportion of temporal blessings—their lives have passed along upon the stream of time, as floats the richly laden argosy up from her traffic in the eastern seas, before the pleasant trade winds. They have learned to watch, without fear; to pray, without dissembling; to work, while yet they waited, and have found in their labor an ever coveted and always prized peace. To them, the hours have been golden; the days, but opportunities for good; the months, seasons of restful employment—and now, they look back, without regret; and forward without fear. The future holds no dread, they have learned the value of to-day—and the ever present is fraught with lessons to be learned, duties to be performed, and these in their accomplishment make the time—past, present and to come—the ever blessed *now*.

How is it with us? What does the past hold for us? What is there in the future that we shall fear, or prize, at its coming?

The prospect before us as co-workers is, in many respects, a pleasant one. The work in England, Wales, Australia, California, the Canadas, the Western Midlands, the Eastern, Middle and Southern States, is going steadily on. Now and then a co-worker falls out by the way; some by death, some by apostasy, but the Lord seemeth still to care for his own.

Let us stand by one another. The year 1875 will be one of import in the history of the Church and the world. And to be prepared for the times propitious is our duty as men.

THE *Ogden Junction* says that we “begged the question” in attempting to reply to Br. McKensie’s request, in regard to Judge McKean’s authority for saying what he did about the revelation on polygamy, in his late charge to the Grand Jury in Utah. Perhaps we did; but we thought we were sufficiently explicit for one who has never seen the

Judge, nor ever received a line from him about where he got his authority for the statement he made. Our reply was to the effect that the Judge evidently accepted the statements of President Young, and other defenders of the tenet respecting it, as their sanction for the practice of it, both as to what the doctrine was and who was the originator of it. Perhaps had we stopped here, our friend of the *Junction* would hardly have spent time and labor to reply; but our strictures on the course President Young has taken in his legal quarrel with Ann Eliza, has seemed to him severe and uncalled for; hence his article in reply.

We shall notice the position of the *Junction* at our leisure; in the meantime the views expressed by us in the article complained of are our views still.

So far as the "issue" and the "uncollectable fragments" into which we shall be shivered when it is tried, is concerned; we have this to state to our friend of the *Junction*; that quite recently a challenge was sent to Orson Pratt and Daniel H. Wells, from two of the men whose positions are so to be dispelled uncollectably, and would it not be just as well to meet the issue there.

Elders Jason W. Briggs, Zenas H. Gurley and Robert Warnock, of the body we are trying to represent in the *HERALD*, are in Utah, and will doubtless be willing to dare the issue; and our friend of the *Junction*, or any to whom he and others may assign the task in their behalf, are at liberty to put these men to a theological rout and flight; but should these men whom we have sent there meet such arguments as some others have met, as for instance, T. B. H. Stenhouse and Judge Boren, will he of the *Junction* call that a "begging of the question."

SOME of our brethren in Kansas are exciting an unfriendly controversy over the question of the Rock. We offer the following solution and advice.

Admitted that Christ is the Rock; how is that fact made available to the believer? It can only be made available to the believer by revelation; hence, the active agent is the rock of revelation, or the spirit of revelation.

The two are inseparable, and are separated in controversy to the injury of contestants.

Jesus may be the Rock upon which the Church is built; but to us it seems only in this sense; the knowledge that He is the CHRIST, given through the revelation of the Spirit; hence the real essence of the reply is:—The *knowledge* that *Jesus* is the *Christ*, is that *knowledge* against which the gates of hell shall not prevail, as applied unto the Church. He to whom is given by revelation the knowledge that Jesus is the Christ is built upon the rock.

THE Adventist chronologists have fixed upon the 14th day of the first month of 1875, which would be April 6th, the day of our Conference assembly, as the day when the world's affairs will wind up.

They call our work the "detestable horrible;" set up in 1830. Some of our contemporaries think it the "detestable horrible" set up in 1853 or 1860. It is sometimes beneficial; sometimes mortifying; sometimes refreshing, and sometimes amusing to "see ourselves as others see us."

One thing is quite certain; that if we be living as becometh Saints, it is little matter when the final day does come, we shall be ready as we look for Him who is our Righteousness.

BR. JOSEPH F. McDOWELL, of Kirtland, sends us a copy of the *Cleveland (Ohio) Weekly Herald*, from which the following will be of interest to the Saints:

"Meetings continue at the Mormon Temple, under the Rev. J. F. McDowell. The flock over which he has charge numbers thirteen—small, yet large considering. The Temple, though quite an attraction to visitors, is used but little. Regular meetings have not been held there before since the society broke up in 1852."

In a recent letter Br. Josiah Ells of Allegheny City, Pennsylvania, said:

"Yesterday we committed to mother earth, the remains of Br. R. H. Savary, a young brother of considerable promise as an artist. Thank God his end was peace."

WE clip the following from the *Ogden Junction*, Ogden, Utah, of the 16th Dec. Jared W. was one of the sons of Jared Carter, the man of great faith in the Church in the

Martyr's days. We regret his departure,—he was a man of fair promise.

"In this city, this morning, at half-past five o'clock, Jared W. Carter, after an illness of two years. Deceased was born in Kirtland, Geauga County, Ohio, March 4th, 1838. He followed the profession of an actor for many years, and traveled extensively throughout the United States. Being providentially directed to Utah, he received the gospel and was baptized June 15th, 1871, by Prest. Brigham Young, under whose hands he was confirmed and ordained to the office of Elder. In the Spring of 1873, he was called on a mission to the States, to which he responded, returning in the Fall of the same year. During his absence he was seized with paralysis, from which and other complaints springing from this affliction, he suffered until he breathed his last in faith and hope of a glorious resurrection. The funeral will take place from the residence of the deceased to-morrow, Tuesday at 1 p.m. Friends are invited to be present."

THIS item is written December 19th, 1874. We have been visited during the past ten days by Rev. Crofts, of the Presbyterian Church of Sandwich, Illinois; Mr. G. H. Robertson, of the *Sandwich Gazette*, Sandwich, Illinois; Rev. J. B. McGuffin, Pastor of the M. E. Church, at Plano, Illinois, and by Miss Tomblin of Chicago, late of the *Transcript*, Earlville, Illinois, formerly associated with the *Balance*, Chicago.

These visitors were all pleasant and agreeable; and each in their coming offered an occasion for a respite from our labor that was refreshing. Br. E. Banta, of Sandwich, accompanied Messrs. Crofts and Robertson, and to him we tender thanks for the courtesy of their visit.

BR. GEORGE HILLIARD has sent to Br. Wm. W. Blair, by whose politeness and care we have received them, two copies of the *Wayne County Central*, published at Jeffersonville, Illinois, in which appears a short summary of the late debate between Rev. Wm. T. Williams, of the Christian Church, and Br. Hilliard.

The propositions were the usual ones; the prophetic character of the martyr; the authenticity of the Book of Mormon, and the doctrine of present revelation, in the question, Is the Canon of Scripture full?

These propositions were ably defended by Br. Hilliard.

In regard to the subject of the Canon of Scripture being full, the one who reports it, says of Br. Hilliard's effort:

"He said a great deal on this beautiful and interesting subject, and, we think, succeeded in removing a great deal of prejudice existing in the minds of the people against his Church."

This is as fair an acknowledgment as we could ask, considering the circumstances and faith of the two debaters. The same writer pays a becoming compliment to Mr. Williams, as follows:

"Mr. Williams is an old man, well educated, full of wit, humor and sarcasm. He seems to have as much energy and force of character as a young man, in the prime of life."

The question which is the true Church of Christ, was also discussed in two counter propositions, one affirming the Christian, the other the Reorganization.

Of this the writer says:

"He [Mr. Williams] completely dodged the question, never tried to prove that his Church was the Church of Christ; but claimed that all Christians constituted the Church of Christ, and compared them with Joe. Smith and his followers. He saw the fix he was in; denied an apostasy, knowing that his brethren taught it; so he had to dodge or surrender."

This debate occurred at Springerton, White County, Illinois, in October; and as one of the results three were baptized into the Church there.

The Christian Church are contemplating putting another man against Br. Hilliard, whom they think more able than Rev. Williams—so it is that we must needs fight our way onward and upward. It has been said that we are "very aggressive;" and what with controversy against Utah Mormonism; infidelity, superstition, and the dogmatic proscription of the, so-called, Orthodox churches, it would seem that we were very, "very aggressive."

BR. F. C. WARNEY is traveling and preaching in Colorado. In a letter dated at Denver, Colorado, December 3d, he said:

"I have calls from almost every direction, and from the appearance of things at present, my mission in Colorado will be a success. I have put in all my time in traveling and preaching; have not worked at my trade any, nor do I think I will this winter."

WE are indebted to Messrs Jansen, McClurg & Co., Book Dealers, at 117, State Street, Chicago, for the perusal of a new poetical work entitled, "Poems of the Farm and Fireside," by Eugene J. Hall. It is a most enjoyable book. The price \$1.75 in black and gold, and \$2.25 full gilt, will repay in the pleasure of its perusal, more than the outlay; as a thing of beauty is a joy forever," and what more beautiful than an excellent thought beautifully expressed. From "The Woman's War," "A lay of the Last Crusade," we copy:

"They say I am mad! do you wonder?
Your liquor has brought all my woe;
I tell you your time is a comin'—
God's judgment is certain but slow!"

Will Messrs Jansen, McClurg & Co., accept our thanks.

WE publish the following letter from the Presiding Elder of the Northern Illinois District, at the request of the Janesville Saints, as stated in the letter; premising only this, that we do not approve of harsh or bitter terms being applied to those who choose not to travel with us, or who fall away from the truth.

Brn. Blair and Stebbins went to Janesville, on purpose to meet the opposition there declared; and which was so open and defiant, but when faced, it was not nearly so confident as when the defenders were absent.

Mr. Sheldon is corresponding with Br. Blair with a view to discussion, if terms shall be agreed upon:

"JANESVILLE, Wis., Dec. 9, 1874.

"Br. Joseph Smith:—I expect to close my three weeks' labor here to-night, which will make eighteen discourses in the United Brethren Church and Grange Hall. The people have furnished wood and oil, (no small expense), and the Messrs Barker have fired and lit the hall. Besides this, on Sabbath evening they surprised me with a few dollars in greenbacks, as a testimony of appreciation. I never witnessed more close and fixed attention anywhere; or found in the country, people braver to come out even on dark and boisterous nights, than I have here.

"Mr. Dutton's apostasy was a great grief to his son and the few Saints here, and since he and Mr. Sheldon have failed to make any defense, he has found that he could not accomplish anything against us by fair means, and so he has resorted to foul means. His

boast here all summer was, that he was ready to meet, and able to vanquish any number of Elders of the Church on the doctrine of the unconscious state of man after death; but when Br. Blair and myself arrived, he at once said that he was not well enough posted to debate. And so he has tried the baser way; for after three of my meetings he endeavored to make trouble by assailing our position by misrepresentation and prevarication. After that he went through the neighborhood still farther misrepresenting, and even falsifying in a bold and unblushing manner, saying that we did not tell the worst, and warning people to beware of us. One man asked him why he staid so long with us then. Those who have hated the truth for years are glad to take him in, and he affiliates with any of them that will receive him; but I feel satisfied that they look upon him as the English did on Benedict Arnold, that is without respect and rather with contempt. The anger and madness which he showed at our meetings did not help him any there, only doubtless his falsehoods have injured the truth some and himself more. He has manifested a very bad spirit, and has plainly shown that he was enraged at the overwhelming proof of the coming forth and establishing of the Latter Day Work against which he could present no fair evidence or proof, only to assail the dead; whereas I admitted all the chances of evil in the apostasy, only holding to God and his truth and not to man. He holds, or has held, Thurman's theory, that God's Church re-established in 1830 was the "horrible abominable." Poor man, apparently he will never find peace to his soul, or rest to his feet on earth, now that he has taken the path he has, after all his testimonies and efforts for the truth.

"This that I write is not harsh, but is in fact a mild state of things as they are, and the Saints here wish it printed that the Church may see the past and present condition of affairs here. They ask for and need the prayers of the Church, as it is a trying time with them, and the attacks are so base and underhanded. Hence to Burlington to-morrow.

"Yours for the truth, notwithstanding the trials,
HENRY A. STEBBINS."

BR. T. W. SMITH, writes from Staunton, Virginia, December 4th, 1874:

"I baptized one to-day and one last Friday—seven in all—partially organized a Branch last Sunday."

FROM a letter received from Independence, Missouri, we learn that Br. George W. Pilgrim has been called to the charge of the

Saints there. We welcome Br. Pilgrim as a co-worker, an earnest christian, a devoted truth-seeker. May the Spirit ever attend his ministrations.

Br. Milton B. Oliver and F. G. Pitt, have lately been chosen to watch over the flock at Plano; the latter as Priest, the former as Elder of the Branch. These are faithful workers for Christ.

There is a Branch of thirteen members at Kirtland, Ohio, now worshipping in the Temple, the first offering as a tabernacle built by sacrifice in the Latter Day Work. Br. Joseph F. McDowell, Jr., is in charge. He was lately preaching at Mentor, and had baptized Br. Dana Brown and wife. Br. McDowell will please report the organization, names and baptisms, to Br. H. A. Stebbins, at Sandwich, Illinois, until such time as the Branch is assigned to a District. The Saints at Middletown, Ohio, Br. M. B. Williams in charge, will also do well so to report.

Br. E. A. Stedman, writing from Henrietta, Ohio, says, "We can't do without the HERALD, after we have read it we let others take it." He thinks "it is doing good." That is the way; keep the written word before the people, sow the good seed in the morning, and in the evening withhold not thy hand. Let every man that is warned, warn his neighbor.

Br. G. H. Hilliard, writing from Jeffersonville, Illinois, 11th ult., says, "Our Conference is just over, we had a peaceable time, all seemed united. He expects, through the help of God, to raise up a Branch in Johnson County, Illinois. The Lord has blessed their efforts in his cause, and brought forth fruit, "for which," he adds, "we feel thankful and pray for a continuation."

Br. C. E. Brown, from Willimantic, Connecticut, November 22d, informs us that he was not in the best of health at the time of writing, but expected to leave there soon, to labor in the Master's cause "on the Cape," to which place he had accepted a mission. Br. Brown is an old-time Saint, and desires to sow the good seed, though others may gather the fruit of his labors.

By letter from Br. L. R. Devore, dated at Graysville, Ohio, December 4th, we learn

that Elders James Craig and James Brown had met with some opposition from among the Disciple Church, which resulted in a discussion between Br. Brown and a Rev. Doolittle, of the above named society, which terminated favorably for the cause of Christ; in that public opinion has been awakened, and some had already proclaimed for the truth, the gospel, as taught by Latter Day Saints.

We learn from Br. A. Smith, of Wheeler's Grove, Iowa, that the Saints there are building a Church House, which they expected to have ready to hold service by the first instant.

Br. S. P. Steel, of Addison Point, Maine, under date of November 30th, assures us that he is rejoicing in the truth of the Latter Day Work, and that his course is onward to final victory and eternal life.

Br. C. G. Lanphear is still battering away at the fortifications of sin and error in the State of New York.

Br. J. R. Cook, writing from Long Valley, California, November 7th, 1874, said, "We need Br. Alexander H. Smith very much." Since he last wrote he had baptized three, and several more had given in their names for baptism. Several new fields for preaching had been opened. His ministrations to the sick have been abundantly blessed.

We have Books of Mormon now in the hands of the binders. When they are bound we will be ready to fill orders now received waiting a supply, as well as to fill those yet to be received.

There is a rumor that Bismark thinks of resigning his position in the German Empire. It is, however, thought to be a premature tale.

The King of Italy seems to be quite able to maintain the political position assumed by the government against the Vatican. The report of the closing year indicates a condition of prosperity.

It is rumored that gold has been discovered in Wisconsin. Destitution is prevalent in some portions of Nebraska and Kansas—when will the years that have been "eaten" up by the "caterpillar" and the "grasshopper" be "restored."

Barnet Moses Giles is out in the *Salt*

Lake Tribune, in a two column article in laudation of himself and his work, in connection with the Latter Day Saints, that is quite interesting in its way. He intimates that if the Saints will now hear to him, he can accomplish the great work of the last days.

From Br. E. B. Mullen, of Wilmot, Missouri, we learn that the last Central Missouri District Conference was most an enjoyable one; the Spirits presence being richly enjoyed by the faithful.

Br. E. C. Brand was to leave Tabor, Fremont County, Iowa, about the 20th ult., for Missouri and Kansas for the "winter campaign;" he thought he should "fight on that line until it thaws." Brother, inasmuch as the weapons of your warfare are not carnal, we pray that you may fight a good fight, and that in your aggressive movements against the enemy of righteousness, you may be able, through Christ helping you, to capture many souls to the ranks of the army of the Lord.

The Church, we think, used to teach that Revelation was the rock upon which the Church was built; and it is so held to-day by many in our midst; but there is really so little real difference between the idea that Jesus is the rock, and that the knowledge that he is the Christ, given by revelation, without which no prevailing power comes to the Church is the rock, that we think Elders of any experience should be able to find other causes of dissension than that.

One part of the Kansas District has been disturbed over the difference between the church militant, and the church triumphant, as the kingdom; when calmer discussion and cooler counsel would have found similar conclusions for both ideas. We hope the brethren will have learned wisdom, and not suffer a new cause of distraction to dissever them.

We shall publish in next issue the "Syllabus" lately issued by the Pope, and in the issue after Hon. W. E. Gladstone's review; this will show the position of the Catholic Church and that of the politicians of England.

Late advices seem to show the existence of some difficulty between the government and the Catholics of Canada.

QUESTIONS AND ANSWERS.

Question.—We have been told that Parley P. Pratt, (the author of the Voice of Warning), went to Salt Lake with B. Young and died a polygamist. We wish to know the truth of the story?

Answer.—Parley P. Pratt went to Salt Lake, and, we believe, died a polygamist.

Q.—Is it not self-evident that all created things implies design?

Q.—If so, can design be conceived without the operation of mind?

Q.—Can mind possibly exist without entity, or superior organization?

Answers solicited.—Ed.

Correspondence.

Letter From Br. Alex. H. Smith.

WASHINGTON CORNERS, Cal.,
Sept. 1st, 1874.

Dear Herald:—According to appointment made by the General Conference of the Church, April, 1873, I became located in California, as presiding over the Pacific Slope Mission. On the 24th of June, 1873, I left home for the purpose of actively engaging in my mission. My first resting place being Keokuk, Iowa. It will be borne in mind, the field of my labors is nearly two thousand miles from my home, and it was something of a trial to leave my family for so long a journey. According to the Law, Book of Covenants, sec. 83, par. 15, "Therefore let no man among you from this hour take purse or script, that goeth forth to proclaim this gospel of the kingdom." I fear me I did not, in the fullest sense, comply with this command, for upon leaving home, I found I had in my hand one dollar in silver, which I took with me, fifty cents of which I gave as fare to Keokuk, remained over night there, and by the kindness of Brethren B. F. Durfee and O. Hughes, I was forwarded on my way to Vincennes. Here the Saints gave me a warm welcome, and materially aided me in a financial sense. From here to Farmington, where again I was made welcome to the homes and hearts of the Saints. Their loving kindness cheered me for my onward way. Here Bro. Jas. McKiernan joined me and we sped our way westward on board the "chariots which jostle one against another and rage in the Broadway." I here pass over the events of railroad incident and come to the Little River Branch, where again our hearts were made glad by the sight and warm reception of the Saints. Lamoni, Leon, and Council Bluffs are stations where the beaming smiles of the

Saints, and the light of the spirit shone upon my pathway and made my heart glad, but at Council Bluffs I was called upon to leave my traveling companion, Br. Jas. McKiernan, for whom I had formed a sincere and deep attachment, and I was loth to leave him, yet circumstance seemed to make it necessary. Letters from our beloved President, bid me hasten on to San Francisco. I very reluctantly bid adieu to my companion and was whirling away westward still. How my heart was made warm to thanksgiving for the pressure of friendship, grip of brotherly love, and the assurance that I had a place in the hearts of Bro. H. J. Hudson and the Saints who came with him to bid me God speed on my errand of love to a darkened and benighted people. No man can tell except he has experienced it. Columbus passed, the whirling chariots bore me on and on again, until tired, sick, and dusty I arrived at Sacramento, my first rest, in my field of labor. Here I met with more warm hearts and ready hands, to aid me in my missionary labors; but I only rested one night and then went on to San Francisco, where I awaited the return of Brn. C. W. Wandell and Gland Rodger. That the mission to Australia might be hastened to its fulfillment. While awaiting the satisfactory management financially for the mission, I visited Petaluma, Santa Rosa and Healdsburg, and labored as opportunity offered, finding the Saints warm hearted and impulsive as ever; witnessing how quick the responsive moisture of the eye answered the testimony of the spirit's presence.

I found what I expected to find, viz, that the seed sown three years ago, had found soil and grown; and in the mean time the enemy had been busy, the weeds had sprung up, rocky ground was manifested, the fowls of the air, and other vermin had been busy, yet all these hindrances had not destroyed altogether the growth of the grain, and I rejoiced to see evidences of success that appeared to crown the labors of such efficient workmen as Brn. Hervey Green, Gland Rodger and others. May God ever bless them in righteousness and give them souls for their hire, souls saved in the kingdom of our Lord and Savior, Jesus Christ.

On my return to San Francisco, having notified Bro. Wandell of my instructions, I met him and did on the 22nd day of August, 1873, ordain him to the office of an especial witness in the quorum of Seventies, in the Church of Jesus Christ of Latter Day Saints. Bro. John Roberts being witness thereto. Subsequently I also did ordain Bro. Gland Rodger to the office of a Seventy agreeably to the instructions of the General Conference of the Church. I will here state that the amount used to forward the Australian Mission was in all five hundred and fifty dollars. Three hundred and fifty of which

was collected for that purpose, and two hundred of which I obtained of Bro. E. Robinson of this state. The Australian Mission being disposed of, I felt more at liberty to visit the different parts of my field, in answer to the various calls being made from anxious Saints in the mission. But the time of the assembling of our Fall Conference being so near at hand I awaited its meeting in the city of San Francisco, and vicinity and a visit to Sacramento, Mission San Jose and vicinity. It will be remembered that wherever I was enabled to stop and the convenience offered I was holding meetings and preaching, my visits were for that purpose. Idle I have not been; yet, I wish I had been more faithful, and done more than that I have. The minutes of our Conference you have had, you will remember that I acted officially during said meetings and ordained others to the priesthood, whom God, since, has remarkably blessed.

After Conference I felt it my duty to go to San Bernardino, to settle some difficulty existing there, I expected my labors there would occupy six weeks, but the experience of that visit will always remain with me. There Bro. Wm. Anderson came to my assistance. He had been sent out to fill the place of Bro. Jas. McKiernan, who had resigned and returned home. A more knotty problem to solve I never had given me before. It seemed that an overthrow of the branch was the only thing that would effect a settlement, and that would not accomplish it, without cutting quite a number off from the Church. This I *did not* mean to do, I must confess I could not see my way clear, and Bro. Anderson and I had many a season of prayer for light, and my six weeks lengthened out to three months, and then, the difficulty seemed as far from settlement as possible, but I resolved to leave them any way. After a five weeks' effort, night and day, we preached them into the spirit of the gospel, and then under the influence of the spirit, a reconciliation took place beyond my most sanguine expectations.

I have often been called upon, to do in administering to the sick, and many times, yes, very many times, God blessed the administrations, and heard our prayer and gave remarkable cures. To God be the praise.

To the loving hearts and generous hands of the San Bernardino Saints, I was and am indebted for means to meet my expenses of coming out to my field of labor; for I had given my personal obligation in borrowing the means expended in travel from Council Bluffs to San Francisco, may God recognize their gift, and, give them treasures in heaven, four-fold, for all they gave to the work, through his servant.

During my stay in that district, I visited

Gospel Swamp, and there held a meeting and discussion, where again the spirit of God had the mastery and aided his servant in the hour of need. Oh how good it is to lean upon the Lord and feel his sustaining arm holding you up in the hour of weakness; and O, how much better it is, to feel you have a *right* to such help, because of your choice, and God's mercy through Christ our Lord. I here notice that a more extended interest seems to be obtaining in the minds of the people in Southern California, and a most noble work can yet be done in that part of this field. On my return to San Francisco, I found urgent requests to visit Long Valley, San Benito, San Juan, Watsonville, Santa Cruz, and other places in the Santa Cruz sub-district. I left Bro. Wm. Anderson at San Bernardino to make still more secure the settlement so well begun by the aid of the Spirit. So after a short visit to Mission San Jose, I joined Bro. D. S. Mills in his ministerial labors through his district, and visited by turn Watsonville, San Juan, San Benito and Dry Lake, holding meetings, singing, praying and doing the Master's work generally. I witnessed the baptism of several by Bro. Mills; we met some opposition to be sure, but it only made our success all the more certain. I returned through the above named places holding meetings going and coming, the spirit working with us, for Br. Mills is a faithful minister; may God's blessings be on him and his forever.

Returned to the City, met Bro. William Anderson, made preparation for the April Conference at Sacramento, the minutes of which have been published in the *Herald*. At that Conference the Spirit was with us in power to confirm the weak in faith and bind up the feeble and bless us generally. To God be all praise, honor and glory through Christ our Lord. Amen. At the close of Conference, I preached one sermon at Brighton and reaped the fruits of the labors of others, by baptizing three precious souls into Christ. May the holy manifestations of the Spirit ever keep them in the narrow way. I then visited Stockton, San Francisco, Mission San Jose and Livermore Valley; and from thence in company with Bro. Dana, I joined Bro D. S. Mills again in his district, to attend a Conference of the same, on the San Benito; at the residence of Bro. Henry Lawn, where we had a most glorious time, I baptized four more aiding them in their covenant by immersing them in the name of the Father Son and Holy Ghost. Here the Spirit was poured out in loving kindness, blessing us with signs following the believer, abundantly. Here too, clouds of opposition were seen; but the sweet spirit of the work was master.

After Conference we again visited Dry Lake and extended our visit to Long Valley, a new field, opened and improved by Bro.

J. R. Cook and others, and here found new converts manifesting a pure love for the work and a zeal that is certainly commendable, and would be, in Saints of long standing and greater evidences, I trust God will remember them and give of his Spirit so richly that none can complain. How I love to see the bright sparkle of the holy love-dew of the eye, as I shake the hand of a loved Saint of God. O, with what force the language of our Master comes home to our hearts, as the responsive chord is touched, and the heart-dew springs to our own eye, as we seem to hear in the sweet accents of his loving voice, "This is my commandment, that ye love one another, as I have loved you," and "By this shall ye know ye are born of God, if ye love the brethren."

To be Continued.

Good News From Bros. Bear & Avondet.

OMAHA, Neb.,

Dec. 14th, 1874.

Bro. J. Smith.—I have just received a letter from my husband, dated at Birmingham, England. Bro. Thomas Taylor invited him and Bro. Bear to stay to Conference, they will stay two weeks. They have had a good time and have found good Saints, good sisters, especially Bro. Taylor and his wife. In connection with Bro. Bear, before they left Switzerland they organized one branch of sixteen members and ordained one Elder who speaks both French and German. God willing Bro. Avondet will soon be in Omaha. Our branch looks for him with anxiety.

My best respects, M. AVONDET.

ECHO CITY, Utah,

Dec. 15th, 1874.

Br. Joseph Smith.—Two weeks ago, Br. John Phillips and I started on a preaching tour up the Weber River and visited Coalville, Wanship, Peoa, Kamas and Heber City holding meetings in each place. At the last named place we baptized two men, who were convinced under Br. R. J. Anthony's labors; several more are believing there. At Kamas we baptized two, husband and wife, Sister Simpson's converts. Others have given their names for baptism there. At Peoa we baptized Br. Garner, aged 75 years, Br. E. C. Brand's convert; several are investigating there. We held ten meetings in all and had a good time.

The people receive us kindly, but the Bishops as a general thing oppose us in every cowardly unmanly way they can. They are afraid of the truth, consequently will not investigate with us, but threaten to cut their members off if they receive us into their houses. The reign of terror, cruelty and blood shed is about over in Utah. We are laboring for the redemption of the

honest and are daily assured that our effort is not in vain.

I am pleased with my mission and shall use every lawful means to make it a success. The great majority are warm hearted and good when right treated. Pray for the Utah Mission.

Yours for truth,

R. WARNOCK.

PEORIA, Illinois,
Nov. 30th, 1874.

Br. Joseph:—Through the kindness of Br. J. A. Robinson, I have had the reading of your valuable paper up to the present; but feeling that I ought not longer depend on the generosity of my friend, and that so very valuable a periodical ought to be well sustained, I now wish it for myself. To be sure it is not so large as some of the religious papers, nor does it come so often; (I wish it came oftener); but it is not filled with trash nor advertisements, but is all meat, or nearly so, with the husk removed. Of this fact I could not help speaking to my friends, after the perusal of No 21, present volume. Let me repeat the headings of this number, and comment just a little, "Thoughts on the Fall of Adam," how much in a small space; "Prophetic Chronology," how concise and clear. Views in both articles new to me, probably in the main correct. "A letter to a brother who had broken his obligation," better than a dozen temperance lectures; "Sleep and its Mysteries," continued. Having had my eyes pried open on this subject, by reading the Bible, I now see that modern dreams may mean more than that the dreamer ate a late supper, too much, or too rich, I must say it seems to fill the bill; "Voting," I think it is sound; "Tithing," how much in a little. How grand and noble it will be when carried into practice by the whole Church. "Secret Societies, not ambiguous." After three months in a temperance society, I was accosted by a fellow Elder, (who still retained his membership in the society), for my reasons for leaving. My answer was, I have neither time nor means to attend well to both, I must leave either the temperance society or the church. Temperance is one of the christian graces, therefore I have no need of the society. So say I of all other societies, secret or otherwise, outside of the Church, which Church is all in one to the Christian, or ought to be, I think. The "Correspondence," how cheering and full of comfort; how it spurs me up to try and do something for my Master. I cannot do without the paper, so please send it to me.

Let each of us, my brethren and sisters, add to our diligence and work while we may. We do not know how much good, even a few words, a tract, or a copy of the *Herald*, small in themselves, might do.

Put in a word even, when opportunity presents, per chance it may grow, and produce a harvest. As an illustration of this, let me give a little of my experience. I cannot be thankful enough to God that he put it in the hearts of my brother and sister Robinson to come to Peoria. Otherwise, I probably would have been now with the daughters of Babylon. Br. Robinson was a total stranger to me, but came to the assembly of one of the younger daughters of the "old mother, where I was; he wished an introduction to our preacher, I gave it to him, and listened to his conversation, and tried hard to find out what he was; but failed at that time. He even got an Elder to preach two or three discourses, I thought so little of the matter that I did not attend. He still kept attending our meetings, and, by invitation, took part in our exercises; and once in a while, as opportunity presented, would hand me a question on a bit of paper; but my time was so employed that for a while none of them seemed to leave any impress. Finally on my business rounds, I happened to call at his house and proposed to convert him. I would come and we would take the Bible and search the matter to the bottom. I waded in on one side of the stream and came out on the other. And how *changed*; my theology is all turned topsy turvy. I have not got it all straightened up yet. But how many points that were dark are now light. I cannot now stop to name any of them, but may at some future time. That I may be among the gathered ones in Zion, is my prayer. I remain yours in the covenant of grace,

W. F. SEWARD.

SALT LAKE CITY, Dec. 10, 1874.

Dear Herald:—Yesterday I had the pleasure of administering the ordinance of baptism to a once worthy member of Brigham's church. Another gave her name, but at the request of an absent sister will wait until both can be baptized together. The work of the Master is slowly but *surely* making inroads to the *fabrie* of Brighamism, and in due time that "fabric" must return to the dark abode from whence it emanated. What are called "good Mormons" here, frankly admit to me that it's quite difficult to tell who among them are genuine, the word "genuine" being used from their stand point. Some readily declare that Brigham's death will end the "Young" dynasty with them, and that the proper successor of Joseph Smith is his eldest son.

Last accounts from Br. Warnock he was at Henniferville and vicinity—doing good. Was blessed with the Spirit's presence and good liberty.

Br. Briggs and I submitted five propositions for debate to Orson Pratt and Daniel H. Wells, on December 2nd. Not having

heard from them, we have permitted the publication of the "propositions," and will send paper in due time to you. We have left the challenge open for acceptance during our stay in the Territory.

Br. Briggs speaks at Centreville to-night and to-morrow night, where I baptized those three of whom I wrote you. I expect to visit Union Fort Sunday next, *en route* south, though I am troubled a good deal with bronchitis; don't know how it may terminate. I am reading Mrs. Stenhouse's "Tell it All," and though I find some things to condemn, I find much to approve. She is an interesting writer, and her book contains many important items. I cheerfully recommend it to those who would like to read a book of that nature. The price I believe is \$3 to \$3.50. The weather is very beautiful at present.

Ever praying for the good of Zion, I remain yours for truth, Z. H. GURLEY.

WIRT, Ind., Dec. 5th, 1874.

Br. Joseph:—After a long silence I take the liberty of writing a few lines for the correspondent's column, that the readers of the *Herald* may know that I am still alive and moving. Since Br. Blair left us I preached a number of times in this county, to attentive congregations. On the first of November I started north, passing through Ripley and Ohio Counties; Bro. Fisher kindly furnishing conveyance in the shape of a good horse and buggy; at the close of the second day out, we found ourselves near "Rising Sun," in Ohio county, where we endeavored to obtain a house in which to hold meetings. We found some who were desirous of hearing us, while others had heard quite enough of Mormonism; so, while they were quarreling over the matter, we quietly wended our way towards a more favorable locality.

Br. Fisher took me in his buggy as far as Hartford, then returned home, and I proceeded on foot; night found me at Elizabethtown, Ohio, where I found a resting place and good entertainment at the houses of M. and M. Lake. Here an effort was made by the Lake brothers to obtain one of the fine churches for me to preach in; but the spirit that in other days called forth the expression, "Great is Diana of the Ephesians" prevailed; and satchel in hand, we pushed on to Harrison, Ohio; here we found a welcome at the hands of two more of the Lake brothers, who, together with their amiable wives, made my stay among them pleasant indeed. Here again we failed to get a place to speak in; from here I went to New Trenton, Indiana, stopped at the house of Father Lake, (an old-time Saint.) I remained in this vicinity several days, preaching at Braysville, Logan Corners, and New Trenton, and trust that good will

result from our labors there. I found the New Trenton Branch alive in the work. While here I received a letter from Br. M. B. Williams, of Amanda, Ohio, requesting me to visit the Branch at that place, which I did. Arriving there on the 24th of November, I found a little band of true Saints, who were striving to keep the commandments of God, and were, by example as well as by precept, wielding a mighty influence for good. This Branch is, as you are aware, the fruits of the labors of our beloved brother, T. W. Smith; he retains a stronghold on the confidence and love of the members. I spoke nearly every night while there, in the Methodist Church, baptized and confirmed one, who will, without doubt, become an ornament to the cause, and a strong pillar in the kingdom of Christ. And here let me say that in all my wanderings to preach the word of truth, it has never fell to my lot to meet with a more kind hearted, zealous and earnest band of Saints than the members of the Amanda, Ohio, Branch. May our Father abundantly bless them. I purpose starting again in a few days on a tour through Ripley and Decatur Counties. Pray for our success.

Br. Kelley is expected here to-day, to preach at Union Branch to-morrow. More anon. Fraternally yours,

B. V. SPRINGER.

FARMINGTON, Graves Co., Ky.,
December 1st, 1874.

Br. Joseph:—The cause here is onward, and everything looks encouraging. My health has been better this fall than common, for which I feel very thankful.

About the middle of August I left here for Tennessee. I first gave a course of lectures at Arnn's Foundry, Henry County; then I went to Hickman County, where I preached for some time; at first with poor success, but toward the close with splendid effect. One woman offered herself for baptism, and several others told me that they would join when I return. At this place I found several Brighamites; at first they were very firm in their belief, but before I left several of them showed a strong interest in the Reorganized Church. I think some of them will join yet. When we discussed polygamy, they said that it had been a curse to the Church, and they wished it might prove false. Brn. Ballowe and Graybill called on them several years ago, but I do not believe they effected much there; yet some spoke of them in kindness, and their efforts were not forgotten.

Leaving here I returned to Arnn's Foundry, where I preached quite a number of times, the result of which was, that I baptized eight persons. One of them had been a Methodist preacher. There are many others in this place who believe the doc-

trine, and no doubt a portion of them will obey it before long.

From here I returned to Kentucky, and held a series of meetings six miles south of Mayfield. Six applied for membership, three of them were baptized last Friday; the rest will not be baptized for some time yet. Next Sunday I will begin another series of meetings in a place where I preached last spring; I think some will join there.

I miss Br. Clapp very much this fall, there are so many places where we are called on to preach, it is utterly impossible for me to fill them, although I have spoken over sixty times this fall.

The Saints here remain steadfast and strong in the faith, and I have never felt more anxious for the cause of truth than now. Oh that the Saints could feel the importance of spreading the good tidings. Then we might have ten Elders in the field where we have but one. When I see the spiritual darkness that pervades the world, it make my heart bleed to think that I cannot do more for the salvation of souls, but by the grace of God I will do what I can.

Your brother in Christ

JOHN H. HANSEN.

INDIAN CREEK, Howard Co., Kan.,
Nov. 24th, 1874.

Br. Joseph:—I am trying to do the best I can to advance the principles of the doctrine of Christ here. I have got quite an interest awakened here, some who have advocated for doctrine the commandments of men, are now receiving light, and are advocating for doctrine the commandments of Jesus. I am trying to get a place to hold meetings every Sabbath. I must work through the week, in order to maintain my family, which has been very difficult until recently. Three weeks ago today I preached on the subject of Baptism, after I was through, (which took me about an hour and a half), I made a request that as many as were willing to take the Bible and read for themselves and confine themselves to the teachings of it, and not depend on what the different teachers should say, for such to come forward and give me their hand in token; there were seven came forward. I have learned since more would have come, but understood I meant they should read nothing else; they, I believe, were all Baptist members; some of them want a Hymn Book like mine; one of them has our Book of Mormon; one old lady wanted me to be sure and bring the Book of Mormon when I came back, which will be next Sabbath. Your brother in Christ,

W. S. LOAR.

A time for every thing, and every thing in its time.

Remarks, like pens, are best when well pointed.

Conferences.

Fremont District.

Conference was held in the Chapel, Nebraska City, Neb., Saturday and Sunday, November 7 and 8, 1874.

Saturday, 7th, 1 p.m.—Elder Wm. Redfield in the chair; Wm. Leeka and E. C. Brand, clerks.

Moved that Elders J. Caffall and J. V. Roberts occupy the stand on Sunday.

Branch Reports.—Elm Creek: 16 members.

Liberty: 13 members; 1 removal.

Plum Creek: 90 members.

Fremont: 88 members.

Glenwood: 19 members; 5 removed.

Nebraska City: 48 members; 2 children blessed. Also reported their Sunday School organized Sep. 27th; 3 officers, 16 members.

Mill Creek: 25 members.

Palmyra: 43 members; 2 received on former baptism; 4 cut off, 2 removed.

On the reading of the above report, and some discussion concerning the disorganization of the Nemaha Branch:

Resolved that the Clerk of the District be instructed to examine the Record, and present a statement of the matter to the next Conference.

Nephi, Union and Farm Creek Branches not reported.

Report of Bishop's Agent.—Dr. to cash received \$11.00. Cr. by disbursements \$10.00. Bal. on hand \$1.00. Wm. Leeka, Agent.

Elders' Reports.—Elders W. Lane, R. M. Elvin, and J. R. Badham reported by letter. Gordon Duel had baptized 6, J. V. Roberts 2. Elder J. Caffall had tried to re-organize Hamburg Branch, but failed. Elders E. C. Brand, H. Kemp, W. Baldwin, J. A. Kaster, Solomon Thomas, Mortimer, Jameison, Fields, Jasper and James Irvin reported.

Whereas in several Conferences business motions have been introduced and resolutions brought forward for reconsideration, thereby causing discussion, conflicting with the peace of the Sabbath; therefore be it

Resolved that no business resolutions or motions will be entertained on the coming Sabbath; that should the business not be concluded to-night, that it be postponed till Monday morning session.

Resolved that we endorse the statistical blanks prescribed by the General Conference of the Church, and request the Branches to make their reports thereon.

Evening Session.—Officials present: 1 of the Twelve, 1 Seventy, 2 High Priests, 13 Elders, 2 Priests, 2 Teachers, 2 Deacons.

Resolved that we sustain the authorities of the Church in righteousness.

Missions.—Moved that Br. Badham be sustained in his former mission.

That Br. R. M. Elvin be sustained in his former mission.

Resolved that this Conference sustain Elder J. V. Roberts in the mission assigned him by the General Conference.

That we sustain Br. Gordon E. Duel in his former Mission.

Moved that Br. James Irvin be associated with Br. Roberts in his mission.

Resolved that the Elders of this Conference go forth and fill the missions assigned them, trusting in God, and that the Saints in their respective Branches, through the Bishop's Agent, look after the wants of their families.

That we sustain Br. Redfield as the President of the District during the next three months.

That we, the Elders in Conference assembled, see the necessity of an extra effort to bring means into the Bishop's Agent's hands, and by God's grace will labor to that end.

Moved that this Conference instruct the Bishop's Agent to retain what money he has on hand, or may receive and disburse it as may be required for the benefit of the District.

Sunday Morning.—A discourse by Elder James Caffall.

Afternoon Session.—Preaching by Elder J. V. Roberts.

Evening Session.—An excellent prayer meeting.

Resolved that we adjourn to meet at ten o'clock, A.M., Saturday, February 6, 1875, at College Hill, Fremont Co., Iowa.

North-Eastern Wisconsin District.

The above Conference convened at the meeting house of the Wolf River Branch, on September 19th and 20th, 1874. Meeting commenced at 10 o'clock a.m. Prayer by Wm. S. Montgomery.

The forenoon was devoted to prayer and testimony.

Afternoon Session, 3 o'clock.—Minutes of last Conference being read and approved, it was also moved that we sustain the present authorities of the Church in righteousness, by our faith and prayers.

Resolved that we sustain Br. W. S. Montgomery as President of this District.

Resolved that we sustain Br. P. Harris as clerk of said District.

Elder's Reports.—Elders W. S. Montgomery, J. M. Wait, Gilbert Watson and P. Harris reported in person; Wm. Savage reported by letter.

Branch Reports.—G. Watson reports Wolf River Branch; numerically we are about the same; one has been added by baptism.

Sept. 20th, 10 a.m.—Meeting opened usual way; preaching by W. S. Montgomery, from 1 John 4:1.

2:30 p.m.—Preaching by Gilbert Watson, text 1 John 3:1. After preaching, four chil-

dren were blessed, and then the Lord's Supper attended to.

Preaching in the evening by W. S. Montgomery, from John 16:10.

Moved that when we adjourn we do so to meet again at the Wolf River Branch.

After some local business had been transacted, it was moved that we adjourn to meet as per resolution, on the 16th and 17th of January, 1875.

Massachusetts District.

Conference convened at Douglas, Mass., Oct. 17, 1874. C. N. Brown, president, and F. M. Sheehy, clerk.

Prayer by Elder H. H. Thompson. Sung hymn 771; after which the new church, built for the Saints, was dedicated. Sermon by President C. N. Brown, from II. Chron. 6:6.

Elders Reports.—Elder C. N. Brown reported his labors in Dennisport; had baptized 8; had preached at Simmons and other places, to attentive congregations; had much help of the Spirit; many invitations to come again.

Elder G. S. Yerrington had labored some with C. N. Brown and others; being President of Providence Branch, could not go out much. Had done all he could, and willing to continue.

Elders H. H. Thompson and E. Vickers, also Priests Wm. Bradbury and Frank M. Sheehy, and Teacher Merit Parker reported.

A mission was given to Elder C. E. Brown to labor on the Cape; in any locality where he would not interfere with any mission or labors of other officers or Branches.

Branch Reports.—Dennisport: 54 members. Increase by baptism 10.

Douglas: 14 members; removed 2.

Providence: 47 members; increase since last report 7.

Boston: 31 members; baptised 1.

Fall River report delayed by the mail, with J. Gilbert's report.

Evening Session.—Elder E. N. Webster reported. He felt a great interest in the work; his labors had been confined to the Branch.

Jesse W. Nichols had labored in North Dartmouth and Freetown; feels encouraged in the work.

A. Nickerson labored some in the city of Boston, in trying to sow seed; felt strong in the faith.

S. H. Morse labored at home in the Branch.

Elders Geo. C. Smith, Edgar Woodward and Wm. Pond reported by letter.

Resolved that this Conference does not recognize any one as fit to preach this gospel who rejects the Book of Mormon and Book of Covenants.

That this Conference advise that all Elders ordained in this District be advised to present themselves to Conference, as far as practicable, for ordination, otherwise should confer with the District President.

Sunday Morning Session.—Met at 9 o'clock, to spend an hour together in talking over things concerning the kingdom. At 10 o'clock commenced a sacrament meeting, in which the Saints spent four hours enjoying some of the blessed things sent down by the Father to comfort, cheer, encourage and edify his people. We feel to render thanks and praise to Him to whom praise is due.

Afternoon Session.—Met at three o'clock. Preaching by Jesse W. Nichols and E. N. Webster. The Saints were made glad in the testimony of their aged brother, J. W. Nichols, who, in his 84th year, bears a strong defense in favor of the cause.

Evening Session.—Resolved that all the Priesthood present take part in the evening in preaching; which was accordingly done.

Resolved that we sustain all the officers of the Church in righteousness.

That we tender a vote of thanks to the people of Douglas for their kindness and hospitality extended to us during Conference.

That we sustain Br. C. N. Brown as President of the District, and also of the New York and Southern New England Mission.

Adjourned to meet at Dennisport, Mass., January 16th, 1875.

North-west Missouri District.

Conference was held in the Starfield Branch, Clinton Co., Missouri, Nov. 23, 1874. Wm. Summerfield, presiding; James Kemp, secretary.

Branch Reports.—Starfield: 27 members; 4 removed without letter.

Delana: 18 members; 1 baptized, 11 removed by letter, 1 marriage solemnized.

DeKalb: 41 members; 3 baptized; removed by letter 5; loss otherwise 2.

Turney: 12 members, all in good standing. No reports from Bevier, Hannibal and Laclede.

Elders' Reports.—Wm. Summerfield, Jas. Kemp, Jas. Johnson, H. Sherard, M. Lampert, D. E. Powell, A. J. Blodgett, C. E. Blodgett, E. E. Binstead, T. J. Franklin, and F. M. Bevins reported. Br. Flanders reported as Teacher.

Resolved that all the Elders present, that do not belong to the District, take part in the business of the Conference.

A. J. Blodgett sent in his resignation as Clerk of the District. Accepted, and a vote of thanks given him for his past services.

Resolved that James Kemp act as District Clerk.

That this Conference having made no contract with Br. S. Saunders for keeping

Father Knight, it considers itself not bound to pay to Br. Saunders what he claims.

That all the Elders and Priests, not engaged as Branch officers, labor as much as their circumstances will allow, for the next three months, and report at the next Conference, in person or by letter.

That when this Conference adjourns it does so to meet in the DeKalb Branch, on the second Saturday and Sunday in March, 1875, at 11 o'clock A.M.

That W. Summerfield be sustained as District President.

That we sustain all the spiritual authorities of the Church in righteousness.

Elder James Caffall preached three public discourses, to very attentive audiences.

Saturday afternoon the Saints met together for sacrament and testimony meeting, and the gifts of the gospel were enjoyed by them.

Officials present 16.

Kewanee District.

The above Conference was held at Princeville, Dec. 5th and 6th, 1874. Convened at the appointed time. Br. H. C. Bronson in the chair; E. Stafford, secretary.

Branch Reports.—Kewanee: 107 members; 4 baptized.

Millersburg: 31 members; 5 baptized, 1 excommunicated, 2 children blessed. Sunday School has 2 teachers and 12 scholars. also presented a financial report.

Victoria: 13 members; 5 removed, 1 death, 1 child blessed.

Elders' Reports.—J. F. Adams reported the condition of Kewanee Sub-District as good; prospects cheering; Elders alive in the work.

J. H. Hopkins reported the joint labors of himself and Br. Jones in and around Rochester. Prospects in the main cheering.

J. S. Patterson reported as having assisted in preaching at the Semi-Annual Conference, at Buffalo, Iowa, at Davenport and Rock Island; had assisted in the Branch at Kewanee. He was requested to deliver a series of lectures at Buffalo, Iowa, but had not been able to respond as yet.

H. C. Bronson had not traveled as much this quarter as he could have wished. Had preached at Henderson Grove, Kewanee and Millersburg. Ordained one Elder and blessed one child at the latter place.

The committee on the case of Br. G. F. Kerr submitted the following:

To the brethren in Conference assembled:—

We, your committee, appointed by your honorable body to try the case of Br. G. F. Kerr, submit the following decision. Having examined the charges preferred against Br. G. F. Kerr, and weighing them over calmly and deliberately in our minds, have come to the conclusion that the evidence

adduced is not sufficient to justify us in withdrawing the hand of fellowship from the brother; yet we consider the District President justified, under the circumstances, in demanding his license; and from the spirit of the letter accompanying the returned license, and from other evidence of immoral conduct, we feel it our duty to further recommend the retaining of the said license until evidence of better conduct on his part shall justify a return of the same. All of which is respectfully submitted. Signed,

J. S. PATTERSON, }
C. M. BROWN, } Committee.
J. D. JONES, }

Moved that the report be received and the committee discharged.

That the recommendation of the committee be adopted and spread upon the District Record.

That Br. Joseph Smith preach this evening at 7 o'clock.

The Kewanee delegate, under instruction from his Branch, asked the Conference what should be done with Br. John Sneathen, who refused to comply with the action of the previous Conference in the adjudication and decision in his case, and refuses to appeal to higher authority.

The following preamble and resolution was submitted and passed:

Whereas action has been heretofore had in the case of Br. J. Sneathen by a Court of Elders, which Court reported, and report accepted by the Conference, and made the order of the Conference, which decision Br. Sneathen refuses to comply with, therefore be it

Resolved that the Kewanee Branch, of which Br. Sneathen is a member, be instructed to withdraw the hand of fellowship from him unless he, within two weeks from the date of notice to him; shall comply with such decision of Conference as recommended by said Court of Elders: and that said notice of the action of this Conference shall be served upon Br. J. Sneathen by the Secretary of the District, with a copy in writing of the resolution herein passed; which serving of notice shall be reported to said Branch.

Moved that when this Conference adjourns, it does so to meet at Canton, Fulton Co., Illinois, on the first Saturday and Sunday in March, 1875.

It was moved, and so ordered, that persons who have been regularly ordained to offices in the Church, and to whom licenses have been granted, should always be reported as holding such offices; and if silenced or under charge of transgression, though having no right to act in such offices in behalf of the Church, they should still be reported, with the remark, "silenced," or "under charge of transgression;" priesthood being only affected by the judgment of

of God; the right to act for the Church being within the gift and voice of the Church, and this being the only right affected by silencing, license being evidence of the right.

That Brn. J. S. Patterson and J. H. Hopkins be appointed to labor in the District, and that they counsel together with the President of the District with regard to their field of labor.

That we support all the authorities of the Church in righteousness by our faith and prayers.

Number of officials present: Of the First Presidency 1, High Priests 2, Seventy 1, Elders 6, Teachers 1.

Br. Joseph Smith preached on Saturday evening to a small but attentive audience, from 2 John: 10. Subject, Doctrine of Christ.

Adjourned to meet at 9 o'clock on Sunday morning for prayer and testimony meeting.

Sunday.—Met as per agreement; after which Br. Joseph Smith again preached in continuation of the previous discourse; on Sunday afternoon, he preached on the necessity of revelation in the present age, in order to gain eternal life. In the evening he again preached on the necessity of a specific rule being laid down as a standard of measurement in spiritual life, as well as such being the case in all our transactions in temporal life. It is to be hoped that the efforts put forth in preaching by our brother, will be productive of great good.

At the Sunday morning prayer meeting, a good feeling was manifest, and throughout the deliberations on business matters, though differing from each other in opinion, yet acrimony or bitterness did not obtain, but forbearance, and a proper consideration for each others feelings generally prevailed.

Miscellaneous.

To the Seventies.

Dear Brethren of the Seventy, Greeting:— I have thought it well to express to you by letter through the *Herald*, that my prayer and desire to the Lord is at all times that his blessings may be with you; that you may be favored with his divine assistance and grace in all labors and duties of your high and holy calling. Let us be encouraged to go on in the good work, knowing we are engaged in the labor of the Master, who is Christ the Lord, who will give to every man; and reward according to their works. Let us strive to so work acceptably to the Master, that when the great day of reckoning is at hand, we may be accounted worthy to receive a reward. And while there are trials, hardships and difficulties to encounter, there are also many things to cheer and comfort in the travel and labor of the

Seventy. Many things ennobling, beautiful, grand and sublime in the calling. They are to travel in all the world. The hills, the mountains and the plains are before them; the broad expanse of the ocean, with rolling waves, bears them to the Islands of the Sea. Let us thank the Lord that he has made all these things to gladden and cheer the heart, and prepared a way for his gospel to be published in all the earth.

I feel my weakness, I ask your prayers that I may receive divine sustenance and aid in the position I occupy in the Quorum of Seventy. And may the sustaining grace and blessings of the Lord abide with the Seventy, is the prayer of yours in gospel bonds,

C. G. LANPHEAR,

President of Seventy.

SAVANNAH, Wayne Co., N. Y.,
Dec. 7, 1874.

Bishop's Agent.

MANDEVILLE, Carroll Co., Mo.,
Dec. 3d, 1874.

Br. I. L. Rogers; Dear Sir:—The following is a copy of a resolution passed by the Central Missouri District Conference, November 21st, 1874:

"Moved and seconded—That we recommend Br. A. J. Seely to Bishop Rogers to be appointed Bishop's Agent for the Central Missouri District."

ELISHA JOHNSON, *Secretary.*

In pursuance of commandment and the above resolution, A. J. Seely of Kingston, Caldwell County, Missouri, is hereby appointed Bishop's Agent for the said District. The Saints will take notice of this appointment.

I. L. ROGERS, *Bishop.*

SANDWICH, Ill., Dec. 14, 1874.

Information Wanted.

Wanted to know the whereabouts of David Salisbury, who left Lasalle county, Illinois, in the spring of 1853, to go to Salt Lake City. Any word from him will be thankfully received by his brother, Jesse Salisbury, Idell Post Office, Crawford Co., Kan. *Messenger* please copy.

Church Library.

Since last report, the following additions have been made to the Church Library by donation:—Thirty-one copies of the "Nauvoo Neighbor," from Sr. Ann Davis, Lyons, Wis. "Life and Death on the Ocean," "The Great West," "Kane's Arctic Explorations," "The Lost Cause," a Southern History of War of the Confederates, from Br. A. Hendrickson, Plano, Ill. "The Golden State and its Resources," from the Healdsburg Branch, Cal. LIBRARIAN.

Happy is the man whose habits are his friends.

DIED.

At Iowa City, Iowa, September 9th, 1873, Br. CHARLES NICHOLS, aged 69 years.

He was a native of Devenport, Devonshire, England.

At Healdsburg, Sonoma County, Cal., October 19th, 1874, ADA BELL, youngest daughter of Br. Thomas E. and Sr. Mary J. GRUNDY, aged 1 year, 2 months, 19 days.

Funeral service by Elder H. Green.

At Montrose, Lee Co., Iowa, December 10th, 1874, Br. EBER J. BLAKESLEE, second son of Elder Jas. Blakeslee, aged 44 years, 2 months, and 28 days.

Was born at Ellisburgh, N. Y., and united with the Church in 1861, was always a defender of its principles. Funeral Services conducted at the Saints' Meeting House, Montrose, by Elder Wm. Anderson.

Near Graysville, Monroe Co., Ohio, November 22d, 1874, MAGGIE J., daughter of Sr. Margaret J. FISHER, aged 6 years, 5 months, and 7 days.

"She desired to depart and be free from this wicked world * * * She wanted to join her father, little brothers and sisters, who had passed on before." Funeral service by Elder James Brown.

Near Osage Mission, Crawford Co., Kansas, of heart disease, Sr. BETSEY WILLEY, aged 74 years, 9 months, and 20 days.

She belonged to the Tarkeo Branch of the Church, where she was known and universally loved by all that knew her. Sister Willey first embraced the gospel in about the year 1832 or 1833. She remained steadfast until the great apostasy, when she drew back in disgust, until she heard the sound of the gospel in 1869 by Bro. D. H. Bays. She fell asleep in Jesus, and in the Spirit awaits the Resurrection of the Just.

Selections.

Even a worm trodden upon will turn upon its assailant. See the following, which we clip from the *Chicago Tribune* of Dec. 17th.

A Molecule on Prof. Tyndall.

London Correspondence of the New York Graphic.

It is scarcely surprising that the molecules of which Prof. Tyndall has heretofore made so much use should feel rather sore by his present treatment of them, and one of them it appears, has written the following amusing letter to the *Times*:

Sir: I consider I am receiving very unfair treatment at the hands of Prof. Tyndall. Only the other day he recognized in me "the promise and potency of all forms of life," and introduced me to the notice of the British Association in particular and society in general as sufficient to account for all vitality and intelligence to be found in the universe. And now in this discussion he is raising about typhoid fever, which he appears to regard as the product of an "organism," he gives me the cold shoulder, holds that he cannot fairly be asked how this organism began and, adopting the language to Sir Thomas Watson, denies that "filth, foul air, and the gaseous products of animal

and vegetable decomposition, ever produce a contagious fever," or, in other words, the organisms which give rise to such fevers. I submit, after having so recently been the means of extending far and wide the fame of Dr. Tyndall, that it is not very grateful or generous in him to leave me entirely out of account now. If I, by my inherent structural and other force, am capable, as he insinuated I am, of constructing a globe and clothing it with life and beauty, I think it very illogical, to say the least of it, to maintain, as he now does, that, even with the proper combinations of filth, over-crowding, decomposing matters, putrid water, &c., I cannot originate and *de novo* construct so paltry an organism as a typhoid fever germ. Dr. Tyndall had no right to exalt me so high as he did and then, when the ecclesiastical dust which he raised about me is subsiding, to spurn my powers and capabilities in so small a matter as this. I protest against such treatment, and as you, sir, are the refuge in their trouble of all, from the highest to the lowest, I turn to you that you may share in the resentment I feel against one who first courts and then contemns.

A PROMISING AND POTENTIAL MOLECULE.

Highbury, Nov. 11.

That is not bad for a Molecule, and these atoms, if they should combine together, might easily form a Frankenstein which Prof. Tyndall could not slay.

This is rather a hard reminder that all sublunary things are but a delusion and a snare.

Spiritualism.

"Mr. Robert Dale Owen is plunged into sorrow of the keenest sort. He had just written a letter to the *Springfield Republican* to show the value of Spiritualism if true. It was, he urged, the only refutation of the gross materialism of Darwin, Tyndall (tousjours Tyndall), Huxley, Spencer, Stuart Mill, and Lecky, by proving to them that experimental phenomena are not confined to the purely physical sciences. The most interesting of these "experimental phenomena" was the "materialization" and appearance of Katie King, the fascinating but flippant daughter of a wicked pirate. Upon Katie King rested the entire superstructure of latter day Spiritualism. Through Katie King the Eddy manifestations were made possible; through Katie King (English version, right of translation reserved) was Wallace convinced; in Katie King were all the law and the prophets. And now her champion and defender, the frank and venerable "Papa Owen," as the fickle spook calls him, has repudiated her. In vain will the *Atlantic* and *Galaxy* eulogize her hair and praise her eyes. The following, from the *Banner of Light* (Spiritualist), settles

the question of that person's spirituality:

"Philadelphia, Dec. 6.—Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last summer, in my presence, through Mr. and Mrs. Nelson Holmes.

"ROBERT DALE OWEN."

"Exit Katie, R. U. E. But isn't it almost harrowing to see the faith and hope of an old man wrecked upon a shallow hoax?"
—*Chicago Tribune*, Dec. 17, 1874.

Germany is recovering from the effects of the late war with France, in preparation for another, at the following rate.

It will be remembered that 400,000,000 of the war indemnity were reserved for the restoration of the war material disorganized during the campaign. It was necessary to provide for the requirements of 363 batteries and 166 columns of munitions. Provision has been made in the course of this year for 196 batteries and 118 columns of munition; 348 light field guns have been ordered of Krupp, and 1,830 heavy guns, 2,538 gun carriages, 2,530 limbers, 2,045 wagons, for 95 columns of artillery munitions, 4,356 wagons for 363 batteries, 77,213 chests for projectiles, 84,347 cases for cartridges, etc. The munitions required for 278 field batteries for the reserve for the park of munitions is estimated at 325,000 shrapnel shells, 50,000,000 cavalry balls to fill these shells, 458,072 cartridges, 814,068 grenades, 2,309,310 kilogrammes of coarse powder, and 384,120 metres of silk. All this has been manufactured during the present year. Forty guns of 12 centimetres diameter have also been cast, forty shot guns of 15 centimetres, with their carriages, 1,295 gun-carriages have been adapted for siege guns, and 137 steel guns of 15 centimetres, and 723 bronze guns of 12 and 15 centimetres have been transformed.

It is probable, the *Times* correspondent remarks, that activity comparable to that of Germany has nowhere else been displayed, and if these measures are continued with equal vigor, an entire restoration of her war material will be an accomplished fact by the end of 1875.

Books, like friends, should be few and well chosen.

The clock of the tongue should be set by the dial of the heart.

Sobriety, temperance, and tranquility are Nature's best physicians.

The world is a workshop, and none but the wise know how to use the tools.

No man was ever so much deceived by another as by himself.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., JANUARY 15, 1875.

No. 2.

The Horse in Ancient America.

In the Book of Mormon it is stated that there were horses in America in the days of the Jaredites and the Nephites. This is regarded by not a few as conclusive evidence that the book is not true; for, say they, there were no horses in America till they were brought here by the Spaniards, at the conquests of Mexico and Peru by Cortez and Pizarro.

It is historically true that there were *then* no horses here; but it does not follow that there were none when the Nephites first came, B.C. 600, or 2,500 years ago; or in the times of the Jaredites, who lived here from 4,000, up to 2,500 years ago.

If any one had written the Book of Mormon in the light of history as known at the time it came forth—in 1830—had written it in accordance with the views universally current then, and according to the wisdom of men only, they would have omitted mentioning the *horse* and various other large and small animals not known to exist here for the last 400 years, as having once lived on our continent.

If the learned Rev. Spalding had written the book, as it was claimed he did, *he* would not have mentioned the *horse*, etc., for that would have brought him into contact with the statements of known history as he must have understood them. The school children of his day knew full well that the first horses of modern America were brought here by the Spaniards, much more persons educated and well informed.

If O. Cowdery, who was an intelligent school-master, had written the book to

Whole No. 314.

deceive the people, and to palm off an imposture upon them, as a few claim he did, he, too, would have omitted mentioning the *horse*, etc., as having inhabited ancient America, for that idea was then repugnant to public sentiment, and contrary to accredited history. And what we have said in regard to Reverend Spalding and O. Cowdery, applies with similar force to S. Rigdon; for he, too, was an educated man, and was conversant with the current history of America and the general sentiment of the times in which the book came to hand.

Since the coming forth of the book, God, in his providence, has caused the dense, tangled forests of Central America, and the ancient ruins and antiquities of our western hemisphere, to unbosom their mysteries, in part, and reveal to the astonished world a fact clearly set forth in the Book of Mormon, viz, that America had been the theatre of the grandest civilization, the field of the most magnificent industries known to the race of man, and the home, in successive periods, of two mighty and numerous and distinct peoples. So, too, by his grace, the earth has been revealing the secrets held in its silent, death-like embrace for centuries past, giving irrefutable evidence that the horse, with many other kinds of animals now extinct, were indigenous to ancient America.

The Book of Mormon, Ether 4:3, says that the Jaredites

"Became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, of cows, and of sheep, and of swine, and of goats, and also many other

kinds of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms.*

The recent discoveries of fossil remains proves nothing to the contrary of the above, but very much in support of it, and particularly as regards the horse. Prof. Mudge, who is in the employ of Yale College, engaged in collecting the rare and curious fossils of Kansas, finds in the tertiary formation of the Pliocene* age,

"The bones of large Mammalia, * * * the most common are jaws and teeth of two or three species of extinct horse. The vertebrae and teeth of a large animal resembling a rhinoceros have also been found, and in several instances the bones and portions of the tusks of a mastodon."—*Correspondence New York World*.

Prof. Alexander Winchell, Chancellor of Syracuse University, in his work, *Evolution*, page 82, says:

"We know that the equine type of quadrupeds existed in America from the period of the Eocene. We are, in fact, acquainted with the remains of twenty-one species of horse-like animals; and the genus of true horses has been traced down to the times preceding the present."

Prof. Cooper, in a recent lecture before the Academy of Sciences in San Francisco, said that during the "Pliocene epoch" in California:

"Through the luxuriant forests roamed a lama as large as a Bactrian camel. Herds of huge buffalo disported in the meadows along with wild horses of a giant race."

From "A Report of Prof. Hayden's Explorations in the West," we learn that,

"Seven species of rhinoceros existed on the plains of Colorado; twenty-seven species of horses also cropped the herbage of those vast savannas, varying in size from that of our domestic variety, down to that of a New Foundland dog."

Prof. Cope, of the United States Geological Survey, discovered in the "Bad lands" of Colorado, "more than one hundred species" of fossil remains:

"Of these at least seventy species are new to science. They range from the size of a mole to nearly that of an elephant; sixteen species only are reptiles. * * * Of the cloven-footed quadrupeds, a great many

specimens have been found. Some were nearly intermediate between the deer and the hog in structure. Like the latter they had no horns. They were about as large as sheep. Others were about the size of gray squirrels, being the smallest of this class of animals ever discovered. Several species of horses were living during the same period, as is proven by the bones and teeth which have been discovered."—*New York World*.

By the foregoing extracts we see that from the Eocene period to the Pliocene, the horse was a native of America. To this it may be added that, in 1869, the remains of the horse were found in the alluvial deposits of the Platte Valley, Nebraska. Here we have conclusive evidence that the horses brought to America by the Spaniards were not the first to roam its forests and graze upon its plains, but that for vast periods, and so far forward to our time as fossil remains can be traced, this noble animal was a native of this continent.

It may be objected, that we have no evidence that the horse existed this side of these great fossil-periods. To this we reply that we have no evidence to the contrary; but that many forms of animal life peculiar to those periods, especially to the Pliocene period, exist now; and that some which existed then, but are extinct now, have nevertheless existed in the times of authentic written history.

It is not at all unreasonable to suppose that the horse as well as the buffalo, the wolf, the deer, the elephant, the rabbit, the squirrel, the hog, etc., etc., was continued down this side of the Pliocene period, especially when we find them continued from the Eocene to the latter. It can hardly be consistent to say that an All-Wise and benevolent God, who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him," should continue for long periods the existence of an animal of such value and importance to man as the horse, and then, just before man should need him, strike the species out of exist-

* A term applied to the most modern tertiary deposits, in which most of the fossil shells are of recent species.

ence. That would seem to impute to God, not only a want of wisdom and love, but to charge him with folly and wilfull negligence of his own "offspring;" and with *intentionally* withholding an almost indispensable blessing.

When we consider the stupendous labors of the builders of the ancient cities of America, especially of Palenque, Uxmal, Copan, and Quirigua, cities, some of which were evidently as large, and as superb as any now in existence; and when we further consider their magnificent road-ways,—works, which in point of magnitude were as great at least as our trans-continental railway, we must conclude that those builders had suitable beasts of burden, for draught and conveyance; and as the horse, the ox, the ass, and the elephant were among the special gifts of God to aid man in his labors, it becomes almost certain that he gave them to these ancient builders, especially, when we remember that these animals—certainly part of them, were on this continent for many ages prior to its occupancy by man. And again; who knows but what some of the discovered fossil remains were those of animals that have lived even within the last thousand years? It is now a well established fact that bones and bodies of animals, and of mankind as well, may become fossilized in less than ten years, the conditions being favorable. The *age* of fossils can only be conjectured at best.

In conclusion, we find by fossil remains that the horse was once a native of America; but how long ago is uncertain. Prof. Winchell says, "The genus of true horses has been traced down to the times immediately preceding the present." We further find the fossil remains of the horse in the alluvial deposits of the Platte Valley in Nebraska, indicating that the horse had flourished there at no very distant date. Add to this the, at least, seeming *necessity* that the ancient builders in America should have beasts of burthen in carrying on their great industries—and none more suitable than the horse—and we have evidence that renders it highly probable that the ancient inhabitants of America

did have horses as stated by the Book of Mormon.

The only objection that can be urged is the isolated negative fact, that no horses were found in America by its discoverers and conquerors; which is, in fact, next to no evidence at all against the claim made.

If the fact of there being no horses here at the time America was discovered proves that there were none here four thousand years ago, or even fifteen hundred years ago, then it proves, just as logically, that there were never any here. But, as we see, the real evidences, aside from the Book of Mormon, prove that the horse was once a native of America; and the probabilities are made strong and clear that he was so even during the times when the arts and sciences of civilized life flourished in the land. The evidences are largely in favor of the statements of the Book of Mormon, and are therefore important as proving its divine origin.

W. W. B.

[Continued from page 15.]

The Church, and the Rock on Which it is Built.

THE ROCK ON WHICH THE CHURCH IS BUILT.

Among the figures used to illustrate and demonstrate the fact of the organized form of the Church of Christ, is that of a "building," and which, like all well built and substantial edifices, has a secure foundation. This is built on a "rock," which indicates the stability, solidity and security of the basis or main underlying principle of the church. There are a variety of views held by different religionists in regard to what constitutes this "rock." Some say "it is Christ, some say "it is the doctrine of the sonship of Christ," or the "fact that Jesus is the Son of God;" others say it is "Peter," and others "the Apostles and Prophets;" and others still, "It is the gospel."

In a certain sense each of these positions is correct; that is, they are all in a sense foundations of the Church, but yet not the "Rock" referred to in this text. It is admitted that it reads, "For

other foundation can no man lay than that is laid, which is Jesus Christ;" and that it reads, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple of the Lord;" and that it reads that, "And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Yet while it is a fact that there can be a foundation to a foundation, or that a foundation can rest on a rock, it does not follow that these scriptures quoted prove that either Christ or the Apostles and Prophets or Peter are the Rock referred to.

But is there such an idea taught of a foundation being built or laid on a rock? Jesus says:

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like; ~~he is like~~ he is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock."—Luke 6: 47, 48.

So Christ may be the foundation, and the "chief corner stone" in the foundation, and the Apostles and Prophets may be foundation stones, and Peter may be a stone, (which his name means, as does also his name Cephas), yet only so far as they in their official character partake of the nature of "the rock" on which they rest.

This rock we will find after a while to be the *foundation* of Christ, and of the Apostles, and Prophets, and of Peter, and the doctrine or gospel of Christ, and without which there would not be a Christ, or an Apostle, or a Prophet, or the gospel.

This statement will be proven shortly, and the reader is requested to note it well.

It may be reasonably urged against Peter being the "rock," that he lacked the very essential element, or the pre-

eminent quality of a rock, viz, stability or firmness.

He exhibited his deficiency in this direction almost immediately after the statement was made, "That thou art Peter, and upon this rock I will build my Church;" for the very next record of him is that he rebuked the Savior, contradicting his teaching, and getting this severe rebuke from Jesus, "Get thee behind me, Satan, thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." And when he was charged by a damsel with being with Jesus, he said, "I know not what thou sayest;" and when another said the same thing of him, "he denied with an oath, I do not know the man;" and when charged with being one of them, "Then began he to curse and to swear, saying, I know not the man."—Matt. 26: 69-74.

Further, he was one of the Apostles, and as Paul said, "And God hath set some in the Church, first, Apostles," &c.; they who were set *in* the Church, as part of the building, could hardly be the rock on which the church was founded; and if the Apostolic part of the Church is built on the rock, the rock must have existed and have been in place before this or any other part of the building was laid on it.

The word Peter is a proper noun of the masculine gender, and if Christ referred to him as the rock, he would not have said, "And the gates of hell shall not prevail against *it*;" but would have said, 'against you,' or 'against him.' If it was urged here that the Church is referred to, it may be said that whether the "gates of hell" mean "death," as some argue, or wicked powers, such as devils and wicked men, that they did prevail against the Church, and against Peter particularly, if he is the foundation or rock; for they destroyed 'this foundation' and uprooted this rock. And if the rock (Peter) was removed from under the building, what does it rest upon then—nothing, or some other apostle or a successor?

Christ is the foundation, as he partakes fully of the rock on which he, in

his official character, rests; but he is the chief corner stone in the foundation, from which all the building, Apostles, Prophets, Evangelists, Pastors, Teachers, Elders, Deacons, gifts, &c., receives its form and symmetry, by which the building is squared, and plumbed, and leveled.

The Apostle Paul does not call the Apostles and Prophets the foundation, but he tells the Ephesians that they are built upon the foundation of the Apostles and Prophets, and not on the foundation of Apostles, &c.

And what is the foundation of the Apostles? If we can ascertain by what power the office was created, and the means by which men were called into, and qualified by it to fill their position, we may learn what the foundation of the office is.

Let us see how Paul got his office or authority:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selucia."—Acts 13: 1-4.

In Acts 14: 4 and 14th verse, Barnabas and Paul are called "Apostles." Having been constituted an Apostle by revelation, or by the gift and calling of God through the Holy Ghost, how did he preach, and by what authority?

"But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1: 11, 12.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth."—1 Cor. 2: 4, 13.

It has been shown in Ephesians 4, that the Apostolic office was a "gift" given by the Savior through the Spirit after his ascension on high, and we see how two at least, Paul and Barnabas, received the gift; viz, by revelation through the Holy Spirit.

What is the foundation of the prophets or prophetic office?

"To one is given by the Spirit the word of wisdom; * * * to another, prophecy."

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith."—Rom. 12: 6.

"God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets." A prophet is one that reveals the mind of the Lord, as that mind is revealed to him by the Lord, and one who foretells the future by the Spirit, as Jesus promised the Spirit would do, "Teach you things things to come."

"And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy."—Acts 2: 18.

The Spirit of revelation, or the gift and power of inspiration by the Holy Spirit, is the foundation of the prophetic office.

Is this same power, this divine influence, the Holy Ghost, the foundation, Jesus the Christ; or, was he by this power begotten? Was he by it enabled to work his miracles? Did he teach his doctrine, or was it revealed by the Spirit? And did he rise from the dead by this power? What is the testimony?

"The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."—Matt. 1: 20.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

How did he teach?

"For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him."—John 3: 34.

"I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."—John 5: 30.

"For I came down from heaven, not to do mine own will, but the will of him that hath sent me."—John 6: 38.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me."—John 7: 16.

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."—John 12: 49, 50.

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me he doeth the works."—John 14: 10.

Not only were his "words," his "doctrine," and his "works" produced by the power of God, but he was by this power raised from the dead. Peter said, "He was put to death in the flesh, but quickened by the Spirit." Paul said:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8: 11.

Peter says Christ was raised from the dead to sit on David's throne. Acts 2: 30; and further:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."—Acts 2: 36.

His resurrection being necessary to fill his office as the Christ, or the Messiah, the Redeemer of Israel, and that resurrection being brought about by the Spirit of God, it is argued that this fact and the others, of being begotten by the Spirit, and teaching and working miracles by the Spirit of God, that the Holy Ghost, the Spirit of truth, of revelation, is the foundation of Christ; and being also the foundation of Apostles and Prophets, and every other gift and office in the Church, that REVELATION, the gift and power of the Holy Ghost, or inspiration of the Spirit, is the rock on which Christ, the chief corner stone, and the Apostles and Prophets as foundation stones, and every member as "lively stones," are built. So when the individual member of the Church is possessed with the Holy Spirit, when he is led by the Spirit, taught by the Spirit, guided "into all truth" by the Spirit, after being "born of the water and the Spirit," he is built on the sure foundation, or "rock," which is the "foundation of the Apostles and Prophets, Jesus

Christ himself being the chief corner stone."

It is said by some that the testimony of Jesus, or the declaration, "Thou art the Christ, the Son of the living God," is the "rock." But the testimony of Jesus is the spirit of prophecy."—Rev. 19: 10. And how did Peter obtain this testimony that Jesus was the Christ?

"Jesus answered, and said unto him, Blessed are thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

By revelation of the Father, then, he got this testimony that Jesus was the Christ, and by this means alone could he get it or know it; for Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." And Jesus says:

"And no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Mat. 11: 27.

If this be the case, then neither Peter nor any one else could receive this knowledge of who Christ is but by revelation of the Spirit from the Father. Men may *believe*, may have *faith* through the testimony of those who do know; but the testimony of one man that he knows that fire will burn or produce pain, can not produce knowledge of that fact in a man who had never been burned, or made to suffer pain by fire, it may produce faith. If Peter had learned from "flesh and blood" that Jesus was the Christ, he could only truthfully say, "I believe thou art the Christ;" but he obtained not the ability to say from human testimony, Thou ART the Son of God; but from the Father in heaven who alone knows who the Son is. And for the obtaining of this knowledge Jesus says, "Blessed art thou Simon Bar-jona." This knowledge is given by the Spirit by which the Father communicates his mind and will. Besides being blessed for receiving this revelation, Jesus says, "I say *also* unto thee;" *also* what? Why, "that thou art Peter, [a stone], and [also] upon this rock, [revelation, or the principle and fact of divine teaching or inspiration of the Spirit], I will build my Church."

Peter is a rock or stone, because he

then had the testimony of "Jesus, and was an Apostle, which office is derived from the "rock" of revelation. Christ is a 'stone' also, and of "stumbling" to the Jews, who fell over his divine or inspired character; a "rock" of offense also, by his inspired teaching. The Jews stumbled over him nationally, and nationally they were broken. On whom this rock or stone will fall, will be by the 'power' and Spirit of God crushed to "powder."

When this "rock" of *divine revelation*, this principle and fact of divine inspiration, or the "gift of the Holy Ghost," was removed from under the Church, the building fell; when the Spirit left the body, the body *died*, necessarily, and the members ceased. The gifts, helps, governments, and offices conferred by the Holy Spirit ceased, or "were done away," not because they "were no longer needed;" but because the Church lost the Spirit and had but a "dead form left." Upon this "rock" Christ built his Church, upon it, it stood, and was safe while it stood there; but when it slipped off, it fell, and would ever remain fallen, unless reconstructed and replaced on the rock of divine revelation. "The body without the Spirit is dead."

That there would be a "falling away," or an "apostasy," a "departure from the faith," was clearly foreseen and foretold by the Savior and by the Apostles, as witness their testimony in Mat. 24: 10-13; Acts 20: 28-30. 2 Tim. 1: 13; 4: 1-4. 1 Peter 2: 1-3, 10-22. Jude 4-16. Rev. 2: 4, 5, 14, 20; 3: 1-3, 15-18.

Because of transgression, because of apostasy, because as Wesley said, "The Church had turned heathens again;" they "lost the Spirit, and had but a dead form left."

The Church being dead by virtue of loss of its "members," and the loss of the "Spirit;" its revival or restoration was determined on, and revealed both by the Savior and others. Jesus said in Matthew twenty-fourth chapter, in giving a "sign" of the "end of the world" in answer to the disciples' query:

"And this gospel of the kingdom shall be preached in all the world for a witness un-

to all nations; and then shall the end come." —14v.

The revelator saw the restoration of the gospel, as see:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

Evidently the coming forth of an angel from heaven with the gospel, and that for every nation, kindred, tongue, and people to hear, and the preaching of the "gospel of the kingdom" among "all nations," refer to the same event and work. There could be no necessity for the letter of the gospel to be brought from heaven, as it is evident the "word of salvation," or the "doctrine of Christ" in a written or printed form has been on earth in manuscript, and printed form since it was first proclaimed; but if we comprehend the fact that none can preach without a commission, or as Paul says, "How can they preach except they be sent," and realize the force and meaning of what he says concerning assuming ministerial or priestly authority:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Rom. 10: 15, and Heb. 5: 4.

We can see a necessity for an angel coming with the "gospel to preach to every nation," that is with authority to explain, and authorize its administration by ordaining and sending men to preach it, as he could not preach it to every nation, kindred, tongue and people himself, because of the vast extent of time it would take, and also that the preaching of the gospel is committed to man, and is not the work of angels. Should the authority be given to men whom Christ had selected or chosen and sent his angels to ordain, it would be the work of revelation, and the men called and ordained would be authorized to ordain others as the Spirit of God would reveal; even as God revealed to Moses the calling and setting apart of Aaron. And as Amos said:

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."—Amos 3: 7.

And as Joel declared that:

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy."

We may reasonably expect that by revelation, or through the gift of prophecy, by the Holy Spirit, God will set in the Church, as in former times. "Apostles and Prophets," and every officer and gift, and so as in former days upon this "rock," even of revelation, divine inspiration, the gift and power of the Holy Ghost, Christ will build his Church, and thus it is.

The Syllabus.

BRIEF EXPLANATION.

Mr. Gladstone's pamphlet on the Vatican has directed public attention to the political character of the Papacy. In support of his argument, the right hon. gentleman refers to the Encyclical Letter of 1864, and its accompanying Syllabus of Errors. That authoritative declaration was issued by the Pope himself. In view of the interest now attaching to the opinions of the Papal Court, we have obtained a translation of the famous declaration of 1864.

A word of explanation as to the document. An Encyclical letter is a circular letter, one sent to many persons and places. The letter of 1864 was addressed by Pius IX. "To all our venerable brethren, the patriarchs, primates, archbishops, and bishops, having grace, and being in fellowship with the Apostolic See." It begins by showing how the Pope's predecessors had not failed to expose and to condemn "all these heresies and errors which, inimical to our Divine faith, to the doctrine of the Catholic Church, to good morals, and to the eternal salvation of men, excite often violent storm and bring down on the Church and on civil society deplorable calamities." Pius IX. goes on to show what he himself has hitherto done in the same direction and then adds what will show the object of the Encyclical of 1864:—"Nevertheless, although *we* have not neglected to proscribe and condemn often these errors, the cause of the Catholic

Church, the salvation of souls divinely committed to our care, the good even of human society, imperiously demands that we stir up afresh your pastoral solicitude to condemn other opinions, which from the same errors have sprung as from their fountain and source. These opinions, false and perverse, ought to be the more detested as their chief aim is to hinder and destroy that salutary power which the Catholic Church, by the appointment and command of its Divine Author, ought freely to use, to the end of the present dispensation, not less towards individual men, than in relation to nations (both peoples and sovereigns), and to destroy the union and mutual harmony of the priesthood and political government, which is ever so wholesome both for the Church and the State."

This Letter was accompanied by a Syllabus or Summary of the principal errors of our time, arranged under distinct heads, and each error accompanied by references to letters or speeches of the present Pope, in which the errors had been categorically and explicitly condemned. These references are omitted from the Syllabus as printed in these columns, because they are practically useless to our readers, since they have not the documents to refer to. The translator has, however, in a volume published by the Papal publisher in Paris, all the references and all the letters and speeches referred to. This Syllabus will tell us what the Pope regards as pernicious error; and, on the contrary, what he himself takes to be salutary truth for individuals, churches, societies, and nations. No document could so thoroughly reveal the real animus of Popery, and that without at all involving us in questions of doctrine or ritual. It tells us exactly what is its attitude in relation to the civilization of our time.

Many persons in quoting the Syllabus make the greatest mistake by not remembering that it is a Syllabus of *errors*, so that what the Pope believes to be a pernicious error has been quoted sometimes as a cherished conviction of his. A very good illustration is the very last—number 80. It runs thus:—"80. The Roman

Pontiff can and ought to reconcile himself, and compromise with Progress, Liberalism, and Modern Civilization." This might be quoted as the opinion of the Pope. But it is an error, *condemned* by the Pope. To get at his view we must put the contradictory of it. The Pope believes that: "The Roman Pontiff can *not* and ought *not* to reconcile himself, and compromise with Progress, Liberalism, and Modern Civilization." And so with the others. We have only to refer to the title at the beginning of the Syllabus to close all discussion on this point. This matter is so important that we may take another instance. "24. The Church has not the right to employ force, and has no temporal power direct or indirect." This is an error, which the Pope condemns. The Pope believes that: "The Church *has* the right to employ force, and *has* temporal power both direct and indirect."

It will not be imagined that every position assumed in the Syllabus is false and wrong. Some of the errors condemned are deprecated by all Christian minds. Again, some of the propositions virtually laid down by Pius IX in the condemnation of opposed errors are quite true of a spiritual Church of Jesus Christ, but more than questionable, if not certainly false, when applied to the Papacy. For example: Take the contradictory of number 19, the truth believed by the Pope, as opposed to the error there condemned. "19. The Church is a true and perfect society fully free; it enjoys rights peculiar and inalienable which have been conferred on it by its Divine Founder, and it belongs *not* to the civil power to define the rights of the Church, and the limits within which the same rights may be exercised." Apply that principle to any true Church of whatever name—Wesleyan, Congregational—to a meeting of "Brethren," or of the Society of Friends, and no Christian will dispute it. For this and kindred truth noble men have lived and died. But apply it to the half political organization, which calls itself "the Church of Rome," the proposition is one which every civilised Government in the world, whether simply Christian or Catholic, utterly re-

pudiates. No Government would ever allow the existence of the Roman Catholic Church on its territory, without "defining the rights of the Church and prescribing the limits, within which they shall be exercised." Every Concordat is an attempt to do this very thing, even in the case of Governments most favorable to the Papacy. All ambiguity would be at once cleared from these propositions by substituting for the word "Church" the words "Roman Catholic Church."

There is only one other observation that it seems necessary to make, that it would have answered our purpose to have printed selections from the Syllabus, but on consideration we judged it better to print the whole for two reasons—1. Lest any one should suspect anything is omitted—propositions which might possibly have modified those given; and, 2. Some might wish the whole document in their hands for future reference. The matters of the Syllabus are not the secret things of the Papacy, but its most public and open confessions. The spirit of the Papacy, so far from changing for the better, becomes daily worse. In all public life, in questions like those of education (see the Syllabus, 44, 48) let all Liberals know and remember what they are dealing with when face to face with the Papacy.

Syllabus comprehending the principal errors of our time which are pointed out in Consistorial Allocations, Encyclical and other Apostolical Letters, of our most Holy Lord Pope Pius IX.

I.—PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

1. There exists no Being, divine, supreme, most wise and perfect in providence, distinct from this universe of things, and God is identical with the nature of things, and consequently subject to changes; God in fact is evolved in man and in the world, and all things are God, and have the very substance of God. Moreover God is one and the same thing with the world, and consequently spirit with maker, necessity with liberty, the truth with the false, the good with the evil, and the just with the unjust.

2. One ought to deny any action on the part of God on men and on the world.

3. The human reason, considered without regard to God, is the only arbiter of the true and the false, of the good and the evil; it is a law unto itself; it suffices, by its own natural strength, to secure the good of men and of peoples.

4. All truths of religion are derived from the native strength of the human reason; hence reason is the sovereign rule by which man is able, and ought to acquire the knowledge of all truths, of whatever kind.

5. Divine revelation is imperfect, and consequently subject to a progress continual and indefinite, corresponding to the development of the human reason.

6. The faith of Christ is opposed to the human reason; and Divine revelation is not only of no use, but is even a hindrance to the perfection of man.

7. The prophecies and the miracles recorded and narrated in the sacred Scriptures are fictions of poets, and the mysteries of the Christian faith are the results of philosophical investigation; in the books of both Testaments are contained mythical inventions, and Jesus Christ himself is a myth.

II.—MODERATE RITUALISM.

8. Since the human reason is the equal of religion itself, theological sciences ought to be treated in the same way as philosophical.

9. All the doctrines of the Christian religion, without distinction, are the object of natural science or philosophy; and the human reason, having only an historic culture, is able, out of its own natural strength and principles, to attain to a true knowledge of all doctrines, even the most hidden, provided that these doctrines shall have been placed as an object before the reason.

10. Since a philosopher is one thing, and philosophy is another, a philosopher has the right and duty of submitting himself to an authority, which he himself has demonstrated to be real; but philosophy is not able, nor owes it as a duty, to submit itself to any authority.

11. The Church not only ought not to criticise philosophy, but it ought to

tolerate the errors of philosophy, and to allow it to correct itself.

12. The decrees of the Apostolic See and of the Roman Congregations hinder the free progress of science.

13. The method and the principles, according to which the ancient scholastic doctors have cultivated theology, are not at all in keeping with the necessities of our time and the progress of the sciences.

14. Philosophy is to be studied, without taking any account of supernatural revelation.

N. B. To the system of Rationalism belong for the most part the errors of Anthony Gunther, which are condemned in the letter to the Cardinal Archbishop of Cologne "*Eximiam tuam*" of June 15, 1857, and in the letter to the Bishop of Breslau "*Dolore haud medio-cris*" of April 30, 1860.

III.—INDIFFERENTISM LATITUDINARIANISM.

15. It is free to each man to embrace and to profess that religion which, led by the light of reason, he shall deem true.

16. Men are able to find the way of eternal salvation, and to obtain eternal salvation, in the practice of any religion whatever.

17. At least one ought to have a good hope of the eternal salvation of all those who are not in the true Church of Christ.

18. Protestantism is none other than a varied form of the same true Christian religion, in which equally as in the Catholic Church it is given to please God.

IV.—SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, CLERICAL-LIBERAL SOCIETIES.

Pests of this kind often, and in most weighty terms, are condemned in the Encyclical *Qui pluribus* of Nov. 9, 1846; by the Allocution *Quibus quantisque* of April 20, 1849; by the Encyclical *Nostis et nobiscum* of Dec. 8, 1849; by the Allocution *Singulari quadam* of Dec. 9, 1854; and by the Encyclical *Quanto conficiamur* of Aug. 10, 1863.

V.—ERRORS RELATIVE TO THE CHURCH AND TO ITS RIGHTS.

19. The Church is not a true and perfect society fully free; it does not en-

joy rights peculiar and inalienable which have been conferred on it by its Divine Founder, but it belongs to the civil power to define the rights of the Church, and the limits within which the same rights may be exercised.

20. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government.

21. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

22. The obligation by which Catholic teachers and writers are bound, is limited to those things only which are put forth by the infallible judgment of the Church as doctrines to be believed by all.

23. The Sovereign Pontiffs and General Councils have transgressed the limits of their power; they have usurped the rights of princes, and they have erred even in defining matters of faith and morals.

24. The Church has not the right to employ force, and has no temporal power direct or indirect.

25. Besides the inherent power of the episcopate, there is a temporal power which has been conceded to it either expressly or tacitly by the civil authority, revocable consequently at will by the civil authority.

26. The Church has not a natural and legitimate right of acquiring and possessing property.

27. The holy ministers of the Church and the Roman Pontiff ought to be excluded from all care of and control over temporal things.

28. It is not right for Bishops, without permission of the Government, to publish even letters apostolic.

29. Favors accorded by the Roman Pontiff ought to be considered invalid, unless they have been sought by the Government.

30. The immunity of the Church and of ecclesiastical persons has its origin in civil law.

31. The ecclesiastical court for the temporal causes of clerics, whether civil or criminal, ought absolutely to be abolished, even without consulting the Apostolic

See, and in spite of its protests.

32. The personal immunity, in virtue of which clerics are exempt from the duty of undertaking and exercising military functions, can be abrogated without any violation of natural law or equity. Civil progress indeed demands this abrogation, above all in a society constituted on the more liberal basis.

33. It does not pertain solely to the authority of ecclesiastical jurisdiction by a right peculiar and natural to direct the teaching of theological truths.

34. The doctrine of those who compare the Roman Pontiff to a prince, free and exercising his power in the universal Church, is a doctrine which prevailed in the middle ages.

35. There is nothing to hinder, but that by a decree of a General Council or by the act of all peoples, the sovereign Pontificate may be transferred from the Bishop and City of Rome to another city.

36. The decision of a National Council does not admit of further discussion, and the civil administration is able to deal with affairs within their limits.

37. National churches can be founded, removed, and fully separated from the authority of the Roman Pontiff.

38. Too many arbitrary acts of the Roman Pontiffs have contributed to the division of the Church in the East and in the West.

VI.—ERRORS RELATIVE TO CIVIL SOCIETY, CONSIDERED IN ITSELF, AND IN ITS RELATIONS WITH THE CHURCH.

39. The State being the origin and fountain of all rights, enjoys a right which is circumscribed by no limits.

40. The doctrine of the Catholic Church is opposed to the well-being and to the interests of human society.

41. The civil power, even when it is exercised by an infidel prince, possesses an indirect negative power on sacred things. It has consequently not only the right which is called *exequatur*, but also the right which is called *appellations ab abusu*.

42. In case of legal conflict between the two powers the civil law prevails.

43. The lay power has authority to rescind, to declare and make void solemn

conventions (commonly called concordats) concluded with the Apostolic See, relative to the exercise of rights which belong to the ecclesiastical immunity, without the consent of this See, and in spite of its protests.

44. The civil authority is able to mix itself up with things which belong to religion, morals; and spiritual government. Hence it is able to judge concerning the instructions which the pastors of the Church publish, according to their office, for the guidance of consciences; it is able even to decide concerning the administration of the Divine Sacraments and the dispositions necessary for receiving them.

45. All direction of public schools in which the youth of a Christian State is educated, if we except to some extent episcopal seminaries, can and ought to be handed over to the civil authority, and so even to be handed over that no right of any authority whatever shall be recognised of interfering in the discipline of the schools, in the regulation of the studies, in the collation of the grades, in the choice or approbation of the masters.

46. More, in the very seminaries of the clergy, the method to follow in the studies is subject to the civil authority.

47. The best constitution of civil society demands that popular schools, which are open to all children of whatever class of people, and in general that public institutions, which are devoted to letters and to superior forms of instruction, and to the education of young persons, may be exempt from all authority of the Church, from her moderate influence, and from her intrusion; but, on the other hand, they may be subjected fully to the will of the civil and political authority, to the pleasure of rulers, and to the common rule of the opinions of the epoch.

48. It is possible for the Catholics to approve a system of education which may be separated from the Catholic faith and from the authority of the Church, and which has for its end, or at least its chief end, the knowledge of purely natural objects and of social life on the earth.

49. The civil authority is able to hinder bishops and the faithful from com-

municating freely among themselves and with the Roman Pontiff.

50. The lay authority has of itself the right to present the bishops, and is able to demand from them that they enter on the administration of their dioceses before that they receive canonical institution from the Holy See and letters apostolic.

51. Indeed, a lay government has the right to depose bishops from the exercise of the pastorate, nor is it bound to obey the Roman Pontiff in these matters which concern the appointment of bishoprics and of bishops.

52. The government is able of its own right to change the age prescribed by the Church for the assumption of religious vows, as well for women as for men, and to enjoin on all religious communities to admit no one to these solemn vows without its permission.

53. Those laws are to be abrogated which concern the existence of religious communities, their rights and their functions; indeed, the civil government is able to support all those who wish to leave the religious life they have embraced and to break their solemn vows; and equally is it able to suppress completely these same religious communities, as well as collegiate churches and simple benefices, even of the right of patronage, to subject to and claim for the administration and will of the civil power their revenues and goods.

54. Kings and princes not only are exempt from the jurisdiction of the Church, but in assigning to each jurisdiction its proper place, kings and princes are superior to the Church.

55. The Church ought to be separated from the State, and the State separated from the Church.

VII.—ERRORS CONCERNING MORALITY NATURAL AND CHRISTIAN.

56. Laws of morality have no need of divine sanction, and there is no need whatever that human laws should be conformed to the law of nature, or receive from God any force of obligation.

57. The knowledge of matters philosophical, and of morals, as well as civil laws, can and ought to avoid being con-

trolled by divine and ecclesiastical authority.

58. Any other forces than those which are found in matter are not to be acknowledged, and every system of morals and all integrity ought to consist in accumulating and increasing riches in whatever way one likes, and in satisfying the passions.

59. Law lies in a material fact, and all duties of men are an empty name, and all facts of humanity have the force of law.

60. Authority is nothing else than the sum of number, and of forces material.

61. An injustice crowned with success is no detriment to the sanctity of right.

62. We ought to proclaim and observe the principle of non-intervention.

63. It is lawful to refuse obedience to legitimate princes, and even to rebel against them.

64. Both the violation of an oath, however sacred it may be, and every criminal and disgraceful action opposed to the eternal law, not only is not to be blamed, but is altogether lawful, and worthy of the highest praises, when it is inspired by the love of country.

VIII.—ERRORS CONCERNING CHRISTIAN MARRIAGE.

65. It cannot be established by any proof that Christ elevated marriage to the dignity of a sacrament.

66. The sacrament of marriage is but an accessory of the contract separable from it, and the sacrament itself consists in the benediction alone.

67. Of natural right the marriage bond is not indissoluble, and in various cases a divorce properly pronounced can be sanctioned by the civil authority.

68. The Church has not the power to institute impediments making marriage null and void, but that power belongs to the civil authority, by which the existing impediments may be taken away.

69. The Church in the course of ages began to institute impediments making null and void, not by her own proper right, but making use of that right which she had borrowed from the civil power.

70. The canons of the Council of Trent, which pronounce the condemna-

tion of the anathema against those who dare to deny to the Church the power of instituting impediments making null and void, are either not dogmatic, or are to be understood of this borrowed power.

71. The form of marriage prescribed by the Council of Trent is not binding under the penalty of annulling the marriage, where the civil law prescribes another form, and wills that by means of this new form the marriage shall be valid.

72. Boniface VIII. was the first to assert that the vow of chastity made at the time of ordination renders marriage null.

73. By the force of a contract purely civil a true marriage can exist between Christians; and it is false that the marriage contract between Christians is always a sacrament, and that this contract is null if the sacrament be wanting.

74. Causes relating to marriage or betrothal in their own nature belong to the civil court.

N. B.—Here can be placed two errors: The abolition of the celibacy of the clergy, and the preference given to the state of matrimony over that of virginity. They are condemned, the first in the Encyclical of Nov. 9, 1846, the second in the Letter Apostolic of June 10, 1851.

IX.—ERRORS CONCERNING THE TEMPORAL POWER OF THE ROMAN PONTIFF.

75. That the children of the Christian and Catholic Church should dispute among themselves concerning the compatibility of the temporal with the spiritual power.

76. The abrogation of the civil sovereignty, of which the Holy See is in possession, would conduce even very greatly to the liberty and happiness of the Church.

N. B.—Besides these errors explicitly noted, several other errors are implicitly condemned by the doctrine which has been expounded and maintained on the temporal power of the Roman Pontiff, which all Catholics ought most firmly to hold. [Then follow references to where this doctrine is clearly taught.]

X.—ERRORS WHICH REFER TO MODERN LIBERALISM.

77. In our time it is no longer of advantage that the Catholic religion should

be considered as the sole religion of the State, to the exclusion of all other forms whatsoever.

78. Hence, laudably it is provided by law in certain countries bearing the Catholic name, that to men migrating thither it shall be lawful publicly to observe the particular religion of each.

79. It is false that the civil liberty of all religions, and that the full power allowed to all to manifest openly and publicly all their thoughts and opinions, conduces more easily to the corruption of the morals and intellect of peoples, and to the propagation of the pest of indifferetism.

80. The Roman Pontiff can and ought to reconcile himself and compromise with Progress, Liberalism, and Modern Civilization.

The Past and the Present.

[Continued from Page 676.]

Let any one read the books of Joshua, Judges and the Kings, the Chronicles, and then read the New Testament history; they will be struck with surprise at the very great contrast, and still the whole is Jewish history. Jesus said, "I came not to destroy the law, but to fulfill it." A part of that law was, "Thou shalt not kill;" "Thou shalt not steal;" (nor rob, of course); "Thou shalt not covet." And yet, according to Joshua and Judges, their history for hundreds of years contains little else than killing, stealing and robbing.

It may be said that this is war. But the killing of non-combatants, the aged, the infirm, the mothers in child-bed, and the infant at the breast, and prisoners, is *not* war, it is wanton butchery.

St. James, in his epistle addressed to these same *twelve tribes*, asks, "From whence come WARS and *fightings* among you?" and answers, "*Come they not of your LUST?*" "*Ye lust*, and have not; *ye kill*, and desire to have; *ye fight and war.*" This impeachment of the Jewish historian who had said that WARS and *fighting* and *killing* was of the Lord, is an eye opener,—a beam of light,—and we turn immediately to the history, and find St. James correct. They wanted Jerico and her borders; they lusted af-

ter it, and to obtain it they "made war, and utterly destroyed all that was in the city, both man and woman, young and old."—Joshua 6:21. They lusted after Ai, and to obtain it they smote every soul, "both of men and women, twelve thousand, even all the men of Ai."—Joshua 8:25. They wanted, or lusted for Makedah, Libnah, Lachish, Eglon, Hebron, Debir, and so made war upon them, and "cut off all the inhabitants, leaving none that breathed," and took them. They coveted "all the country of the hills, and of the south, and of the vale, [all the hills and all the valleys], and the springs." So they made war upon them and "smote all their kings, and left none remaining; but utterly destroyed all that breathed."—Joshua, ch. 10

The children of Dan coveted more land, and sent out spies to find a place to annex. They found Laish occupied by a people that dwelt "careless, quiet and secure, and had no business with any man;" a good and large land; "a place where there is no want of anything that is in the earth." The spies having reported this rich country to their friends, and the character of the "quiet, secure," and inoffensive inhabitants, "for they had no business with any man;" they immediately sent up six hundred mighty men to take it, and they "smote them with the edge of the sword and burnt their city." Stopping on the way "the six hundred" robbed one Micah of "a graven image, ephod and molten image," which Micah claimed as his gods, together with his priest, who had encouraged them in their raid; and when it was successful, they "set up" these same "graven and molten images," and made priests before the images who ministered for the children of Dan "until the captivity."—Judges, ch. 18.

Now it is apparent that the writer of this history deemed the words of the priest of Micah, who had made himself those images and constituted his house "a house of gods," authority for "the six hundred" to do what they did.—Judges 17:5. But since the making of images for gods was strictly prohibited in Exodus 20, it is fair to argue that

what the priest of these gods said to these "six hundred," was from the gods whose priest he was. But even the words of this idolatrous priest is credited to the Lord God, who had said, "Thou shalt not make unto thee any graven images," and "Thou shalt not kill," thus to sanctify their deeds.

This ancient Jewish history informs us that their nation *en masse* were assembled at a certain spot in the wilderness of Sinai; that Moses ascended the mount in the midst of a severe storm of thunder and lightning, and remained there forty days, preparing the ten words of the two tables, which were promulgated from the mount of God by Moses in the most solemn manner, emphasized by the terrible thundering, and as if to burn into the soul by the fierce lightning, the sentiment of these ten words, or commandments. The chief evidence that they were inspired is found in the fact that they contain principle and sentiment a great way in advance of the time; among which are the following, "Thou shalt not kill," "shalt not steal," "shalt not covet anything that belongs to thy neighbor," "shalt not lie;" shalt acknowledge no god but the one whose character is reflected in these precepts. And yet the histories of this people for hundreds of years contain little else than war and pillage, massacre and extermination in the name of the Lord. What is the explanation? What the solution of so great contradiction?

The efforts of the theologian of every age, and every sect, is a failure "to vindicate the ways of God to man," and at the same time, to maintain the integrity of this Jewish history. Acts the most atrocious, such as murder, robbery, falsehood, treachery, are attributed to God, either in terms or impliedly. Every crime known to the calendar is comprehended in the acts said to have been commanded of God, even to infanticide and torture; and every attempt at vindication of that history and the character of God therein portrayed, has outraged justice and mercy alike, and prostituted the moral sense of mankind.

The time has come when a better explanation is demanded, and in default of

its forth coming, the better part of intelligent minds will, and must, either stand aloof from religion or decry it. Something better than the spitting of hands, and crying, "The sword of the Lord and of Gideon," must be had. Historians and theologians, as well as "inspiration must tell a reasonable story," when addressed to reasonable creatures.

Look into thine own soul, and then to God, (God and humanity remain the same,) for the solution and deliverance. We enter upon this investigation imbued with the sentiment that no subject is too sacred to preclude examination.

The first essential truth pointing towards the fountain of truth is, we believe this:

1. That the Jewish history contained in the Bible, (Old Testament), was not, as a whole, written by inspiration.

2. That it was not written by any whose names are a guarantee of its truthfulness as a whole.

3. It was not, in the main, written by the actors in the events recorded, or by any who were contemporaneous with them.

These propositions may strike some minds as extremely heterodox; but it is easy to demonstrate each one of those propositions; nor need we go out of the books themselves to do this. The first five books of the Bible are called the books of Moses, and from this fact it has been taken for granted that he wrote them; whereas, none of the learned pretend that Moses put his name to these books, but confess that he did not; and that the name of Moses was not prefixed to them until after the return from the Babylonish captivity. It is clear that Moses wrote what is known throughout as the *Law of Moses*, for the Israelites in the wilderness; but that which he wrote was put into the ark, and would seem to be but the principal ordinances and ceremonies pertaining to their worship. What had the history of the world from Adam to that time to do with that law or that worship? The very circumstances render it very improbable that Moses should have written these five books, when we ask ourselves the question, When did he write them? In

the wilderness, if anywhere, upon a march, with all the care of a vast army, with their wives and children; the leader, teacher, commander-in-chief and judge; as the history shows nothing was done without him. He superintended every movement from the time he left Egypt until he left them on Mount Nebo.

Let us look into the books themselves. In Deuteronomy, thirty-fourth chapter, is related the death and burial of Moses. This, of course, was not written by Moses; and in the tenth verse it says, "And there arose not a prophet since in Israel like unto Moses." This shows that Moses could not have written this; but also that considerable time had elapsed since Moses' death, and when this was written, long enough time had elapsed to have caused the remark, that "*no such prophet as Moses has appeared since his death.*"—Deut. 3: 10, 11.

Mention is made of Og, king of Bashan, and his iron bedstead which was then at Rabbath, the capital of the Ammonites in the days of David, but not in Moses' time. It was David that took Rabbath. See 2 Samuel 12: 29. From this fact it seems almost certain that the writer of this account lived after Rabbath was taken. The ninth verse gives the situation, Amorite names of towns, implying an acquaintance with them and their language, not suited to Moses' time. And in the 14th verse relating the feats of one Jair who took several cities and their coasts, and called them "the cities of Jair *unto this day.*" This last sentence clearly implies that considerable time had elapsed since these towns were so named and the time of the writer.

In Deuteronomy 2: 12 it is said:

"The Horims also dwelt in Seir before-time, but the children of Esau succeeded them, when they had destroyed them before them, and dwelt in their stead; as Israel *did* unto the land of his possession, which the Lord gave unto them."

This could not have been written by Moses, because Israel had not yet taken possession of that land, nor yet destroyed its former inhabitants.

Deuteronomy, chap. one, begins thus,

"These be the words which Moses spake unto all Israel beyond Jordan."—Septuagint Translation. This locates the writer on the opposite side of Jordan, or in Palestine, in perfect keeping with the requirements of the foregoing examples cited. There are evidences from the first to the last of Deuteronomy that will not admit of Moses being its author; but as a book it must have been written much later than his time; but it is clear that the law which is recited in this book was written by Moses. In chapter 28, verses 58, 61, mention is made of the Book of the Covenant, which Moses read in the audience of the people, and gave to the Levites to put in the side of the ark, and to be taken out once in seven years and read to the people. But this book evidently was not the Pentateuch, but the same—the law—as recited in Deuteronomy, and the same as the one found in the ruins in the days of Josiah.

In Exodus 16: 35, we are told that the children of Israel did eat manna forty years, until they came to a land inhabited, to the border of the land of Canaan.

Now it will be admitted that this sixteenth chapter was written before the last chapter of the book; and it is certain that this chapter could not have been written until after Moses' death; for the forty years had not yet expired, nor had they come into the land at the death of Moses, and he therefore could not have written this.

In Genesis 36: 3, it is written:

"These are the kings that reigned in Edom, before there reigned any king over the children of Israel."

Now the writer of this must have lived after there was "a king over the children of Israel;" for he describes certain events reaching from the time of Esau to the times of the kings in Israel; so that the writer must have lived in, or subsequent to Saul's time. Then follows a list of the kings from Esau to the first king over Israel, and counts eight generations, which corresponds to the genealogy from Jacob, the twin brother of Esau, reaching to Obed, the grandfather of David; whereas, to Moses it is but four generations. And still farther—

er; in that same place mention is also made of the dukes that succeeded the eight kings, who did not complete their reign till long after. This points to a still later period when this book called Genesis was written. Genesis 35:21 says:

"And Israel journeyed, and spread his tent beyond the tower of Edar."

Now this tower of Edar was built upon the wall of Jerusalem, over the *sheep gate*.—Neh. 3:1. It is called the tower of the flock in Micah 4:8. This could not have been written until Jerusalem was occupied by the Israelites, which did not take place until David's time, and he took it from the Jebusites; so the writer evidently means here to say, that Jacob, while traveling in that country, pitched his tent beyond, or not far from where the tower of *Edar* now stands. This points, like the other instance cited, to a much later period for the writing of Genesis than Moses.

J. W. B.

(To be Continued.)

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., January 15, 1875.

FACING THE MUSIC.

WE quote from the *Ogden Junction*, published at Ogden, Utah, of December 12th, 1874, the following editorial, according to promise in our last issue:

"BEGGING THE QUESTION.

"John McKenzie, a 'Josephite,' writing to the organ of the church that follows 'Little Joseph,' asks the following question concerning the allusion made by Judge McKean to the revelation on celestial marriage, in his charge to the Grand Jury:

"Please answer through the Herald what authority he has for saying that Joseph Smith received the revelation he takes the paragraph from in regard to polygamy?"

"Instead of answering this pertinent query, the editor proceeds to berate Brigham Young, calling him all kinds of bad names, and giving his version of that gentleman's legal answer in the Ann Eliza divorce case.

"It is not true that Brigham Young took

any new position in regard to polygamy in that answer. He admitted that he had entered into marriage relations in conformance with an ordinance of the Church of Jesus Christ of Latter Day Saints. That Church views the marriage ceremony in the light of a divine ordinance. If common usage or the civil law only recognizes one of a Latter Day Saints' wives to be legally married to him, it has no effect upon his faith concerning his family relations. He regards all the wives he may have had sealed to him, according to the rites and ceremonies of that church, as equally his, and knows no difference in their position with him and before God. He neither asks for recognition of those marriages by the civil law, or by society, nor cares anything about it, more than he cares about public recognition of any other tenet of his faith. He does not regard a civil marriage as proper; other people do not consider it a divine rite; he takes his course and they take theirs, he has no quarrel with them, they may make all the fuss they please about it without affecting his belief or his position.

"U. S. Judges in Utah have declared officially that a man can only have one legal wife. A polygamist meets them on their own ground when an effort is made to bleed him financially, and then a howl is raised about his inconsistency, and he is accused of repudiating all of his wives but one. The fact is he never claimed that his wives were married to him according to any form of human law, and he does not now deny that they were sealed to him according to divine law.

"The editor of the 'Josephite' Herald knows this, and merely makes his attack on President Young to beg the question propounded to him by his correspondent. He dares not face the music. The so-called 'Church' he represents has taken the ground that the revelation relating to plural marriage was concocted by Brigham Young. Evidence has been multiplied before its leading members that it was not only enunciated but practised by Joseph Smith, and this fact has been so plainly demonstrated to them that they know not which horn to choose of the dilemma in which it places them. If they acknowledge that Joseph Smith practised plural marriage, they have to declare that he made it up himself or was deceived by diabolism, or admit that celestial marriage is right and consequently they are all wrong. They, therefore, beat about the bush, and when a plain question like McKenzie's requires an answer, instead of replying, they resort to sophistry and abuse and raise a dust around Brigham Young to blind the enquiring eyes and divert attention from the point at issue. The weakness of their cause is thus clearly exposed, and the issue

which will come will burst their bubble into uncollectable fragments."

In connection with this article we desire to call the attention of the editor of the *Junction*, and those for whom he seems to answer, to the section on Marriage, found in the Nauvoo edition of the Doctrine and Covenants, published by the Church over which President Young presides, in 1845.

1. "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, *we believe*, that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a Presiding High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.

2. "And if there be no *legal* objections, he shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the *legal* rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them *husband and wife*' in the name of the Lord Jesus Christ, and by *virtue of the laws of the country* and authority invested in him.

4. "All *legal* contracts of marriage made before a person is baptized into this Church, should be held sacred and fulfilled."—See Doctrine and Covenants, sec. 109, pars. 1, 2 and 4, Nauvoo edition of 1845.

Elder Orson Pratt, in a discourse delivered by him in the Tabernacle, Salt Lake City, Utah, October 7th, 1869, made an attempt to show that it was not in conflict with the Constitution of the United States; and we refer to it here, as Mr. Pratt was then acting in the capacity of an expounder of the proper position to be assumed in defense of the doctrine he was endeavoring to elucidate.

Contrast the statements quoted from the section on marriage, and Mr. Pratt's effort, with those of the *Junction*.

"He neither asks for recognition of those marriages by the civil law, or by society, nor cares any thing about it. * * * He does not regard a civil marriage as proper." * * *

"U. S. Judges in Utah have declared officially that a man can only have *one legal wife*."

Does not this contrast show that the state-

ment that President Young and others have taken new positions in regard to the status of polygamic affinities, as heretofore made by us, is true; notwithstanding the assertion, "It is not true that Brigham Young took any new position in regard to polygamy in that answer;" referring to the reply to Ann Eliza, in court.

Will the editor of the *Junction* who writes so confidently of President Young's sentiments and motives for making the plea that he did, please tell the readers of his paper, what is meant by the word *legal*, which occurs so frequently in the section on marriage? Will he tell them why it is that the Church, of which Mr. Young was then one, whether the editor of the *Junction* was or not, took such special pains to declare that "all legal contracts of marriage made before a person is baptized into this Church, should be held sacred?" How are we and others who read that section to understand the term "legal contracts?" If the legality referred to is not the legality of the constitutional and governmental "*laws of the country*," under which the Elder and Priest are to solemnize the rite, where shall we look for a meaning of the language?

It is useless to say that "he does not regard a civil marriage proper;" for here is a solemn assertion that the Church held just such marriages "sacred" in 1845. If sacred then, how have they become profane, and illegal because not sacred; unless there has been a change of position upon the question at issue.

Again; before entering into polygamic relation with President Young, Ann Eliza goes through the formula of a divorce suit to obtain the *legal* dissolution of an otherwise *legal* and binding marriage contract then existing between herself and one James L. Dee. When this *legal* separation takes place, it is considered *proper* for her to contract with President Young. If the civil compact with James L. Dee was not regarded, why brook the law's delay and incur the expense of a suit? Would there have been any impropriety in ignoring the prior contract as absolutely void from the beginning, and pressing upon Ann Eliza the new relation, from which ultimately she asks to be released by a suit in court, to which suit

President Young *legally* pleads. Surely, if the position assumed by the *Junction* be a correct one, all that was needed was for Ann Eliza to walk out of the door of James L. Dee into the door of President Young, assert the void character of the first contract, without *legal* intervention, and the thing was done.

As once before, when the Salt Lake papers thought that they discovered a weakening respecting what the future might reveal as against our position, respecting this very question, so do we now state in view of the very pertinent remark, "He dares not face the music," made by the editor of the *Junction* in the article we have quoted in whole and in part:

"Let the bolt fall where it may, as an individual we wish it to be understood, that from the first and thence on we are and have been the enemy of the doctrine; and while we expect to 'face the music,' we shall calculate to know before whom we dance, the reasons why we are expected to dance, the cost of the piper, and who pays him; nor do we anticipate being compelled to dance to any 'tune,' the measures to which are not in harmony with truth, justice and mercy, and in time with the grand march of the events designed of God for the redemption and sanctification of man."

We are in receipt of letters from Brn. C. W. Wandell and Gland Rodger. We publish a portion of Br. Wandell's letter. The work in Australia moves slowly; so says Br. Rodger. He had baptized a few. Others would come by and by.

Br. Bear writes us from his home at Agency City, Missouri, under date of December 28th, 1874. He had traveled rapidly, and was not permitted to stop over. We presume that Br. Avondet has also reached home; but Br. Bear does not mention him.

Br. Columbus Scott writes us from Lake, Indiana, that our Christian friends intend to try and get Rev. W. B. F. Treat, of Bloomington, Indiana, to give us a "trimming," and put a "stop to Mormonism" in those parts. We hope the Elder will not forfeit the title of gentleman, while he "trims" the Church, as we learn that he is quite a gentleman in his deportment. Perhaps a little "trimming," done with a kindly intent, would do us all good.

Sr. Sarah Richardson, of Emsworth Sta-

tion, Pennsylvania, sent us a kind New Year's Greeting, together with her testimony to the truth of the Latter Day Work and an account of her love, joy, confidence and peace in Christ, through the gift and comfort of the Holy Spirit.

We publish, this issue, a challenge from Brn. J. W. Briggs and Z. H. Gurley to Elders Orson Pratt and D. H. Wells; which we clip from the *Salt Lake Tribune*, of December 11th, 1874. This is intended, evidently, to offer the gage of discussion to the Elders of the Salt Lake dispensation upon those points of doctrine and of practice, upon which the Church in the Valley and the Reorganization so widely differ; and if their reasons why modern Israel should be of their belief be the stronger, to give an opportunity to the inquirer to so decide.

Br. D. D. Williams, writing from St. David's, Illinois, some time past, furnished us with a detailed account of his experience, labors and warfare for the truth's sake; in which he remembers the Nyesville, Indiana, Saints in much kindness. He referred to his call to the ministry; his feeling of unworthiness, and final resolve to discharge the duties of the office, inasmuch as it was pleasing to his heavenly Father to call him to do a work. His removal from Nyesville, to St. David's is referred to, and his first labors in the latter place mentioned in an interesting manner. Subsequently he was called upon to officiate in a ministerial capacity, in the meantime he met with Br. T. E. Stafford, whose arrival (at that place) and assistance were timely and thankfully received. Br. Williams seems to be interested in the work, and we trust his enjoyments of the Spirit and promises of God and his usefulness in the vineyard and harvest field may never grow less.

Elder Mark H. Forscutt was, at last advices, preaching at Belleville, Illinois. He was expecting to go into Wayne County soon. He was awaiting advices from there.

Br. George Hilliard and I. A. Morris were at Tunnel Hill, had baptized ten, and expected more to come. He writes that Br. Joseph Clapp was well spoken of at Tunnel Hill.

Br. John Hansen is still at work in Ken-

tucky, and is alone. It is such a pity when there are so many Branches where there are Elders absolutely spoiling for an opportunity to preach.

Br. James Perkins and wife of Morgan City, U. T., desires that an Elder call upon them at an early date; they promise to make him as comfortable as they can. They think one or more are ready at that place to enter through the door into the sheepfold.

Br. Wm. G. North, writing from Bandera, Bandera County, Texas, December 27th, 1874, said, "There are several here that are honestly seeking after the truth; I hope we will get help soon;" he further said, "I hope our little Sunday School will do much good here yet." Saints, be not weary in well doing. Keep the end in view.

VOICE OF WARNING.—A new edition of this excellent and popular tract is on sale at this office. The "Doctrinal contrast," at the close of the work is left out, and an able "Exposition of Isaiah 29th" is inserted. Price the same as before.

THE Supreme Court of Utah has lately decided in the case of Fred. T. Perris, vs. Wm. G. Higley and others, that

"The act of the Territorial Legislature conferring general jurisdiction in chancery and at law on the probate courts is void."

This decision places some of the divorce proceedings heretofore had in Utah before these same probate courts, in rather an unfavorable light. Judge Z. Snow confesses himself to have been in error on this point for twenty years, if the decision of the supreme court be correct.

BR. E. C. BRAND, writing from Atchison, Kansas, December 31st, 1874, says:

"I would like you to mention in the *Herald* the courtesy extended to me at Big Grove, by the brother of J. V. Roberts, and the Christian Church in that place, which he represents. On the Sunday that they met to 'break the loaf,' they gave me the privilege of preaching to them. Also at Carr's Point, near Red Oak, I preached twice; and on the second evening after dismissing the meeting, they all took their seats and requested me to preach again. Let the Elders visit those who are hungry for the word, and feed them with the Bread

of Life. I am on the *war path* from now till the frost leaves the ground. *En route* for Leavenworth, Independence, Richmond, Liberty, and where else the Spirit directs. Shall preach here twice on Sunday, then go to Good Intent; then return here; then to Leavenworth."

We gladly chronicle the courtesy with which the brethren were met. It was a kindly spirit that prompted their friendly act.

THE following was sent to Bro. Israel L. Rogers, accompanied with Five Dollars, to be used for the purpose stated:

"I come from a weak but willing hand;

That would aid, not in word alone, but deed,

To be used for those in a foreign land,

The Master's 'Glorious Work' to speed."

IRAS ———

MILLERSBURG, Mercer Co., Ill's, Dec. 22, 1874."

BR. T. W. Smith writes December 21st, 1874:

"I have organized a Branch of seven members, called the Valley Branch. The Saints living in Rockingham and Augusta Counties, Virginia, which form a part of the Shenandoah Valley. Br. Oliver E. Cleveland, Presiding Elder; address, Staunton, Augusta, Co., Virginia. Br. Benjamin Bowman, Teacher and Clerk; address, Dayton, Rockingham Co., Virginia. Brother Samuel C. Andes, Deacon. Five of this number were baptized by Brigham's Elders. Br. Cleveland went out to Utah, and having seen for himself, came to the conclusion that the Church of God did not exist under Mr. Young's presidency. The Saints here have the Holy Spirit to an extent, that they are perfectly satisfied that its power is with the Reorganization. They have been convinced to a most satisfactory degree, that a very wide difference exists between the two organizations, so far as the reception of the Holy Ghost is concerned."

Br. Smith will be at Syracuse, Meigs Co., Ohio, for a few weeks. Those wishing may address him there.

BR. HERVEY GREEN gives us a lot of good news, from Middletown, Lake Co., Cal., Dec. 15th, 1874, as follows:

"I am still laboring in this county, in company with Elder J. M. Parks of Santa Rosa; and while we labor to preach the gospel, we are also trying to obtain subscribers for the welcome *Herald*, *Hope* and *Messenger*. We have found some old time Saints up here who received our testimony and have given their names for baptism at our next meeting. I think there will be

quite an addition here to our number soon. May God bless the feeble exertions of his servants, both here and elsewhere, in hunting the honest in heart from every mountain and every hill, and out of the holes of the rocks, so that they may return and come to Zion with songs and everlasting joy upon their heads, that the solitary places may be glad, and the desert rejoice and blossom as the rose. Hoping to be remembered always in your prayers, that God will bless our feeble efforts in his cause to advance the good work, we remain as ever your brethren in the gospel of Christ."

BR. S. H. GURLEY, December 25th, 1874, said of the Decatur District Quarterly Conference held at the Little River Branch of the Church, in Southwestern Iowa, on the 19th and 20th ultimo:

"Peace prevailed, and good was done, and the Saints were blessed in their coming together. Six were added to the Church by baptism, Br. Charles Jones officiating in administering the ordinance. Confirmation attended to by Brn. Robinson, Morey, Moffett, Jones and myself. The Elders in this District express a desire and determination to do all that lies in their power for the spreading of the truth. * * * I baptized one to-day, the 26th."

BR. JOSEPH SQUIRES, writing from Brooklyn, N. Y., says:

"We are having good prayer meetings; we are blessed with the good Spirit of our Heavenly Father."

Correspondence.

SHERMAN, Mason Co., Mich.,
Dec. 9th, 1874.

Br. Joseph.—We think it not improper to drop a few lines for the perusal of some who may feel interested in the Sherman Branch. Our condition as a branch seems amiss and a great percentage of this remissness or slothfulness, is doubtless owing to our own languidness. Our branch numbers twenty-seven members at present including some who have fallen prey to the "withering blast" of Spiritualism. We have not had the sacrament administered to us since July, 1871. All the preaching we have heard since then was by E. C. Briggs, who made us a flying visit in November, 1873; he stopped six days and held seven meetings, at which time doubtless many of us had some things at heart that "savored not of humility," hence were not worthy to partake of our Lord's broken body. We hold our prayer meetings every Sunday, in

which we have a few times been blessed with the good Spirit, the gift of tongues and interpretation, confirming our faith, enlivening our hope, and cheering us on to the victory. The average attendance of members for two years past has been very small, and our meetings are seldom held more than two miles from twenty-one members; these statements are sufficient to show that a general good feeling is *not* prevailing.

We have written several letters to the President of the District, but have received no reply. We have no desire to censure him for we believe him to be engaged in the cause of Christ, both soul and body; and though his visit here something over a year since, was short, yet the good he did was no small amount of which the effects remain still; furthermore we are told by Bro H. C. Smith that his family is sick. These statements are made that you may see our situation.

Hoping and praying that ere long some good Elder may come and visit us; trusting that when they do our branch will be more fully organized, that we may have some one to minister in the holy ordinances of our Lord's Supper, for we are taught that this sacrament is highly essential to our spiritual growth. Yours fraternally,

DANIEL R. BALDWIN,
MYRON F. BEEBE,
ETHAN A. SHELLY.

SALT LAKE CITY,
Dec. 8th, 1874.

Joseph Smith, Dear Brother.—In the *Herald* you frequently invite correspondence in relation to the Latter Day Work, its progress and prospects, and the efforts made for its advancement.

In Utah, at this time, the Reorganized Church is ably represented, by Z. H. Gurley, R. Warnock and J. W. Briggs, they having commenced war in earnest on what is commonly known as Brighamism. Bro. Warnock is moving successfully on the enemy in the North in Weber and Cache Counties, Z. H. Gurley and J. W. Briggs on the center stake, Salt Lake City, and a flank movement is also contemplated by Z. H. Gurley in the South in Iron and Washington Counties which by the by is here said to be the way to Jackson County. The weapons of these brethren not being carnal, they challenge the Brighamites to debate the points at issue, either in their public halls, through the press, or will preach the principles of the Church as they were in the beginning, showing wherein they have wandered from the truth and appeal to the law and the testimony for proof, giving the Brighamites an opportunity there and then to refute their arguments; but like all others who know their cause to be a bad one, they content themselves in

ridiculing and slandering that which they have not the manliness nor the honor to refute with argument.

Bro. Gurley is bold and daring, fears nothing and is just the man for the work in Utah, realizing "that thrice armed is he whose cause is just." Bro. Briggs, like Cassius, has "a lean and hungry look," is slow and deliberate; he always hits the mark; sure of his object, he is never in a hurry; always aiming at the root or foundation of the matter, knowing when this is removed the whole edifice must tumble. He starts the inquiry, what has this man (Brigham) done, that he has become so great? "Upon what meat does this our Caesar feed?" and when examined it is true indeed that there is nothing to make a great man, the characteristic trait of the fox alone being discernible.

Brigham has gone south, and it is stated here that he cannot survive the winter. The complaint from which he is suffering, will surely kill him; with his death the dissolution of Brighamism must follow; for division will surely be the result of any attempt to put any one in his place.

Shame, disgrace and punishment are certain for the celestializers. The strong hold of murder and crime of every shade in Utah will have to give way, and the "Twin relic of Barbarianism" must fall and be known only in history. May God hasten the time.

Money, bribery and corruption may cheat justice for a while; but there is such a multitude of witnesses against them, that he will mete out to them their just deserts sooner or later, and they will find out the force of the proverb that the "way of the transgressor is hard."

Since the brethren have been laboring here, some have been added to the Church and many are known as favorable. The Salt Lake Branch is in a better condition and the prospects are for gradually increasing strength.

Z. H. Gurley is troubled with sore throat. I am sorry to say, but think it will wear off when he has become acclimated. Those belonging to the Reorganized Church here are mostly poor, having been, in some instances fleeced of all they possessed by the Celestializers. Power and money are on the side of the oppressor and are used in many instances to injure our brethren, denying them employment, and treating them in many instances as if they had no rights which a Celestializer was bound to respect. We have no brethren in the Branch who feel able to preach and keep up the meetings when there is no missionary here, and the consequences are that when there is none appointed, we have prayer and testimony meetings only, which cause a great many, who once started well to absent

themselves from meeting and finally to fall away.

Wishing that the effort now made in Utah may advance the interests of the Reorganized Church, I remain yours respectfully,
T. H.

[Continued from page 23.]

Letter From Br. Alex. H. Smith.

WASHINGTON CORNERS, Cal.,

Sept. 1st, 1874.

While here I baptized two more into the kingdom of our Lord and his Christ; our meeting here was a season of rejoicing. From Long Valley we, (a rather strong force consisting of Father Hervey Green, R. R. Dana, Geo. Davidson and myself) started for our return; what a time we had, I shall long remember it, may God bless the sweet singers and earnest souls I met on that trip. Here I might mention the letter published in the *Herald* and its answer by Bro. D. S. Mills, concerning the Long Valley Saints; as a specimen of the opposition the Saints have to meet there; the article was written by one well acquainted with the facts, and the misrepresentation was willful—done to wound the feelings and ridicule the Saints and the cause of Christ, but their work defeated the object sought, and brought ridicule upon themselves, and thus may it ever be with those who fight against our beloved captain and king.

On our return we we held meetings successively at San Benito, Jefferson Branch, San Juan, Watsonville, etc.; at each place receiving the manifestation of our acceptance of the Lord, by the outpouring of the good spirit to cheer the heart and gladden the soul of all who loved the Lord and worshiped him in spirit. All through this section there is a marked change, and the call is "come and help us." The prospect was never better for a continued and effective effort in that sub-district of my mission, and Bro. D. S. Mills is, and has been driving nails in sure places, and has been doing a noble work, one he need not be ashamed to report. That visit, like all others, however pleasant, had, and must have an end; and on my return to the City, renewed calls came across the snowy peaks of the mighty Sierra Nevada Mountains, asking me to attend a Conference of the Nevada District.

So on the 1st day of June, 1873, I bought my ticket and in company with Bro. John Ganer, Sen. and his esteemed wife and companion in life's rugged battle, (who had been kind as a father and mother to me while in San Bernardino, and who were now on their way to Salt Lake to visit relatives), I started for the valleys of Nevada. Our ride was somewhat tedious, yet good company made it seem shorter than it otherwise would. I left them at Reno, at mid-

night. At half-past one o'clock I got aboard the Virginia, Carson and Truckee Railroad Cars and at four a. m. arrived at Carson City. I had no trouble in finding Br. Thomas Millard. Seven years had made a marked change in Carson City, but very little change in Bro. Millard and lady who welcomed me to their home. I rested here a day, my birthday, I was thirty-six years old, and I oft time reflect what strange events have transpired since 1838. What a troublous time then was! what vicissitudes the Church was then enduring! what troubles it has passed through since! and what its prospects are now! and I can but feel thankful that God has poured out of his spirit to the quieting of the troubled waters for a season, may his peace continue and abide in the midst of the Church of his dear son, till the Master appears, whose right it is to rule; praise, honor and glory be his forever.

I found Bro. A. B. Johns, and he gave a real warm-hearted Welsh welcome, and bade me make myself as much at home in his house as if I were one of his own boys, God bless him, may his shadow never be less, and faith like a flame enkindled by the Spirit of our God burn on, and on, brighter and brighter, until he attains to the light of the glorious presence of our Father in heaven. With him I attended their conference, the minutes of which have been published. I visited and held meetings in Carson City, Franktown, Genoe, Silver City, Dayton, Mottsville, Sheridan, Woodford, and other places. I baptized one, but I developed the fact, that a long pull and strong pull in Nevada might be made with a good result. 'Tis a good field for an enterprising brace of Elders. They have got to be good ones, as the nature of the country, climate, soil, and inhabitants all combine to develop any meanness that may be in them, and when it once crops out, their term of usefulness, as ministers of Christ, is at an end in that community, while the cause suffers disrepute from their actions. I grieved to learn there had been some laboring in this part of my field who left a bad record, but I hope lessons of this kind once learned will always be remembered, and that henceforth all Elders in my mission may labor as for Christ indeed, as becometh ambassadors of our most holy King, to the nations of the earth. I spent five or six weeks in Nevada, and in consequence of the harvest coming, it being difficult to get meetings fully attended, I concluded to return to California. The work in this portion of my mission is in good working order, for the number of speakers therein. The District is just recovering from the effect of the unwise and rather sinful course of some who belonged, who ought to have set a better example.

On my return to the City I met a pressing invitation to attend a Sub-District Conference of Petaluma District, to be held at Healdsburg, on the 1st of August. In company with Bro. Hervey Green I attended that Conference; we had an excellent time, and again I was made painfully aware of how extensive my field was, and of how small a force there was who could be depended upon, to do the work. Calls come from every direction for preachers, and how few preachers I have to send, makes me feel the great need of more help; and here comes in the thought, there is quite a force of Elders reported in this mission, yet very few of them are magnifying their calling by preaching the word, and I fear some of them do not even try to; and it is humiliating sometimes, to hear so many of sound mind, and good capabilities, on coming to Conference, say "I have no report to make, I've done nothing." I sometimes think, with such good opportunities for doing something and a continuance of such reports will place the Elder who so reports from time to time, among the slothful, and the Lord says the "slothful shall not be accounted worthy to stand." If the servants do so little for the Master, how can they expect the Master to do anything for them? Are they not ungrateful? While the Lord is doing so much for them, they will not so much as lift a hand, or a warning voice to aid him in the establishment of his Kingdom; and still they seem to expect he will give them choice places, and a fullness of glory, in that kingdom that they will not actively engage in establishing. I am afraid the oft-repeated report, "I have no report to make, I've done nothing," will stand in judgment against them and put them to shame.

But I am digressing. I returned from the Healdsburg Conference, to Washington Corners, to be present at the Sub-District Conference, on the ninth of August, visited Oakland, to which place I have removed my headquarters, and enjoyed communion with the Saints there in the administration of the Lord's Supper. Peace and contentment seemed to beam from every countenance, and pray I God to crown the efforts of those Saints and raise up a large Branch in Oakland. I have enjoyed myself with deep satisfaction among the Saints of San Francisco and I love them dearly, and shall ever pray for their peace and prosperity to be as the great loving kindness of our heavenly Father, to his loved children.

And now the time for our assembling at the Fall Conference drew near and with anxious heart I anticipated a good report to be rendered, to the Semi-Annual Conference of the Church, which I desired to carry up, that I might indeed report "something done," and be "accounted worthy to

stand." And here let me say, the events of the past twelve months have made more apparent the importance of this mission.

The Australian Mission has so far proven a success, and has developed the necessity of a more permanent center, or headquarters, for the presidency of the Mission; and the importance of the work on this coast is such as demands an office, with its necessary equipments, that the presiding officer can be found by any enquiring soul who might seek to investigate the work without intruding upon the domestic quiet of some household of Saints, and in due time emigration will tend Zionward from Australia and the islands of the sea, and some steps should be taken by the Church to aid such emigration, upon their arrival in the port of San Francisco, that the Saints may not be the victims of the swindling fraternities, so eager to pray upon the simplicity of those ignorant of the business ways of this country, as manifested by foreigners.

Hitherto there has been no settled place for the presiding officer to make his headquarters; but wherever he was found with his carpet bag in his hand, was his office; and when asked by representative men of other organizations, where are your headquarters for the coast? I have been ashamed to answer, I have none, and have said, I abide mostly in San Francisco. And if it is thought wise to return me to this mission, I ask that arrangements may be made authorising me to establish an office in some city, that the mission may seem to others to have some stability, and permanency. I ask this in justice to the cause, as well as for the comfort and welfare of the President of the Mission, who ever he may be. The Saints of the Mission are willing to aid materially in this matter. I believe I am justified in saying there never was a better prospect for the work in this Mission than at present, and should I make choice of a field to labor in, I know of none that would suit me so well as this; and if I am called upon to change, I shall leave this Mission with feelings of regret and reluctance.

The necessity of two being associated in this Mission will be seen, when I report that letters from Oregon are continually urging some one to come up there and preach the word.—Oregon is a part of this Mission, and I have not been able to visit that field yet. Three times have I been in California and have never yet been able to go to Oregon, because of the urgency of the calls elsewhere. And now as the time of our convening in Conference is at hand, I pray the Spirit of our God may guide all our deliberations, and give us wisdom, that we may honor the calling whereunto we have been called, that our Lord may not be ashamed of us, but continue his favor, and

smile upon our efforts an encouragement that may aid us in the future.

And now as this may be published I tender my loving regards to all the Saints, asking an interest in their prayers, for I know by experience 'tis good to feel secure in the prayers of the righteous. May God bless the labors of his ministry, and preserve them in time of danger, and establish his work beyond the powers of the adversary,
A. H. SMITH.

TUNNEL HILL, Johnson Co., Ill.,
Dec. 29th, 1874.

Br. Joseph Smith.—Br. Isaac Morris and myself have been holding meetings in this vicinity since last Wednesday night, have baptized seven. Many more are believing, and we expect to see more obey before we leave here. I hope God may raise up men able to take charge of the work here. Br. Clapp did great good here, God bless him. I think we will have a branch here before long. I will write again when we get through here. Yours in Christ,

G. H. HILLIARD.

SYDNEY, N. S. W.
Nov. 20th, 1874.

Dear Br. Joseph.—The American mail arrived here on the 10th inst., bringing yours of Sept. 7th, with seal, and one (and also papers) from Council Bluffs dated Sept. 29th. At the same time I received from a valued friend at Salt Lake City a printed copy of Brigham Young's answer to the complaint of Ann Eliza, his 17th woman, who sues him in the Third District Court for divorce and alimony.

You of course, have seen his sworn answer, and contemplated its unexampled perfidy. Brigham has basely betrayed his people, and, emphatically the wretched women who have been inveigled into what has all along been falsely called Polygamy. It must appear clear to all, that when he swore that Ann Eliza and himself did not intermarry on the sixth day of April, 1868, (the date of their supposed "celestial" marriage), and that since that time, nor at any time had she been his wife, and that she is not now his wife; he, by that oath, virtually swore that each and every pretext used by him for the establishment of plural marriage as an ordinance of the Church of Jesus Christ of L. D. Saints, was and is a falsehood and a fraud, and that he knew it.

As a legal proposition, neither Joseph Smith nor any other person, after 1835, had a right to engraft polygamy upon the Church; but Brigham's answer to his 17th wife's complaint (above referred to) settles the plural marriage question most effectually. Certainly we ought to thank him. His admissions do away with controversial "Josephite" tracts upon the subject, and

the labors of our Elders in the Territory, if wisely conducted, are rendered comparatively easy.

I shall be happy to form a personal acquaintance with you upon any field of labor where duty calls and may call. The work in Sydney is in *statu quo*. With Br. Rodger it is progressing.

Give my regards to all who inquire, and believe me to be yours truly in the covenant of the gospel,
C. W. WANDELL.

FARMINGTON, Iowa,
Dec. 21st, 1874.

Br. Joseph Smith:—I have just returned home from the harvest field of the Lord, had a good time, spoke with liberty to large congregations and received good attention; it was a new part of the field. I was asked to call back, all well. Yours truly,
J. H. LAKE.

AGENCY CITY, Buchanan Co., Mo.,
Dec. 28th, 1874.

Brother Joseph:—I drop you this line to let you know that I arrived safe at my home the morning of the 26th Dec., 1874. Had it in my mind to call at your place, but circumstances made it otherwise. We left Liverpool the 9th of Dec. in an American Steamer, the *Ohio*, and landed at the port of Philadelphia, the 22nd. The 10th and 11th we had a most terrible storm, which caused considerable damage to the life-boats and rafts; one was swept overboard and others smashed. There were with the crew, about two hundred persons on board. Still as the storm was in its height, I had the promise through the Spirit, that we all would get safe over. At Philadelphia we received emigrant's tickets, which brought us cheaper through, but those tickets do not allow a person to lay over. I desired my ticket via Chicago, but they would not grant it unless I paid them considerable more, so they put me over the southern route, as the shortest, the great Pennsylvania, via Pittsburgh, Indianapolis, St. Louis and Kansas City. I arrived in St. Joseph at three o'clock in the morning of the 26th, from there a rough walk of nine miles brought me to my home, and found them all well except the little one who caught a little cold a day before.

Since I last wrote to you I baptized two more, the husband of one of the sisters and the other a female. This makes eleven that I immersed in the waters of baptism while on my Mission to Switzerland, (German tongue). They all sent their love to you and your family, and hope that the Church in America will not leave them alone.

We had the pleasure of seeing some of the Saints in England, and I have to say, that there are many good souls there, and they get along very well, they have also

several able young men who have the work at heart and are willing to spread the work, but are tied on account of poverty, because the wages of their labors they need to support their families. Bro. Taylor is a good man, of knowledge and of understanding, and is very well qualified for the position he holds there in the Church.

With kind love and regard to you and your family and the Saints there I remain your brother in Christ,
J. L. BEAR.

PAYSON, Adams Co., Ill.,
Dec. 11th, 1874.

Br. Joseph:—I will endeavor to give you a brief account of what I have been doing. In August I obtained a private house to preach in, the people being so very zealous that I could not get a more suitable place to hold meetings in. Bro. Cranmer came out by request and gave the people a very able discourse on the first principles of the gospel, at the close of which your humble servant gave them an exhortation from Matt. 24: 14. I gave liberty at the close for those that wished to become apart of the body of Christ and were fully persuaded in their own minds that the doctrine we teach is the doctrine of Jesus Christ, and that we were endued with power from on high to administer in the ordinance of baptism to make it manifested by rising to their feet; when two good and humble souls arose. We felt to thank God. At three p.m. had preaching by brother Cranmer, the good spirit was in attendance; at half-past seven I preached from John 12: 26, received very good attention; since that time I have preached every two weeks and have baptized three into the kingdom of God. I have administered to the afflicted with marked results. We had a splendid meeting last Sabbath at my house, the best of interest manifested.

Now Bro. Joseph, I have very much need of your prayers for I am weak, and the people are very much opposed to the Saints, though they are satisfied that we preach the words of the Bible. There is great need of some one being here that is able to expound all things to their understanding; and then, I believe a goodly number could be gathered out. I am willing, and it is my determination to do all I can. If any Brother will come, I will assist him all I can; he can find a home with me, such as it is.

May God bless you all is my earnest prayer. Your brother in the gospel,

JAMES FOXALL.

WEST FORK, Crawford Co., Ind.,
Dec. 17th, 1874.

Br. Joseph Smith:—Notwithstanding the dark cloud that has hung over this District, caused by the folly of some, even members of the Church, the work still progresses in

this end of the District. The Branch here is in a better condition than it has been for some time past, and we hope that the resolution past by the Saints here, will have its desired effect. There are some here believing, and we think, will unite with us before long.

We are still striving for the salvation of souls, but feel our weakness and inability in so great a cause; but pray the Lord to strengthen us for the task before us. Yours in gospel bonds, I. P. BAGGERLY.

DENVER, Col.,

Dec. 23d, 1874.

Br. Joseph:—I have just returned home from preaching out north of here. I have been on the go ever since I've been here, have had good congregations and the best of liberty. On the first day of January we expect to organize a Branch, if the Lord will. Please inform me, if you can, who Elder C. W. Thomas is, he was at Clear Creek about four years ago and baptized some and organized them. When I found them they gave me a hearty welcome, they are fine people—they are firm believers in the first principles of the gospel and enjoy the gifts of the gospel to some extent, but they did not know anything about the Reorganization, the Book of Mormon nor Priesthood; they have some very strange ideas about the work of the Lord before the coming of the Savior. To-morrow I expect to go out into the mountains west of here, where I have been holding meetings and have baptized some, among those baptized is George O. Kennedy. I will try and go down south to Perbelo, Los Anamus and Rocky Ford in about four weeks, if the Lord will. We are all well and in good spirits. Yours truly, F. C. WARKY.
[We do not know who C. W. Thomas is.]

STEWARTSVILLE, De Kalb Co., Mo.,

Dec. 26th, 1874.

Bro. Scott:—I wish to say through the *Herald* to my friends, and all that wish to get homes around about the Center Stake of Zion, now is a good time for the Saints who have means to buy farms at a low price. Some good farms can be bought at twenty dollars per acre, with good improvements on the places with timber. Now is a good time for the Latter Day Saints to redeem apart of the land that we call Zion. I wish to call the attention of the Saints to a revelation given in Zion, August, 1831. Sec. 58, page 179, there the Lord tells all the churches to obtain moneys to purchase lands for an inheritance. "For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wis-

dom; let them do this lest they receive none inheritance, save it be by the shedding of blood." Now there are two ways that the land can be purchased, the one is by money and the other by blood, and if we purchase it by money, then we are to be blessed; and the Lord willeth that we shall purchase it in this way, that we may have advantage over the world and that we may have a claim on the world, that they may not be stirred up unto anger, for Satan putteth it into their hearts to anger against us, and that to the shedding of blood, and we are forbidden to shed blood. Therefore let the Saints learn wisdom the coming year, and purchase as much of the land of Zion as we can, for now is a good chance, and perhaps the Saints will never have a better opportunity, as the people are very anxious to sell out and they will sell on easy terms, giving a long time to pay for a farm. If a man can pay a little money down, say from two to three hundred dollars, he can get a farm of forty, eighty or one hundred and sixty acres; most any kind of a farm that a man wants, he can now get. We are about fifty miles north of Jackson County, Missouri.

JAMES KEMP.

Conferences.

Philadelphia District.

Conference convened at South Bethlehem, Pa., Nov. 21, 1874. Elder John Stone, president; Lewis D. Morgan, clerk.

Elder Stone addressed the Conference in an appropriate manner. Various duties were discussed.

After adjournment we repaired to the Lehigh River, and baptized one sister; Elder John Stone officiating.

Sunday, Nov. 22, 10 a.m.—Resolved that the Hyde Park, Pa., Branch be received as a Branch of the Philadelphia District, and their report be accepted.

Branch Reports.—Philadelphia: 53 members; 3 children blessed.

South Bethlehem: 8 members; 1 baptized since last report.

Hyde Park: 17 members; 4 children blessed.

Elder's Reports.—John Stone reported having preached at two public meetings in the city, and attended to his Branch and District business.

John T. Williams had distributed a good many tracts, and testified to the truths of the gospel whenever opportunity offered.

Elias Lewis reported having done a great deal in the way of exhortation as opportunity offered.

Lewis D. Morgan has distributed a good many tracts, attended to Branch duties, and testified to the truths and claims of the gospel wherever opportunity offered.

Resolved that J. Stone be sustained as President of the District.

Resolved that R. Cameron be sustained as Clerk for the next quarter.

2:30 p.m.—Elders Stone and Lewis addressed the meeting with a good Spirit, followed by a sacrament and testimony season, which appeared to be enjoyed by all the Saints.

Moved that we sustain all the authorities of the Church in righteousness.

Officials present: 4 Elders and 1 Teacher.

Resolved that we adjourn to meet at Philadelphia, on the evening of the fourth Saturday, and Sunday following, in February, 1875.

Montana District.

Conference was held at Reese Creek, Gallatin Co., November 23 and 29, 1874. Organized by electing Br. James W. Gillen president *pro tem*.

Resolved that J. J. Reese be the Clerk of this Conference.

Prayer by the President, followed by a short address.

Afternoon Session.—Br. A. B. Moore resigned his office as President of the Montana District. Resignation accepted.

Gallatin Branch reported 26 members; 1 child blessed; 1 baptized. Branch in good standing, with a few exceptions. Financial: Received \$5.10; expended \$5; balance on hand 10 cents.

Elders John E. Reese, A. B. Moore, and James W. Gillen reported.

Resolved that a committee of three be appointed to investigate the standing of Br. Wm. Hankinson, and report at the next Conference.

That Brn. John E. Reese, Jas. W. Gillen and Jas. Bamber be the committee.

Willow Creek Branch reported that it had died a natural death.

Resolved that the Willow Branch be considered in a state of disorganization, as reported.

That a committee of three be appointed to investigate the matters that exist between the brethren, namely, Br. A. B. Moore, Br. Lewis Gault, and Br. B. T. Mulvany, and report at the next Conference.

That Brn. James W. Gillen, John E. Reese and James Bamber be the committee.

That we sustain Joseph Smith as President of the C. of J. C. of L. D. Saints, with Wm. W. Blair and David H. Smith, together with all the spiritual authorities, with our faith and prayers.

That John E. Reese be the President of the Montana District.

That we sustain John J. Reese as Secretary of the Montana District.

That when this Conference adjourns, it does so to meet at Gallatin City, Gallatin,

County, on the last Saturday and Sunday in February, 1875.

Evening Session.—Preaching by A. B. Moore. Subject: The Resurrection of the Dead.

Sunday Morning Session.—Preaching by James W. Gillen.

2 p.m.—Sacrament meeting.

Evening Session.—Preaching by Br. Jas. W. Gillen.

North Kansas District.

Conference convened at Leavenworth, Nov. 7, 1874. Hugh Lytle, Presiding; C. F. Stiles, clerk *pro tem*.

Resolved that all reports of Branches stand approved, unless objected to.

Branch Reports.—Fanning: 31 members. Benton: Stands about the same as last reported.

Netawakee: 4 members; 3 removed by letter, 1 received by letter.

St. Joseph: 44 members.

White Cloud: 20 members.

Lee Summit: 19 members.

Independence: 16 members.

Atchison: 44 members; 1 received by letter, 1 removed by letter, 1 cut off.

Leavenworth: 23 members; 1 child blessed; 2 cut off.

Good Intent: 16 members; 5 baptized since last report.

Tarkeo: Not reported.

3 p.m.—The following Elders reported: H. Lytle, C. F. Stiles, B. B. Brackenbury, Chas. Herzog, H. Green, Griffith George, and David Williams.

Br. John Landers reported his labors in Clay and Dickinson counties, where he was greatly blessed; he baptized seven one Sunday and five the next; and says there are great calls for preaching there.

Resolved that David Frampton be, and is hereby cut off from the Church.

On motion, licenses were ordered to the following Elders: George W. Pilgrim, Frederick Campbell and Charles Schroder.

The President presented a letter from Thos. Tyler, asking for a rehearing.

Resolved that the decision of the last May Conference be sustained.

7 p.m.—Council of Elders to reconsider the ordination of Br. R. A. Marchant at the Fanning Conference last May:—Br. Griffith George chosen to preside. Br. H. Lytle then stated the case.

Moved, by Brn. C. F. Stiles and Williams, that we sustain the action of the May Conference, ordaining Br. R. A. Marchant.

Vote was taken and the ordination sustained, and the case ordered to be dropped.

Br. Gurwell's case was then brought up.

Br. B. B. Brackenbury motioned that the hand of fellowship be withdrawn from Br. Gurwell. Amendment offered by C. F. Stiles,

that the case be returned to their Branch. Amendment was adopted.

Morning Session.—After singing and prayer, missions were given.

Br. C. F. Stiles was appointed to labor in Jackson Co., Missouri.

Brn. Henry Green, G. Chapman and G. George, to Leavenworth county, Kansas.

D. Munns, to labor with Br. Brand, in Kansas.

B. B. Brackenbury, to Upper Holt, Mo. Resolved that we sustain all the authorities of the Church in righteousness.

That we sustain Br. Hugh Lytle as District President, with Brn. Williams and Stiles to assist him.

Br. McIntyre was sustained as Bishop's Agent.

Br. Burlington resigned his Clerkship of the District.

Resolved that the following names be presented to the Third Quorum of Elders: G. George, Wm. Hopkins, Geo. Chapman, Henry Green, Joseph Blatt and Chas. Herzing.

11 a.m.—Preaching by Elders Williams and Green.

Afternoon Session.—Administered the sacrament; had a season of prayer and testimony, in which the Saints were greatly blessed by the Spirit in tongues and prophecy.

Preaching in the evening by Elders Stiles and Lytle.

Officials present: 1 High Priest, 1 Seventy, 13 Elders, 1 Priest, 1 Teacher.

Adjourned to meet at Benton, Holt Co., Mo., the first Saturday and Sunday in May, 1875.

A vote of thanks was tendered to the Saints of Leavenworth for their hospitality; also to Mr. Woods for the use of the Methodist Church during Conference.

Des Moines District.

Conference Convened on Saturday, the 19th of Dec., 1874, at Elder W. C. Nirk's, Independence Branch, Jasper Co., Iowa.

Moved that President Alfred White preside, and Elder John Sayer act as Clerk.

Moved that we adjourn for preaching in the School-house, and that Elder W. C. Nirk speak this evening, assisted by Elder B. Myer.

Morning Session, Dec. 20, 1874.—Branch Reports:—Independence: 40 members; 4 marriages solemnized.

Newton: 39 members; 1 baptized.

South River: 9 members.

Pleasant Grove not reported.

Elder's Reports.—Alfred White had labored most of the last three months, preaching: thinks much good will result from his labors; has a desire to do all he can to roll on the work.

John Sayer had preached three or four

times, and had administered to the sick with good effect.

Moved that Br. Longbottom take part in this Conference.

Bartly Myer had not done much beside preaching in the Branch.

George Smith reported.

Br. Longbottom said he left home on the third of October; had preached in Green and other counties; he believes the seed sown will grow and bring forth fruit; he still remains steadfast, and desires to live and be spent for the Master's cause.

Moved that we adjourn for preaching in the School House at 11 o'clock, and that Elder A. White speak.

Evening Session.—Elder I. N. White says, Since October 1st I have preached forty times, have spent two evenings and part of the day in public discussion; many are investigating; some few believing. Br. W. C. Nirk has labored with me since Dec. 1st. Since that time we have to preach almost day and night; have had good liberty.

Elder Thomas E. Lloyd had held a number of interesting meetings at Oak Grove School House, which is six miles from Newton; but as the weather grew inclement, he was compelled, from physical inability to desist from continuing the effort there, at least for the present. There is a strong desire to hear the word. Some are interested in the work. I have spoken only twice in Newton. It was my lot to attend upon our defence in making a reply to the effort made against us at the Frick School House, three miles south of this by the Rev. Newby. I married a couple on the evening of the 22nd of October last. My desires and interest are as strong as ever in regard to the Latter Day Work.

Resolved that Sr. E. Sheller's (formerly Simmons) acknowledgement be accepted, and that she still retain her standing in the Church of Jesus Christ of Latter Day Saints.

That the case of Sister Groves stand over till next Conference, to obtain more evidence on her case.

That Sr. Fidelia Reed be disfellowshipped.

The Saints residing in Des Moines applied to the Conference to be organized into a Branch, when it was decided that the members of the Pleasant Grove Branch meet in Council to take into consideration the expediency of dividing the Branch, so that there may be a Branch organized at Des Moines, and that the District President be hereby authorized to appoint Elders to organize said Branch.

Moved that we sustain Br. Joseph Smith as Prophet, Seer and Revelator to the Church of Jesus Christ of Latter Day Saints, and all the Spiritual authorities of the Church in righteousness.

That we sustain Br. Alfred White as President of the Des Moines District.

That we sustain Br. John Sayer as Clerk of the Des Moines District.

That Elder Longbottom preach this evening at the School House.

That this Conference adjourns to meet at Des Moines, on the 20th day of March, 1875, at three o'clock.

Miscellaneous.

Northorn Illinois District.

The regular Conference of this District will be held at Plano, Ill., at 10 A.M., on Saturday, February 13th, 1875. Presidents and Clerks of Branches are requested to send in reports to me by mail, if no representatives are to attend. Let each Branch be reported, with all changes, names, dates, etc., for the regular annual report to the General Conference will be made from these. If no change, let the present number in the Branch be given, with number of each grade of officers. Reports made by Feb. 7th will be in time. Come to Conference, all who can. HENRY A. STEBBINS,

PLANO, Jan. 6.

President.

Church Records.

Will the brethren, Presidents and Clerks of Branches and Districts, please to it that more care is taken to send regular and systematic reports to the General Church Recorder, quarterly if possible, giving names, dates and items *in full*, in cases of added membership, and names and dates in all cases of loss by removal, expulsion or death, for reports are frequently faulty in more or less of these respects. Constant labor in the field has kept the present recorder from doing anything at the record, but he will be at work this winter, and the brethren are requested to make reports of all changes since last report, whether that report was made three months or three years ago, *in each case giving time when last report was made*, as it is possible that some reports have been lost, owing to the past unsettled condition of affairs, and in that case a correspondence can be had relative to them. *In each report also give the total number belonging to the Branch at the time of report.* Quarterly reports sent to District Conferences should be forwarded by District Clerks after they have entered the changes on the District record. The recorder is getting up a simpler and better form of blanks for both Branch and District reports, which will be ready soon, and we are now considering the advisability of ruling and binding some Branch records in the same form of the Church record, so that a uniformity may be had throughout; and if this is done, it is to be hoped that each Branch will procure one and see that their record is transferred and properly kept

therein. We hope to get them up at as low a figure as the common foolscap books can be bought for. Also we think to furnish some fac-similes of the headings of the Church Record as a copy for those who wish them as a guide, or who do not purchase one of the Books, yet the more that take the books the cheaper they can be furnished.

Each Branch Clerk does keep, or should keep certain pages of his book for the entry of all business transactions, resolutions and other important items. In this place it is a good plan, upon each report being made, to enter the main facts of the report, with date, saying such report was made to District Conference or Church Recorder, so many members, so many officers of each grade, so many baptized, received by letter or vote, so many removed, expelled, or died. This serves as a guide when the next report is made, and repetition and errors are avoided. This is far better than keeping a blank copy. Names need not be given in this part of their record, because for them one can turn to their proper place in the record, as will be shown in the copy of the correct form of keeping a record heretofore spoken of, which, when issued, will be kept at the office for sale, or if not too expensive, may possibly be sent free to each Branch. Due notice will be given.

Now will the brethren please give us their aid in these matters, for which they will receive our thanks. Let members also be interested in seeing that their officers keep the law in this matter, sustaining competent and willing men. Letters heretofore written me will be answered as soon as the matters inquired after can be looked into. Please send a stamp with letters of inquiry.

With all due respect I remain your brother in the hope of truth and its triumph,

HENRY A. STEBBINS,

General Church Recorder.

Plano, Ill., Jan. 6, 1875.

Information Wanted.

Information wanted of the whereabouts of Br. Isaiah Parks. He used to live near Stewartsville, DeKalb Co., Missouri. From there he went to St. Louis, Mo. Any one knowing where he is now, will please inform Wm. Powell, of Sweet Home, Nodaway Co., Missouri.

Of the whereabouts of *Evan Davies*, who crossed the sea in the same vessel with Captain Jones in 1856 or 1857. I saw him last with my brother, Evan Davies, in 1863. (I came that spring to Salt Lake). If any person can give me any information of my father, the above named Evan Davies, it will be thankfully received. Address George Davies, Malad City, Idaho Territory.

F. C. Warnky, Denver, Colorado.

MARRIED.

At the residence of the bride's father, in Plano, Illinois, Jan. 1st, 1875, by Elder Milton B. Oliver, Br. ALEXANDER McCALUM, of Turner Junction, and Sr. EMMA JOSEPHA SMITH, eldest daughter of Pres. Joseph Smith.

They go to their home in Turner, Kane Co., Illinois, with the good wishes of the Saints in Plano.

In Stockton, Cal., at the house of the bride, December 1st, 1874, by Elder H. P. Robbins, Br. SAMUEL BRADBURY ROBINSON, of Mendoceno Co., California, to Sr. SARAH JANE AMER, of Stockton.

At the residence of James Gary, in Union township, Des Moines Co., Iowa, December 22d, 1874, by Elder D. D. Babcock, CHARLES SHERMAN to Miss MARTHA GRAY, all of Des Moines county.

At Omaha, Nebraska, September 29th, 1874, by Elder H. J. Hudson, at the residence of the bride's parents, Br. GEORGE SYLVESTER, JR., and Sr. SARAH STARKIE, both of the Omaha Branch.

DIED.

At Pleasanton, Kansas, on the night of October 9th, 1874., Br. HIRAM HART, "killed by the cars." Br. Hart was a young man, about twenty-one years of age.

A letter was found in his pocket, addressed to Hiram Hart, Coffeyville, Kan., which led to the identification of the unknown and unfortunate man.

The family of which he was a member seems to be an unfortunate one. On the 2nd of July 1873, Elder James Hart, the father of this family, and a little daughter, were drowned while attempting to cross Pumpkin Creek, near Parkin, Kansas.

The *Courier*, published at Coffeyville, Kan., said of the family:

"Now another member of the family, and one of the main supports, meets with a horrible death, and is buried among strangers. The heart-broken widow and mother deserves the sympathies of the neighbors among whom she resides. The father of the family was a minister of the Latter Day Saints denomination, and his children were brought up under the strictest rules of that sect."

We sympathize with the bereaved mother and family in their recent affliction.

At his residence near Millbrook, Illinois, December 19th, of general debility, Bro. GEORGE RARICK, of the High Priest's Quorum. He was born in Pennsylvania, Dec. 27th, 1808, and was nearly 66 years old at the time of his death.

He was a noble, good man; exemplary and full of hope. He died in faith of peace in the kingdom. Services in the M. E. Church, in the village of Millbrook, by Elder Joseph Smith.

In Alleghany City, Pa., November 23d, 1874, Br. RICHARD H. SAVARY, in the 21st year of his age.

Funeral services by Elder W. H. Garrett, who spoke feelingly upon the occasion.

Like the wind o'er the waters, unseemingly and reckless, Death claims as his right all the children of men;

The young and the aged, the wise or ignoble,
But the power through the gospel restores them again.

By the assurance thus given we look for our brother,
To behold him in flesh at eternity's dawn,

When the Spirit of life, which proceeds from the Father,

Through Jesus, the Savior, reanimates all. J. E. Near Visalia, California, December 22nd, Br. HENRY ROBINSON, aged 51 years.

At Marietta, Indiana, December 9th, 1874, of typhoid fever, CALVIN REASOR, aged 19 years, 8 months and 21 days.

Funeral service by Elder J. P. Baggerly, to a large and attentive congregation. Mr. Reasor was a believer in the gospel, but had neglected to obey the requirements of the same—"procrastination is the thief of time."

On Cedar Creek, Antelope Co., Nebraska, September 26th, 1874, LEVI W., son of Spencer and Anna C. SMITH, aged 10 years, 4 months, and 2 days.

At Nyesville, Ind., November 4th, 1874, THOMAS, infant son of Daniel and Mary Ann WILLIAMS, aged 1 year, 2 months, and 10 days.

At Prairie Du Chien, Wis., WILLIAM LEVI, son of Joseph and Katie McGOON, aged 1 year, 2 months and 18 days.

At Sweet Home, Nodaway Co., Missouri, October 24th, 1874, REBECCA ALICE infant daughter of Wm. and Jane POWELL, aged 8 months and 3 days.

Selections.**Facts and Figures.**

Forestville, Conn., turns out 1,000 clocks daily.

Michigan has gained 130,000 in population since 1870.

The school population of Kansas has doubled in five years.

One Massachusetts firm converts two tons of paper into envelopes daily.

There are over 24,000 idiots in this country who are acknowledged as such.

Eight hundred new buildings have been erected in Pittsburgh, Pa., this year.

It is believed that California will gain during the year which will end with Dec. 31 fully 50,000 population.

Notwithstanding its almost universal use in kindling fires, there are now on hand 4,000,000 barrels of surplus petroleum.

Nine million horses in the United States; value \$660,000,000. France has 3,663,000, Austria 3,100,000, England 2,666,200, Germany 2,500,000, Prussia 1,800,000, Turkey 1,100,000.

One-sixth of America's population of over 30,000,000 cannot read or write; 5,000,000 out of a total school population of almost 13,000,000 received instruction.

The value of musical instruments exported from this country last year was \$550,227. Of this amount reed organs absorbed \$292,151, the balance being for piano-fortes.

We have now of all classes of pensioners

in this country 236,241 persons, and the expenditure for them is about \$26,250,000 per year. Among this list are found the names 410 widows of soldiers of the Revolutionary war.

Messrs. Wells and Pratt Invited to a Public Discussion.

SALT LAKE CITY, Utah, Dec. 1st, 1874.

Messrs. Orson Pratt and Daniel H. Wells;

SIRS: In pursuance of our mission to Utah to preach the gospel of Christ, and to reclaim the Latter Day Saints from error, and false doctrines into which they have been led; among which are the following:

1st. That Adam is God, "and the only God with whom we have to do," as taught by Brigham Young, Journal of Discourses, vol. 1, p. 50, and elsewhere.

2d. That polygamy, together with that document called a "revelation," dated July, 12th, 1843, is of God; as taught by Orson Pratt, in the *Seers*, and elsewhere by others.

3d. Blood Atonement; that is, the killing of men by the chief Elders of the Church, in order to save them; as taught by Brigham Young and others.

4th. That Brigham Young is the rightful successor of Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter Day Saints; as claimed by himself, yourselves and others.

5th. That Utah is the place of safety, or place of Zion, and that the organization there, over which Brigham Young presides, is the Church of Jesus Christ of Latter Day Saints; as taught in the *Deseret News*, Journal of Discourses, *Millennial Star*, etc. All of which we deny.

We therefore invite you both, or either of you, to come forward and discuss publicly with us, or one of us, the above principles and doctrines of your faith. If those principles are true and divine, all ought to know it; if they are false and pernicious, all ought also to know that.

And more especially is this course proper, since, in this country almost all great questions of the hour are publicly discussed. Of course you will affirm these propositions; but that the laboring oar may be equally shared by us, we in denying the first proposition, will affirm and undertake to prove, that Adam worship is idolatry, equal to that of the worship of Baal.

In denying the second thesis, we will prove that polygamy is abominable in the sight of the Lord, forbidden in the books that all Latter Day Saints profess to believe; and that the so-called revelation of July 12th, 1843, is an invention, false in principle and pernicious in its influence, a fraud in its origin, neither genuine nor authentic.

In denying the third proposition, we will prove that it is one of the doctrines of Dev-

ils, and to obey it is a capital crime against the laws of God and man.

In denying the fourth proposition, we will show that Joseph Smith, eldest son of Joseph Smith, is the rightful successor of his father in the Presidency of the Church, and that Brigham Young is an usurper, and the quorum organization under him, are a conspiracy to rob the fatherless, the seed of Joseph of the birthright promised of the Lord, and that they are as a body or Church, rejected of God.

In denying the fifth proposition, we will affirm and prove that the "Reorganization" over which Joseph Smith, son of Joseph Smith, presides, is the true and only Church of Jesus Christ of Latter Day Saints. Authorities to be used in the discussion: the Bible, Book of Mormon, Book of Doctrine and Covenants; also Church publications from A. D. 1830 to A. D. 1844.

If you accept this proposal, we can arrange the preliminaries necessary. We await your reply, which we request during this week, or at your earliest convenience.

Respectfully,

[Signed] { JASON W. BRIGGS,
ZENAS H. GURLEY.

Members of the Quorum of the Twelve in the Reorganized Church of Jesus Christ of Latter Day Saints.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 22.

PLANO, ILL., FEBRUARY 1, 1875.

No. 3.

State of the Dead.

Dear Herald:—In No. 20, October 15th, 1874, there appears an article from Staffordshire, England, dated September 20th, 1874, speaking of immortality, and would like to know more fully the belief of our Church in regard to the final state of the unbeliever. Of the state of the soul, between the death of the body and the resurrection of the body, Alma says:

"Behold it has been made known to me by an angel from God, that the spirits of all men, as soon as they depart from this mortal body; yea, all men, whether they be good or evil, are taken home to God who gave them life. Then the spirits of the righteous are received into a state of happiness, which is called Paradise; a state of rest, a state of peace, where they shall rest from all their troubles, and from all care and sorrow."

And then shall it come to pass that the spirits of the wicked, yea, who are evil, for behold they have no part nor portion of the Spirit of the Lord; for behold they chose evil works rather than good, therefore the spirit of the devil did enter into them, and took possession of their house; and these shall be thrust into outer darkness; there shall be weeping and wailing, and this because of their own iniquity, being led captive by the will of the devil. Now this is the state of the soul of the wicked, in darkness, in a state of awful fear, looking for the fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in Paradise, until the time of their resurrection. It might be well to inquire who those people were who find such abiding places in misery and fear. Ja-

Whole No. 315.

cob tells us that it is those that had the law. He says, "Wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and wasteth the days of his probation, for awful is his state."

Again he says, "He commandeth all men that they must repent and be baptized in his name, having perfect faith in the Holy One of Israel," or they cannot be saved in the kingdom of God; and if they will not repent, and believe in his name, and be baptized in his name and endure to the end, they must be damned, for the Lord God hath spoken it. Of their resurrection he says, "And this death which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore death and hell must deliver up their dead, and hell must deliver its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of man will be restored one to the other, and it is by the power of the resurrection of the Holy One of Israel."

Of their judgment: And it shall come to pass when all men have passed from the first death unto life, insomuch they have become immortal, they must appear before the judgment seat of Christ, and then cometh the judgment, and then must they be judged according to the holy judgment of God; and it is his eternal word which cannot pass away, that "they who are righteous shall be righteous still, and they who are filthy shall be filthy still;" wherefore, they who are filthy are the devil and his angels, and

they shall go away into everlasting fire prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascend up forever and ever and has no end. Is there no end to this torment? King Benjamin answers, "And I say unto you that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment." As we have found the will of God concerning those who have been taught the law, the believers as well as unbelievers, we will inquire about those that have lived and died without law. Jacob says of them:

"Wherefore he has given a law, and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him: for the atonement satisfies the demand of justice upon all those who have not the law given to them; they are delivered from that awful monster, death and hell, and they are restored unto that God which gave them breath: which is the Holy One of Israel."—2 Nephi 7:9.

King Benjamin, speaking of the atonement, says:

"For his blood atoneth for the sins of those who have fallen through the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. * * * I say unto you, if you have come to a knowledge of the goodness of God, his matchless power, his wisdom, his patience and long suffering towards the children of men; also the atonement, which has been prepared from the foundation of the world, that thereby salvation might come to him that should put their trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith until the end of his life: I mean the life of this mortal body: I say this is the man who receiveth salvation through the atonement, which was prepared from the foundation of the world for all mankind which ever were ever since the fall of Adam, or who are, or who ever shall be, even to the end of the world, and this is the means whereby salvation cometh."

Of children, King Benjamin says:

"The law of Moses availeth nothing except it were through the atonement of his blood, even if it were possible that little children could sin, they could not be saved; behold I say unto you, they are blessed;

for as in Adam they fall, or by nature they fall, even so the blood of Christ atoneth for them.

Abinadi, Mosiah 8:4, says:

"And these are those who have part in the first resurrection; these are those who died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the salvation of these, and they have part in the first resurrection, or have eternal life, being redeemed by the Lord, and little children have also eternal life."—Moroni 8:2.

Mormon, speaking of this subject of children, says:

"Little children are alive in Christ, also are all they that have no law, and he that saith little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption."

Then we find the believer and the doer saved; the unbeliever that has the law and will not keep it, lost; and little children and those without law redeemed by the atonement, the blood of Christ. Now where does the baptism for the dead come in, as all are saved that can be saved? I see no place or need for that ordinance.

R. HUNTLEY.

Mr. Gladstone on the Vatican.

In a pamphlet which has just appeared, Mr. Gladstone shows that the present teaching of the Church of Rome leads naturally to civil discord, but he declares that he regrets not his efforts on behalf of the members of that communion, and he will not in the future change his policy while the Vatican decrees are imperfectly understood by the majority of Catholics, and while the Ultramontanist is not a violator of the civil law in fact. Below we give extracts from the pamphlet:—

CHARGES AGAINST THE VATICAN.

1. That "Rome has substituted for the proud boast of *semper eadem* [always the same] a policy of violence and change in faith."

2. That she has refurbished and paraded anew every rusty tool she has fondly thought to have disused.

3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his

civil loyalty and duty at the mercy of another.

4. That she ("Rome") has equally repudiated modern thought and ancient history.

The first charge is proved by reference to the declaration of 1870 and the general attitude of the Church in its claims upon mankind. Mr. Gladstone substantiates the second by quoting from Papal Encyclicals of 1831 and 1864, a list of opinions forbidden by the Church, whose holders are condemned by Rome. Among the condemned are:

"Those who maintain the liberty of the Press; or the liberty of conscience and of worship; or the liberty of speech; or who contend that Papal judgments and decrees may, without sin, be disobeyed, or differed from, unless they treat of the rules (*dogmata*) of faith or morals; or who assign to the State the power of defining the civil rights (*jura*) and province of the Church; or who hold that Roman Pontiffs and Ecumenical Councils have transgressed the limits of their power, and usurped the rights of Princes; or that the Church may not employ force, or that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority; or that the (*immunitas*) civil immunity of the Church and its ministers depends upon civil right; or that, in the conflict of laws civil and ecclesiastical, the civil law should prevail; or that any method of instruction of youth, solely secular, may be approved; or that knowledge of things philosophical and civil may and should decline to be guided by *Divine and Ecclesiastical* authority; or that marriage is not in its essence a Sacrament; or that marriage, not sacramentally contracted, has a binding force; or that the abolition of the Temporal Power of the Pope would be highly advantageous to the Church; or that any other Religion than the Roman religion may be established by a State; or that in 'countries called Catholic' the free exercise of other religions may laudably be allowed; or that the Roman Pontiff ought to come

to terms with progress, liberalism and modern civilization." This enumerative shows more conclusively than a volume of argument the position of the Pope towards human liberty. As the title of the pamphlet implies, the ex-Premier reserves his strength to deal with the third proposition—that no one can now become a convert to Rome without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another. In doing so he thus explodes

THE CANT OF "FAITH AND MORALS."

Will it be said, finally, that the Infallibility touches only matter of faith and morals? Only matter of morals! Will any of the Roman casuists kindly acquaint us what are the departments and functions of human life which do not and cannot fall within the domain of morals? If they will not tell us, we must look elsewhere. In his work entitled "Literature and Dogma" (pp. 15, 44), Mr. Matthew Arnold quaintly informs us—as they tell us nowadays how many parts of our poor bodies are solid, and how many aqueous—that about seventy-five per cent. of all we do belongs to the department of "conduct." Conduct and morals, we may suppose, are nearly co-extensive. Three-fourths, then, of life are thus handed over. But who will guarantee to us the other fourth? Certainly not St. Paul, who says, "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." And "Whatsoever ye do, in word or in deed, do *all* in the name of the Lord Jesus." (1 Cor. 10 : 31; Col. 3 : 7.) No! Such a distinction would be the unworthy device of a shallow policy, vainly used to hide the daring of that wild ambition which at Rome—not from the throne, but from behind the throne—prompts the movements of the Vatican. I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we

will, and which only leaves us when we leave the light of life. So then it is the supreme direction of us in respect to all duty, which the Pontiff declares to belong to him.

Mr. Gladstone extends the charge, and shows how the Papal authorities have in view not only the subjugation of the individual, but the servitude of the State. He then predicts.

CIVIL STRIFE AS THE CONSEQUENCE.

It is most evident that the very assertion of principles which establish an exemption from allegiance, or which impair its completeness, goes, in many other countries of Europe far more directly than with us, to the creation of political strife, and to dangers of the most material and tangible kind. The struggle now proceeding in Germany at once occurs to the mind as a palmary instance. I am not competent to give an opinion upon the particulars of the struggle. The institutions of Germany, and the relative estimate of State power and individual freedom, are materially different from ours. But I must say as much as this. Firstly, it is not Prussia alone that is touched; elsewhere, too, the bones lie ready, though the contention may be delayed. In other States, in Austria particularly, there are recent laws in force raising much the same issues as the Falck laws have raised. But the Roman Court possesses in perfection one art, the art of waiting; but it is her wise maxim to fight one enemy at a time. Secondly, if I have truly represented the views promulgated by the Vatican, it is difficult to deny that those claims, and the power that has made them, are primarily responsible for the pains and perils, whatever they may be, of the present conflict between Germany and Roman enactments. And that which was once truly said of France may now also be said with no less truth of Germany: when Germany is disquieted, Europe cannot be at rest.

THE DANGERS IN STORE.

I should feel less anxiety on this subject [a renewal by force of the struggle for Temporal Power] had the Supreme Pontiff frankly recognized his altered position

since the events of 1870; and, in language as clear, if not as emphatic, as that in which he has proscribed modern civilization, given to Europe the assurance that he would be no party to the re-establishment by blood and violence of the temporal power of the Church. It is easy to conceive that his personal benevolence, no less than his feelings as an Italian, must have inclined him individually towards a course so humane; and I should add, if I might do it without presumption, so prudent. With what appears to an English eye a lavish prodigality, successive Italian Governments have made over the ecclesiastical powers and privileges of the Monarchy, not to the Church of the country for the revival of the ancient, popular, and self-governing element of its constitution, but to the Papal Chair, for the establishment of ecclesiastical despotism, and the suppression of the last vestiges of independence. This course, so difficult for a foreigner to appreciate, or even to justify, has been met, not by reciprocal conciliation, but by a constant fire of denunciations and complaints. When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs in the press, and of the Ultramontane party (now the sole legitimate party of the Latin Church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city, and amidst the whitening bones of the people.

THE DUTY OF CATHOLICS IN ENGLAND.

If the Court of Rome really entertains the scheme, it doubtless counts on the support in every country of an organized and devoted party, which, when it can command the scales of political power, will promote interference, and, when it is in a minority, will work for securing neutrality. As the peace of Europe may be in jeopardy, and as the duties

even of England, as one, so to speak, of its constabulary authorities, might come to be in question, it would be most interesting to know the mental attitude of our Roman Catholic fellow countrymen in England and Ireland with reference to the subject; and it seems to be one on which we are entitled to solicit information. [Mr. Gladstone asks in another portion of the pamphlet that Roman Catholics should make one of two things:—] 1. A demonstration that neither in the name of faith, nor in the name of morals, nor in the name of the government or discipline of the Church, is the Pope of Rome able, by virtue of the Powers asserted for him by the Vatican decree, to make any claim upon those who adhere to his Communion of such a nature as can impair the integrity of their civil allegiance; or else, 2. That if when such claim is made, it will, even although resting on the definitions of the Vatican, be repelled and rejected, just as Bishop Doyle, when he was asked what the Roman Catholic clergy would do if the Pope intermeddled with their religion, replied frankly, "The consequence would be, that we should oppose him by every means in our power, even by the exercise of our spiritual authority."

RECENT CONVERTS TO THE CHURCH OF ROME.

It is certainly a political misfortune that during the last thirty years a Church so tainted in its views of civil obedience, and so unduly capable of changing its front and language after emancipation from what it had been before, like an actor who has to perform several characters in one piece, should have acquired an extension of its hold upon the highest classes of the country. The conquests have been chiefly, as might have been expected, among women, but the number of male converts or captives, (as I might prefer to call them), has not been inconsiderable. There is no doubt that every one of these secessions is in the nature of a considerable moral and social severance. The breadth of this gap varies according to varieties of individual character. But it is too commonly a

wide one. Too commonly the spirit of the neophyte is expressed by the words which have become notorious—"A Catholic first, an Englishman afterwards"—words which properly convey no more than a truism, for every Christian must seek to place his religion even before his country in his inner heart. But very far from a truism in the sense in which we have been led to construe them. We take them to mean that the "convert" intends, in case of any conflict between the Queen and the Pope, to follow the Pope, and let the Queen shift for herself, which happily she can well do. Usually in this country a movement, in the highest class would raise a presumption of a similar movement in the mass. It is not so here. Rumors have gone about that the proportion of members of the Papal Church to the population has increased, especially in England. But these rumors would seem to be confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4.89 per cent. of the whole in 1854, and 4.62 per cent. in 1859, were 4.09 per cent. in 1869, and 4.02 per cent. in 1871. There is something at the least abnormal in such a partial growth, taking effect as it does among the wealthy and noble, while the people cannot be charged by any incantation into the Roman camp. The original gospel was supposed to be meant especially for the poor, but the gospel of the nineteenth century from Rome courts another and less modest destination. If the Pope does not control more souls among us, he certainly controls more acres.

THE PRESENT POSITION OF ULTRAMONTANISTS.

The severance, however, of a certain number of lords of the soil from those who till it can be borne, and so I trust will in like manner be endured the new and very real "aggression" of the principles promulgated by Papal authority, whether they are or are not loyally disclaimed. In this matter each man is his own judge and his own guide. I can speak for myself. I am no longer able to say, as I would have said before 1870, "there is nothing in the necessary belief

of the Roman Catholic which can appear to impeach this full civil title; for whatsoever be the follies of ecclesiastical power in his Church, his Church itself has not required of him, with binding authority, to assent to any principle inconsistent with his civil duty. That ground is now, for the present at least, cut from under my feet.

THE LIBERAL PARTY AND THE CATHOLICS.

For thirty years, and in a great variety of circumstances, in office and as an independent Member of Parliament, in majorities and in small minorities, and during the larger portion of the time (from 1847 to 1865 I sat for the University of Oxford) as the representative of a great constituency—mainly clerical—I have, with others, labored to maintain and extend the civil rights of my Roman Catholic fellow-countrymen. The Liberal party of this country—with which I have been commonly associated, has suffered, and sometimes suffered heavily, in public favor and in influence, from the belief that it was too ardent in the pursuit of that policy; while at the same time it has always been in the worst odor with the Court of Rome, in consequence of its (I hope) unalterable attachment to Italian liberty and independence. I have sometimes been the spokesman of that party in recommendations which have tended to foster in fact the imputation I have mentioned, though not to warrant it as matter of reason. But it has existed in fact. So that while (as I think) general justice to society required that these things which I have now set forth should be written, special justice, as towards the party to which I am loyally attached, and which I may have had a share in thus placing at a disadvantage before our countrymen, made it, to say the least, becoming that I should not shrink from writing them. In discharging that office, I have sought to perform the part, not of a theological partisan, but simply of a good citizen; of one hopeful that many of his Roman Catholic friends and fellow-countrymen, who are, to say the least of it, as good citizens as himself, may perceive that

the case is not a frivolous case, but one that merits their attention.

THE DUTY OF THE HOUR.

Before that time arrived, [the declaration of Papal Infallibility], although I had used expressions sufficiently indicative as to the tendency of things in the great Latin Communion, yet I had for very many years felt it to be the first and paramount duty of the British Legislature, whatever Rome might say or do, to give Ireland all that justice could demand, in regard to matters of conscience and of civil equality, and thus to set herself right in the opinion of the civilized world. * * * When Parliament had passed the Church Act of 1869 and the Land Act of 1870, there remained only under the great head of Imperial equity, one serious question to be dealt with—that of the higher education. I consider that the Liberal majority in the House of Commons, and the Government to which I had the honor and satisfaction to belong, formally tendered payment in full of this portion of the debt by the Irish University Bill of February, 1873. * * * But the Roman Catholic prelaty of Ireland thought fit to procure the rejection of that measure, by the direct influence which they exercised over a certain number of Irish members of Parliament, and by the temptation which they thus offered—the bid, in effect which (to use a homely phrase) they made, to attract the support of the Tory Opposition. Their efforts were crowned with a complete success. From that time forward I have felt that the situation was changed, and that important matters would have to be cleared by suitable explanations. The debt to Ireland had been paid; a debt to the country at large had still to be disposed of, and this has come to be the duty of the hour.

FUTURE POLICY.

I say at once the future will be exactly as the past in the little that depends on me. I shall be guided hereafter as heretofore by the rule of maintaining equal civil rights irrespectively of religious differences, and shall resist all attempts to exclude the members of the

Roman Church from the benefit of that rule. Indeed, I may say that I have already given conclusive indications of this view by supporting in Parliament as a minister since 1870, the repeal of the Ecclesiastical Titles Act, for what I think ample reasons, not only because the time has not yet come when we can assume the consequences of the revolutionary measures of 1870 to have been thoroughly weighed and digested by all capable men in the Roman communion. Not only because so great a numerical proportion are, as I have before observed, necessarily incapable of mastering and forming their personal judgment upon the case. Quite irrespectively even of these considerations, I hold that our onward even course should not be changed by follies, the consequence of which if the worst comes to the worst, this country will have alike the power and, in case of need, the will to control. The State will, I trust, ever be careful to leave the domain of religious conscience free, and yet to keep it to its own domain, and to allow neither private caprice nor, above all, foreign arrogance, to dictate to it in the discharge of its proper office. "England expects every man to do his duty," and none can be so well prepared under all circumstances to exact its performance as that Liberal party which has done the work of justice alike for Nonconformists and for Papal dissidents, and whose numbers have so often, for the sake of that work, hazarded their credit with the markedly Protestant constituencies of the country. Though strong, the state of the United Kingdom has always been in material strength, and its moral panoply is now, we may hope, pretty complete. It is not, then, for the dignity of the Crown and people of the United Kingdom to be diverted from a path which they have deliberately chosen, and which it does not rest with all the myrmidons of the Apostolic Chamber either openly to obstruct or secretly to undermine. It is rightfully to be expected, it is greatly to be desired, that the Roman Catholics of the country should do in the nineteenth century what their forefathers of England, except a handful of emissaries, did in the

sixteenth, when they were marshalled in resistance to the Armada; and in the seventeenth, when in despite of the Papal Chair, they sat in the House of Lords under the oath of allegiance. That which we are entitled to desire, we are entitled also to expect; indeed, to say we do not expect it, would in my judgment be the true way of conveying an "insult" to those concerned in this expectation. We may be partially disappointed. Should those to whom I appeal thus unhappily come to bear witness in their own persons to the decay of sound, manly, true life in their church, it will be their loss more than ours. The inhabitants of these islands, as a whole, are stable, though sometimes credulous and excitable, resolute though sometimes boastful; and a strong-headed and sound-hearted race will not be hindered either by latent or by avowed dissents due to the foreign influence of a caste from the accomplishment of its mission in the world.

The *Daily News* has received a letter from Archbishop Manning, of which the following is an abstract:—"The sum of the argument in the pamphlet just published to the world is this—That by the Vatican decrees such a change has been made in the relations of Catholics to the civil power of State that it is no longer possible for them to render the same undivided civil allegiance as it was possible for Catholics to render before the promulgation of those decrees. In answer to this, it is for the present sufficient to affirm—1. That the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance. 2. That the civil allegiance of the Catholics is as undivided as that of all Christians and of all men who recognize a divine or natural moral law. 3. That the civil allegiance of no man is unlimited, and therefore the civil allegiance of all men who believe in God or are governed by conscience is in that same sense divided. In this sense and in no other can it be said with truth that the civil allegiance of Catholics is divided. The civil allegiance of every Christian man in England is limited by

conscience and the law of God, and the civil allegiance of Catholics is limited, neither less nor more. The public peace of the British empire has been consolidated in the last half century by the eliminations of conflicts and inequalities from our laws. The Empire of Germany might have been equally peaceful and stable if its statesmen had not been tempted in an evil hour to rake up the old fires of religious disunion. The hand of one man, Dr. Dollinger, more than others, threw this torch of discord into the German Empire. The author of the pamphlet, in his first line, assures us that his 'purpose is not polemical, but pacific.' I am sorry that so good an intention should have so widely erred in the selection of the means."

Lord Acton has also addressed an elaborate reply to Mr. Gladstone.

A correspondent, writing from Rome on Tuesday, says:—"This morning the Pope, who has recovered from his indisposition, after receiving the Bishop of Bucharest admitted several English Catholics to an audience. In addressing them he said:—'A former Minister of your country, whom I had believed rather moderate, and who, to say the truth, had never while in office manifested arrogance or violence towards the Catholic Church, intoxicated by the proceedings of another Minister in another State, has suddenly come forward like a viper, assailing this ark of St. Peter. I have not read the book, and I have no great desire to read blasphemies; but from what I understand, the Minister, whom they call Liberal, flatters the Catholics of that nation, and leads them to believe that I wish those subjects to become disloyal to their sovereign and the laws of their country. Puzzled at beholding the vast progress made by that great nation in the path of the true faith, the fallen minister hopes to arrest the luminous triumphs of the Church by interpreting after his own fashion the will of this poor Vicar of Christ. A great king—Charlemagne—said that even should the Church impose heavy burdens on the conscience of the population, the Catholics should bear them,

from their interest in the communion of the Church; but our dogmas, far from being burdens, are light. Those who will walk astray are not Catholics, they are worse than Infidels and Protestants; because calling themselves Catholics they daily rebel against God and the laws of the Church.'"

The *Daily News* says:—There is at present one man who seems still more strongly to arouse the feelings of Irish Catholics than even Mr. Gladstone, or than even Bismarck. That man is Lord Acton. For the moment all other enemies of the church seem to the eyes of Irish Ultramontanists guilty of merely venial errors in comparison with this son of the Church, who has made an argument out of historical facts which tells to the discredit of a Pope.

The semi-official *Post* of Berlin closes its notice of Mr. Gladstone's pamphlet with the remark that, "it is impossible to say how far the tardily acquired convictions of the author would shape his policy should he return to office; but a gratifying proof of the strength of the prevailing current in England lies before us in the fact that the very man who of all Englishmen has done most to encourage an Ultramontane tendency, should at last be awakened to its dangers."

The clerical journals in Rome publish violent articles against Mr. Gladstone's pamphlet. The *Unita Cattolica* says it is not Catholic Rome which alarms Mr. Gladstone, but Anglican London, which is about to return to the bosom of the Holy Father, which it has abandoned for three centuries. The pamphlet is a solemn confirmation of the Catholic movement manifesting itself in England. The *Sacre Cœur*, at Turin, has commenced a *novena* for the conversion of the English nation.—*Newcastle Chronicle*, Nov. 14th, 1874.

To tell your own secrets is generally folly, but that folly is without guilt; to communicate those with which you are entrusted is always treachery, for the most part combined with folly.

Neither purity, virtue, nor liberty can long flourish where education is neglected.

Be not afraid of hard study: it is the price of learning.

Ephraim.

Br. Joseph.—In consulting the prophets, Hosea and Ezekiel, it is evident to me that after the division of the twelve tribes of Israel into two peoples or nations, they became known to each other as Ephraim and Judah, or Israel and Judah, the names Ephraim and Israel being convertible terms; hence the name, Ephraim, in almost every instance, in the books named, clearly includes the whole ten tribes, as for example:

"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian," &c.—Hosea 5: 13.

In this instance the government of Ephraim, (or Israel), allied itself to Assyria to secure its independence of the house of Judah. 2 Kings 15: 19.

Again.—"Moreover thou son of man, take thee one stick and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions. * * * Thus saith the Lord God: behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows." &c.—Ezek. 37: 16-19.

Also.—"How shall I give thee up, Ephraim? How shall I deliver thee, Israel?"—Hosea 11: 3.

From these quotations it appears to me to be conclusive that the ten tribes are represented by Ephraim; that Ephraim is a general term intended to include all the seed of Israel not included in the government of Judah.

C. W. W.

The Holy Land.

Palestine, or the Holy Land as it is more frequently called, so sacred to the christian mind that contemplates the events which took place upon its soil in connection with Him who was the actor, occupies the southwest portion of Asia and lies on the Mediterranean Sea, along whose coast it extends for a distance of 200 miles. It has an area of 11,000 square miles and "consists principally of rugged hills and narrow valleys although it has a few plains of considerable extent." The river Jordan rises "on the western slope of Mt. Hermon, and after a southerly course of about

forty miles, opens into the sea of Gallilee, near the ancient town of Bethsaida. After passing through this sea, which is about fifteen miles long and seven broad, and on and near which occurred so many striking scenes in the history of Christ, it pursues a winding southerly course of about ninety miles, through a narrow valley, and then empties its waters into the the Dead Sea." In this river valley was the dwelling of Lot "who pitched his tents toward Sodom."—Gen. 13: 11, 12. The Dead Sea as is commonly believed occupies the ground on which stood "the cities of the plain," Sodom and Gomorah. Modern travelers tell us that the country around this sea presents a dreary and desolate appearance and in the language of one, looks as if "the sledge hammer of the Almighty had descended upon it."

In 1849 the United States Government sent out an expedition under Lieut. Lynch, to explore the Dead Sea, and when they had sounded, they reported two submerged plains, eight thousand feet beneath the surface. A species of fruit was found in the vicinity which had the appearance of oranges called Sodom apples; these upon pressure entirely disappeared, leaving only the rind. Some of the officers of the ship's company disbelieved the Mosaic account relating to this water; but when they tried to swim upon it and were constantly thrown upon their faces which were blistered by it, together with the desolation that reigned around, they were convinced of the judgments of God upon the wickedness of a bygone people. About thirty miles northeast of the Dead Sea occur the ruins of what was a flourishing city, stood the city called Rabbah, the Ammonite capital, where the army of David was successful, it being the last of his conquests at that time; no living being dwells there now; but owing to the good water found there, it affords a desirable halting place for caravans, the drivers of which use the ancient temples and buildings as shelter for their beasts, literally fulfilling the denunciation of Ezekiel, "I will make Rabbah of the Ammonites a stable for

camels, and a couching place for flocks."—Ezek. 25 : 5.

The city of Tyre, of which mention is made by the Savior in connection with Sidon, of which it is said to have been the parent city, stood on an island on the Palestine coast of the Mediterranean, and was the chief emporium of commerce of the Eastern world. The prophets, Isaiah, Jeremiah and Ezekiel represent this city as having unrivalled wealth, "a mart of nations," whose "merchants were princes, and her traffickers the honorable of the earth."—Isaiah 23 : 3-8. "After the destruction of the old city by Nebuchadnezzar," new Tyre enjoyed some prosperity; but the founding of Alexandria, by diverting commerce into a new channel, gave her "an irreparable blow," and she gradually declined, till, in the language of prophecy, her palaces have been levelled with the dust, and she has become "a place for the spreading of nets in the midst of the sea."—Ezekiel 26 : 5.

Sidon, now called Said, situated near the sea, twenty-two miles north of Tyre, and by which it was early eclipsed in commercial importance, is a town of four or five thousand inhabitants. Sidon is twice spoken of by Joshua as the "Great Sidon;" and in the time of Homer there were skillful Sidonian artists. In the division of Palestine, Sidon fell to the lot of Asher; but we learn from Judges 1 : 31, that it never came into the actual possession of that tribe. In the time of Solomon there were none among the Jews who had "skill to hew timber like unto the Sidonians."

Joppa, now called Jaffa, is a town of about four thousand inhabitants, on a narrow neck of land extending into the Mediterranean Sea, and is thirty-two miles northwest from Jerusalem. The border before Joppa was included in the possessions of the tribe of Dan.—Joshua 19 : 46. In the time of Solomon it appears to have been a port of some importance. Hiram, king of Tyre, writing to Solomon, says, "We will cut wood out of Lebanon, as much as thou shalt need; and we will bring it thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."

Jerusalem, first known as the city of the Jebusites, is in the southern part of Palestine, situated on a hill in a mountainous country between two valleys, in one of which on the west the brook Gihon runs, until it meets the brook Kedron on the east, in the narrow valley of Jehosaphat, east of the city. Here the Savior often bent his weary footsteps on the verge of Kedron, and beside that streamlet held communion with the Father.

Modern Jerusalem built about three hundred years ago, is surrounded by a wall barely two and a half miles in circuit, and flanked here and there with square towers. The interior of the city is divided by two valleys intersecting each other at right angles, into four hills, viz : Zion, Acra, Bezetha and Moriah. Mt. Zion, on the southwest, the city of David, is now the Jewish and Armenian quarter. Acra, on the northwest, is the Christian quarter; while the Mosque of Omar, with its sacred enclosure, occupies the hill of Moriah which was crowned by the house of the Lord built by Solomon. What sacred memories cluster around that hallowed spot where the temple stood into which descended the Shekinah. West of the Christian quarter of the city is Mount Calvary, the scene of our Savior's crucifixion. What wonder the sun should hide his face from such a scene and all nature become convulsed! There in crimson drapery is the mother of Jesus, and on the other side in purple is Mary Magdalene, and off in the foreground stands a group of soldiers holding a robe, the vesture of Jesus, it is without seam and woven; but what terror is depicted on their features as the earth beneath their feet gives way and the dead appear from their graves, they leave the garment and depart. East of the valley of Jehosaphat is the Mount of Olives, and on its western slope is the Garden of Gethsemane, surrounded by a wall and still in a sort of ruined cultivation. The latter places are of sacred memory from the associations so vividly brought to mind. Jerusalem is generally believed to be identical with the Salem of which Melchisedec was king in the time of Abraham.

The edict of Cyrus, the Medo-Persian monarch, permitting the Jews to return to Jerusalem and rebuild the temple, was prophesied by Isaiah more than a century before that sovereign was born.

The final destruction of the holy city with the temple, and the terrible retribution inflicted on the unbelieving Jews, is a fulfillment of prophecy by Moses.—Deut. 28:56, 57. That prophecies foretold by Isaiah are fulfilling in our day, are evident, from what American Jews tell us in regard to the movements of the Jewish people; which is, they are gathering back to the land of their fathers from the different states of Europe. We learn from authentic sources that the “former and latter” rains have been restored in fulfillment of prophecy, and in the twenty-ninth chapter of Isaiah, twenty-ninth verse, occurs the language:

“I will show unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field.”—I. T.

A natural consequence of the fulfillment of that prophecy.

A few years ago and the subject of negotiating for the purchase of Palestine by Rothschilds Brothers was agitated, and some believed that it was consummated; but Mr. Lauer, an American Jew, says it never has, and never will take place. The probability is that it will be wrested from the Turks by conquest.

But what shall be said of a land that is to be made holy? And how many are there that are enrolled for the war now waging and feel sure of admission within its sacred precincts? This people are looking and hoping for the redemption of Zion; but who is to redeem it? Those few watchmen on the towers? Are they to do the fighting while we do the flinching? We must all help, in the present struggle there is much to be done, and united action alone can effect it. Let us remember those who have become poor for Christ's sake, and contribute of our means for their temporal comfort. In doing so we will approach nearer to him who is our Great Confederate Head. Let us also remember those whom the Lord hath placed over this people, they

are ambassadors for Christ whom we have pledged ourselves to honor and obey. It seems to me if we honor the cause of God, we must regard those servants in their sacred character, and receive their instructions as coming from the living Head.

The stability of a nation depends on its integrity, and the same principle holds good in church polity; we must then be true to our God and also to each other as composing his great household. Let us seek to encourage each other as much as we can, the enemy is reinforced and we must muster all our forces, for the conflict is before us and there is much at stake. But a little while and the struggle is over, a new era will soon dawn, and for all the sacrifice made, toil endured and conquests made, a rich reward awaits us. “Let us then be up and doing,” this privilege we may not always have, the watchword is “Onward.” When the wearied toil-worn Saint finds himself enjoying full fruition, after having been tried and proven, he forgets the toils and trials he endured while here, in the enjoyment of the fellowship of Jesus Christ his elder brother. That will be heaven indeed, and peace and purity will be enjoyed.

“There love shall put off in the land of its birth
The stain it hath gathered in this,
And hope, the sweet singer that gladdened us here,
Lie asleep in the bosom of bliss.”

EMILY B. FARRAR.

BIG VALLEY, Cal., Nov. 6th, 1874.

BRO. T. W. SMITH sends us *The Vindicator*, a Staunton, Va., paper of Nov. 13th, 1874, from which we clip the following.

A Day with the Mormons.

In answer to questions Mr. Smith gave a-very detailed history of his church, which is the original Mormon Church. He related with great faith the tradition of its foundation which is, that in the year 600, B. C., some of the Children of Israel going to India by way of Arabia, sailed for this country and started a new nation, some of the cities built by whom are discovered to this day in America. Later a war arose between the Nephites, the better part of them, called in the Book of Mormon “the delightful people

ple," and the Lamanites, a wild untamed people, in which the former were finally destroyed. This history is gotten from a book written by one Mormon who was a Nephite, and it is from this man that the sect got the name of Mormon, and it was that book that they claim was presented by an angel to Joe Smith, in 1823, the writing being on thin plates of metal. Joe Smith thus became the Head and Prophet of the people, with Sidney Rigdon and Wm. Law. Counselors, but when Smith was killed, (which event was prophesied in the Book of Mormon) instead of the Leadership devolving on one of his sons, Brigham Young seized it and assumed to be "Guardian" of the Church, but not "Prophet, Seer, and Revelator." He held that from 1844 to 1847, when he went to Utah and took the position of President. The sons of Joe Smith have always repudiated Brigham Young, and in 1872 the two younger of them went to Utah to re-establish the old Church, but were repulsed.

BRIGHAM'S OPERATIONS IN VIRGINIA.

Several missionaries were sent by Brigham Young to Virginia, Elder Peck coming first, followed by Elder Lewis, who was followed by Elder Hultz, who ordained O. E. Cleveland an Elder.

THE ORIGINAL CHURCH

reorganized in 1852 in accordance with the "Book of Doctrine and Covenants," and now numbers 30,000 members. It repudiates Brigham Young as an apostate, and denounces the doctrine of Polygamy as infamous. Here Elder Smith read to our reporter from the "Book of Mormon," written, as he said, 600 years B. C.—a neat little book bound in calf—in which Polygamy is classed with other deadly sins for which a member is to be "cast out of the congregation." The language is that "the member shall have one wife and no more," and "to love thy wife and none else," is the injunction. The Elder was very bitter on the Brighamite theory of Polygamy, and complained that the public would not recognize the distinction between his Church and the polluted one of Brigham. He gave some very interesting descrip-

tions of the discovery of ancient ruins of cities in America, to verify the history contained in the "Book of Mormon."

He told us that he joined the "Church of the Latter Day Saints," which is the true name of it, and which is almost altogether used since Brigham Young brought reproach on the name of "Mormon," in 1866, having formerly belonged to "The Church to Come." The organization of the "Latter Day Saints," in Church matters, is a sort of combination of the Baptist and Methodist systems. He had been offered the position of Unitarian missionary of the State of Illinois, a very responsible position, but he declined it. He was first appointed to the mission in New England, New York and New Jersey of the "Latter Day Saints," and is now in charge of the mission to Eastern Pennsylvania, Delaware, Maryland, New Jersey and Virginia.

THE SERVICES.

After a long talk with the Apostle, during which his wife had given him two or three signals that it was time for services, we adjourned with him to the store, the rear of which had been fitted up with benches and chairs for an audience. There were about fifteen persons present, including four ladies. The services opened with a duet from the "Saint's Harp" a handsome hymn book published by the denomination, sung by the Apostle and his wife, and then a hymn familiar to all, in which all joined, and then came a sermon from a text taken from the Bible, "It is not every one that sayeth Lord, Lord." The sermon was plain and practical, and pretty much what we should hear from any pulpit, except, perhaps, an unusual stress about the value of "laying on of hands." It was quite orthodox. All the prayers were offered in the name of the Lord Jesus Christ, and were very earnest ones. The "Latter Day Saints" preachers take all their texts from the Bible, the teachings of which do not, they say, differ in any way from the "Book of Mormon." they follow its teaching, in that they carry "neither scrip nor purse," and get no stated sala-

ry. The male members of the congregation were plain, well-meaning, devout-looking persons, and among the ladies was a young girl not over sixteen with a lovely face.

THE TRIALS OF THE MORMONS.

After an excellent dinner we had a talk with Elder O. E. Cleveland, whose courteous hospitality we here acknowledge, about Mormonism in this section. He said about six years ago a Mormon missionary named Lewis, came along and stopped a while at New Hope. He preached, but with no immediate results. He was followed by Elder Peck, but none joined under his ministry. Then Mrs. Randall, a lady from this county, went West and while out there joined the Mormons and went to Utah. When she came back here she took out with her a daughter of Mr. Henry Eakle, who afterwards married there. Elder Hultz came along here in 1871. He (said the elder), baptized me and two or three others. Then came Elder White and baptized young Bowman in Rockingham. I went out to Utah, and when I came back I baptized my son and his wife. Isaac Kauffman then went out there. Six months after I returned from Utah, I wrote a letter withdrawing from the Brighamite Church, but never got an answer. Six of those from this section, who joined the Brighamites there, have withdrawn and Jos. Flory and his wife, who went out to Utah, have returned to Missouri. When Elder Hultz, of the Brighamite sect, went, in 1872, to Rockingham to baptize brother Bowman they mobbed him.

Young Mr. Cleveland—They tarred him didn't they?

Elder Cleveland—They had something in a bottle and put it on him. And they got hold of me and shook me right smartly, but I didn't mind it. The common wealth's Attorney sent for me to give information afterwards, but I didn't want to hurt them and I didn't take any notice of it. [Here the kind-hearted old gentleman, who is over six feet high and looks as if he would be hard to handle, laughed in a kindly way over the recollection of it.] You see they wanted

Hultz to say whether he was in favor of Polygamy or not, but he knew what was coming if he said he was, and he wouldn't say anything, so they just hustled him around anyhow.

In the afternoon we took leave of our kind host and of Elder Smith, who said he wanted a fair report of it, and that was all he did want. About the fairest thing we can say for him is that he seems to be rapidly undoing the work done in this county by the Brighamite missionaries. He said that next Sunday memorial services would be held there in memory of two of Elder Cleveland's sons who have died. As we drove off we asked a worldly young man in the buggy with us what he thought of Mormonism, and which was best, Polygamy or Monogamy. He stopped lighting his cigar to say, "It's no use asking me any of your conundrums." It wasn't the right answer, but it put an end to the conversation. We are certainly orthodox and polygamy is assuredly heretical; but the picture of two or three dozen wives combining to feed and clothe an affectionate husband, and on Sunday mornings scrambling for who shall put a missing button on the loved one's shirt is a beatific vision well calculated to weaken the best of us. Lead us not into temptation!

[The errors in the foregoing statement were subsequently corrected by Brother Smith, in a letter dated November 18th, and published in the *Vindicator* of the 27th, of which issue Br. Smith sent us a copy.]—Ed.

An Explanation From Br. Stebbins.

SANDWICH, ILL., Jan. 6, 1875.

In consequence of the idea conveyed by the editor of the *Herald* that my mention of the conduct of Mr. Noah Dutton was harsh and bitter, or such an inference would probably be drawn therefrom, although the editor states that not necessarily so did he intend it, I would say that I meant by no means to be harsh, though I may have stated facts quite strongly; if too much so I regret it, though the facts remain, and still other ones could have been told.

To show the feeling of the man towards us, I quote the following letter of his taken from W. C. Thurman's *Time Appointed*. No comments are necessary, excepting that they claim to have and to need no Church organization. Hence it is impossible to see how the Church can be a counterfeit with no genuine in existence; and if such a dangerous one, where is the genuine that exhibits an organization like the "old Apostolic platform" of which this "abominable abomination" is such a deceptive imitation? Who claims the Apostolic order of doctrine, Church government, manifestations of the Holy Spirit, etc., as related in the Scriptures that we may see where the similarity is?

As to the ordination of Joseph Smith by Peter, James and John, it stands in the same category with the ministration of Moses and Elias to Christ, even granting the question that the former were not resurrected. If not needful in one case, neither was it in the other. The appearance of Moses and Elias cannot be called a vision, for the disciples relate it as an actual occurrence, telling of the ascension on the mount, their appearance, and the recognition; and, comprehending their ministrations as intelligent identities and agents from God, Peter desired to build three tabernacles for these ministering priests or authorized messengers of God—Christ, Moses and John the Baptist.

Paul says in Hebrews 3:19, that the promise "was ordained by angels in the hands of a mediator," evidently referring to this occurrence. It is unnecessary to add more.

"Br. Wm. C. Thurman; dear sir:—I am much pleased with what of your productions I have seen, also with your conclusion that the Mormon Church has fulfilled the bill as set forth in Dan. 12:11. I, perhaps, can see more reasons why it was called by the angel 'detestable, horrible,' as by you defined, than many others who have no personal knowledge of their faith and practice, and I consider the evidence thus established for the 1290 days, as most conclusive proof that the Lord will come on the 14th day of the first month, 1875. I was a firm believer in the coming of the Lord in 1843, and after the time passed, I confess that I have been sleeping on time, until last winter I saw

the evidence of the culmination of all the periods of Daniel and John, and the hope of so soon seeing my Lord and Savior, is truly thrice blessed.

"I took some humble part in sending forth to the world the proclamation of 1843, and have ever since regarded that movement with much general satisfaction. I have since, for a number of years past, tried to preach the gospel; but, since the time question has again greeted my ears, I feel more like giving the last proclamation of the gospel arrangement, 'The hour of God's judgment come.'

"I regard the Mormon Church as indeed the most deceptive counterfeit the true Church ever has had to encounter, for the reason that Joseph Smith claimed that all the signs did really follow them that have their faith and practice. Also, that he alone, (with his successors), had the right to minister in Christ's stead, to a lost world. And this claim to authority, (which he says was lost from the world in the apostasy, under Paul's "man of sin," or the Roman Catholic Church), he claims was conferred upon him, etc., under the administration of John the Baptist, and Peter, James and John, *without the LEAST evidence of their ever having a resurrection*. All this and much more is required to be believed, thus opening the door wide to modern Spiritualism; for, (to me), it is vain to fight the latter as deceptive and wickedly wrong, and still ask so much to be taken on mere assumption.

"I regard, therefore, the best phases of the Mormon Church as the worst of *counterfeits* calculated to deceive those who do desire the old Apostolic platform. I am considering the Christian mode of baptism. May the best of God's blessing be yours, even so.

"Truly your brother, in hope of seeing Jesus in 1875. NOAH DUTTON."

Adventists' Ne Plus Ultra.

I notice in the *Herald* of January 1st, 1875, a slight mistake in the editorial comment on the *Time Appointed* of some of the Adventists. Perhaps the following proclamation from the *Time Appointed*, of October, 1874, will give a correct idea of their position:

"NOTICE TO ALL THE WORLD.

"Daniel 12:10.—'But the wise shall understand.' So I understand Daniel 12:12 to be 1335 prophetic days, and did commence on the 14th day of the first month, 540, Jewish Time, and will end the 14th of the first month, 1875, which I think falls on the 19th of April next, when 1 Thes. 4:16 will be literally fulfilled. For the Lord him-

self shall descend from heaven. So let us all be ready and waiting. Amen. Every editor in the world that will give the above one insertion in his paper shall have my thanks and prayers,
IRA FANCHER."

Wm. C. Thurman brings the matter to a still more definite point in the same number, thus:

"The office of this servant is to give that 'meat in due season,' or information necessary that the Church may be 'ready,' (Mat. 24: 45), by knowing the time, as 'the good man of the house' should have 'known in what watch the thief would come,' (24: 43.) The meat that this servant gives is the knowledge not only of the day, but the very hour of the coming of Christ. For if unfaithful, 'the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.' Who the servant is I know not; but this I know, the only definite time, day and hour, found in the store-house of the word of God, is the sixth hour of the night of the fourteenth of the first month, 1875."

That is at midnight of the nineteenth of April, as the Jews commence their sacred year with the month Nisan, and on the day of the new moon, which commencing on the sixth of April; the fourteenth day would be the nineteenth of April, (our time.)

I suppose all will notice the extreme modesty (?) of Mr. Thurman, as seen in the above extract, for after assuming that the "meat in due season" a certain servant is to give the household, is "the knowledge not only of the day, but the very hour of the coming of Christ," and then says the "only definite time, day and hour, found in the store-house of the word of God, is the sixth hour of the night of the fourteenth of the first month, 1875." Claiming, therefore, to be the very man who gives this "meat in due season;" *i. e.*, "knowledge not only of the day, but the very hour of the coming of Christ," yet tells us, "Who the servant is I know not." However, he claims to have been the discoverer of this very date, and is looked upon by his followers in that light. Now as this servant is to be made by his lord "ruler over all his goods," of course Mr. Thurman can look for no other position than that of being the chief man in the celestial kingdom under Christ, if he

does not expect to take Jesus' place, in order to be "ruler over his goods;" *i. e.*, the "kingdom under the whole heaven." He further knows that "the most abominable abomination ever known on earth was set up on the fourteenth of the first month, 1830; *i. e.*, April 6th, 1830."

T. W. SMITH.

SYRACUSE, Meigs Co., Ohio,
Jan. 7, 1875.

HOW I KNOW.

When first I heard the gospel sound,
Rejoiced was I, with those around;
That through the goodness of the Lord,
We were permitted to hear the word.

But how I knew the word was true,
I trust will not be strange to you;
Since all the Elders in the field,
Continue to teach God's will revealed.

Before hearing it preached, I got interested
By conversing with those who in truth had en-
listed;

So I prayed to the Lord that the truth I might
knew,
And so 'twas given by one robed white as snow.

I saw the heavenly messenger stand
Before me in form like that of a man,
And these are the words that came from his
mouth,
"Joseph Smith's doctrine is the truth."

And now I have told you how I knew,
When I heard the doctrine, it was true;
Paul called it his doctrine, Timothy third chap-
ter and tenth verse,
And I also received it, and darkness dispersed.

By H. C. Smith I was baptized and confirmed,
And to my surprise, I afterwards learned
That I must be tempted and trials endure,
And if I am faithful, salvation is sure.

My faith has often been confirmed,
By the gifts that follow the believer;
And I hope that we may never be turned
From the truth that was taught by our Savior.

According to promise to those who believe,
The Spirit of Truth was mine to receive;
And I hope by its dictates to ever be led,
That I may be raised with the righteous dead.

MYRON F. BEEBE.

Sir Benjamin Brodie, F. R. S., gives his opinion that "Alcohol removes the uneasy feeling and the inability of exertion which the want of sleep occasions. But the relief is only temporary. Stimulants do not create nervous power; they merely enable you to use up that which is left, and leave you more in need of rest than before."

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., February 1, 1875.

It has not been long since we noted the strange death and burial of Thomas Ford, the Governor of Illinois, under whose promise and pledge that they should have a fair trial, Joseph and Hyrum Smith consented to lie as felons in a county jail, from which they were released by death at the hands of a mob.

It is a sad thing to think that the dread, "As ye sow, so also shall ye reap," must find its fulfillment in the law of compensation for evil, as for good; but in the death of Governor Ford it is suggested.

And now, with sad regret, we notice the death of Thomas Ford Moore, the youngest son of Governor Thomas Ford, the adopted son of Hon. Thomas E. Moore, of Peoria, whose name the young man assumed.

A writer for the *Cincinnati Commercial* gives a relation of his murder, from which we make the following extracts:

Young Thomas Ford served in the 130th Illinois Infantry and proved to be a good soldier. In 1871 went to Kansas and lived with an older brother near Wichita. For a number of months he employed himself, joining hunting parties and driving cattle, alone and in company with his brother. In July as he was nearing State Creek Rancho, near Caldwell, Sumner County, on foot, he noticed that two men were following him; he pursued his way to the rancho where he partook of food, rested half an hour, and started for Caldwell. He had gone but a little way when three men sprang from the brush and arrested him. They were joined by three others, who informed the young man that he was arrested for horse stealing.

Young Ford protested his innocence, and offered papers to show who he was and that he was not guilty. One of them told him that they "would hang him first and look at his letters afterward." These men, after overpowering him, for he struggled manfully

when he found they would not hear him, took him to a tree, threw a rope over a limb, put a noose round his neck and hung him. They then looked over his papers and found that they had hung an *innocent man*.

Every Latter Day Saint who has a heart to feel wrong and injury, will feel pained to read so pitiful a tale of cruelty; and when read, although it will beyond a doubt recall to mind that terrible June day of 1844, when two innocent men were killed and a third sadly wounded by just such a reckless mob, who knew that law honestly applied would set the prisoners free, let it kindle in every breast strong resolves to forever discountenance and condemn every kind of illegal violence.

BR. J. H. LAWN, writing from San Benito, California, on the 5th instant, expresses an earnestness in the Latter Day Work which he exhibits by gathering evidences from every quarter, which God, in the great unfolding of the latter days, is causing to be brought to human observation and understanding, for the establishment of the fullness of the gospel as revealed in the present century.

In support of the teachings of the Book of Mormon, and to prove that its translator must have been moved upon by the Spirit of God to so truly, foretell the things and events which time and science bring to our view. He sent us a couple of newspaper clippings, giving accounts of recent scientific discoveries in the "Bad Lands" of Northern Wyoming. Notwithstanding the many obstacles, Professor Marsh, of Yale College, entered the region in search of the fossils and other curious geological formations in which that country abounds to a remarkable degree. The Professor was successful beyond expectation. "Great fossil-beds of the miocene age were discovered, rich in specimens beyond expectations." Nearly two tons of bones of ancient and extinct animals were collected, many of which are unknown to science.

From Colorado, reports had been received that "Lieut. Wheeler's expedition had hit upon an immense deposit of bones of the mammoth, mastodon and other monsters of the elephantine family, which will

be of the greatest interest to the scientific world. Many of the specimens are said to be entirely new to geologists. Many birds and fishes were discovered that were new to scientists. So says the *San Benito (Cal.) Advance*.

Thus we see that with the onward roll of time and the disclosures of science, every year brings new evidences forward in support of the Book of Mormon, leaving, as it were, the impress of Divinity deeper and deeper upon it, that none may be without excuse who will open their eyes to reason and revelation. "Therefore," said God, by the Prophet Isaiah, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise [or learned] men shall perish;" and though worldly wise men frown upon the work of God, he continually is causing to be brought to light the evidences to support his work, and comfort the honest in heart who have laid hold on the great truth of heaven.

WE again request that all persons who wish to send moneys for the use of the Church, missionary or general purposes, will send the same to Israel L. Rogers, Sandwich, DeKalb County, Illinois, or pay to the recognized agent in their locality. We are receiving, from time to time, sums of money, with directions to use it for any purpose we see fit for the good of the work; and as we do not publish any receipts, of which we have frequently given notice, the parties are sometimes in doubt whether the money has been received. Besides it sometimes happens that moneys are sent to us for missionary purposes, without any instruction to pay to the Bishop, and those sending it expect him to give receipts for it; this he does not feel it right to do; and hence it is better to send direct to Bishop Rogers, or to pay one of the agents, in which case it will be noticed in the Bishop's quarterly report, both as to receipt and expenditure; which will not be the case if sent to us. In fact the only moneys that the office may legitimately handle are those belonging to the publishing interests; these we are at all times ready to receive. If any send us moneys for Church purposes after

this request, they will confer a favor if they will state in their letters, "Please hand to Bishop Rogers."

BR. ALFRED MUNNS, of Nelson Station, California, writes us concerning his union with the Church, which took place at Sacramento, California, during the Conference of 1873. Up to that time he had been a member of the Methodist Church. He claims that the good Master, in a very strange manner, illumined his inner man, and led him to a knowledge of the truth and a recognition of the true church, like as Simeon of old knew the infant Savior when he met him in the temple.

Br. Munns, like all others, has his trials. He is isolated from any Branch of the Church, but hopes for the organization of one in that County ere long; he also meets with prejudice, but that with all reasonable men and women, can be "lived down," and when removed in that way, the disease is not so likely to return. Saints should always keep the Master's honor and interests before their face, as well as their own, remembering the circumstances of his birth; his visit to Jerusalem; how with his wisdom he confounded the doctors; his gentle submission at the river Jordan, where, in tones of thunder from heaven's high dome, he received the approbation of the Father; his temptation, victory and precious teaching delivered on the mount; his transfiguration and the honor received from the excellent glory; and then the feast of the passover, followed by the last solemn supper; his agonies in Gethsemane, betrayal trial, and crucifixion, with its three dreadful hours of pain, when all nature trembled, while the sun refused to shed its light upon the sufferings of the Son of God, when such a strange commingling of sorrow and love was passing out and flowing down to complete man's redemption; and then his repose in the tomb of Joseph. O how deep the sorrow must have been. But remembering that he kept the Father's commandments in all things and abode in his love, we understand why victory was his, and why a bright angel, as with the speed of the lightnings, descended to earth to roll back the door of the sepulchre, bound, as it

was, under the seal of State, the alighting of whose feet upon the earth caused it to quake; so burdened was he with divinity, while the glory in which he appeared was so great, it caused those "iron" soldiers of the Roman guard to fall back in wild dismay and sink to the ground as dead, while he rolled the stone away, and while the triumphant Savior, rising, seized immortal youth, and passed the portals of the tomb, which none ere passed before; reappearing among men to verify the truth of the Scriptures and his own teachings, in the completion of man's redemption. And having, through his triumph, received "all power in heaven and in earth," delivered his last great charge to the disciples, and gloriously ascended to the Father, there to act as our Great High Priest and advocate. And since we are commanded to follow him, to keep his commandments, that we may be like him, to grow up in him, even unto perfection, until we shall have arrived at a fullness, even unto a measure of the stature of the fullness of Christ.

If Saints, ever seeking to live in remembrance of all these things, will *strive* to keep the Lord before their faces, they will be led to exclaim in their every heart, "Truly doth the Lord speak," "If *any* man will serve me, him will my Father honor." And in so living before the world, God will work in you, by his Spirit, to will and to do of his good pleasure, and in being so influenced by the Holy Spirit of promise which guides into the way everlasting and reveals the future; the truth, as it is in Jesus, will so shine forth in your lives, that prejudice in the minds of all reasonable men and women will disappear as frost before the genial rays of the sun. Saints, one and *all*, try it, and see if the Lord will not pour you out a blessing; yea, many of them, such as will cause you to greatly rejoice in the hope set before you.

We are in receipt of the new edition of the Book of Mormon, (received them on January 22d), and are prepared to furnish those in want of that book at the following rates: For roan binding, post paid, \$1.25; for morocco, plain, post paid, \$1.50; for morocco, gilt, post paid, \$2.00.

The orders already received will be filled first. This is a splendid edition, and we believe will please every one in its workmanship. It is like the Doctrine and Covenants in size; a little longer, but not quite so thick as the European edition. The chapters are numbered in the headlines, and are versified like the European edition. This edition is a reprint of the Nauvoo edition, and is not open to the objection urged against what is known as the Brook's edition. We recommend it to the Saints.

We also received on the 22nd of January one hundred and thirty-five plain Harps, and will supply the orders already received.

We have also in press an edition of a pamphlet entitled "Visions of Joseph Smith the Seer; Discoveries of Ancient American Records and Relics; with the Statements of Dr. Lederer (converted Jew) and others;" containing a short history of the rise of the Church, and of the many remarkable events attending it. It is said to be a very excellent and useful tract. Free by mail for ten cents each, or three for twenty-five cents.

THERE is in leading circles in England, and other European States, an apparently well grounded fear that there will shortly be serious war on the continent.

The *London Times* is alarmed at what seems to be ominous preparations on the part of Germany and Russia, France and Italy, and quite confidently asserts that if there be war, there will be more than two powers drawn into the vortex. The *Times* is also impressed that Germany will not be able to raise the third army.

Of course war is to be dreaded; but there are many of the Saints who are confidently looking forward to a great and decisive war, in which the political powers of the earth will be terribly shaken and broken, the end of many kingdoms accomplished and many thrones cast down. It is thought by many that the present year will be one of remarkable events, of great import to the Church and to the world, and it may be that war will be one of the agencies to be employed; it is certain that a spirit of reckless criminality has seized nearly every

class of men, and it would seem that there are none honest, no, not one, and war may be necessary to the cleansing of society.

It is our duty to lift up a standard of peace, and be at peace with one another as an exemplification of the peace we ask to become universal.

LLOYD'S WAR MAP OF UNITED STATES.—Something new and grand in the way of a map. Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for twenty-five cents, or unvarnished for ten cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send twenty-five cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

THE Saints will bear in mind that Elder Henry A. Stebbins, General Church Recorder's address is Sandwich, DeKalb County, Illinois, instead of Plano, Illinois, as his notice in the last HERALD seems to indicate.

We have been asked several times to state who the brother of Jared was. We can only answer, that we do not know. We have heard it stated that the martyr should have said that it was Moriancumr; of the correctness of the statement we do not say. Br. Blair is of the opinion that this is correct.

Saints, read Br. F. C. Warnky's letter and the Conference minutes from Denver, Colorado, in this issue, and take note what a man can do with a will to venture, and the Spirit of his calling upon him. Br. Frederick, may your energy and happiness never grow less. We give these Saints of

the far red lands a welcome to the great fold.

Brn. D. S. Mills, J. R. Cook and Hervey Green were expected at San Benito shortly to preach. The Saints there "want to see Br. A. H. Smith very much." They have a good Sunday School there which speaks well for the Branch. The winter in that portion of California, up to the time of writing, had been dry and cold. A dry winter was feared, stock were dying from cold and hunger, and men were thinking of the words of the Savior. See Luke 21:26.

Br. Wilson Hudson, writing from Sedgwick, Iowa, January 8th, said, "Five more added to the Branch since Conference, four by baptism;" others expected to be baptized on the next Sabbath. So grows the work, and with it the need of "more laborers."

Sr. M. A. Christy, of Goldfield, Wright County, Iowa, would be pleased if any Elder who may be traveling that way will give them a call, as they are living far remote from the Churches, and have only the HERALD as a gospel visitor.

We have just printed and have now for sale at this office, a new style of Branch Report to District Conferences, and District Reports to General Conferences. The former will also do for Report of Branches, not in Districts, to the General Conference. Price forty cents per dozen; twenty cents per half dozen, and single copy five cents by mail, free of postage.

A writer in a late number of the *Scientific American* states that a frequent occasion of the spread of diptheria, is found to be the kissing of children by visitors suffering with the disease in a mild form, which communicated to the child rages virulently; as adults as a rule do not have the disease as hard as do children. The writer adds that a single kiss has been known to infect a family; and advises all persons suffering from any sort of throat disease to let the children alone.

Br. J. F. Clemensen, writing from Fanning, Kansas, is of the opinion that while the Saints talk much about the "gathering," it would be well, at least for many of them, to think more upon and strive harder to understand and practice the doctrines and

teachings which, alone through grace, will fit them to live and enjoy the blessings of God in a gathered condition. And in seeking such a preparation, he urges upon them the necessity of observing all their *contracts* and agreements with brethren, as well as with those outside of the covenant.

Those wanting Photographs will please send to Br. H. A. Stebbins, Sandwich, Ill. None are kept on sale at this office.

Correspondence.

CARLTON, Monroe Co., Mich.,
Dec. 26th, 1874.

Br. Joseph Smith:—My wife says she would like to have a "Mormon" minister come this way, as she would like to be baptized. The Methodists here are in low spirits, and some of the people are wondering why they do not bring some proof against "Mormonism;" but they are quiet on that subject. I tell any that ask me, that I am ready to compare doctrine with them at any time, but receive no reply. The power of God is greater than all the deceit of the devil. The great trick with a few of the Methodists here is, they, (four of them), kept me out of the school to gratify their desires and popular opinion, and to gain credit; and instead, they have done themselves a great damage, lost popular favor, and been a great help in removing prejudice in many respects; because they say they have nothing against me, can find no flaws, only I am a "Mormon." I live five miles from Carlton, northwest, in the woods. Yours as ever for the Master's cause,
L. FAX.

DENVER, Colorado,

Jan. 4, 1875.

Dear Br. Oliver:—Our Conference is just over. We had a good time. I will send you the minutes, and if Br. Joseph sees proper to publish them he can do so. I have calls to come and preach from every direction. If I could be in ten places at the same time, I might do ten times as much as I do; but I am glad that I have as much help as I have; that is, I have three Elders here with me, and they say they are willing to do all they can. The Saints are doing well for me. I am at liberty from my family, so that I can spend all my time in the ministry.

It is astonishing to see what strange doctrines some of the old Saints hold to; and again others there are, who fulfill the saying of Jesus: "And because iniquity shall abound, the love of many shall wax cold."
—Matt 24: 12.

There are many that bear a strong testi-

mony to the truth of the gospel; but they have lived in Utah so long, and have seen so much iniquity, and have been so deceived, that their love for the truth is cold. It frequently, when I hear them relate the past, what they have endured for the gospel's sake, makes me feel very sad to see their condition, that their lamps are gone out. O that they may awake from their slumber, is my prayer; yet I am glad that many are willing to read and hear, and some are coming forth like wise virgins, with their lamps trimmed and burning, and are showing their faith by their works. *The Messenger* is of great help to me in showing the true doctrine of the Church. I will try and make some arrangement here with book-sellers, so as to get them well scattered in this country.

I received a letter from Mrs. Dawson, of Ione Valley, California, she is strong in the faith; but has no one to baptize her, there has been no Elder there since I left. Your brother in Christ,

F. C. WARNEY.

SYRACUSE, Meigs Co., Ohio,
Dec. 30th, 1874.

Br. Joseph:—I saw an account last night, in a late *Cincinnati Commercial*, of the hanging by a mob out west, of Thos. Moore Ford, youngest son of the late Gov. Ford. He was not allowed time to prove his innocence of the crime of horse stealing; but was strung up by his murders, who told him that they "would hang him first, and examine his evidences of innocence afterward," and when they had hung him and lowered him down they found by examining his papers that they had hung an innocent man. He was quite a promising young man and had been adopted and educated by Mr. Moore of Peoria, a wealthy gentleman of that place. As his father gave his consent to the shedding of innocent blood, so vengeance has overtaken him and his family, and his favorite son dies innocent of a base crime by a more disgraceful mode than the one by which Joseph and Hyrum lost their lives. I could get the paper if you would like to have the account. Yours fraternally,

T. W. SMITH.

KNOX, Stark Co., Ind.,

Jan. 2d, 1874.

Br. Joseph:—The work is prospering in these parts, speaking from our best judgment, we think it is gaining ground, though our number has not increased. We are trying to help on the cause of Zion all we can, but are so situated in life that we cannot do as we would like to; we are preaching as often as we can; we cannot fill all the calls for preaching in these parts, I mean around where we have been laboring

for the few months past in our County, and in St. Joseph and Laport Counties. On the 25th of December we held meeting at North Liberty, St. Joseph County, in the Advent's Hall; they treated us well, and are anxious to have us come back; we think that lasting impressions were made on the minds of some. On the next evening, December 26th, we had meeting in Carlile School House, and also on Sabbath, at eleven o'clock; house filled to overflowing, and a general good feeling prevailed. I will just say that the storm from Advent quarters has abated "mightily" since last spring. We were rather challenged by them to debate, which we offered to do; but they backed off and left the field, and now they appear quite friendly, (the above named school-house is in Laport County.) In these and all our other labors in the vineyard have been in connection with my Father and brother, James B. and Joshua B. Prettyman, both of whom are Elders. Any Elder passing this way is earnestly invited to call and help us, we think a good, efficient Elder would do good here. Praying for the deliverance of Zion, I remain your brother in the gospel bonds,

CHARLES W. PRETTYMAN.

HARTFORD, Iowa,
Dec. 29th, 1874.

Br. Joseph Smith:—Ever since I came to Iowa I have been trying to build up the Kingdom of God. I feel many times that I have done but little, though I feel to thank my Heavenly Father that I have been the means of doing good to some extent in Pella, from the time I first came into the State until this time. I preached none there during the summer, but was there in the fall; there are some that would like to have some more preaching, I promised to come and preach to them. The most of my labors has been in the city of Des Moines, there I have done more good than at any other place. There were a few sheep there, but no shepherd. In answer to prayer, I received a testimony that the Lord would build up his Church in that place. It is a very hard place, but those that I brought into the Church are as firm as the hills, and they bear a faithful testimony to the truth, and the promises are that others shall be added. At the Conference twenty sent in their names to be organized into a Branch, which past at Independence at the late Conference; and Br. Morrill received a letter before I left Des Moines, stating that Elder I. N. White would be there on the next Sunday, January 3d, to organize. There is a good, faithful Elder there, John Hatkins, I think he is a good man; then there is a Priest by the name of Morgan, and a number of others that I cannot name, and more are coming from the East. The Saints hold

their meetings once on Sunday in the Hall, and in the evening in some of the Saint's houses; they enjoy the Spirit, and are strong in the faith of having a large Branch here some day. Last Sunday, in the evening, a very intelligent lady came to our meeting and said that she would like to hear some of our doctrine. I preached to her half an hour with good liberty. Your brother in the kingdom of patience,

N. STAM.

ECHO CITY, Utah,
Jan. 9th, 1875.

Br. Joseph Smith:—I have been traveling in Weber Valley for almost three weeks, with fair success, many have given their names for baptism soon. I expect to see churches organized in most of the settlements in this valley. Br. J. E. Foster met me at Wanship, where we baptized three old time Saints and left several believing and contending for the faith. The opportunities for preaching are good with a prospect of being better. We have more invitations to visit than one man can respond to. The Teachers are very busy, and occasionally we meet in the same house; then we deem it our duty to see that they teach sound doctrines, "My Elders shall see that my law is kept." We have met with some intended opposition, but in every instance our opponents failed to quote one text from any of the books,—they are following the "living oracles." We have all the truths contained in the books, and the authority to teach those truths. Our standard is eternal truth and liberty, our motto is no surrender; victory through the blood of Christ!

I rejoice in the work of bringing old Latter Day Saints back to the paths of truth and virtue. Yours in Christ.

R. WARNOCK.

JEFFERSON, Green Co., Iowa,
Dec. 28th, 1874.

Br. Joseph:—Having seen no report from this part of the Galland's Grove District for some time, I thought a few lines from here would be interesting. In company with Bro. Eli Clothier we left Deloit, Crawford Co., Dec. 10th; thence to North Coon Branch, in Carroll Co., where we held seven meetings. One of these was by request of the Branch to settle some difficulties that had existed for some time, which was peaceably adjusted and the Branch is now enjoying good meetings. From there to Camp Creek, Calhoun Co., where we held five meetings with good congregations and good feelings, think some will unite there before long. From there we came to Bro. Hatcher's, in Green County, where we held five meetings, and I think if meetings are continued here there will be good result. Bro. Hatcher and Tigner invite traveling Elders this way and I will warrant they

will meet with a kind reception. Br. Clothier leaves here for the Moingona Branch, Boone County, while circumstances compel me to return home. Here is a good field of labor for some faithful man. Prejudice is giving way to reason and truth. Bro. Longbottom has done good in this county. Yours in Christ,

R. R. MONTGOMERY,
ELI CLOTHIER.

MENTOR, Lake Co., O.,

Dec. 19th, 1874.

Br. Joseph Smith.—I have been preaching at Mentor; some appear interested and some disinterested, as I presume is the case every where; but it is with pleasure that I write that I had the privilege of leading one into the waters of baptism on the evening of Dec. 15th. This makes the fifth one that I have baptized into our Branch at Kirtland. We feel to rejoice in the Lord our Savior; and we feel to praise his holy name for his goodness to us. We feel also to say with the Apostle John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Bro. Joseph, we are a happy little band, striving in love and unity to serve the Lord, in the old first stake of Zion, and our humble prayer is, that the kind Father may continue to bless us with all needful blessings, that at the last day we may be found ready to meet him, even our Lord Jesus. We had a visit paid us by Elder L. D. Hickey of Cold Water, Mich., he remained three days and returned home on the 15th. Yours in Christ,

Jos. F. McDOWELL.

PLUM HOLLOW, Iowa,

Dec. 25th, 1874.

Br. Joseph.—I herewith report my labors in the field assigned to me.—I attended the November Conference of the Fremont District, held at Nebraska City; preached once at said conference, the conference was a good one; I also did some preaching near home. I went to see my oldest son who was sick at Big Grove, and bring him home, and Elder E. C. Brand went with me. We held several meetings made some good impressions; was asked to preach a week at one place, but had to return home. When we got to my brother M. V. Roberts', where my son was sick, they had sent him home; the physician said that he could not recover, and had better be sent home while he was able to go. After I heard this statement, I was troubled and sought unto the Lord for light concerning the matter, and it was shown me that his case was a bad one, but he would recover. I came home and found him better and he has improved ever since, and is nearly well. O! how thankful I am. I went to Eastport and

held two meetings, had fair congregations. I like to preach the gospel; there are many calls. Yours in the blessed covenant,
JAMES V. ROBERTS.

KIRTLAND, Ohio,

Jan. 1st, 1875.

Br. Joseph.—We have had a famine in Kirtland for years, but it is not so now. "The Spirit of God like a fire is burning," and we do feel truly to rejoice in the Lord, and thank him that our prayers are answered. It seems like days that have gone by when we used to meet in the Temple in the days of your father, when we used to enjoy the blessed gifts of the gospel, when your grandmother sang Moroni's Lamentation in the gift of tongue. We do truly realize the blessings promised to the Reorganization—a double portion of the Spirit of God. Pray for us that the Lord may uphold us and protect us from the evil power that is against here; we have plenty of persecution. Brother Joseph F. McDowel is truly a man of God, the right man in the right place. Your sister in the Lord,

E. STRATTON.

SEDGWICK, IOWA,

Dec. 17th, 1874.

Br. Joseph.—As I believe it gives you pleasure to hear of the prosperity of the work, and how the missionaries are getting along, I send you a few extracts from the last letter I received from Mr. Rodger, written at Waratah, Newcastle, Sep. 23.

"I have just come in from where I had the pleasure of adding one more to our number. The work is moving slow but I have won some respectable friends that in time will join us. The Lord has greatly blessed me in our meetings and the few that we have here are good, and faithful, and kind. I have a comfortable home at present with Brother and Sister Marriatt from Chesterfield, England. They were both young when I traveled in that country, but they knew me then. O the Lord has been my friend, and my every want has been supplied. Bro. W. is in Sydney quite lame with rheumatism, the work moves slow there also. There is much inquiry, 'how does Mr. Rodger live?' 'who supports him?' 'what a strange life,' &c. Others say, 'he has pay from the American Government to get people to emigrate,' some say 'he is an impostor,' and others, 'he is a good man,' &c. They know me not, nor whose servant I am, neither the inmost thoughts of my heart, made sad at times, but unmoved in what I know to be of God and for man's salvation. I hope to see some of them in the Church before I leave here. The Lord knows all things and he will work all things well. O that I could see you all for awhile and then return, for my work

here is only beginning. To-morrow evening I lecture on the Book of Mormon; last Friday evening I gave a lecture on the immortality of the soul, had a great meeting, quite a stir, eight preachers present, and some questions asked after, &c., gained some friends to the cause. I preach here every Sunday evening, sometimes have very good meetings, many are investigating."

Your sister in the Gospel,

MATILDA RODGER.

BEAVER CITY, Beaver Co., U. T.,
January 9th, 1875.

Br. Joseph:—What few members there are here of us, we are for the truth, and we believe that the day is not far off when the principles of Christ's doctrine will have a hearing in this part of the country. The brethren of the mission have not arrived yet, but are expected soon; for there are a few persons who are not Brighamites at heart, who love the principles of our faith, and they will have a chance to show themselves when the time comes. The few standing members of the gospel feel well in the faith. No more at present, but still wishing as ever to be an obedient Saint to our Master's commandments, is the wish of your brother,

EDWARD DAVIS.

PHILADELPHIA, Pa.,
Jan. 4th, 1875.

Br. Joseph:—A short time ago, two old time Saints paid a visit to Philadelphia Branch, and after service we got in conversation on the principles of the gospel; they asked me several questions to which I gave satisfactory answers. And they very kindly invited me to pay them a visit, which I promised to do. So the first opportunity I had, in order to fulfill my promise, was on New Years day. I left Philadelphia for Allentown, New Jersey, arriving there at five o'clock in the evening, in company with Brother Copeland; we found their home and was heartily welcomed within. We remained over night and all day Saturday. During the day we talked matters over concerning the gospel and the Kingdom of God. I laid the order of the Reorganized Church before them, with which they all seemed well satisfied, and manifested a desire to take hold with us. I also discovered that there are some twelve or thirteen more which I should have visited had the day been favorable, and the distance being ten miles, so I did not go; but by the help of the good Master I will hunt them up shortly. I feel satisfied that there can be a Branch raised up in that region of country. It is some thirty-eight or forty miles from Philadelphia; nevertheless as I have entered upon a new year, I feel to strive to be more useful in the vineyard of the Lord this year, and do more for the good

Master and the cause of truth than what I have done in the year that is past—God being my helper. I feel to double my determination in the work of God, seeing the day is fast approaching when the heavens will disclose the King in his beauty. And seeing and knowing these things, I feel determined by God's help to do all I can for Zion's cause, that I may be found worthy to stand in the day of trouble, which will come upon the wicked and ungodly, as a thief in the night. If any Elder should be passing that way, he will be welcome received, and well cared for, while he remains with them. The Sister of the house is one of the noblest women I ever conversed with; she has got the work at heart, and the husband too, and they have three promising young men [sons] and two girls. I can truly say they are the most promising family for the Kingdom of God I ever saw.

I remain your brother respectfully,

JOHN STONE.

HEALDSBURG, Sonoma Co., Cal.,
Jan. 1st, 1875.

Br. Joseph:—After wishing you a happy, happy New Year, as also all connected with the office, and all Saints who are seeking to build up Zion. May they all have a happy New Year, and I pray God that all may be energetic and strive to do more for the advancement of the good work this year than what they have in the past. Since I wrote you last I have been laboring in Lake County, in company with Bro. J. M. Parks; we held a series of meetings in Middletown, to full houses and attentive and interested audiences. The result of our labors for three weeks was seven baptized and seven children blessed. We also were invited to preach in Calistoga, Napa Co., as long as we wished, in the Masonic Hall, with fuel and lights furnished us; we shall avail ourselves of the offer at no distant day. It is impossible to fill all the calls for preaching, but we will do the best we can. Pray for us that we may be useful and faithful in the Master's cause.

Yours in the gospel, HERVEY GREEN.

HEALDSBURG, Cal.,
Dec. 15th, 1874.

Br. Joseph:—We were visited last week by Brn. Green and Parks, who are at work in earnest in the good cause. Four discourses were delivered at this place, with good attendance and good attention, there being some seeking after truth in this vicinity. After a short stop, the brethren continued their journey to Lower Lake, where the prospects are that some will be enrolled soon as members in the covenant of Christ. God grant the honest in heart may hear the sound and obey the call.

Yours in the covenant, P. C. BRIGGS.

SHREVEPORT, Louisiana,
Nov. 23d, 1874.

Br. Joseph:—Allow me through the columns of the *Herald* to make a suggestion to the Saints, in regard to one of our duties toward our traveling ministers. Many of us often write to them, asking for, and receiving valuable information, and when we write, we desire a prompt reply. Now, many of our ministers have to answer from fifteen to twenty letters per week; each letter conveying information more or less valuable to correspondents, and the postage on these letters will amount to, from forty-five to sixty cents, besides stationery; and as our missionaries are generally but poorly supplied with the necessities of life and traveling expenses, let us who are at home with our families, enjoying the comforts of life, when we write to them for information or instruction, enclose in our letters from three cents to as much as we can spare. They will be thankful to receive it, and as they ever have been willing to do, will send us instruction worth more than money, without having to wait, as I have been informed some have been compelled to do, till they may receive a chance contribution from some one, before they can procure stamps and stationery in order to write to us. Asking an interest in the prayers of the Saints, I remain yours in hope of eternal life through obedience to the "one faith."

JAMES W. BRYAN.

WEST OAKLAND, Cal.,
Dec. 20th, 1874.

Br. Joseph:—I now pen a few lines from Oakland. We are truly a nice thriving little sister Branch; Bro. Green organized us and came around recently to see us, and preached to us what the world say of him. "Bible! he is a good old bible soldier." I told him we were glad to see that Alex. H. Smith and Wm. Anderson are sustained in their mission to California, and that one brother offers to give \$100 to help them out here, (and we, so much), he said, "there is no need of one giving all that, let others have a share of the blessing; I will go around and see who wants them out here and how much they want them out." We are glad to see D. H. S. in the *Hope* of Dec. 1st, signed to a piece about "the cabin near the wood." Thanks to the giver of all good.

J. W. VERNON.

SAN BERNARDINO, Cal.,
Dec. 28th, 1874.

Br. Joseph:—I write to let you know how we are getting along in this far off land.

Our Conference held its quarterly session on the fifth and sixth of the present month, and was conducted with good feeling throughout. And whether the business transacted by the Conference will be pro-

ductive of good fruit remains to be told hereafter. But we trust that good may occur, and that the laborers may reap a bountiful harvest.

Bro. Joseph Clapp has been with us for some time and seems to be an indefatigable preacher. While here, he delivered twenty-two discourses, and I must say he has done more since his arrival here to reconcile and to promote recconciliation than any one that has been here since the difficulty arose, and that a better feeling does exist is apparent to all: and all seem to be actuated with the Divine Spirit, and are endeavoring "to forgive and forget." I trust that we will grow in grace daily, if we cultivate the love that is within us, and at all times use our better judgment, and not be letting our impetuous passions overcome our better judgments.

Bro. Joseph Clapp, held a discussion with a prominent Spiritualist while here. The substance of the proposition discussed was as follows: "That the doctrine taught by the Latter Day Saints has a greater tendency to elevate the morals of the human family than those promulgated by Modern Spiritualists." The above resolution was discussed for two evenings, and then by reversing the proposition, it continued two more evenings. The debate was held in a large hall, and in short it was crammed full throughout the debate. The sympathy of the hearers was nearly unanimous for Bro. Clapp. He is said by those that know, to have achieved a victory. He left for Gospel Swamp a few days since, and from there he goes northward.

I remain yours in Christ,

J. E. MILLER.

MAGNOLIA, Harrison Co., Iowa,
Jan. 12th, 1875.

Br. Joseph Smith:—As time is rapidly fleeing away, I thought I would let you know that we are keeping up with the time, holding our ground and gaining a little. I have had appointments at Raglan and at Bigler's Grove, every alternate Sunday for about four months; have had good, attentive congregations. Brother D. Lambert is doing all he can for the spread of the gospel and defending the truth.

I have also paid Pottawattamie county a visit: had meeting at Crescent City with the Danish—good liberty; also to Omaha, and preached to the Scandinavians there. The kindness received will long be remembered. I had a pleasant chat with Br. Avondet. His experience on his mission and his voyage home was not encouraging to me.

I have just had a letter from Utah, from an old friend, which state that Brigham is losing ground every day. Out of thirty-four Swedish families in that town, only four

go for Brigham. The cry may soon come, "what shall we do to be saved?" I almost want to go up there for a short time, as there are thousands of Scandinavians scattered through the settlements, that I have been acquainted with for twenty years, who cannot understand English. They say they do not hear *anything* from the Reorganized Church. But the expenses will probably forbid my going there, as spring time will soon come, and I shall be ready to start for Scandinavia. Some have thought that you are very silent on the contributions for that mission, and a word from you in that direction would be "fitly spoken," which is like an apple of gold in a picture of silver.

The weather now is very cold here. I shall get ready to go into Nebraska as soon as possible. I have not heard from Bro. Madison, and I have not his address or I should write to him. Please give my address in the *Herald*. Some of my friends have asked me if they could not give me the money in place of sending to Bro. Rogers, as some cannot write English? If so, I might keep a memorandum with their name, residence and the amount given, and give it to Bro. Rogers when I shall come to him in April. Kind love to all, from myself and family. I remain as ever your brother in the gospel of Christ,

MAGNUS FYRANDO.

[Bro. Rogers' attention is called to the question in the letter about moneys].—ED.

MENTOR, Lake Co., Ohio,

Jan. 10th, 1875.

Br. Joseph:—We are striving to press onward in this good and glorious cause. I for one am determined to fight my way through; the flesh is weak, but the spirit is willing. Just when I make up my mind to do better, then the evil one is present; but I always pray to God to help me to go on, and always strive to live humble in the sight of God. We have splendid meetings here, and glorious promises if we prove faithful. My brother is still preaching at Mentor and at Black Brook; he has got the school-house there to preach in, and he has a full house. Some are very anxious to hear, and others to make all the noise they can. The devil will always rage when the truth is preached, we think good will be done; the Lord will have all the honest in heart come into his covenant, and none can hinder. From your sister in Christ,

MARY A. McDOWELL.

HOLDEN, Johnson Co., Mo.,

Jan. 3rd, 1875.

Br. Joseph Smith:—I was out three miles from here and preached to-day, in a district school-house, on the first principles, had pretty good liberty, and gave out an appointment for the last Sunday in this month.

If I had assistance I think a good work could be done; there are several houses that could be had for preaching. I am weak but am studying "to make myself approved." Pray for me that I may have strength to perform my duties as an Elder in the Church. I hope conference will yet send one able man to these parts. Yours in the hope eternal life,

F. P. SCARCLIFF.

MENTOR, Ohio, Jan. 10th, 1875.

Br. Joseph Smith:—I thank my heavenly Father that he heard and answered my prayer, that I might become a member of the Church of Christ, for which I praise his holy name. O, may the kind Father help me to walk in the strait and narrow way, to keep his commandments, and work righteousness before him. I have long been a believer in this Latter Day Work, but I never heard it preached in its purity, till I heard our young brother, Joseph F. McDowell, preach. I would say to all the Saints that we have in him a faithful soldier in the gospel of Christ. He not only preaches the word, but he lives it. He preaches with such power that it makes the sinners tremble.

He has been preaching about three miles north of Mentor. The people seem to be very much interested. My sister and her husband live there. They are old-time Saints; were driven out of Nauvoo by the mob. I think they will unite with us. Our little Branch is doing well. We enjoy the gifts and blessings of our kind Father, and love, peace and good will toward one another. Pray for us and that the work may increase in this place.

Yours in Christ CAROLINE BROWN.

Conferences.

Pottawattamie District.

Conference was held at Council Bluffs, Iowa, Nov. 28-29, 1874. C. G. McIntosh, president, and Frederick Hansen, secretary.

Officials Present:—Apostle 1, Seventies 2, Elders 11, Priest 1, Teacher 1—total 16.

Reports of Branches.—Council Bluffs: 103 members.

North Star: 29 members.

Crescent City: 49 members.

The spiritual condition of the several Branches was reported by Wm. Strang for the Crescent, C. A. Beebe for the Council Bluffs, A. Bybee for the North Pigeon, H. Hansen for the North Star.

Reports of Elders.—Elders D. K. Dodson, A. Bybee, Andrew Hall, Joseph R. Lamberti, John McIntosh, H. C. Smith, Frederick Hansen, H. Hansen, D. P. Hartwell, H. Palmer, and Priest H. N. Hansen reported.

President C. G. McIntosh reported that

he had preached quite a number of times in the District; believed that he had hurt a minister from the remarks he made afterwards; one had given in his name for baptism; found plenty of room for preaching the word.

Missions.—H. Hansen's mission in Crescent City released by request. Peter Olson's mission discontinued. The mission left in charge of Wheeler's Grove Branch discontinued.

Moved that Asa Walden labor in the eastern part of the District during the coming quarter.

That H. N. Hansen take charge of the Danish Mission in Crescent City.

That a general mission be given to all Elders to preach wherever they can find an opening.

That we sustain C. G. McIntosh as President during the coming quarter.

Report of Committee on Father Sabrisk's case:

We, your Committee in the case of Father Sabrisk, submit the following: Having obtained the best testimony we could in the case, we think the evidence sufficiently strong to warrant no further action of this Conference in the case. ANDREW HALL, W. J. COOK, ASA WALDEN, *Committee*.

Report of Bishop's Agent.—Aug. 29th, when last reported, cash on hand \$32.30. Received since in offerings \$10.00—total \$42.30. Paid to Br. James Caffall \$25.00. Balance on hand Nov. 28, \$17.80. Have also received \$45.00 for the Danish Mission, and forwarded the same to Bishop I. L. Rogers. Andrew Hall, Agent of Pottawatamie District.

Inquiries were made into the condition of the Union Branch. It was

Resolved that a Committee of three be appointed by the President of this Conference to make an investigation of the condition of the Union Branch, and report the same to the next Quarterly Conference.

The President then appointed Elders D. K. Dodson, Wm. J. Cook and Alva North said committee.

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

Preaching by Joseph R. Lambert and President C. G. McIntosh.

Conference adjourned to meet on the last Saturday of February (27th), 1875, at 10:30 a.m., in Council Bluffs, Iowa.

Eastern (Welsh) District.

The above Conference was held at New Tredegar, Monmouthshire, Wales, England, on the second Sunday in November, 1874. R. Evans, president, and E. Morgan, sec'y. Prayer by Br. Thomas E. Williams. Opening addresses by the President and Br. Jno. T. Davies.

A committee was appointed to transact such business as might be referred to them; said committee to consist of all the Elders present. All the spiritual authorities of the Church were sustained throughout the world in righteousness, including Elder Thomas Taylor, President of the European Mission, R. Evans, President of the Welsh Mission, John T. Davies Missionary from America to take the oversight of the Mission in Wales. The authorities in Wales were sustained.

Branch Reports.—Aberaman, Lanvapon, New Tredegar, and Merthyr Branches were reported. After some remarks, adjourned.

A council of Elders opened at 1 p.m., during which considerable business of a local character was transacted.

2:30 p.m.—Prayer by Elder J. Bishop.

Br. John T. Davies spoke on the necessity of having the Spirit of God, and of the uncertainty of life, &c., showing that the things of God, which pertain to life and peace, can only be known and understood by the Spirit of God, which guides into all truth and shows things to come.

Officers present—Seventy 1, Elders 12, Priests 3—total number 16.

5 p.m.—Prayer by Elder T. Smith.

Preaching by Brn. D. Davies, T. E. Williams and John T. Davies. Singing. Prayer by Br. John T. Davies.

[Much business of a local character is reported which we deem unnecessary to publish.—Ed.]

Southern California District.

Conference was held at San Bernardino, on the 5th and 6th of December, 1874. Br. John Brush, District President, not being well, Br. J. C. Clapp occupied the chair by request.

Elders John Brush, Murdock McKenzie, George W. Sparks, Edward Prothero and Samuel Shepherd reported. Teachers Richard Allen, Sr., Edward Ridley, and Richard Allen, Jr., also reported their labors in the San Bernardino Branch.

Report of Bishop's Agent.—Moneys received from all sources since the first of August, 1874: For the support of the poor, \$22.25. For the contingent expenses of the District \$13.00. Tithing from Hannah Lytle \$25.00. Tithing from Lydia Van Leuven \$5.00. Grand total \$65.25. Disbursed since the same date: For the poor \$18.00. For contingent expenses of the District \$12.87. Total expenses \$30.87. Showing a balance on hand for the poor \$4.25. For contingent expenses \$13.00. Tithing on hand \$0.00. Total \$34.80. Richard Allen, Bishop's Ag't.

[There seems to be an error in the balancing].—Ed.

Evening Session.—Preaching by J. C.

Clapp, upon Obedience to the Law of God. Sunday Morning Session.—Resolved that we sustain all the spiritual authorities in righteousness.

That we sustain John Brush in his office of District President, and J. Edward Miller as Secretary.

That we sustain Richard Allen as Bishop's Agent.

That the officers of the San Bernardino Branch make an effort to give a correct report of said Branch at the next Quarterly Conference.

Preaching by J. C. Clapp on the Law of Tithing. The house was full to overflowing of attentive listeners.

After Br. Clapp's address, the Conference adjourned until the first Saturday and Sunday in March, 1875.

Nauvoo and String Prairie District.

Quarterly Conference convened at Rock Creek, Hancock Co. Ill., Dec. 5th and 6th., 1874. John H. Lake chosen to preside; James McKiernan, clerk *pro tem*.

Remarks by the President on the duties of the Saints.

Vincennes, String Prairie, Burlington (American), Northfield, Burlington (German), Keokuk, Rock Creek and Elvaston Branch reports were read and received.

Bishop's Agent's Report.—Amount on hand last report \$134.77. Received since \$1.00. Paid out by direction of Conference \$35.00. Amount on hand \$100.77. J. W. Newberry, Agent.

Reports of Elders.—John H. Lake had attended all the two-day's meetings appointed by last session of Conference; baptized two at Bear Creek, and administered to many sick with good success.

Afternoon.—On motion Br. Mark H. Forscutt was invited to take an active part in the deliberations of this Conference.

John Lambert had labored in String Prairie Branch and had baptized one.

Henry Pitt, James McKiernan and Richard Lambert reported.

Br. Mark H. Forscutt had preached eleven discourses in this District.

Resolved that Br. Mark H. Forscutt preach to-night, and to-morrow at eleven, and that we have a social meeting in the afternoon.

Resolved that Br. James McKiernan labor in connection with Br. John H. Lake, and that we sustain John H. Lake as President of the District.

That we, as a Conference, uphold and sustain all the spiritual authorities of the Church in righteousness.

Officials present: Apostle 1, High Priest 1, Seventies 2, Elders 7, Priests 5, Teachers 5, Deacon 1.

Resolved that when this Conference ad-

journs it does so to meet at Keokuk, Iowa, on the first Saturday and Sunday in March, 1875.

On Sunday morning Br. Lake preached to a good sized congregation.

Social meeting in the afternoon, and truly we were blessed by the Spirit of God.

Preaching in the evening by Br. Mark H. Forscutt.

We had a good time all the sessions of Conference, and truly the Saints enjoyed themselves.

St. Louis District.

Conference convened in Anchor Hall, corner of Labaume and Broadway, St. Louis, Mo., December 6 and 7, A.D. 1874. William H. Hazzeldine, president, and Geo. Hicklin, vice president. Brethren Thorp and Forbes were appointed deacons.

President read the 10th chapter of St. John. Conference was addressed by Elder G. Hicklin.

Afternoon Session.—J. Whitehead addressed the Conference previous to administering the sacrament, which was administered to the Saints by James Anderson and Richard D. Cottam.

Nathaniel Voice, of Gravois, was ordained to the office of Deacon, by W. H. Hazzeldine, J. Whitehead and G. Hicklin.

Officers present: 3 High Priests, 15 Elders, 5 Priests, 2 Teachers, 4 Deacons.

A goodly number of Saints were in attendance. The Spirit of testimony was poured out upon them so that it was considered necessary to prolong the meeting.

Evening Session.—J. Whitehead preached a very interesting discourse.

Monday Morning, Dec. 7.—Frank Isaacs was elected assistant clerk.

Belleville Branch reported 49 members; 1 received by vote, 1 by certificate, 4 children blessed. Financial report:—Branch fund in hand last report \$0.25; increase \$2.00; expended \$0.75; balance on hand \$1.50. Freewill offering fund income for the quarter \$2.00. Sabbath School Fund: In hand last report \$41.87; income \$1.35; expenditure \$3.80; balance on hand \$39.42. There are in the school 6 teachers, 49 scholars, 90 educational works, 60 library books.

St. Louis: Aggregate last report 263; increase 4 by baptism; 1 removed. Total numerical strength 266. Three children blessed. Financial report, Nov. 29, 1874: On hand last report \$41.06. Receipts for quarter \$111.61. Expended \$73.75. Balance on hand \$37.86. Quarterly report of Zion's Hope Sabbath School, ending Nov. 15, 1874: Money on hand last report \$23.60. Received \$14.45. Expended \$18.10. Balance on hand \$24.95. 95 scholars in school, and 7 teachers.

Alma: 43 members; 1 child blessed.

Sunday School: 2 teachers, 25 scholars—total 27.

Dry Hill, Greenwood and Wherso Branches not reported.

The following brethren reported by letter: John Beard, Nathaniel Miller, George Thorp, Wm. Smith, Abraham Reese and George Hicklin.

Bishop James Anderson's report was read and approved.

On hand last report, June 15th, 1874, \$21.30; received from St. Louis Branch \$31.75; received from Greenwood Branch \$35.00—total on hand \$88.05.—George Thorp, Richard D. Cottam, Auditors.

Resolved that Bishop James Anderson and his Counsellors have discretionary power to relieve all brethren and Saints they may deem it wisdom to relieve; and any previous resolution detrimental to this be rescinded.

That George Hicklin, Abraham Rees and William H. Hazzeldine form a committee, and appoint to the Elders their several places to preach in during the quarter.

That the President of each Branch, or Bishop's Agent in this District, shall keep a correct account of all moneys collected; and when paid out to take a receipt from the parties receiving the same, and the said receipts and accounts be given to the District Bishop; and the Bishop to report to the Conference, so that the Saints may have the account read to them.

On motion of James Anderson and George Thorp, it was Resolved that George Hicklin draw from the Bishop his expences for the last quarter.

That George Hicklin be released from the duties of the present position that he holds as an assistant to the President of this District.

That we sustain the spiritual authorities of the Church in righteousness, including Wm. H. Hazzeldine as President of the St. Louis District Conference, James Anderson, Bishop, and T. R. Allen, Clerk.

That this Conference adjourns till the first Sunday and Monday in March next.

Denver Conference.

Conference minutes of a special meeting of the members of the Church of Jesus Christ of Latter Day Saints, held at the house of Mr. Gollon West, Denver, Colorado, January 1st, 1875, at 1 p.m.

Meeting called to order by Elder F. C. Warnky.

Moved that Br. Warnky preside, and that Br. R. S. Woods act as clerk.

Opened with singing, and prayer by the President.

The President stated the object of the meeting, and delivered a short discourse on Church Government.

Present, 12 members, including 4 Elders.

Resolved that we sustain Brother F. C. Warnky as missionary to Colorado.

Resolved that we organize a Branch of the Church of Jesus Christ of Latter Day Saints, to be known as the Denver City Branch.

That Br. R. D. Butterworth act as President.

That F. C. Warnky act as Teacher at present.

That Br. G. O. Kennedy act as clerk.

That we recommend Br. J. Ellis to Br. I. L. Rogers, Bishop of the Church, to act as his agent in Colorado.

That we adjourn to meet at the house of Br. F. C. Warnky, at 7 p.m.

In the evening the President gave some good instruction in regard to the Lord's supper, after which the sacrament was administered by Br. J. Ellis; many bearing a strong testimony by the power of the Spirit to the truth of the Latter Day Work. We also enjoyed the gift and interpretation of tongues.

Two were baptized by Br. F. C. Warnky, one of whom is indebted to Br. C. Derry for the light of the Reorganization of the Church thirteen years ago.

Br. F. C. Warnky preached a short discourse on the ordinance of laying on of hands; then those baptized were confirmed by Brn. F. C. Warnky and R. D. Butterworth.

Moved that Elder R. S. Wood labor in Elbert and Douglas counties.

That Elder J. Ellis labor in Jefferson and Park counties.

That Elder R. D. Butterworth labor in Denver and vicinity.

That when this Conference adjourns it does so to meet again in Denver on the second Saturday in March, 1875, at 11 o'clock a.m.

Morning Session.—Preaching by F. C. Warnky. Subject—Necessity of a Living Prophet.

Evening Session.—Br. R. D. Butterworth preached a short sermon, assisted by Br. F. C. Warnky.

Six more have given their names for baptism.

Nodaway District.

The quarterly conference of the Nodaway District was held at Mount Cregg School House, Andrew County, Mo., November 14 and 15, 1874. James Thomas, presiding; R. C. Moore, clerk.

Elders R. C. Moore, James Thomas, C. Christensen, and Ole Madison reported. Priests H. Froid, J. Nelson and T. Haley, and Deacon Arthur Haley reported.

Resolved that all Elders of this District be and are requested to report at our next Conference.

Resolved that inasmuch as James Kemp was appointed by the General Conference to labor in this District, that we sustain him in his mission.

Branch Reports.—Platt: 42 members; increase since last report 2.

Guilford: 16 members; absent from Branch 2; residence not known 3; removed 3.

Allenville not reported.

Preaching during Conference by James Kemp, D. J. Powell, James Thomas and Wm. Woodhead.

Adjourned to meet in the vicinity of the the Platt Branch on the third Saturday and Sunday in February, 1875.

Central Missouri District.

Conference convened at the house of Br. Emsley Curtis, Hazel Dell Branch, Livingston Co., Missouri, Nov. 21st, 1874; Joseph D. Craven presiding; Elisha Johnson, secretary.

Report of Branches.—Turkey Creek: 17 members.

Knoxville: 11 members.

Hazel Dell: 15 members; 1 cut off.

Far West: 27 members; baptized 1; removed by certificate 1; excommunicated 7; loss otherwise 5; total decrease 13; strength last report 40.

Waconda: 26 members.

Elders Jos. D. Cravin, E. W. Cato, J. W. Sykes and E. N. Ware reported. W. T. Bozarth had confirmed one. Emsley Curtis had not labored much, on account of ill health. Jos. B. Belcher, reported by J. D. Cravin, had held a discussion with D. A. Frampton, and labored considerable. W. C. Kinyon had preached some. Priests G. W. Carter and M. M. Ballinger reported.

Elder David A. Frampton was excommunicated for heresy and false doctrine.

Moved that the Church be notified through the *Herald* that Jas. W. Johnson (formerly of the Far West Branch) is not a member of the Reorganized Church, and we demand his license.

Five Elders were set apart to labor in the field for the next quarter, to be sustained by the District, namely: Joseph D. Cravin, W. T. Bozarth, Albert Wooden, E. N. Ware and W. C. Kinyon.

Moved that we recommend A. J. Seely to Bishop I. L. Rogers to be appointed Bishop's Agent for this District.

Testimony meeting was held on Saturday night. Preaching on Sunday, and prayer and testimony meeting on Sunday night. The Saints were encouraged and strengthened.

A. J. Seely was called and ordained to the office of Elder, under the hand of W. T. Bozarth, assisted by E. N. Ware and Albert Wooden.

Adjourned to meet at the house of J. D.

Cravin, Knoxville Branch, Ray Co., Missouri, on the first Saturday in March, 1875.

The spiritual authorities were sustained in righteousness.

Miscellaneous.

First Quorum of Elders.

There has been no meeting of this Quorum since the Semi-Annual Conference of 1873, and as there has been some business delayed, and there are some committees to report, and the President says some important matters to be presented, it is desirable that all the Elders who can, without inconvenience or extra trouble attend the Annual Conference of 1875 at Plano, Illinois, do so, that a Quorum meeting may be held. Let all whose business and means do not prevent them doing so assemble together.

HENRY A. STEBBINS, *Sec'y.*

SANDWICH, Ill., Jan. 15, 1875.

Southern Indiana District.

The Quarterly Conference of the Southern Indiana District will be held at Edon, Floyd County, Indiana, and commence Saturday, March 20th, 1875. This change is made after consulting with several of the Elders of the District, and with a view to have the District represented in the coming Annual Conference which will be held at Plano, Illinois, on the 6th of April next.

H. SCOTT, *Dis. President.*

SCOTTSVILLE, Floyd Co., Ind.,
Jan. 6, 1875.

A Request.

Branch officers will confer a favor by attending to the matter of seeing that full reports are regularly made, and either a copy sent directly to the Church Recorder or punctually by District Clerks as soon as possible after coming into their hands. District officers are also requested to see to the matter. Comprehensive blanks are now ready for use, containing full instructions for furnishing all necessary details. Address for the present, Sandwich, Illinois.

H. A. STEBBINS, *Church Recorder.*

Information Wanted.

Of the whereabouts of John Dorry, Englishman. A few years ago he was in Sydney, New South Wales, Australia. Address Mrs. Caroline Phillips, Echo City, Utah.

Notified to Appear.

It will be seen, by the minutes of a Quarterly Conference of the Eastern Nebraska District, held in Omaha, on the second and third days of January, 1875, that Elder George Hatt is silenced, and notified to ap-

pear at the next Quarterly Conference, to be held in the above city, the first Saturday and Sunday in April, 1875, at 5 P. M.

JAMES CAFFALL, of the Twelve.

Bishop's Quarterly Report.

Church of Jesus Christ in account with Israel L. Rogers.

1874.	CR.	
Oct. 1,	balance of tithings and offerings.....	\$1,285 66
" 31,	from Wm. Bath, Illinois.....	2 00
" 31,	E. M. Bowen, Montana.....	5 00
Nov. 17,	J. R. Nicholas, Iowa.....	10 00
" 17,	Sewing Circle of May Branch, per Sr. Tabbutt, Treasurer.....	10 00
" 17,	J. A. Robinson and wife, Illinois Premium on \$200 in gold sent by Br. W. C. Sides, September 23d....	1 25 18 50
" 20,	Joseph Squires, New York.....	5 00
" 20,	Sr. Mary Squires, New York.....	2 00
" 20,	John Phillips and wife, Mo.....	5 00
" 20,	Abner Lloyd and wife, Mo.....	1 00
" 25,	J. A. Robinson and wife, Ill.....	1 10
" 25,	E. G. Culver, Vermont.....	10 00
Dec. 1,	A. M. Wilsey, Ill.....	25 00
" 1,	J. A. Robinson, Ill.....	35
" 8,	Chester Smith, Wis.....	10 00
" 8,	J. J. Kaster, Iowa.....	25 00
" 8,	Lamoni Branch, Iowa, per Wil- son Hudson, Bishop's Agent.....	10 00
" 8,	Renan Salisbury, Iowa.....	10 00
" 16,	J. A. Robinson and wife, Ill.....	1 25
" 26,	E. M. Bowen, Montana.....	5 00
" 26,	Wm. H. Curwin, Ill.....	10 00
" 26,	"Iras," Ill.....	5 00
Jan. 5,	J. A. Robinson and wife.....	2 25
" 5,	Sr. Mary T. Kyte, Mo.....	10 00
		<u>\$1,470 36</u>

1874.	DR.	
Oct. 2,	paid to H. A. Stebbins, Secretary.....	\$10 00
" 5,	Elder J. W. Briggs, Ill.....	66 34
" 5,	Lawyer Sedgwick for counsel re- garding the Church Records.....	3 00
" 5,	Sr. Whitcomb on Sr. E. C. Briggs's account.....	18 00
" 10,	Sr. Mary A. Brown, Mich.....	20 00
" 10,	Sr. Robert Warnock, Ill.....	20 00
" 10,	Paper, envelopes and stamps.....	4 05
" 15,	Elder E. C. Briggs, Indiana.....	50 00
" 15,	Elder J. S. Patterson, Ill.....	25 00
" 20,	Sr. John T. Davies, Kansas.....	50 00
Nov. 2,	Joseph Smith for Mrs. D. A. Sheen.....	197 40
" 2,	Elder J. W. Briggs, Utah Mission.....	118 00
" 4,	Elder Wm. W. Blair, Ill.....	75 00
" 7,	Sr. Robert Warnock.....	40 00
" 9,	Brn. Avondet and Bear for pas- sage home from Europe and ex- penses getting it to them.....	256 25
" 17,	Elder W. H. Kelley, Ind.....	100 50
" 27,	Br. Joseph for D. H. Smith.....	40 00
" 27,	Br. P. S. Wixom.....	4 70
Dec. 1,	Sr. J. W. Briggs.....	50 00
" 1,	Sr. Annie Horton.....	5 00
" 18,	Sr. Mary A. Brown, Mich.....	25 00
" 28,	Elder Wm. W. Blair.....	75 00
" 28,	Sr. S. Pemberton, Neb. sufferer.....	25 00
Jan. 5,	Sr. Robert Warnock.....	50 00
		<u>\$1,328 24</u>

January 5th, 1875, balance on hand.....\$142 12

DANISH MISSION FUND.

1874.	CR.	
Nov. 17,	from C. Kjeisgaard, Idaho.....	\$5 00
" 17,	J. C. Clengbak, Idaho.....	3 00
" 17,	J. F. Clengbak, Idaho.....	2 00
" 17,	Hans Hanson \$20.00, M. W. Christen- son \$5.00, O. Hansen \$2.50, P. H. Wind \$2.50, and others \$15.00, Ia., by Andrew Hall, Bishop's Agent.....	45 00
Jan. 5,	Niels Nielson, Neb.....	5 00

January 5th, 1875, amount on hand.....\$60 00

ISRAEL L. ROGERS, Bishop.

MARRIED.

At the residence of Daniel Stiles, North Liberty, St. Joseph County, Indiana, Dec. 24th, 1874, by Elder Charles W. Prettyman, Elder A. C. INMAN to NANCY ANN STALY.

At the residence of Mr. James M. Duncan, in Duncan township, Mercer County, Illinois, December 31st, 1875, by Elder Jesse L. Adams, Br. STEPHEN N. ADAMS to Sr. MATTIE J. WELCH, all of the Buffalo Prairie Branch of the Church.

At. St. Ferdinand, Missouri, December 22d, 1874, by Elder Wm. H. Hazzledine, Mr. ALEXANDER S. PARKER to Sr. FRANCES E. A. REESE, the lovely daughter of Br. A. Reese.

A great number of friends and neighbors, irrespective of creed or name, were present to witness the ceremonies, and were sumptuously and elegantly entertained at the residence of the bride's parents. On the following day the young couple left for the East on a bridal tour, bearing with them the many good wishes of parents and friends. May they return in safety, and their pleasures never grow less.

DIED.

At San Bernardino, California, January 1st, 1875, Sr. DELILA PINE, aged 80 years, 11 months, and 29 days.

She was baptized in Stockholm, New York, in 1835, and received into the Reorganized Church of Christ, October 1st, 1871, on her former baptism. She died in full faith, leaving a strong testimony behind her.

At Good Intent, Atchison County, Kansas, Nov. 24th, 1874, JOHN, son of William and Elizabeth Johnson, aged 11 years.

Funeral sermon by Elder Daniel Munns.

At Davisville, Yolo County, California, November 3d, 1874, J. B., eldest son of J. B. and Sarah PRICE.

Funeral services by Elder E. H. Webb, of Sacramento. Deceased was born in Provo City, Utah County, Utah Territory, February 17th, 1858, and migrated to California with his parents in the summer of 1869. He was a lad of great promise, having given evidence of more than ordinary moral and mental endowment. Three days before his death he was found in a field where he was engaged taking care of stock, lying in a state of insensibility, from which he never recovered.

We think he was robbed and murdered.
Lying unconscious on his pale sweet face,
Stark cold, like one in death's embrace;
His young limbs stretch'd athwart the cold bleak ground,

His fair brow marr'd with deadly wound;
And eyes so mild, so beautifully bright,
Now closed forever to the light;
Away from home, so dear, so sad,
'T was thus a stranger found our lad.

Three days and nights we watch'd, 'mid hope and dread,

Around our darling's dying bed;
Heart-rending prayers to Heaven's God were made,
Our all upon his altar laid;
Goods, service, all that willing hearts can give
Be thine, but let our darling live;
But human skill, prayers, vows, agonizing pain,
And Priesthood's power alike are vain;
Bright angels gather round and claim the prize.
And bear their trophy to the skies.

J. B. PRICE.

Near Knox, Stark County, Indiana, Aug. 25th, 1874, HATTIE ANN, daughter of Charles W. and Catharine PRETTYMAN, aged 5 months and 17 days.

At Nashville, Lee County, Iowa, December 29th, 1874, of congestion of the brain and liver, ending in typhoid fever, Elder SOLOMON TRIPP, aged 41 years, 6 months and 26 days.

He was born in Upper Canada, and united with the church at an early day. He was one of those who always embraced every opportunity of doing good, of forwarding the great work of God, and ever ready to give a reason for his hope. He died as he lived, in hope of the resurrection of the just. He was one of the number seen of Br. Joseph Smith in a dream with his armor on. One after one the soldiers for Christ are called away. We shall miss our brother; but oh! how inspiring the thought that we shall meet in the mansions of God. W. A.

At Council Bluffs, Iowa, December 7th, 1874, of croup, MARY ELLIS, daughter of M. C. and M. H. BETHERS, aged 3 years, 6 months and 28 days.

Funeral services by Br. Hall.

At Church Hill, Trumbull County, Ohio, November 21st, 1874, ROBERT, son of Br. Robert and Sr. Jemima Watson, aged 2 years, 7 months and 21 days.

Funeral service by Br. Morgan Williams.

In Bandera County, Texas, December 25th, 1874, disease not known, ROBERT WILLIAM, son of Sr. Lydia C. and Mr. Wm. A. SHEPARD, aged 2 years, 8 months and 3 days.

Selections.

Arctic Discoveries.

The voyage of the British exploring ship *Challenge* in the Arctic Seas has been productive of important results, inasmuch as it has proved the worthlessness of many previous discoveries. The chief object accomplished by successive tours in these frozen regions seems to be a great dispersion of money and destruction of life, and the explosion of theories based upon the observations of previous navigators. The ship *Challenge* reports that the continent discovered by Capt. Wilkes does not exist! What information, with regard to hitherto unknown seas or lands the *Challenge* has brought back for some subsequent explorer to refute, our advices do not state. Franklin, Ross, Kellett, Kane, and others, have reported land where their followers sailed on an open sea, or they located water where those coming after them walked dry-shod. The unusual refraction in those cold regions often brings objects into view by a mirage, or elevates level floes into high land, or creates semblances where substances do not exist. Capt. Kellett, conscious of the tricks played with the sense of sight by the airy spirits that hover around the North Pole, remarks: "It becomes a nervous thing to report a discovery of land in these regions without actually landing on it; but, as far as a man can be certain who has one hundred and thirty pairs of eyes to assist him, and all

agreeing, I am certain I have discovered an extensive land. I think it is also more than probable that those peaks we saw are a continuation of a range of mountains seen by the natives off Cape Jaken and mentioned by Baron Wrangel." And yet those peaks "were such stuff as dreams are made of," and were found by later explorers "melted into air,—into thin air."

Cotton Crop of 1874.

The American cotton crop for 1874 is footed up by the *Financial and Commercial Chronicle* as having been 4,170,000 bales, of which Mississippi furnished 675,000, Georgia 600,000, Alabama 575,000, Texas 500,000, Louisiana 420,000, South Carolina and Arkansas each 400,000, Tennessee 300,000, North Carolina 225,000, and Florida 75,000. These figures are based on carefully collected information from trade authorities, and they show a very good crop. Taking another method of showing the crop, the amount marketed was, in New Orleans 1,221,698 bales; Savannah 623,867; Virginia 503,876; Charleston 438,194; Galveston, etc., 389,045; Mobile 299,578; New York, Boston and Baltimore 251,962; overland 237,572; southern consumption 128,526. The same authority estimates the next cotton crop at 4,300,000 bales, allowing a decline in Mississippi, Tennessee and Arkansas, and an increase in the other States. In this estimate Florida rises to 100,000 bales; Georgia leads with 665,000; Alabama following next with 650,000, and then Mississippi with 610,000. Notwithstanding all the troubles in Louisiana she figures an increase to 410,000, and this on the authority of the New Orleans Cotton Exchange. The *Chronicle* sets down everything at lower figures than the estimates upon which they are based would warrant, so that the idea is that the crop will not be less than the amount stated, and may be a great deal more. The Department of Agriculture was below the mark all through the last estimates.

Labor Conquers all Things.

Everything that we do has to have a certain amount of labor expended on it, to bring it to a state of perfection. However difficult it may appear, however impossible it may seem to be, remember that if you attack it with energy, and labor with your might, your efforts will be crowned with success. Inventive man by the aid and application of labor, wins for himself a name that will always be honored, respected and remembered by his fellow citizens. It has been truly said, that no excellence is obtained without labor. In no country is labor so highly respected as in the United States, and the humblest citizen has the chance to raise

himself to the proudest position in the Republic, if he will go to work with the determination to do something worthy of himself. Search the pages of history, and you will find that a majority of our great men were poor boys, and won their position by their own exertions. What has been done can be done again, for it is only those that work that win. Therefore in our journey through life, should obstacles arise to obstruct our progress, let us remember that labor conquers all things.

Statistics of Iowa.

Iowa has \$4,519,688 raised to instruct a school population numbering 491,344, of whom 347,572 are enrolled in public schools and 12,132 in private ones. The sum of \$1,163,953 has been expended in this State in the erection of new school-houses and supply of libraries and apparatus. This makes the amount devoted to educational purposes upward of \$3 for each inhabitant, and upward of \$10 for each child enrolled in school. The number of buildings has been increased by 1,246 in two years past; the value of them, allowing for deteriorations, by \$1,391,308; and the value of school apparatus by \$122,337. The average attendance on public schools is 83 per cent. greater than ten years ago, exceeding considerably the increase of school population.

Archæology.

Dr. Schleimann, the celebrated discoverer of the remains of the ancient city of Troy, has obtained permission of the Government of Greece to take down a square tower in the Acropolis at Athens. It is known as the Athenian Tower, and was probably built in the fourteenth century. It is 80 feet high, has walls 5 feet thick, and covers an area of 1,600 square feet. The materials of which it is composed were taken from the Acropolis and from the Theatre Herodes, Athens. The expense of demolishing the tower, which will amount to about \$2,325, will be met by Dr. Schleimann, and in return, he has the exclusive right for three years of publishing any inscriptions uncovered. The tower occupies a most interesting part of the Propylæa; and it is hoped that, by its removal, many inscriptions and valuable antiquities may be brought to light. The work of demolition was begun in June.

Many Christians, who bear the loss of a dear child, or of all their property, with the most heroic fortitude, are entirely vanquished by the breaking of a dish, or the blunder of a servant.

Fidelity, good-humor and complacency of temper, outlive all the charms of a fine face, and make its decay invisible.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 22.

PLANO, ILL., FEBRUARY 15, 1875.

No. 4.

"The Detestable Horrible."

"THE ABOMINATION OF DESOLATION."

"*The Mormon Church the most abominable abomination ever known on earth.*"

The attention of the writer has been recently called to some statements, including the above, made by one Wm. C. Thurman, of Boston, Mass., and published to the world in a pamphlet called "*Three Important Questions Considered,*" and in a paper edited by him, called "*The Time Appointed.*" In these publications, this professed follower of the meek and lowly Nazarene, charges upon the Latter Day Saints the heinous offence of belonging to, and countenancing the "most abominable abomination ever known on earth," and that, that "abomination" was "set up" by the organization of "Smith's Church, on the 6th of April, 1830."

In order that we be not chargeable with misrepresenting or too highly coloring these statements of this self styled "minister of the gospel," we will quote his words *verbatim et literatim*.

"Therefore we are no longer left in doubtful disputation as to what the abomination is, for whether Romanism, Mahomedanism, Spiritualism or Mormonism, we are clearly limited to the 14th of the first month, 1830, for the day on which it was set up. Indeed, we have living witnesses to testify that it is literally true that on that very day, that is, on the sixth day of April, there was set up the most abominable abomination ever known on earth."

"And remarkable, yes, wonderful, it is to see and know that on that very day, the sixth of April 1830, the Mormon Church was set up, which has outstripped the Church of Rome in her abominations."—*Time Appointed, May 30th, 1874, 3rd page.*

Whole No. 316.

"A.D 1830.—That which is by modern authors called the '*wonder of the world,*' the abomination of the earth, or the Mormon Church, now scattered among all nations, received its origin, or was first organized on the 6th of April, the day in which Smith, their prophet and God, claims to have been even by 'Moses and Elias, Peter, James and John ordained an apostle.' Hence all claim that this, the 6th day of April 1830, is the epoch of the new Church of the Latter Day Saints. (Gunnison, p. 28.)

"That Smith's church is an abomination is proved even by the undoubted authority of their own Bible or Book of Mormon, which with them is higher authority than our Bible, at least, our Bible is sacrificed to the claims of Smith. Then to appeal to their highest authority, even the golden Bible or Book of Mormon, on p. 118, we have these words: 'The word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son. Behold David and Solomon truly had many wives and concubines, which things were abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have brought this people forth out of the land of Jerusalem by the power of my arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have save it be one wife and concubines he shall have none, for I, the Lord God, delight in the chastity of women; and whoredoms are an abomination before me.' If, then, as Smith declares, and his disciples believe, this is the Book of God, then we have the authority of heaven, even the word of God for saying that polygamy is 'iniquity,' and 'grosser crimes' of 'whoredoms.' That those who claim Bible authority for it 'un-

derstand not the Scriptures,' and the reason given as to why they do not understand is, "for they seek to excuse themselves in committing whoredoms." Which 'whoredoms' is to have more wives than one, for even under the darker age of 'David and Solomon,' this was 'abominable.' But in order to have 'a righteous Branch * * * I, the Lord God, will not suffer that this people shall do like unto them of old,' in having many wives, for such whoredoms are an abomination.'

"Now, there is no evading of this point, for we are compelled to admit that this Golden Bible is either the Book of God or it is not. If it is the Book of God, then we have the authority of heaven, even the express word of God, for saying that Smith's church is an 'abomination,' which church was 'set up' or organized and established at the end of Daniel's 1290 years, even on that very same day, and if this be the 'abomination' against which the 1290 years are placed, how can we be mistaken as to that which Daniel had reference? But if the Book of Mormon be not the Book of God, then all, even the Mormons themselves, if honest, will admit that Smith's Church is 'a detestable horrible.' And as noticed on p. 17, 'From the time the continual shall be taken away, even until a detestable horrible be set up there shall be springs a thousand two hundred and ninety,' which gives the spring of 1830, the 14th of the first month, which falls on the 6th of April, the day on which Smith's church was 'set up.'

"As the numerous contradictions in the revelations of Smith have all been explained on the principle that *God gave according to altered circumstances*,' the Mormons may attempt to evade the authority of their Golden Bible, by saying that God has changed his mind as to polygamy being the 'abomination' of 'whoredoms.' But being resolved to leave them no way of escape, we here notice that if the God of the Book of Mormon told the truth it is impossible that one of his 'righteous branch' can have more than one wife: for he did not say, if I do not change my mind, but is made to say positively, 'I, the Lord God, will not suffer that this people shall do like unto them of old * * * for there shall not any man among you have save it be one wife.'"—*Three Important Questions*, pages 50, 51, 52.

Although there are many other equally false statements made in the same spirit of railing, following what we have quoted, it is proper that the ignorance of the true facts, or the willful prejudice and love of misrepresentation of this man be shown from what has been quoted, before we examine other assertions.

If the party referred to, who is posi-

tively certain that our Lord and Savior Jesus Christ will come on the 19th of April, 1875, is ignorant of the truth concerning the origin, faith, and present position of the Church of Jesus Christ of Latter Day Saints, and has thus ignorantly misrepresented it, it is to be hoped that in view of the close proximity of the day of the Lord, that he repent at once, and make public and unreserved confession of his wrong in thus violating that commandment which says, "Thou shalt not bear false witness against thy neighbor," and keep in mind that saying of Jesus, "Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven;" especially in view of the high pretensions he makes, (by inference as yet however), of being the "servant" who gives the household their "portion of meat in due season," and who shall be made "ruler over all his, [his Lord's] goods."—Matt. 24: 45, 47; for he says in October number of *The Time Appointed*, that "the meat that this servant gives is the knowledge not only of the day, but the very hour of the coming of Christ. But in seeming modesty adds, "Who the servant is I know not; but this I know, the only definite time, day and hour found in the storehouse of the word of God, is the sixth hour of the night of the fourteenth of the first month, 1875;" i. e., 19th April, midnight, 1875, Jewish time.

He claims to be the discoverer or revealer and chief distributor of this "meat in due season," and of course must at least imagine that he is the servant referred to. See October number of *Time Appointed*. But to our task of exposing the misrepresentations of this servant made, we charitably hope, ignorantly, and which, as before said, he should make due apology for, ere it be too late to do so this side of the day of judgment.

There is one point to which we invite attention at the outset, and it is an important concession made by our opponent; and that is, that he stoutly contends, (as we also do), that the Book of Mormon, (whether the word of God or

not), condemns and prohibits in positive language polygamy, otherwise abomination of whoredoms, and as it as positively forbids theft, murder, lying, swearing, idolatry, blasphemy and every other wicked and unlawful act, which Mr. Thurman charges against the Mormon Church set up by Smith, it must be clear to every honest man that the Book of Mormon itself, whether it was discovered by the revelation of an angel, (as is claimed), and translated by the Spirit of God, or is a mere human production, gotten up by Smith, Rigdon & Co., it cannot form any part of the "detestable horrible," or "abominable abomination" set up April 6th, 1830. And yet the earliest revelations given to the Church by said Smith, required of the ministers thereof the teaching of the principles of the gospel as contained in the Bible and Book of Mormon.—Revelation given February, 1831.

In this same revelation given ten months after the "detestable horrible," *i. e.*, Smith's Church was set up, is found the following law given to this Church, (so abominable):

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. * * * Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures; he that sinneth and repenteth not, shall be cast out."

Now, as this has ever been the law of the church from the very first, (for the Bible and Book of Mormon taught the same principles, and were received as authority even on the very day of April 6th, 1830), I say as the principles of this law have ever been the doctrine and practice of the Church from the very first day of its existence, as a restored Apostolic Church, till this hour, wherein does the "detestable horrible" feature of it reveal itself? If the

"Elders, Priests and Teachers of this Church shall teach the principles of my gospel, which are in the Bible and Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."—Revelation of February, 1831; D. & C. 42: 5.

If, we say, this is their work, we earnestly inquire, How can this Church, which received this as the word of the Lord through Joseph Smith nearly a year after it was "set up," preach or practice any abomination,—polygamy, murder, blasphemy, or any other crime,—if they believe the Bible, Book of Mormon, and revelations, as contained in the Doctrine and Covenants? And as they, (the Elders, &c.), did so teach for a dozen years at least, and no man can prove to the contrary, (and we hereby challenge Thurman or any other man to prove to the contrary; *i. e.*, that they taught publicly or privately, as the doctrine of the Church, any principle or practice forbidden by the word of God, either in the Bible or Book of Mormon, or any work sanctioned by the Church.) I repeat, if they, without exception, taught what the Bible and Book of Mormon endorsed and commended as the gospel of Christ, for a dozen years at least, in what sense could that Church be justly called an "abomination," or "a detestable horrible?" And he who asserts this, is under obligation before God and honorable men and women, to prove that anything detestable, horrible, or abominable was taught by Smith, or any other acknowledged Elder, or other officer, either prior to 1830, or on April 6th, 1830, or for years afterward.

And we submit to the judgment of every fair and candid man and woman living, that if nothing abominable, detestable or horrible can be charged against the faith, order, discipline, practice or worship of a Church from the hour of its first development as a Church, till years after, whether it is either fair, just or truthful, for any one to denominate it as an "abomination?" And further, we

submit to that judgment, that in view of the impossibility of such a charge being sustained, whether the assumption that on "April 6th, 1830, Smith set up the most abominable abomination ever known on earth," is not only unwarranted, but is grossly false and libelous; and further, whether every man worthy of the name of a Christian and a gentleman, would not hasten to retract such a groundless assertion, or else be stamped as a party who would not stop short of any amount of unfairness and dishonesty to support a favorite dogma?

As Mr. Thurman admits that the Book of Mormon forbids abomination, and is against grosser crimes than pride, then it cannot furnish any ground to be rejected upon, as being itself an abomination, so it cannot be brought forward as any part of the abomination referred to.

The discovery of the plates from which the book was translated, by the revelations of the angel, cannot be called "detestable, horrible," and if it could be shown that the doctrines of angelic visitations is false in principle and in fact, and that there was no such finding of the record as is claimed; then the severest term that could be applied would be deception, or imposture; but not abominable abomination.

Now it behooves us to show what were the claims of Joseph Smith, and the faith and order or practice of the Church as set up by him and others.

Joseph claimed that an angel of God revealed the existence of the record from which the Book of Mormon was translated, in September, 1823; that he obtained this record in September, 1827—four years after; that the book was translated by the power of God, or inspiration of the Spirit of God; and was published early in the year 1830; that he and Oliver Cowdery were ordained by the hand of an angel in May, 1829; that they were afterward ordained to the Melchisedec priesthood; that the Church was organized agreeably to the laws of our country, on the 6th of April, 1830; that God gave, by his Spirit to him, many instructions, both to indi-

viduals and the Church; that he was ordained and commanded by angels to preach the gospel, baptize for remission of sins, lay on hands for the gift of the Holy Spirit, and to declare that the signs spoken of by Jesus should follow the believer in this age as well as eight-hundred years ago.

The faith and doctrine, or order of the Church, as set up by Mr. Smith, is as follows:

"We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel. We believe that these ordinances are, 1st, Faith in God and the Lord Jesus Christ. 2nd, Repentance. 3rd, Baptism by immersion for remission of sins. 4th, Laying on of hands for the gift of the Holy Ghost, and for the healing of the sick. 5th, The Sacrament of the Lord's Supper, in which Christ's broken body and shed blood are symbolized by the bread and wine. We believe in prayer, both private and in the family and in the public meetings. We believe in the resurrection of the dead; they that are Christ's at his coming, and the rest of the dead at the close of the Millennium. We believe in eternal judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good or evil they shall have done. We believe that a man must be called of God, and be ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof. We believe in and claim to have the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Evangelists, Bishops, Elders, Pastors, Teachers and Deacons. We believe in the gifts of the Holy Spirit, viz: faith, wisdom, knowledge, prophecy, miracles, healings, discerning of spirits, divers kinds of tongues, interpretation thereof, visions, dreams, &c., as were enjoyed in the primitive church. We believe that the Bible contains the word of God, as far as it is a correct translation of the original. We believe that the canon of Scripture is not full, but that God will continue to reveal his word to his servants while he has any on earth. We believe that marriage is ordained of God, and that the law of God provides but one companion in wedlock for either man or woman—except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of plurality and community of

wives are heresies, and opposed to the law of God. We believe that no one need break the laws of the land in keeping the laws of God. We believe that we have the same right as others, (and what we claim we allow), of worshipping God according to the dictates of the conscience, and as we understand the word of God to teach. We believe, in conclusion, whatsoever is pure, holy, just and good; and repudiate and condemn all licentiousness, unrighteousness, injustice and evil, whether practiced by Latter Day Saints, so called, or any other professed body of religionists."

Now let the whole world understand (Thurman included) that these principles are what were taught by Joseph Smith, to the church "set up" by him; and believed by that church from A. D. 1830 till A. D. 1874, and will ever be believed and practiced while that church stands on the platform occupied by her on April 6th, 1830.

As Thurman claims that the *church* as "set up" by Smith, April 6th, 1830, including its faith and order, and practice of course, was the "detestable horrible" or "abominable abomination," therefore the *church alone* can be meant by this appellation, and indeed he repeatedly says so, for he declares, "If it [the Book of Mormon] is the Book of God, we have the authority of heaven, even the express word of God, for saying that Smith's Church is an 'abominable * * * abomination,' living in the 'grosser crimes' of 'whoredoms.'" "But if we take the other side: If the Book of Mormon is not the Book of God, then every man on earth, and the honest-hearted men and women among the poor deluded Mormons will be the first to proclaim that Smith's church is indeed 'a detestable horrible,' for what a detestable horrible it was for Smith to publish to the world as true that which he knew to be false, and thus deceive so many thousands who but for this horrid delusion, might have been the disciples of Jesus."—Page 54, *Three Important Questions*.

So the *Church* is 'an abominable abomination' anyhow, whether the Book of Mormon be true or false. And if it is false, then thousands who "might have been [but of course are not] the disciples of Jesus" are in a "horrid delusion" i. e., in believing the teachings of the

Book of Mormon; that is, they are deluded in believing that God has forbidden polygamy, &c., by that book, when he has really not done so! But even if the Book of Mormon is true, that is, the "Book of God," and the church set up by Joseph Smith received its teachings, (the prohibition of polygamy included), and a positive law given by the Spirit of God through said Smith, requires its precepts to be taught by the ministers of the church, yet for all this, the church that believed and taught the doctrine of that book is an abomination any how. And that Thurman is determined to make it so, rather than admit he makes a miscalculation in chronology—or misconceives the meaning of Daniel, is evident, for he says, (on page 55 of his work),

"Then whether Smith's church be of *God* or the *wicked one*, it is impossible to evade this clear point; it is at least an 'abomination,' and against this 'abomination,' as noticed from p. 20 to 24, the 1290 years of Dan. 12 : 11 are placed, for Smith's church was 'set up' on the 14th of the first month."

It is well that he heads this section of his book "FOR CHILDREN;" it should have been "FOR NEW BORN BABES;" for a child of any discernment can see that he is resolved at all hazards, at the sacrifice of truth, justice and common civility to make the church set up on April 6th, 1830, "a detestable horrible," and the "most abominable abomination ever known on earth."

Joseph Smith's claims to divine or angelic ordination, or his obtaining the plates, and translating the Book of Mormon therefrom, however preposterous or false others may view them, Mr. T. can see only in the "church," as "set up" by Smith, this "abomination of abominations; it therefore devolves on him to prove from Smith's own writings, or public teachings, or private instructions, or from the avowed faith of the Church, or in *some* authoritative manner, that the church as set up by Smith, held or taught any other principle or doctrine, or practiced in any other way than the church set up by the Lord Jesus Christ and the apostles 1800 years ago, which could be called "abominable." And

even if he should succeed in proving the "whole Mormon Church to be thieves and robbers," for practicing "single immersion" instead of "trine immersion," and if Smith was a false prophet because he adopted "the modern idea of supposing that a crumb of bread and a sip of wine used at times of their own choice, can be the Lord's Supper," or if "Smith and his Church" "prefer climbing up some other way," than to stoop to this "door" of "feet washing," "which the apostles taught" as "an indispensable essential to salvation." Even if all this is evidence of the "abominable" character of the church, does it not bear as heavily on every other class of professed Christians, with a very few exceptions? Are not the Methodists, Baptists, Presbyterians, Episcopalians, Congregationalists, &c., all "detestable horrible" too? Or is it more commentable to "pitch into" Mormonism, and thresh the rest over their shoulders? Well, let it be known that besides discovering the very hour as well as the "very day" of the Lord's second advent, Thurman has discovered that a church, because it happened to be "set up" on April 6th, 1830, holds (from the very first), the following "abominable" heresies, viz: Faith in God; in Christ as the only salvation; in the Holy Spirit, in its sanctifying and enlightening influences on the heart and character; repentance from dead works and sin; baptism for remission of sins; the gift of the Holy Spirit, through the laying on of hands; in the gifts of the Spirit; in the resurrection of the dead; in eternal judgment; in the primitive order and organization of the church; that believes that it should, and tries to live "righteously, soberly, and godly," and in denying itself all "all ungodliness and worldly lusts," and that "without charity" it is "nothing;" that *this* and more of the same nature, which constitutes the faith and order of the Church of Jesus Christ of Latter Day Saints, is, according to W. C. Thurman, an "*abominable abomination*," "a DETESTABLE HORRIBLE."

T. W. SMITH.

Continued.

Time is the old Justice that examines all offenders.

Is it Wisdom to Indulge in Dancing?

There are many of our young Saints who indulge in dancing, which they deem a very innocent recreation. Now, brethren, let us examine the nature of this practice, and see whether it is in keeping with the instruction of Jesus our Savior, as also our profession. Permit me to quote a passage of Scripture, 1 Peter 3:10, 11:

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it."

Does dancing afford this peace? Let those who practice it answer. Does dancing eschew evil? Nay, it engenders it; from this fact, no good results therefrom. Let us examine the Savior's word's found in Matthew 11:29, 30:

"Then spake Jesus, saying, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

Now, brethren, are we learning of Christ when we are participating in the joys of the dance? If Jesus had contemplated such joys in his heavenly instructions, he would have said thus, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find joy in music and dancing." Was this the voice of the good Shepherd? My dear brethren, if we take upon ourselves the yoke of Christ, and learn of him, is the dancing hall the place to let our light shine? *Saints* can answer.

When we embraced the gospel of Christ, and took upon ourselves the name of Latter Day Saints, we made such a profession as is not made by any other people under the whole heavens; the light that we receive is superior to all the light that is found on the earth; and now I would ask, should we not let our light shine, by abstaining from the pleasures of the wicked? Or shall we smother the light, by covering it with a Gentile cloak?

The Saints have been driven from

their homes, and the Prophet has been slain; how, O how can we feel like dancing while Zion is wailing and must be redeemed. We have no time to dance.

When the Spirit of the Lord burns in our hearts, dancing extinguishes the flame, and darkness ensues; hence I find but very little rest to the soul. Let us awake to duty, learn of Christ, receive light from God, and let that light shine.

UNCLE D. M. G.

Blessing Children.

An esteemed lady friend writes to say:

"Ask Mr. Blair if he will not write me through the *Herald* as to what is meant by *blessing children*? Does it throw any obligations upon the parents? Can children of unbelieving parents be blessed? What are they blessed for?" &c.

In answering the above questions we have to say that *blessing children* was performed by our Savior, and others who were God's ministers, in ancient times, by the laying on of hands and prayer. Mark says of our Savior:

"And he took them up in his arms, and put his hands upon them, and blessed them." Mark 10: 16.

That *prayer* accompanied the laying on of hands, may be seen in Matthew's account. He says:

"Then there were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."—Matt. 19: 13, 14.

The aged patriarch Jacob, blessing his grandsons, Ephraim and Manasseh, is an instructive illustration of this practice. It serves to exhibit the beautiful simplicity of one of the methods through which the Lord was pleased to bestow distinguished favors upon the seed of his faithful covenant children.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, These are my sons, whom God hath given me in this place. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and lo, God hath shewed me also thy seed. * * * And

Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn."—Gen. 48: 8-14.

And thus Jacob proceeded to "bless the lads," supplicating for them the special favor of God, and predicting, in few words, the leading features of their future history.

The laying on of hands, as a symbol, is significant of favors bestowed, and blessings conferred. As a church rite it ranks as one of "the principles of the doctrine of Christ."—Heb. 6: 2. It has pleased God to specially bless this administration in the patriarchal age, and also under both the old and the new Covenants; and that, too, for various purposes, as may be seen by reading Genesis 48: 14. Num. 27: 18-23. Acts 8: 14; 19: 6. 1 Tim. 4: 14. 2 Tim. 1: 2. Acts 9: 17. Mark 6: 5. Luke 4: 40. Mark 16: 18. Acts 6: 6; 13: 3.

To what extent, and for what length of time blessing little children was practiced in the early Christian Church, neither the brief accounts of the New Testament, nor the meagre, imperfect, desultory statements of early Church history furnish any information that is conclusive. Nor is this at all strange when we remember that the early Christians, for about three hundred years, were poor in worldly wealth; that their numbers were made up mainly of the humbler classes, and, finally, that they were a proscribed sect, officially proclaimed the enemy of mankind,—hated, driven and having scarcely no protection for either life or property, until the favoring, yet corrupting power of Constantine and his successors interposed in their behalf. Their situation was such as to render it almost impossible to write, much less to safely transmit to succeeding times, a full and accurate account of their teachings and doings.

If we had all of the "many" testimonies written of Christ and his ministry, mentioned, Luke 1: 1; or a full account of the doings of Jesus, mentioned by John, John 21: 25; and all of the lost epistles, or even those mentioned, Jude 3. 1 Cor. 5: 9. Col. 4: 16, with a full

and correct history of the primitive Church for the first three hundred years, it could not fail of giving us great satisfaction upon this, as upon many other important points connected with the New Covenant dispensation.

The Latter Day Saints practice blessing little children, not only because it was practiced anciently by God's people, but because it is a direct commandment to them:

"Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—D. & C. 17: 19.

The children of unbelieving parents are not prohibited from receiving this rite, provided these same parents *desire* their "little children" blessed according to the usages of the Church. And in this connection we would suggest, that parents *desiring* the Elders of the Church to bless their little ones in the name of Jesus Christ, are not likely to be very *perverse unbelievers*.

Parents having their little children blessed do not thereby necessarily *increase* their obligations, either to their children or to the Church, but rather fulfill and discharge one.

As to "what are little children blessed for," we reply, that they may thereby receive special blessings from God,—for they are "his offspring."

"The effectual fervent prayer of a righteous man availeth much."—James 5: 16.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints."—Eph. 6: 18.

These things being true, is it at all incredible that blessings from God should be given to "little children" through prayer and the laying on of hands by God's ministry? We think not.

Little children are absolutely innocent in the sight of God, for "of such is the kingdom of heaven:" and what more significant, impressive, and beautiful custom, than for the ministry of Jesus to take the sweet little lambs in their arms, putting their hands upon them, praying for them, and so blessing them

in the name and stead of our Master "the great Shepherd of the sheep?"

W. W. B.

Foundation of the Church.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

This scripture has been a subject of no little controversy since the commencement of the Reformation under Martin Luther. The "rock" of this text, it appears has been and still is the bone of contention. The Romanist, in order to support and give place to his darling theory of Apostolic succession to St. Peter's chair, asserts the term "rock" to mean Peter, as the name "Peter in the Greek signifies a rock, as does also the name Cephas in the Syriac." Others claim the "rock" upon which it is promised the Church shall be built, or founded, is *revelation*; while still a third class believe it to be "the Christ, the Son of the living God." From our understanding of what is written concerning the matter, we very strongly incline to the view last stated. Let us proceed to take up these claims in their order and examine them critically.

In the first place it is altogether inconsistent to believe it to be Peter that is here meant; from the fact that it is incompatible with revelation and the experience of every age in the past, to believe that God would build his Church upon human foundation—the divine cannot be, and never has been built upon the human; but the human has been, is now, and ever must be built upon the divine, in order to abide. Man, weak, fallible man, is too unstable a foundation for the eternal Church of God. It must be something permanent, something eternal, "a sure foundation."—Isa. 28: 16. And in the second place, so far as the statement of the text is concerned, the Romanist has as good ground for believing the rock to mean Peter, as the second class has for believing it to be revelation. The first class reads it thus, "Thou art Peter, [a rock], and upon this rock, [Peter], I will build my Church." To such this is conclusive

argument,—it must mean Peter and can mean nothing else. Can the revelationist, (if I may be allowed the use of this expression), produce any argument stronger than this in favor of his theory? Let us see. He quotes the seventeenth verse and explains thus, "For flesh and blood hath not revealed it, [*i. e.*, that Jesus was the Christ], unto thee, but my Father which is in heaven." Here something is revealed, and upon this revelation, [rock, verse 18], I will build my church." To a mind possessing no desire to investigate, this might be made to appear conclusive; but to the careful observer it will readily appear that the grounds taken by the classes referred to above, are assumed, the text itself not defining what is meant by the term "rock." It is a principle from which Latter Day Saints, especially, cannot depart, that the word of God shall settle every controverted point. Now, what does the written word say about this matter? Nowhere in all the Bible is revelation called a rock, but quite to the contrary; Jesus, the Messiah, is called emphatically "the Rock of Israel," (2 Samuel 23:3); "the Rock of our Salvation," Ps. 95:1); "My Strong Rock," (Ps. 31:2.) Moses smote the rock in the wilderness, (see Num. 20:8, 17), which rock was a type of Christ; for Paul says of Israel:

"They drank of that spiritual rock that followed them: and that rock was Christ." 1 Cor. 10:4.

St. Peter, (by inference), is called a rock by our Lord, which title was undoubtedly conferred upon him because of his firmness. This honor was not conferred upon this Apostle to the exclusion of the other disciples, for in his first letter, Peter says of the whole Church:

"Ye, as lively stones, are built up a spiritual house."—1 Pet. 2:5.

Then every member of the Church, if firm and steadfast, is a "rock" or "lively stone." That Jesus is called a "rock," or "stone," perhaps no one will deny; but whether this rock, Christ Jesus, is the foundation upon which God has promised to build his Church, is the question to be decided. In order to

settle this matter, we only have to learn what the Apostles and Prophets understood the foundation to be. Doubtless, all are ready to make the concession that the Church is built and now stands upon its foundation. This leads us to enquire, What is the foundation? Let the voice of inspiration answer:

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."—Isa. 28:16.

From this Scripture we learn that the sure foundation laid in Zion was "a precious corner stone." This suggests the inquiry, Who, or what is this corner stone? It is important to know, for it is the foundation of the great Christian superstructure, the Church. The Apostle Peter very beautifully and definitely answers this enquiry in the following language:

"To whom [Christ] coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded."—1 Peter 2:4-6.

This is so plain that comment appears useless.

"Now therefore ye are no more strangers and foreigners, but fellow citizens of the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:19, 20.

Here the Apostle refers to the prophecy of Isaiah, calling attention to the fact that this wonderful prediction had its fulfillment in Christ, as the "chief corner stone," and "sure foundation." We have the fact established by the testimony of both Peter and Paul, that Christ Jesus, and not revelation, is the foundation upon which the Christian fabric rests.

It is not our object to find fault, (for a spirit of fault-finding we detest), but to correct error. Many of our Elders quote the above scripture thus, "And are built upon the foundation of Apostles and Prophets, Jesus Christ himself

being the chief corner stone." You will, perhaps, not fail to observe that in this quotation the definite article "the" is omitted, which entirely changes the meaning of the passage, and makes the "Apostles and Prophets" to be a very important part of the foundation, and Jesus Christ himself to be only one of its component parts; whereas, the fact in the case is, Jesus, the "precious corner stone," was to constitute the foundation. Those who quote thus, not unfrequently argue substantially as follows: Formerly the Church was built upon the "foundation of Apostles and Prophets;" this being the foundation then, it must continue to be the same in all ages, as God does not change;—remove the foundation and the building must inevitably tumble to ruin. No mistake but this is a fine argument, and were we to admit the premises, the conclusion could not be avoided; but, alas, for the argument, the major premise being assumed, the conclusion is erroneous. The true premise is this, "Ye [the Church] are built upon the foundation of the Apostles and Prophets." This brings us again to the question, What is the foundation of the Apostles and Prophets? Let St. Paul answer:

"For other foundation can no man lay than that is laid, which is Christ."—1 Cor. 3: 11.

This, it will be observed, excludes from the foundation both Peter and revelation, as well as all "apostles and prophets," for the inspired word just quoted plainly and unmistakably declares in substance that Christ, the "tried stone" of Isaiah, and the "chief corner stone" of Paul, is the only "sure foundation" that can be laid. But it is insisted that revelation is the foundation of the Church from the fact that the plan of salvation through Christ was *revealed* to the prophets, including John the Baptist; then to the apostles and prophets of the Christian dispensation, and by it the Church grew and flourished, till her churches were numbered by hundreds, and her subjects by tens of thousands. And further, that, after the great apostacy had swept the knowledge of God from the face of the whole earth, in con-

sequence of which the sons and daughters of men were for twelve or fourteen centuries, left to grovel in darkness. God spake the darkness into light by revealing his will to an obscure youth, and, therefore, revelation is the foundation of the Latter Day as well as the Former Day Church. With all due deference to such of my brethren as entertain this view of the subject, I wish to say that all these facts so far from proving revelation to be the foundation, only prove it to be the only infallible *means* by which the church is established, governed and perpetuated. By revelation the church is kept upon the foundation—without it she slides from it and is lost. When God ceased to reveal his will to the primitive church, she, with eagle's wings, flew swiftly into the wilderness; (see Rev. 12: 14.); or in other language, went speedily into a state of apostacy. So, likewise, when the Lord withdrew his spirit from the Latter Day Church she soon "gave heed to seducing spirits and doctrines of devils."

"And the gates of hell shall not prevail against it." Against what, the church? certainly not, for the powers of the evil one did so extensively prevail against her that in less than three centuries God refused to own her; and upon her brow the Revelator saw a name written, "*Mystery, Babylon the Great, the mother of harlots and abominations of the earth.*"—Rev. 17: 5. Daniel saw that the gates of hell would prevail against the church, for he says:

"I beheld and the same horn [power] made war with the saints, and *prevailed against them*, until the Ancient of days came and judgment was given to the saints, of the Most High: and the time came that the saints possessed the kingdom."—Dan. 7: 21, 22.

"And the gates of hell shall not prevail against" Peter? Certainly the text cannot mean this, for the powers of the evil one caused this holy apostle to be put to death, that his burning eloquence in testimony of the truth of the gospel might no longer disturb the peaceful slumbers of his subjects. Against what then is it that the "gates of hell" shall not prevail? We answer, against *Christ, the foundation*, the "Rock of Israel," the

"gates of hell" *never did and never can prevail*. The sum of the matter then is clearly this,—the devil may prevail against the church, so that God will no longer own her, and wholly cease to guide her by "revelation's holy light," yet against Christ, the "sure foundation" the "gates of hell" shall not prevail.

The Savior, in his memorable sermon on the mount, clearly inculcates this idea in the following language:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—Mat. 7: 24, 25.

Here the literal rock, used for a foundation, symbolizes the Spiritual Rock, Christ (see 1 Cor. 10: 4), and the literal house, the spiritual house, or the church. (see 1 Peter 2: 5.) This parable then, teaches that the spiritual Rock or Christ, is the *foundation of the church*, which church is composed of such only as "heareth these sayings of mine and doeth them."

From the foregoing testimony it must be apparent to every mind unfettered by prejudice, and free to investigate, that either our blessed Lord must be the foundation of the church of God, or the inspired word is a failure.* We acknowledge the inspiration of the scriptures and insist that the apostle Paul was right when he said:

"For other foundation can no man lay than that is laid, which is Christ."—1 Cor. 3: 11.†

D. H. BAYS.

[*This expression mars the symmetry of this article, and is not warranted by either the argument, or by the text quoted by the writer.]—Ed.

[†How will it do to say that the knowledge that Jesus is the Lord, the Christ, which is given by revelation only, is that against which the gates of hell cannot prevail.]—Ed.

Politeness in business is what stratagem is in war. It gives power to weakness; it supplies great deficiencies. It is invincible, either in attack or defense.

Let us walk honestly, as in the day; not in rioting and drunkenness.

A Preacher's Experience.

A preacher of the gospel, in the nineteenth century of the Christian era relates the following experience:

"I went forth into the world to preach Christ and him crucified to the children of men, that I might be an humble instrument in the hands of God to turn them from darkness to light; and from the power of Satan unto God. My heart's desire and prayer to God continually was, that the world might come to a knowledge of the truth and be saved. I realized that God had blessed me with the light of his Spirit, and unfolded unto me the beauties of holiness. O, how I longed for the salvation of my fallen race.

"I proclaimed to the world the everlasting gospel of peace as it was proclaimed by an angel. See Revelations 14: 7:

"Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and fountains of waters."

"To the high and low, the rich and poor, the bond and free, even all ranks and degrees of men in all the various relations in life, I lifted up my voice, calling on them to repent and prepare for the day of the Lord.

"I presented to the world the doctrine of Christ, as taught in the Holy Scriptures.—See Heb. 6: 1, 2. Faith, repentance, baptism, laying on of hands, the resurrection of the dead, and eternal judgment.

"I spoke of the nature and necessity of Faith; that it was confidence in the Word and promises of God; and without it we could not please God; see Heb. 11: 6; and that it comes by hearing the Word of God. That it was through the principle of faith the ancients subdued kingdoms; wrought righteousness, obtained promises; stopped the mouths of lions; quenched the violence of fire; escaped the edge of the sword; women received their dead to life again.—See Heb. 11: 33-35.

"I taught them that Repentance signified a cordial turning away from and forsaking of sin, and making restitution

for the wrongs we have done, as far as we are able so to do; to cease to do evil and learn to do well; that the wicked man should forsake his way and the unrighteous man his thoughts, and turn to the Lord; to let the time past of our lives suffice to work the will of the flesh; and to crucify the old man and his deeds, and put on the new man, even Christ.

"I taught them that Baptism is to wash, or immerse, and that they must be immersed in water for the remission of sins; and referred them to the saying of Christ to Nicodemus, as recorded in St. John 3:5:

"Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"I taught them that the Laying on of Hands is for the reception of the Holy Ghost; and referred them to Acts 8:17; 9:17; 19:6.

"I taught them the resurrection of the dead. That Christ is the first fruits of them that slept, and afterwards them that are his at his coming; when the Spirit and body would be again united and bloom in immortal youth, being quickened by the Spirit that vivified our Savior into life to die no more."

"I taught them concerning Eternal Judgment. That it provided for the rewarding or punishment of mankind, according to the degree of good or evil done in the body; so that every soul would receive a righteous judgment. That whatsoever measure we mete, it shall be measured to us again.

"I then called their attention to the writings of St. John, second epistle to the elect lady and her children:

"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 bideth him God speed, is partaker of his evil deeds."

"I saw in my travels many very wealthy people, and a great many people who were very poor; some very learned and many very ignorant; some were proud and haughty; others were extremely low and vulgar; some were merchants; oth-

ers, lawyers; there were also, doctors, preachers, mechanics, farmers and laborers; and a few were bankers; and quite a number of warriors; and many school teachers. I saw preachers of various denominations too tedious to mention, each looking for his gain from his own quarter. See Book of Mormon.

"I saw many works of art; such as railroads, telegraphs, steamboats, machinery of all kinds, great cities, etc.

"I saw a great many very fine sanctuaries and houses built for worship, and found many school-houses open for preaching; indeed the number of preachers was so great, that notwithstanding the number of public places built for preaching, some preachers could not find a place to preach that was considered respectable, and had to preach in the open air or in private houses. In the midst of all these sacred things and places, almost alongside of them, I saw saloons, whisky shops, gambling hells, brothels, houses of ill fame, dancing houses, ball rooms, beer gardens, distilleries, parks for prize fighting, race tracks for running horses, theaters, circus places, menageries, croquet yards, places for playing base ball, bull-fighting, rooster-fighting, and gander-pulling. Perhaps some would like to have an explanation of the last mentioned performance. A strong gander is selected, the feathers plucked from his neck, which is then well soaped, or greased, and he is hung up alive by the heels to a projecting limb of some tree near the roadside; and then a purse of gold is offered the one who, riding past and under him at full speed, will grasp the soaped neck of the gander with his hand, and sever his head from his body.

"I saw many inventions of men, (devices), calculated to make men insane; and I saw places built for the insane; they would, by their folly, make many orphans, then build asylums for them; and they had to build asylums for the insane, the deaf, and dumb, and blind.

"I saw different forms of human government. Monarchies, absolute and limited; republics, small and great. There were kings, queens, czars, emperors, em-

presses, princes, princesses, lords, nobles, presidents, vice presidents, governors, lieutenant governors, legislators, magistrates, mayors, councillors, sheriffs, constables; indeed, many men held high and important offices, and many more were seeking office and could not find it.

"I saw many generals, colonels, captains, corporals, marshals, and very many brave men of war.

"I saw great iron clad steamers, forts, arsenals, armories, where were kept cannon, muskets, rifles, bayonets, swords, cimeters, ammunition and clothing—all manner of implements of war and missiles of death were found amongst men.

"I saw jails, prisons, dungeons, halters and ropes for the human neck. Penitentiaries, calabosses, and houses of correction. And in addition to all this, there were mobs, organized for the purpose, they said, of administering justice to such as the law could not reach. Those mobs generally disguised themselves, for fear of the law of the land. In consequence of those mobs, many persons were brutally killed in violation of the laws of the country.

"I also found secret combinations to be very prevalent; indeed, many honorable men and women belonged to secret societies; some very prominent clergymen had joined secret societies; some were honorable, and some dishonorable; some moral, and some immoral; some political, and some religious; in fact all manner of secret combinations obtained.

"Some persons told me that if I would join the Free Masons, or Odd Fellows, or Sons of Temperance, or any or all of such noble, honorable and benevolent institutions, it would be of great pecuniary advantage to me, and would make me more popular as a preacher of the gospel.

"Some church members were so wrapped up in the ample folds of certain secret orders of which they were members, that they said if they had to abandon either, they would choose to abandon the church in preference to secret orders.

"I said to such:—As for me, I am not a member of any secret order; nor do I intend to join any, and never ex-

pect to abandon the church for any consideration whatsoever. If you think your opportunities for doing good, by virtue of your relation to those institutions, (born after the will of man), transcend the opportunities offered me in the Church of Christ, then you may be justified in standing in relationship with such orders; otherwise, your joining such would be a work of supererogation, to say the least. And inasmuch as we are commanded to neglect no opportunity of doing good; it will devolve upon you to show plainly when and where such additional opportunities are offered, by virtue of membership with such orders. If you can make that matter clear to my mind, I should feel myself under obligations to join not only one, but all such societies where opportunities are offered; but if you cannot do this, you cannot consistently ask me to join. And, moreover, your course in the matter reflects discredit on the wise and benevolent founder of the Church of Jesus Christ, by implying that God, in his wisdom failed to devise an organism that would meet the exigencies of man's condition, and had to call on human wisdom to assist. For my part, I know of no good; neither have I heard of any virtue anywhere, which is not given to be a law unto the Church of Christ. You can reflect on this matter and then answer me at some future time, bearing in mind the great responsibility we are under, to 'fear God and give glory to him.'

"In my travels I found certain persons who were apparently very good natured, and loved peace very much. Those persons learned that I was a traveling preacher, and kindly offered me the following advice:

"My dear friend, you have set out to preach the gospel to the world of mankind, and we hope you may be successful; that your way may be opened up before you, and that the Lord will raise you up many friends to cheer you in your journey, and that you will return bearing many precious sheaves. But we advise you to let the world alone, and not be too plain in your denunciations

of evil; but preach the affirmative of the gospel, and let the negative alone; for, by so doing, you will command their respect and escape a great deal of persecution.'

"In answer to this I replied:—'I am willing to take your advice as far as it does not conflict with the duties of my calling; but in case it should, I shall have to pursue just such a course as wisdom may dictate.'

"I began to reflect upon the duties of my calling, and the advice of my friends. 'Preach the affirmative of the gospel!' 'Can I do that and not offend the world in its present condition?' 'Is the world so ignorant as not to know that the affirmative of the gospel comes in contact with much of their religious teachings?' 'Certainly not.'

"If I should preach faith as the starting point to man's obedience, or the great principle which moves the world and enables them to come to God: all orthodox preachers would dissent from it, and oppose me; for they generally put repentance before faith. True, the people calling themselves the Disciples of Christ, would endorse it; as also they would baptism for, or in order to, the remission of sins; and so far, they would receive my preaching; all the Baptist denominations would endorse my preaching on the form of baptism, that it signified immersion; they would agree with me on who was a subject for baptism also, but differ from me on the design; and none would receive the doctrine of the laying on of hands for the reception of the Holy Ghost; besides many other principles taught in the gospel are opposed by the religious world. Hence I expect to be assailed from time to time by those professing the religion of Jesus Christ.

"And when I come in contact with the irreligious world, must I let them alone and not disturb them in their carnal security. What shall I say to the drunkard, the adulterer, the liar, the thief, the murderer, shall I warn them of the judgment of God? *I must tell such that they cannot inherit the kingdom of God, unless they repent and mend their ways.*

"I thought of the case of Paul, how often he was made to suffer in the flesh for preaching the gospel to mankind in his day; if he had let the world alone, he would not have suffered in the manner he did.

"He was commanded by the world not to preach in the name of Jesus; but for choice he would rather obey God than man. So I concluded not to shun to declare all the counsel of God, let the consequences be what they might—the result you shall have by and by."

More anon.

The Importance of Sleep.

It is a religious duty to sleep, and to sleep enough; and he who does not may be sure that he is breaking the Sixth Commandment, which requireth all lawful endeavors to preserve our life as well as the lives of others.

There is scarcely a better health-meter for men who think much than this. Hard mental work is beginning to kill when it interferes with sleep, and he who plies his brain with ever so much energy eight or ten hours a day, prays and plays five or six, and sleeps seven or eight, will never die of overwork. But he must make a business of it. Brain-work, food, exercise in the open air, culture of the soul, social relaxation and sleep—these are the constituents of good living, and they will be attended by health, wealth, usefulness and happiness. If anything else is wanting it will be added thereunto.

The old theory was that sleep is induced by the pressure of blood on the brain. Because the stupor of apoplexy follows congestion of the brain it was held that sleep was somewhat like an incipient disease; a very stupid theory, for sleep, so far from being like disease, is "the sweetest restorer" of the waste that brain-work makes. Congestion is imminent when the brain is pressed hard with blood, and it is doing more than its duty. But when the brain has been laid bare by removing a portion of the skull of a living animal it is obvious to the eye that as sleep comes the brain occupies less space than before, and as the animal

awakes the brain expands and fills the cavity again. Sometimes, on rising suddenly in bed from a sound sleep, one is dizzy or light-headed, and that is because the blood has not had time to regain its normal circulation in the upper story. And it is not well to spring up quickly on waking; take things moderately then, as at all times.

Thus we see the necessity of sleep, that the waste of the whole nervous system, occasioned by the wear and tear of mental and physical labor through the day, may be repaired. You cannot make machinery of the hardest steel and of the most polished surface that will not wear out or break down. And all the machinery on earth combined would not show workmanship so delicate and finished and fitted for such exquisite service as the body and the mind of man. Even the muscular system of a horse or an ox gives out when rest is denied. We are told the Lord taketh not pleasure in the legs of a man, but when a man does pride himself on his powers of walking, and attempts needless and foolish experiments, the results uniformly proves that the laws of nature are the laws of God. Their violation by a professional walker is wrong, and they who abet him or bet on him are partakers of his sin.

And if the calves of the legs need rest, and the hamal or porter who can carry a thousand pounds on his back must sleep, and sleep enough or die, much more must the brain-worker sleep, soundly and long, or he will fly off the handle. It has been publicly stated that ten bank presidents in this city were killed by the commercial crash of 1857. Not one of them would have died of that disaster had he given ten hours a day to business and eight to sleep. I do not know what Shakespeare meant when he wrote that "sleep knits up the raveled *sleeve* of care," but I well know, by long experiment, that when care has wasted and unraveled the web of life, so that the man is falling into sixes and sevens, like an old stocking or knitted sleeve, then kind sleep comes to his aid and knits it all up again and makes him as good as new. The victims of no sleep from our

banks and stores go wandering over Europe like the spirits in the Gospels, seeking rest and finding none, because they hastened to be rich, and would not, and then could not, sleep.

Prince Albert, that model Prince Consort, worth any dozen kings of the common herd, gave a written certificate to the value of a recipe for going to sleep, of which a man claimed to be the discoverer. But it was in use long before "His Royal Highness" was dreamed of, and is of no great value. The only directions worth repeating are to "stop thinking," and, in order to do that most difficult of all things for a thinking man to do, headwork and handwork must be suspended at an early hour, the mind relieved by such light employment as will divert thought from the serious business of the day, and the nervous system will thus be calmed and soothed so as to induce that peace which foretells sleep. The devices are many and curious to win this boon. But they all amount to the same thing—the diversion of thought from any subject that excites mental effort. Hunger and cold are unfavorable to sleep. It is not so unwholesome as many suppose to go to bed after a good supper. The sleep of infancy always follows it. All dumb animals eat and then sleep. Reason forbids gluttony, and reason also forbids going to bed with a stomach craving food. Keep the body warm and the head uncovered, so that the blood may be tempted away from the brain, and not into it.

Daniel Webster said he had a great talent for sleeping. Mr. Pierce, when he was President of the United States, said that distracting business often engaged him until midnight, but when he laid his head on the pillow he went instantly to sleep, and did not wake until roused by the servant at eight in the morning. John Quincy Adams never went to sleep at night without first repeating the child's prayer—"Now I lay me down," etc. And no rational being ought to close his eyes in sleep without it, or something like it. A good digestion, peace of conscience and a cheerful mind make a better night-cap than pills or toddy.—*N. Y. Observer.*

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., February 15, 1875.

ALL ONE IN CHRIST.

WE are pained to learn that some few Elders are making an unnecessary distinction between the white and colored races in regard to gospel ordinances and fellowship.

It is high time that the prejudices of gospel believers were laid aside, and the right to receive and enjoy the blessings of the "covenant of peace" conceded to "all men" — "every creature."

It is unjust to the Church for one, two or more Elders to teach, preach, or advise a distinction and exclusion from church fellowship and communion upon the ground of race or color; while the "articles and covenants of the Church" nowhere warrant such exclusion, and the practice of the Church has never sanctioned it.

We want no Elder to misunderstand us on this point. While we believe that all men should meet in church fellowship and communion, we are not to be called an "Amalgamationist," a "Miscegenationist," nor one who is willing to sacrifice the dignity, honor and prestige that may be rightfully attached to the ruling race, so rapidly becoming the absorbent one of all the races of men. But if the Anglo-Saxon or white race is the dominant one, it is a very humiliating and doubtful evidence of superiority to insist that any weaker race shall be excluded from heavenly graces, gospel privileges, church communion and the common fellowship of the Spirit, simply because it is a weaker race.

Peter said well when he announced:

"I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him."—Acts 10:34, 35.

Paul struck the key-note of human freedom when he said:

"And hath made of *one* blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their

habitation; that they should seek the Lord, if haply they might find Him."—Acts 17:26, 27.

If they who are of *one* blood, but of different nationalities, seek God and find him; will they find him in places and in societies where they are excluded? We think that this question is decidedly answered in the Book of Mormon:

"But all men are privileged, the one like unto the other, and none are forbidden."—2 Nephi 11:15.

"And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved."—Moroni 7:3.

We think it derogatory to the teaching of Jesus, as found in the New Testament, Book of Mormon, and Doctrine and Covenants to insist upon a separation of the races. The same God that made the white man white, made also the black man black, and if he chooses to say to all, "There is neither male nor female, bond nor free, black nor white; but ye are all one in Christ Jesus," we think his ambassadors should not let dislike of race, or prejudice against color, influence them in their ministrations.

We think it would be well for those Elders who may have been instrumental in stirring up this distinction against their colored brethren, to counsel with their confederates in the ministry and authority, that there may be a unity of action.

Obedience to gospel truth; observance of gospel ordinances and commands; the cultivation of christian graces, and the practice of christian virtues should, and must be the only requirements to gospel fellowship and church communion; the lack of these should, and must be, the only rule of exclusion.

MR. J. S. BARNUM, writing from Princeville, Illinois, to the *Wyoming Post*, published at Wyoming, Stark County, Illinois, presents in the issue of that paper for January 23d, 1875, an open letter to the editor of this periodical, in which exception is taken to language used by us in a discourse delivered at Princeville some time in December last.

As Br. J. H. Hopkins, of Princeville, Illinois, where Mr. Barnum's letter was dated,

has, in a subsequent issue of the *Wyoming Post*, viz, the one for January 30th, 1875, essayed an answer to Mr. Barnum, we shall be content at present with the statement, that we should have been better pleased with the writer of the *open letter*, had he correctly stated in his letter the language used by us, to which the exception was taken. The words of his letter marked by quotation marks, as having been uttered by us, were not used by us in the discourse referred to; nor would the language used by us at the time, legitimately bear the construction Mr. Barnum puts upon it, if the context of the discourse was taken with the expression which gave offense; the writer has literally made us an offender for a word, as we could easily have shown had he consulted with us before rushing into print. We hold ourselves willing to defend the language really used by us, when properly approached.

We thank Br. Hopkins for his kindly effort in defense of the Church.

THE following query and reply, from Bro. Luther R. Devore, are commended to the readers of the HERALD:

"What is the true import of—

'For the pebble has dropped in the water,
And the waves circle round with the shock?'"

"I asked an Elder, but he failed to give me satisfaction. My own views are these: That the gospel is as a stone cut out without hands; (a little thing, apparently); the water, the ocean of mankind; the waves circling round, the effect produced by it being restored. Am I right?"

The words were sung at a prayer-meeting by a brother, in the Spirit; but we have never seen that any special meaning attached to the two lines quoted more than to others. The whole piece is suggestive of some such idea as the brother expresses. The lines quoted are from the hymn, "Let us shake of the coals from our garments."

"HONOR to whom honor is due." J. M. Peebles is out in a "book" called, "Around the World," and in it he gives the "movement" a hit, as, of course, the book would have been of little use without something about the Mormons in it. He says:

"His [Joseph Smith's] Seership was trustingly relied upon, and his clairvoyant

gifts paraded as proofs of his Messiahship." —p. 7.

To this, Moses Hull, of the *Crucible*, Boston, Massachusetts, replies in the following fair reproof:

"We are very intimately acquainted with many Mormons, including Joseph Smith, Jr., the son of Joseph the Martyr, we exchange with the *True Latter Day Saints' Herald*, yet we never before heard that there was any claim of Messiahship for Joseph Smith. Would it not be well, while considering that the 'heathens are members of a common humanity,' and 'should be described by travelers as they are,' to accord the same courtesy to our neighbors."

BR. J. AVONDET writes from Omaha, Nebraska, as follows:

"I am home by the mercy of God, quite well. I came from Chicago by the North Western, and arrived at Omaha at eleven in the night of the 25th of December. I supposed to be at rest some time, but my temporal affairs are delinquent. My wife and boy are well.

"Br. Coward of Liverpool sends his love to all the Saints in Plano and elsewhere; as well as the Saints of Birmingham and Stafford. In this last place their President of the Branch, Br. Seville, is a very faithful and worthy man, as you know; also the President of the Birmingham Branch. I shall remember them as long as God gives me breath. Sister Crump and others send their love to Br. Forscutt.

"I would like to know if Br. Wm. Taylor, of New York, received what had been sent to him from Philadelphia; as also whether Sister Louisa Briggs, of Plano, what had been sent to her from Omaha.

"It is many months since I sent my report, but I will prepare my report for the April Conference. I am thankful for the good spirit manifest in the Fall Conference in my behalf; my desire is for the good of Christ's Church. I respectfully send you my love; your brother in the Latter Day Work,
J. AVONDET."

Br. L. D. Morgan, of South Bethlehem, Pennsylvania, said in a recent letter, that the Branch there is in a lively condition, and that the gifts of the gospel are enjoyed by the Saints; for which, to our Father, who directeth all things well, be all the praise.

BR. JOSEPH EMMETT, writing from near Buxton, Kent County, Ontario, said:

"The cause of Christ is gaining ground in Ontario, and I think the Saints are, as a general rule, living better. I hope so."

ZION'S HOPE.

SHALL it live and prosper? or shall it merely survive, receiving only a support slightly in advance of what will justify its publication, pecuniarily?

About the close of the year 1874, the subscription list of the HOPE fell away several hundred. Quite a number have renewed; but still the list is below what it has been, and is far from what we hope to see it attain unto before the close of the present year. Once more we ask the friends of our child's paper, ZION'S HOPE, to join us in putting forth an extra effort to increase its circulation and usefulness. We are fully persuaded that an auxiliary so potent for good in its sphere, as what the HOPE is, or may be, should not be lightly passed by, with its mission improperly considered.

The HOPE, we know, is small; but then it is mainly designed for little folks. Lovers of the Latter Day Work; lovers of truth, should not "despise the day of small things." Remember that once, the giant oaks could have been plucked from mother earth by the hand of a child.

It is a principle that that which is first in conception, is last in fulfillment. To illustrate,—I conceive a fine mansion in which to dwell. The conception of the idea, is first, but my dwelling in the mansion, is last in fulfillment. First, the spot must be located, the ground plan laid out, and excavations made, preparatory to laying the foundation. Second, the quarry must be opened for stone, and in continuance, materials of various kinds,—labor, knowledge, wisdom and understanding are necessary to the completion of the edifice.

So it is with ZION'S HOPE. The idea was conceived of starting a child's paper. The fulfillment of that idea is, a widely circulated and well supported little paper; useful in its sphere for good, in imparting suitable instruction to the young, guiding them into the faith once delivered to the Saints, for which, we should "earnestly contend," says the Apostle Jude.

We must, in seeking to labor for Christ, and to carry out the great purposes of God, look well to the young of our flocks, in feeding them with needful food; *i. e.*, im-

parting to them the instruction necessary to their age and understanding.

The Master said, "Feed my lambs." He had a special care for the young; shall not we?

Let no servant of God think he is descending in the scale of his usefulness, when he stops by the way between hours of service to write a few lines of instruction for the young, to be inserted in the HOPE.

Impressions are much easier made, and are much more enduring, when impressed upon the untarnished memory, or inscribed upon the uncorrupted heart of childhood and youth. Impressions thus made will be more enduring than characters engraven upon monuments of fame. With such perishable materials upon which to write the record of our labors; let us make deep the impressions in *Christ's name*, and humbly wait for the "Judge of the whole earth" to render us a reward, according as our work shall be.

We invite all the lovers of truth to assist us in this great work of instructing the young, and especially do we call the attention of the shepherds of the flock, Presidents of Branches and the traveling ministry to this subject, and ask them to help when they can, in moving forward this department of Zion's cause. Send us contributions, *short and pithy*, rich in instruction and doctrine, that will vividly lay before the minds of the young the great truths that are being unfolded in this the dispensation of the fullness of times. That Zion's watchmen, and her children too, may receive of that Spirit which guides into all truth, and walk accordingly, is our desire. If any feel willing to assist us on the terms offered in ZION'S HOPE of equal date with this, we will be pleased to have them do so. But more liberal assistance, for the children's sake, will be accepted.

BRO. W. R. CALHOUN, of DeKalb, Illinois, expresses himself, in a recent letter, as being strong in the faith, with increased confidence in the ultimate triumphs of the Latter Day Work. Much that he once believed about the gospel and the promises set forth in it, he says, has been swallowed up in *knowledge*; and the truth of the Savior's

words verified, namely; "If any man will do His will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."

Br. James Caffall, of Council Bluffs, Iowa, seems to have fallen among turbulent spirits in some parts of the field in his mission. We are sorely puzzled in trying to discover why brethren fall out and quarrel. A half hour's quiet talk together in the *right spirit*, would undo the necessity for an Elders' court in ninety per cent. of all the grave quarrels among—brethren. We came near writing Saints; but brethren may possibly disagree, and possibly quarrel—we are not quite so sure about Saints, real, live Saints. We will have to think that part of it over awhile yet. We advise Br. James to be steady, cool and wise. For the assurance of success in many parts of the West we are thankful.

Br. J. S. Patterson announces that he is again in the field, in a letter of January 28th, written from Rock Island, Illinois. Br. Patterson had been sick, but was convalescent. Two were baptized at Buffalo, Scott County, Iowa, "after cutting through nearly two feet of ice to find the Mississippi river." Br. Patterson states that Br. Jerome Ruby would continue the effort at Buffalo, while he expected to "commence on the enemy's works" at Rock Island, soon, and "continue the siege as wisdom and circumstances should govern."

In a recent letter from Mt. Sidney, Va., Br. S. C. Andes said he had been searching after truth for a number of years; and is now satisfied that he has found it in the fullness of the gospel as taught by the Latter Day Saints, to which he bears his testimony.

Our edition of the "Spaulding Story" is exhausted. So, also, is our issue of HERALD for January 1st; and, also, the HOPE for February 1st, 1875. Please do not order them.

Br. C. G. Lanphear at last account, (Jan. 20th) was laboring at or near Theresa, Jefferson Co., N. Y., at which place and vicinity he will remain until the first of March.

We publish an interesting letter from Br. Thomas Taylor, of Birmingham, England, to which we call attention.

Correspondence.

TITUSVILLE, Ripley Co., Ind.,
Jan. 26th, 1875.

Br. J. Smith.—This section of the country evidently has its points of interest, strange diversity of peoples and customs, with their peculiar traits, both social and religious, that it may not be amiss to write about. This is indeed the proverbial land of the Hoosiers. The natives are here yet in the real. "Tote," "guine," "weons," "uons," a "heep" and "right smart" are still household words with many, which are heard in striking contrast with the "down East" "dentell," "ceow," "flowah," "housen" and "we be agoing to have some snow." In the absence of "Urim," these would be excellent keys in determining the genealogy of the two nations, doubtless, and would perhaps be as accurate as the pronunciation of "Shibboleth" was among ancient Israel.

Old-time usages and ancient notions of worship, dating a few centuries back, are stringently adhered to here, hence there is a strong desire to Deify the past, right or wrong, especially in religious matters, and compel all to fall down at that great image, superstition, that fell (?) down from heaven. A great ado is made to adorn the "tombs of the prophets" and celestialize ancient worthies, while as strong an effort is put forth to evade and stultify the unsullied gospel truth, as was ever manifest by the most superstitious Jews. The few (heads) tyrannize over the many, and what is worse, lords it over and crushes out the freedom of the soul, and by stratagem enslaves the poor deluded creature who have not the manhood to assert their freedom. Talk about ignorance, slavery, "do as you are told," in the West, but it exists here in the States, as really and truly as there, and in as uncompromising form. Investigation is not to ascertain where the truth lies, receive and be content therewith; but what is it that will conduce to sustain us, give strength and notoriety to our institutions, and truth is sacrificed to advance this end, by those too who cry aloud, "We thank thee for thy providences manifest to make us such a great and peculiar people." There never was a more fitting time than now to exhort to "Contend for the faith once delivered to the Saints;" "Strive to enter in at the strait gate." Contend, strive and fight are significant terms, yet they do not overly express the labor to be done in keeping in the "narrow way," and the heralding forth of gospel light and truth.

As institutions, there is no exception to the above rule, yet there are honorable individual exceptions, yet but few of these have the manly courage to come out and brave the opposition and lay hold upon the "rod of iron."

While religious factions are gradually tightening the reigns of their institutions and cementing their adherents in superstition and blindness, as they hear of the blasts of truth that occasionally cross their ranks, there are a few of the more pious and devoted, who drop out of the mist, occasionally, in search of light, and mingling with some of the independent and liberal, (no churchmen), form a class of honest seekers, with whom none should weary in trying to divert from the bewitchings of great Babylon, and point in the way that "surely leads to the tree of life." Among these a more favorable hearing is had than some time ago, and a disposition is manifest to "Prove all things and hold fast to that which is good."

Some who were decidedly opposed to us some years ago, and used their influence to close churches against us, have repented of their course.

Recently an old gentleman, of the Disciple order, walked quite a ways to attend one of my meetings; said he was sorry that he had used his influence in closing the church against me, and that he would never do so again. This is genuine repentance. The church, however, has not become penitent.

A short time since, I was to commence a series of meetings, as per announcement, in a Union United Brethren Church; but on arriving at the Church, I found it closed against me. I went, however, to a school-house near by, and entertained those who came for the evening; Sabbath following, I preached in the same place with liberty and good effect.

Some of the citizens were considerably incensed at the closing of the church, as they had donated liberally in its erection, with the understanding that it was to be a Union Church. Thus their money was fraudulently extorted from them to build a house of worship. Some law suits are now imminent in that vicinity to test the rights of property.

By invitation, I then went to Marion, where by dint of effort of a Mr. Graham, (no churchman), the large Baptist Church had been procured and announcement made for preaching. A large audience was in attendance, and I felt well while trying to entertain them. At the close of services, however, when I was about to announce meeting for the next evening, it was thought proper on the part of some, that a vote of members should be taken as to whether I should longer have the use of the house. Two days after was the time for their meeting, when a decision would be made. Fortunately, at time of meeting, the minister in charge was present, and after an hour and a quarter was spent in deliberation, the vote was made in my favor. Miraculous! They, of course, reserving the right to dis-

miss me at any time they thought proper.

Their protracted meeting had now commenced, and on Sabbath morning I attended, having learned that the great James Stephenson, whom I had been threatened with for some time, as the man to demolish the faith of the Saints, was to preach from the sixteenth of Mark, "These signs shall follow them that believe," &c. With great confidence and freedom he entered into his subject, speaking two hours and fifteen minutes, making the usual blunders made by sectarians when talking on those subjects. He had a crooked finger that he desired to have healed, holding it out near where I was, and with a sarcastic grin, caused the whole audience to move up to the happiest mood of amusement. All was life and cheer. He wished to be entertained by seeing some one swallow a little strychnine, &c., &c., too numerous to mention.

At close of services, with air of assurance that he had modestly tied up matters, he invited me to occupy the stand in the evening. I accepted this liberal offer, and at time of meeting there was almost a throng of hearers. I entered into a discussion of the blunders that he made in the morning, with as much freedom as he took in fulminating them. For two hours and three minutes I poured in the hot shot with the best range I knew how. While they had fun in the morning, I had equally as much in the evening. There was quite a fluttering in the audience, hence I knew some one was hit. Some got mad, so I learned.

When I was done, the great Stephenson arose and stated that I had entirely misapprehended the drift of his discourse in the morning; that he did not not know what my faith was; told some of them that he did not know that I was in the country. But all this was too *thin* for his own members; for they said, (some of them), that his whole discourse was for me, and that it had been studied up for the occasion. That the members were posting him the evening before, and that he announced that he would examine these points that morning. Well, notwithstanding this lie told, to get sympathizers, it is thought that some of the members will sugar coat him and close the church against me. However, there is a school-house near, and if the Lord wills, I shall occupy that for a season, and try and make things lively for some, and pull others out of the fire.

The going out of the old year I spent with the Saints of Union Branch, where we held some eight or nine meetings, with excellent effect; so writes Br. Springer. The brethren were kind and good, and gave evidence that they had received testimony which was not of men, in confirmation of their faith. I felt that it indeed "is good to feel secure in the prayers of the brethren,"

while I tried to talk of the hope of the Saints.

Some difficulties that existed, which indeed were more seeming than real, were amicably settled, and the brethren expressed themselves as strong in the faith, and at one with each other. May they ever lean upon the arm of the Lord, that he may guide and protect them. I felt at home with them. May their prosperity not cease.

The third issue of *The Messenger* is at hand. I like the bold stand taken by its managers, and I would much rather have them to be my friends than my enemies. It is quite apparent that they have their game in view, and if sharp shooting, or "hitting the nail on the head," has anything to do in tactics, they will bring some of it in ere long. God speed their efforts.

May the Lord bless the warriors in the field and worshipers at home, that glory and power may come to his cause, for the overthrow of error and the maintenance of the truth. As ever, WM. H. KELLEY.

ANTELOPE, Antelope Co., Neb.,
Jan. 7th, 1875.

Editor Herald:—Beloved Brother, feeling it my duty, in common with all the brethren, to keep you posted in Church matters in this region, I again resume my pen. I cannot boast that the work in this District (Central Nebraska) is in a very prosperous condition, still it is perhaps as good as could be expected under the circumstances. Outside of the Columbus Branch, I am the only Elder that is doing any preaching; and the labors of the brethren there is confined to that Branch. This is owing to the fact that every man is bound at home, and the distance between settlements and also the inclemency of the weather, yet I think the Saints are growing stronger in faith and more zealous in good works. But it requires a good deal of faith, and zeal too, to enable a man to leave the comforts of home in this cold, uncertain weather, and risk the storms on these sparsely settled prairies, among a people where fields have been desolated by the locusts, and are in a great measure dependent for subsistence on the "Aid Society." Nevertheless the bread of life must be offered to them and some one must carry it, and I am no better than the rest of my brethren who are making the same sacrifice.

Upon invitation, received through Bro. Fredrick Collins, of Manti, I visited Brushy Bend and Covington, opposite Iowa City. Mr. John Montgomery, not a member, but a friend, kindly conveyed me there, one hundred and twenty-five miles from my present residence, and bore my expenses there and back; and for his disinterested kindness, I pray God to bless him. I preached three times in Brushy Bend publicly and talked gospel privately to some of

the people. While there I enjoyed the hospitality of Father A. F. Grim and wife, members of the Church; and the fruits of Bro. Z. S. Martin's labors, while here two years ago. Outside of this family I found but little interest in the cause. On the Sabbath that I preached there, Mr. Dayton Fairchild and an old gentleman by the name of Carter brought Mr. Carter's team to fetch me to Covington. It was a very cold day, but I went with them, and they tried to get the Methodist Church for me to preach in, but its sanctity was not to be defiled by a Latter Day Saint. Nothing daunted, they applied for a public hall and obtained it, and I preached to a goodly company of curious listeners. I felt it my duty to tell them what we did not believe, and proved to them from the Church records that Brighamism never was and never could be any part of the doctrines of the Church of Jesus Christ of Latter Day Saints; I then gave them a synopsis of what we did believe. Good attention was paid and of course the audience divided in opinion. The next evening I enlarged upon the gospel; but as the room was occupied until a late hour by a writing school, my time was limited, but I think a good impression was made, but as the room was occupied every evening, I felt that no good would be accomplished by my staying longer, so I returned home and the day after my arrival here, I had to start for the Columbus Conference, sixty miles further. Through the kindness of Br. Spencer Smith, in loaning me his horse, I was on hand, and we had a good conference. The weather was cold, but the Saints shewed their love for the cause by their attendance.

After Conference I preached on the Monday evening endeavoring to strengthen the Saints. I was made the recipient of their kindness, which proved their kind remembrance of my necessities; for which, may God bless them. I returned home from there on the Wednesday and on the Saturday through the kindness of Bro. Spencer Smith, I arrived at this place. Here are four Saints, two relatives of Brother Thomas Dobson, and the other two are Brother and Sister Hollenback. I called them together on the Sabbath afternoon and had a social meeting. I preached in the school-house. I have now preached four discourses here, congregations pretty small on account of intense cold weather. I expect to preach through the week here.

Jan. 9th.—I preached on Thursday evening and took a vote of the house to see if they would turn out any more. All voted in favor of preaching; but last night the weather was so intensely cold that it was impracticable to hold meeting. I must here say that Brother and Sister Smith kindly administered to my wants, in clothing my "understandings" and otherwise

blessing me. Brother and Sister Hollenback treated me with all the kindness possible, for which may God bless them all. I have three more appointments in another school-house for Sunday, after which I must return home and see that there is no suffering there from the inclemency of the weather, or otherwise. I am in for the winter campaign.

I thank you kindly for the *Herald*, it does me good. I fully appreciate your "unambiguous views" on secret societies, they are mine, I know that the gospel of the Son of God is calculated to bring every good that man needs in this life, or the life to come. I know also that human organizations however good, their purpose will fail to accomplish the great good needed; because the God of this world can and will manipulate them to his purpose. Hence I am determined that all my influence shall be exerted in and for the kingdom of God. My calls are very numerous, and I am not able to respond to them all yet, but shall keep plodding on as my circumstances will permit. I have invitations to deliver a course of lectures in Columbus, also in Dodge and Washington Counties of this State. I cannot invite aid from the fact that we are not able to sustain an Elder here. God has helped me thus far to sustain my family—not as well as I would like, but they have food and raiment and I have not availed myself of the help of the Aid Society, so that none might have the power to say that the Mormon Preacher had imposed upon the public generosity; although I am sorry to hear, that many whose means are far more ample than mine, have sought and obtained to the injury of the truly needy. I try to increase the *Herald's* circulation, but owing to the "Desert Locust" many have not the means who would like to read it.

Poverty does not hurt me as much as some, but it is very inconvenient. My best wishes are for all the brethren with you and also yourself and family. My best love to you all, and may God give the Church an abundant harvest in the present year is the prayer of your brother and fellow laborer,

CHARLES DERRY.

SCOTTSVILLE, Floyd Co., Ind.,
Jan. 24th, 1875.

Br. Joseph.—I resume the task of writing a few lines, that the readers of the *Herald* may learn the condition of the work of the Lord in Southern Indiana. In company with Br. M. R. Scott, have just returned home from a visit to the southern portion of the Southern Indiana District, visiting the Low Gap Branch, located at Marietta, Crawford County. The Saints here, though somewhat scattered, are trying to live their religion; they have the services of Br. I. P. Baggerly, who is their Presiding Elder. The pros-

pects there are favorable for an ingathering at no great distant day.

Owing to the prevalence of typhoid fever in this vicinity, we held but two public meetings. Taking our leave of the Saints here, (being joined by Br. I. P. Baggerly), we made our way to the Pleasant Ridge Branch, located in Perry County, four miles from Leopold, on the Canelton road. Here we met with seven of the old-time Saints, with a goodly number of others who have lately been brought into the new and everlasting covenant, through the labors of Brn. I. P. Baggerly and C. Scott. With these brethren we held eight public meetings, in which we endeavored to set forth in plainness God's righteous plan of justifying men and women by faith, as revealed in the gospel; we also blessed five children, and witnessed the good confession of one precious soul. We have never had the privilege of speaking to a people who manifested a greater interest in what we had to say. One man, however, seemed to manifest an interest in the wrong direction, a Mr. Parker, a Methodist minister, who thought to call in question some points of the doctrine advanced by us, which he said had worried him very much ever since he first heard it. In reply, I told him and the audience that the doctrine we held had not half worried him as it would by the time he got through with the investigation of it. He said he wanted a word of explanation in reference to the new covenant made with Joseph the martyr, as he had learned through some of our tracts that we so held it. In answer to this I referred to the fact that Isaiah the prophet had foretold that the everlasting covenant would be broken by the inhabitants of the earth; that they would transgress the laws, change the ordinances, and thereby break the everlasting covenant; that this was the covenant that was ratified by the blood of Christ; was undeniable, from the fact that no other everlasting covenant was ever bound on the inhabitants of the earth as such; therefore the prophet had direct reference to the great Christian apostasy of both Jew and Gentile, which left the inhabitants of the earth to labor under a broken covenant, until God, in his infinite wisdom, saw fit to renew this covenant through the ministration of an angel; for so taught John the revelator, that this everlasting gospel, or covenant, might be preached, or bound upon every nation, kindred, tongue and people. I remarked that if John Wesley had made any pretensions to the renewal of the covenant through the administration of an angel, as foretold by John the revelator; also claiming as a consequence the restoration of the true worship, that I would have been right after the investigation of his doctrine, if he taught the same principles that Christ and his Apostles did, his doctrine would amount to

a strong evidence in favor of his claim, as well as the claim of his church to be the Church of Christ; but since he made no such pretensions whatever, we were left to infer that they, in company with all other Protestant sects, were yet laboring under a broken covenant; and that if it was not renewed through Joseph the Martyr, as we claimed, then the religious world is to-day without the force of the everlasting covenant. Mr. Parks finally agreed to debate the points between us at some future time. So I left three propositions in the hands of Br. I. P. Baggerly, and left him in charge of the meetings there, as I had to return home. I found the Saints in Perry County endeavoring to "press toward the mark of the prize of their high calling as it is in Christ Jesus." The prospects are favorable for the spread of the work there. Br. Columbus Scott was at this time, December 28th, on a preaching tour in Spencer Co., prospects there favorable for preaching in different parts of the County. We reached home on the last day of the old year, putting in full time from four A.M. to eight P.M. without seeing fire, only such as the horse's toes forced from the flinty rocks. I learn by letter from Br. B. V. Springer, that the Union Branch, in Jefferson County, is in working order, and that they had enjoyed, for a week or more, the labors of Br. W. H. Kelley.

May the Lord bless the Saints throughout the world, and especially they of the Southern Indiana District, that they may "dwell together in unity." Awake, ye Saints, for the conflict is upon us, and the trials through which we are passing will give us an experience that will prove a blessing to us in the end, "if we hold fast the profession of our faith firm to the end;" for remember "He is faithful who hath called us to be Saints." Yours in hope of final success. H. SCOTT.

BRUSH CREEK, Wayne Co., Ill.,
January 28th, 1875.

Br. Joseph Smith.—Br. Mark is here preaching for us now. He has visited Deer Creek, Dry Fork, Springerton, and Brush Creek Branches. There has been five baptised since he came here. He also preached in Jeffersonville and Cisna. People seem well pleased everywhere with his preaching, and the Saints are truly delighted. Many more are believing in this District. By a wisely directed effort I think there can be a good work done here. The brethren seem to be waking up to a sense of their duty as a general thing. There are many calls for preaching throughout this District where we never have preached; for the laborers truly are few here, and the field very extensive. The brethren at Brush Creek are talking of building a meeting-house. I hope all may go to work in earnest for the

upbuilding of the Master's cause, that we may triumph over every foe, prove ourselves valiant soldiers of the cross, that we may finally receive the crown. As ever, yours for truth, G. H. HILLIARD.

BIRMINGHAM, England,
Jan. 12th, 1875.

Br. Joseph Smith.—No doubt the readers of the *Herald* wonders why they do not see more in its columns concerning the English Mission. But the reason in regard to myself is, that I, like the rest of brethren here, have to work for the bread that perishes; and therefore have but little time to write, and my health is not so good now as it formally was; which I attribute principally to the hardships, privations and exposure which we endured during the seven years at Utah; yet I thank God that through it all, we never lost our faith in the true principles of the gospel; but we were disgusted with the teachings and practises of the so called servant of God. Well that has past and better things have dawned upon us, and we now thank God that we can rejoice in the liberty of truth.

The work in this country moves slowly, one here and there is being baptized and others are investigating, and promising to come and unite with us soon; how far they will fulfill those promises remains to be seen.

Most of the brethren through the Mission are doing what they can for the furtherance of the cause; but we have to work at great odds; for the religionists of all sects are using every effort to lull the people to sleep a little longer. There are, so called, converted Pugilists, drunkards, gamblers and so forth, traveling about and holding revival meetings from place to place, in some of the largest halls in England; and many are following them rather than accepting the true principles of the gospel of Christ.

We have in time past distributed some thousands of tracts and leaflets of invitations, and have now just published eight thousand more on the first principles of the gospel; and in a short time, all being well, shall print four thousand more of another sort, which I trust will be beneficial to the Mission.

I am glad to see the steps that are now being taken in regard to the Utah Mission, and wish it all the success possible, and we intend to aid it all we can, with means as well as our faith and prayers.

We were favored for a few weeks with the company of Brn. Avondet and Bear, on their return home to America, from their Mission to Italy and Switzerland. We were all much pleased with their visit and trust that they reached home in safety; for of late there has been many accidents by sea and by land; and diseases are around us on every hand, surely the judgments of

God are going through this world. I must now conclude, praying for the welfare of Zion's cause. Your brother in the gospel,
THOMAS TAYLOR.

HANLEY, England,
Jan. 4th, 1875.

Br. Joseph:—Wishing you and all the readers of the *Herald* a happy new year, I deemed it wisdom to drop a word or two through our dear *Herald*, to my brothers and sisters in the faith. I am glad that I ever heard the sound of the gospel in its fullness. I know that it is the work of God: first, because I received the remission of my sins by water baptism; second, the Holy Ghost by the laying on of hands; and third, from that time until now I have received many precious gifts and blessings from my Father in heaven through his Spirit, dreams, visions, healings, &c. My faith is strong and firm, my hope is bright and blooming, I know that my dear Lord will soon return, and bring again Zion. Having this faith, hope and confidence in God, and knowing that I have the truth, the entire perfect truth, I fear no power in earth or hell; my trust is in the God of Israel. Your brother in gospel bonds,

C. H. HASSALL.

IDAHO, Colorado,
Jan 26th, 1875.

Br. M. B. Oliver:—I received your letter just before I left home, was glad to hear from you, at the same time I received letters from Brethren Taylor, Crawley, Davies, Derry and others, all bringing me glad tidings of joy; and it makes me strong in the Spirit to know that I have the prayers and confidence of so many valliant soldiers of the cross. I am well, and when I left home my family was well. I am now opening new places for preaching; when I left Denver this time, I went to Golden, from there into the mountains,—to Blackhawk; there I found a sister, but her love for the truth was cold, cold, she did not wish that anybody should know that she ever had been a Latter Day Saint; next I found a Brighamite family by the name of Tomlinson, they kindly received me; next I found a good sister, she takes the *Herald*, is a member of the St. Louis Branch; we held a social meeting at her house in the evening; her husband does not oppose her. Mr. Tomlinson and wife were there, we spent the time very pleasantly until eleven o'clock. They acknowledged the truth, but the cares of this world prevents them from uniting with us at present; he is well posted and I believe a good man. May God humble him is my prayer.

From there I went to Central, but could get no opening, and from there to this place. The Presbyterians have opened their church to me. I am holding meet-

ings every night, I expect to continue my meetings until next Saturday; the people are anxious to hear, and seem to gladly receive the word. God is indeed with me; I never had such liberty in preaching, as I have had since I came here; besides that, I have learned wisdom, and am satisfied that it is through the prayers of my brethren in Christ. When I go back, I expect to go through Blackhawk, and preach two or three times, then go home and attend to the ordinance of baptism, (three more gave in their names for baptism in Denver since I last wrote to you). I intended to go south by this time, but the cold weather hindered me some, the Thermometer 31° below zero. I hope that I will be able to start south one week from next Sunday; I have five places to stop at before I get to Sr. Todd's. I want to get back to Denver by the 10th of March, to be in time for our conference. Remember me to all the faithful.

Yours in love,

F. C. WARNKY.

DETROIT, Kansas,
Jan. 29th, 1875.

Br. Joseph Smith:—Our little Branch is in a healthy condition, we have prayer meetings Thursday and Sunday evenings, and do the best we can at preaching on Sunday. Our Branch consists of eighteen members, the most of which are young. We have concluded that the best way to get the pure milk to feed them with is to extend our labors, and go and preach the first principles of the gospel to those who have never so much as heard that there was any Holy Ghost promised to as many as the Lord should call, who would repent and be baptized for remission of sins; for there are many of this class within a few miles of us. We think by doing this, the good Master will reward us by filling our vessels with the pure milk of the Word, and give us some strong meat, that each may receive his portion in due time.

Yours in Christ, EDWIN W. CRUMB.

CARBON NORTH MINES, Clay Co., Ind.,
Jan. 11th, 1875.

Brother Joseph:—I desire to let you know how I have been prospering since last spring in living up to the word of wisdom, four years previous to which I was troubled very much with the liver complaint and palpitation of the heart; I was sick less or more nearly all the time. The more medicine I took the worse I was; so I quit taking medicine and lived up to the word of wisdom, as found in Doctrine and Covenants; three months from which I found myself sound in health and strength, and have enjoyed better health than I had for the past twenty-one years before. I have also gained in the knowledge of the Lord, and have had strength to overcome trials where before I

did not; my food tastes sweeter to me with clear cold water than it has for many years. My memory and confidence in God are greatly strengthened; so the Lord has not been slow in fulfilling his promises to those who will live up to his holy word. I shall never leave the pure word of wisdom, for it has healed me of many sores, and for this great goodness of God I will praise his high and holy name; for it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Yours in Christ,

JAMES HOUSTON.

ECHO CITY, Summit Co., Utah,
Jan. 13th, 1875.

Dear Herald:—Four miles below Echo Canyon, and across the Weber River, is a small Branch of the Church, at the present time doing well, although for a long time past we have had dissatisfaction and discord to contend with; but we believe at the present time that the old trouble is cast out from among us; we feel to thank the Lord, and also the Conference, for sending Bro. Warnock out here to us, he helped us out of our difficulties by teaching us a little of the gospel of our Lord and Master. It instilled into us all a better spirit, and some that had been scrupulous and backward, thought they had been a little foolish, they came right up and joined in with the rest; we went to work and tried the confidence of the Saints in their Branch officers, by giving them a chance to reject or sustain the same; and the vote by ballot for President, as recommended by Bro. Warnock, gave perfect satisfaction; the Saints are now united and striving to do right. Bro. Warnock is doing good, and we have faith that our Branch, in a short time, will not be the only one on this river. We believe our Brother to be the best kind of a man for Utah.

With good wishes for all engaged in the cause of our Master, also in the work of the *Herald* and *Hope*, for we appreciate the same, I say good bye this time,

W. L. M.

MYRTLE CREEK, Douglas Co., Oregon,
January 13th, 1875.

Br. Joseph Smith:—We have no Branch organization here yet, and no communion of Saints, but are trying to live the best we can under the present circumstances. We take the *Herald* and *Hope*, which are welcome visitors, and are the only authorized preachers that we have accept the other works of the Church, and the little *Messenger*. I received a letter from Bro. J. C. Clapp yesterday; he is working his way to Oregon, where he will be welcome, on our part at least. I received a letter from Bro. A. P. Morris, of Sweet Home, Oregon; he says they have a Branch of twenty-one

members, and meet once in two weeks and calculate to meet once a week when the weather gets better. Pray for us that we may be faithful.

JOHN H. LEE.

CRESSENT, CITY, Iowa,

Jan. 24th, 1875.

Br. Joseph Smith:—The *Herald* continues to be a welcome visitor, it cheers our heart when it informs us of the success of the Elders of Israel; when bringing, as it does, news from different countries telling how the gospel wins its way. It strengthens our faith when we read of the goodness of God in answering the petitions of his children when they put their trust in him, causing the lame to walk, the blind to see, and the sick to be healed. It renews our hope, it increases our understanding in the doctrine of Christ by the well written articles of our brethren. O! that the Saints who have made covenant with the Master by baptism would awake and see where they stand before the great cry shall be heard, "the bridegroom cometh, go ye to meet him," lest they have no oil in their vessels and their lamps not burning, and can get no admittance to the feast of the great King; but we have the consoling promise that as many as run the gospel race shall enter into the rest of God.

I have translated into the Danish language the following tracts.—The Bible versus Polygamy, The Narrow Way, and Who then can be Saved. Whether they will be of any use I know not. But I wish to say to the readers of the *Herald*, and especially to those interested in that Mission, [Danish] that I hope they will put forth a helping hand, that we might have the printed word to assist us in bringing before the people, the truth. I would also solicit the prayers of all the Saints in our behalf, that our feeble effort may not be in vain; but that some good may be done to the glory and honor of our Master, and that honest souls may receive the truth which shall make them free indeed. With respect I remain your brother in the covenant,

HANS N. HANSON.

HYDE PARK, Pa., Jan. 11, 1875.

Dear Brother Joseph, and all the Saints:—We enclose a few words to inform you that we are keeping our meetings up every Sunday, although we have no stated place to meet; but we hold them in the brethren's houses. We are blessed with the Spirit of God as full as our weak vessels can hold, and the testimony of the old Saints is, that they never saw better meetings in the former days than we have now. Our hope is, that we will live our religion to the glory of God, that we may keep his spirit until we are gathered home to the land of Zion.

Yours in the gospel,

J. C. THOMAS.

Conferences.

South Eastern Illinois.

The above named district conference was held in the Dry Fork Branch, December 5th and 6th, 1874; G. H. Hilliard presiding, and I. A. Morris clerk *pro tem*. Minutes of last conference read, corrected and approved.

Branch Reports:—Brush Creek 59 members, Deer Creek 16 members.

Elder T. P. Green had preached considerable in Wayne and White Counties; had good congregations where he had been.

N. A. Morris had labored some in the branch, and went with I. A. Morris to Marion county to open up a new field of labor; preached twice, and left a good feeling among the people.

B. F. Kerr had labored some, went once to Little Wabash and once to Springerton.

I. A. Morris had done but little the past quarter, has kept up branch meetings and went twice to Marion county with other brethren.

B. H. Ballowe had labored none during the past quarter.

Br. Brown, a Priest, reported having labored some and his desires are still to work in the Master's cause.

Report of committee appointed from last conference to inquire into and adjust the case of Br. B. H. Ballowe: "We have discharged our duty, and find the only reason offered was that he had not brought a letter from the Brush Creek Branch." Report received and committee discharged. B. F. Kerr and N. A. Morris, committee.

2:30 P.M.—Branch Reports.—Springerton has 33 members, 11 of whom have been added by baptism since last report.

Elm River as last reported.

Dry Fork 27 members; Elder B. H. Ballowe added by vote, and one by baptism, 4 removed by letter.

Brethren Jones and Sherwood reported; G. H. Hilliard reports having preached in Dry Fork and Brush Creek Branches, and several times in Springerton; debated six days there, and baptized eleven this quarter; then went to Shelburn, Sullivan county, Indiana, preached five times, baptized four, preached in the Baptist Church, left good impressions.

Resolved that all the Elders of this district be requested to labor all they can, under their circumstances, this quarter.

According to resolution Bro. B. S. Jones spoke in the evening; his subject was, Man and his relation to God.

Sunday morning.—Bro. Walker having arrived from Wabash, reports that branch consisting of 17 members, 4 scattered; one baptized since last report. He had kept up branch meetings, holds meetings in three

different places, and tries to do more preaching by example than by precept.

Br. Walker then addressed us on the first principles of the gospel, followed by I. A. Morris in a few brief remarks on the same subject.

2 P.M.—The sacrament was administered by Brn. G. H. Hilliard and I. A. Morris. The Saints bore strong testimonies, and enjoyed the presence of the Spirit.

Br. A. N. Caudle reported, and also resigned the clerkship of the district, and I. A. Morris was chosen to fill the place.

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

Resolved that this conference adjourn to meet in the Brush Creek Branch, Saturday, at ten o'clock, on or before the full moon in March, A. D., 1875.

There was preaching at night by father Green, to a large and attentive crowd of people. May the blessings of God and the communion of his spirit be with his Saints through the earth, is our prayer. Amen.

Nevada District.

The above Conference was held at Carson City, Nevada, November 21 and 22, 1874. Abednego Johns presiding; T. R. Hawkins, clerk.

Resolved that Elder George Smith take the presidency of the District for the ensuing quarter; also T. R. Hawkins, clerk.

Branch Reports.—Carson: 41 members; 2 removed by letter.

Franktown: 19 members.

Dayton 11 members.

Mottsville not reported.

Elders' Reports.—Wm. Sides, A. Johns, G. [Smith, T. Millard and T. R. Hawkins reported. Priest — Riddler and Teacher — Wilmer also reported.

Bishop's Agent reports no funds on hand at present. The balance (thirty dollars) that was in his charge, was sent, October 3, to Br. A. H. Smith, by a letter of request from him to the President of the District.

THOS. R. HAWKINS, *Bishop's Ag't.*

After remarks by various members, in regard to the scattered condition of the members of the various Branches, it was

Resolved that all Presidents of Branches in this District use every possible exertion to search out the whereabouts of their missing members, and investigate their standing in the Church; also those who refuse (yet can) to attend their several Branch meetings.

That all the Elders of this District are requested and expected to discharge their duty in the advancement of the kingdom of God.

That we sustain all the spiritual authorities of the Church, with our faith, prayers, and means; also Br. A. H. Smith, as Pres-

ident of the Pacific Slope Mission.

That a vote of thanks be given to Bro. Abednego Johns for the efficient manner he has presided over this District for the past three years.

That we adjourn to meet in Genoa, on the first Sunday and Monday (the 4th and 5th) of April, 1875, at 10 a.m.

Pittsburgh (Pa.) District.

A Quarterly Conference of this District was held at Pittsburgh, Pa., December 12 and 13, 1874. Elder Jas. Brown, presiding; Alma Price, secretary *pro tem*.

Branch Reports.—Church Hill, O.: Statistical, read and referred back to the Branch for corrections. Financial report for quarter ending 6th of December, 1874, read and accepted.

The record of the Monroe, Ohio, Branch, containing a membership of twelve, organized in Washington Township, Monroe Co., Ohio, Sept. 27th, 1874, by Elder James Craig, with Elder James E. Dye, President, and Priest Luther R. Devore, Clerk, was presented, and, on motion was accepted, with the statistical report.

Sunday Morning Session.—Elder J. Ells in the chair; Geo. H. Hulmes, Secretary *pro tem*.

Branch Reports.—Pittsburgh: 64 members, 2 baptized, 1 died. Sunday School: 6 teachers, 44 scholars. Educational works in school 58. Library books 114.

Financial report for quarter ending Nov. 29th, 1874, read and approved by the Branch, Dec. 9th, 1874.

President Brown gave a verbal report of the condition of the Belmont, Ohio, Branch.

Official Reports: James Brown, Presiding Elder, had labored with Elder Craig in Monroe Co., Ohio; had large and attentive congregations; baptized one; assisted in confirming five. Held a discussion with Elder Doolittle, of the Campbellite faith, which, through the blessing of God, resulted in our favor.

Josiah Ells had labored in Ohio and Pittsburgh. Desired to employ more of his time in the ministry the coming summer, if blessed with health. Had been blessed with the Spirit.

Joseph Parsons had been sick most of the time since last report; but being raised up again, will strive still to work in the cause.

James Craig had spent most of his time in the ministry since last report, mostly in Monroe Co., Ohio. Had baptized eleven, ordained one Elder and one Priest, and organized the Monroe Branch.

Wm. Lawrenson had labored altogether in the Pittsburgh Branch. The members seem to be enjoying the privileges of the gospel. Branch seems to be in good condition.

A. Falconer, through force of circumstances, had not been able to do much ministerial labor.

Jacob Reese had visited the Saints in Mansfield, Pa. Time has been mostly taken up as Teacher of Pittsburgh Branch.

Priest Samuel McBurnie had baptized four. Desires to prove faithful to his privileges and duty.

Br. J. Price, District Treasurer of Elder's Fund, reported. Balance on hand last report \$6.00. Received since: of Pittsburgh Branch \$20.95; of Church Hill, O., \$7.85—total \$28.80 Paid to Br. Wm. Lawrenson \$5.50. Balance in hand \$23.30.

Br. Price then tendered his resignation as Treasurer, which, on motion, was received, and Br. Wm. Lawrenson was appointed to fill the vacancy.

Some discussion was raised concerning the disorganizing, by Conference, of a Branch which had ceased to meet in Branch capacity. The Brookfield, Ohio, Branch was reported in this condition, and on a motion that this Conference declare this Branch disorganized, was amended: That the Brookfield, Ohio, Branch be notified that such action will be taken next Conference, unless good reason be shown why it should not be taken.

Afternoon Session.—Br. James Brown in the chair.

Br. Lawrenson stated that the following plan had been adopted by the Pittsburgh, Branch, in collecting money for the support of the families of those Elders who were spending their time in the ministry in this District. Small books were purchased, in which the names of the members were transcribed, and the amount each one agreed to bestow for this purpose, weekly, from one cent upward, as they felt able to give. Two of the sisters were appointed agents to collect the amounts, which, at the end of three months, just before the Branch [?] Conference, they were to hand over to the Branch President and by him given to the District Treasurer of the fund; and although the plan had not been in operation quite three months, yet \$20.95 had been collected. He stated this for the benefit of the other Branches, who might desire to adopt the same plan. Although every one might not be able to pay it weekly, yet the amount they agreed to pay stood against them, and when they obtained the means and could make it convenient to pay, each one had the definite amount to pay.

On motion, the money collected in Elders' fund the past quarter was given into the hands of the District President.

On motion, the following licenses were granted by the Conference: James E. Dye, Elder; Henry Hoffman, Luther R. Devore, and Samuel McBurnie Priests.

On motion, it was ordered that when this

Conference adjourns it does so to meets again in Pittsburgh on the 13th and 14th of March, 1875.

The remainder of the afternoon was occupied in testimony meeting. The Spirit of peace was present, and many affecting testimonies were given.

Preaching in the evening by Br. James Brown.

Miscellaneous.

RESTORATION OF THE GOSPEL.

The angel has flown as the prophets foretold,
With tidings of joy once again to unfold;
And says to the nations that "Christ soon will come,
Prepare ye for the marriage feast of Jesus the Lamb."

CHORUS:

Ring the bell, watchman! Ring, ring, ring,
Yes, yes, the good news is now on the wing;
Yes, yes, He comes, and with tidings to tell;
Glorious and blessed tidings! Ring, ring the bell.

The priesthood again to the earth is restored,
And men are commissioned to teach the pure word;
The Spirit of God as the witness is given,
Declaring every word and work appointed of heaven.

The keys of the kingdom again are consigned
To those who are faithful, in the latter time;
And God will record in the Lamb's book of life,
The names of those who constitute his son's legal wife.

The gifts of the gospel again are restored
To them who are faithful in keeping his word;
The Spirit as promised by God's only Son,
Is testimony to his Saints, till Jesus shall come.

The ensign of heaven again is unfurled,
Inscribed on its folds, Look! Ye ends of the world,
And follow to battle your long absent king;
And victory and righteousness will soon enter in.

The strife now is waged, and by faith we can hear
The voice of our Captain, who says, "Never fear;
The kingdoms of earth shall dissolve like the snow,
Thus opposition, power and strife I'll soon o'erthrow.

The kingdom shall come and in power remain,
The throne of my Father I'll rear up again;
Then Abram and Isaac and Jacob shall come;
Come all ye faithful Israel—I welcome you home."
W. I. S.

Conference Notice.

Br. Joseph: We have agreed to hold our first Conference in this place, between us and North Mines Branch, on the last Saturday and Sunday in February, and we would like if some one would come and assist us in organizing. A word of exhortation would be received. We live from Terra Haute about twenty-five miles, and about the same from Crawfordsville, on the Logansport and South Western and Crawfordsville Railroad. If any one wishes to visit us they can step down at Sand Creek station. We live about

one mile from there, on the hill. We are enjoying ourselves in the work of the Lord.

Yours in the bonds of peace,

THOMAS R. G. WILLIAMS.

NYESVILLE, Park Co., Ind.,
Jan. 8th, 1875.

Bishop's Agent.

Upon the recommendation of a Conference of Saints, held at Denver City, Colorado, presided over by Elder F. C. Warnky, I hereby appoint Br. J. Ellis of Omaha House, South Park Road, Hutchinson, Jefferson County, Colorado, to act as my Agent for that Territory.

I. L. ROGERS, *Bishop.*

SANDWICH, De Kalb Co., Ill.,
Jan. 28th, 1875.

Information Wanted.

Any person knowing the address of Matthew and Mark Peck will confer a favor by writing to the undersigned at Portersville, Morgan county, Utah. When last heard of they were at Nauvoo, Illinois.

MRS. HENRIETTA RICH.

BORN.

At Plano, Illinois, October 23d, 1874, to Prof. I. N. W. Cooper, a daughter.

At Plano, Illinois, December 28th, 1874, to Elder M. B. Oliver, a son.

At Plano, Illinois, January 31st, 1875, to Br. John Scott, a daughter.

MARRIED.

At the residence of the bride's father, in Fox Township, Kendall County, Illinois, January 28th, 1875, by Elder Milton B. Oliver, Mr. ALBERT D. WALLACE, of Earlville, LaSalle County, Illinois, to Miss. DELIA A., youngest daughter of Bishop I. L. ROGERS.

Following the solemnization a dinner equal to the occasion was enjoyed by the company who had assembled to witness the ceremonies. Directly after dinner Mr. Wallace and his fair bride left for Chicago, *via* Sandwich, at which place they took train. To say they bore with them the good wishes of those left behind, would be but a mild way of expressing the solicitude and anxiety felt for their happiness and future welfare.

DIED.

At Montrose, Iowa, January 30th, 1875, Sister PHEBE A. REED, aged 65 years, 8 months, and 29 days.

She was baptized into the Reorganization, April 27, 1861. She died as she lived, strong in the faith of the Lord Jesus Christ. Funeral sermon by Br. Alex. H. Smith. W. A.

At Gravois, St. Louis Co., Missouri, January 12th, 1875, of inflammation of the lungs, SARAH HAWKINS, aged 3 years and 12 days.

Funeral sermon by John Sutton.

At Kewanee, Illinois, December 26th, 1874, WILLIAM JAMES, youngest son of Br. Thomas and Sr. Martha WHITEHOUSE, aged about 1 year and 11 months.

At Kewanee, Illinois, December 7th, 1874, SARAH ELLEN, infant daughter of Benjamin and Sr. Sarah SUMPTION, aged 6 months.

In Eldorado, Decatur Co., Iowa, September 17th, 1874, EVERETT FRANKLIN, youngest son of Br. Charles and Sister Rebecca POTTER, aged six months.

"Suffer little children to come unto me, for of such is the kingdom of heaven." Funeral services by Elder E. Robinson.

At Buxton, Kent Co., Ontario, November 21st, 1874, Sr. CATHARINE, wife of Br. Joseph EMMETT, aged 21 years, 8 months, and 29 days.

Young—but ready. She bore her testimony to the truthfulness of the work, and was glad to go, rejoicing that she had obeyed the gospel.

At Badego Corners, Cal., on Christmas night, 1874, of consumption, Sr. LUCY ALISON, of Oakland Branch, aged 35 years.

Selections.

John Leland's Ordination.

[Our readers have all heard of Elder John Leland, the eccentric Baptist preacher, who sent the "big cheese" to Jefferson, and did a great many other startling things. The *Baptist Weekly* gives this account of his ordination.]

It is reported that Leland was at first ordained a minister by the choice of the church, without the imposition of the hands of the Presbytery. He continued for some years afterwards to preach and to baptize on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for a while in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the Apostles, in ancient times, was only to confer miraculous gifts, and that, consequently, such a ceremony in the church now was in itself worthless, because wholly unauthorized. His brethren urged him most earnestly for the sake of peace to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a Presbytery for that purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answers he would give, he felt confident that they would not ordain him.

The Council, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided amongst the several Presbyters. One was to ask the usual questions concerning his faith and call; an-

other was to offer up an ordination prayer; and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and resting his arms on his knees and burying his face in his hands, awaited their movements. The Presbyter appointed to conduct the examination at length began:

"Brother Leland, it becomes my duty, according to previous arrangement, to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, brother," said Leland, slowly raising his head, "I will tell you all I know," and down went his head into his hands again.

Moderator. "Brother Leland, do you not believe that God chose his people in Christ before the foundation of the world?"

Leland (looking up). "I know not, brother, what God was doing before he began to make this world."

Moderator. "Brother Leland, do you not believe that God had a people from before the foundation of the world?"

Leland. "If he had, brother, they were not our kind of folks. Our people were made out of dust, you know, and before the foundation of the world there was no dust to make them out of."

"You believe, brother Leland, that all men are totally depraved?"

Leland. "No brother; if they were, they could not wax worse and worse, as some of them do. The devil was no worse than totally depraved."

"Well, there are other questions that will embrace all these in substance. I will ask whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?"

Leland. "Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself."

"Brother Leland, I will ask you one more question. Do you believe that all the saints will persevere through grace to glory, and get home to heaven at last?"

Leland. "I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

The Presbyter, seeing that the audience was greatly amused, proposed to his colleagues that they should retire for a few moments and consult together. After returning, they remarked to the congregation that brother Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had many eccentricities for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

Moderator. "Brother Leland, you believe

that God has called you to preach the Gospel?"

Leland. "I never heard him, brother."

"We do not suppose, brother Leland, that you ever heard an audible voice, but you know what we mean."

Leland. "But wouldn't it be a queer call, brother, if there were no voice and nothing said?"

Moderator (evidently confused). "Well, well, brother Leland, you believe, at least, that it is your duty to preach the Gospel to every creature?"

Leland. "Ah! no, my brother, I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the apostles to preach to every nation, he taught them to talk to all sorts of people; but he has never taught me to talk Dutch yet."

"But, brother Leland, you feel a great desire for the salvation of sinners, do you not?"

Leland. "Sometimes I think I do, and then again I don't care if the devil gets the whole of them."

Upon this the Council retired again, and reported as before, much to the surprise of Leland, who was constrained to submit to ordination. After they had ordained him in due form, he said:

"Well, brethren, when Peter put his hands on people, and took them off, they had more sense than they had before; but you have all had your hands on my head, and, before God, I am as big a fool now as I was before you put them on."

The Pope's Successor.

The death of the Pope is an event which may be looked for at any day. Besides his advanced age (now nearly 83 years), he has been feeble for many months, and the European dispatches indicate he is constantly growing weaker and worse. He can scarcely outlive the winter, and it would be no surprise if his death were announced at any moment.

Already it is a matter of very general speculation as to the character of his successor. The peculiar relations of some of the European Governments to the Holy See at the present time, and the radical principles which have been asserted under the rule of Pope Pius IX., render the question of succession more important than it has been for centuries. The time was when several European Powers—Germany, Austria, France, Spain—vied with each other as the Defender of the Faith. But that time is long since passed. Germany is Protestant and, to some extent, infidel; France, which is half infidel, has a Government opposed to the temporal power of the Papacy in its very nature; Spain is torn by factions and en-

feebled by insurrections; Austria is too weak to come to the rescue; Italy is engaged in a crusade against the political pretensions of the Pope; England has been aroused by Gladstone. As opposed to this hostile position of European Powers and peoples, the present Pope has not only revived many of the most radical measures of the Church, but has out-Heroded Herod in the promulgation of the principle of Papal infallibility. The question is whether the election of a successor shall be in the nature of a compromise, or tend to widen the breach with Liberalism and Constitutionalism. The position which Bismarck has taken in behalf of Germany almost warrants the belief that Germany will undertake an interference in behalf of liberality. It could scarcely be seconded in this by England, but it would have the tacit approval and support of the British people. On the other hand, the opposition of Spain and France, and perhaps of Austria, would be pronounced if not active against such interference. The College of Cardinals, too is thoroughly in sympathy with the attitude of Pius IX., and will be most likely, if not interfered with, to elect a successor who should endeavor to carry out and perpetuate the measure Pius IX. has inaugurated.

Altogether the situation is very complicated, and it is not possible to foretell what the result will be when the aged Pius leaves his earthly for a spiritual crown, after a longer reign than any of his predecessors. His death may be one of the most important events of the century in its results.—*Chicago Tribune.*

Critical Periods of Human Life.

From the age of forty to that of sixty, a man who properly regulates himself may be considered in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and all his functions are in the highest order. Having gone a year or two past sixty, however, he arrives at a critical period of existence; the river of Death flows before him and he remains at a standstill. But athwart this river is a viaduct, called "The Turn of Life," which if crossed in safety, leads to the valley "Old Age," round which the river winds, and then flows beyond without a boat or causeway to affect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy and other bad characters are also in the vicinity to waylay the traveler and thrust him from the pass; but let him gird up his loins and provide himself with perfect composure. To quote a metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave. The system

and power, having reached their utmost expansion, now begin either to close like flowers at sunset or break down at once. One injudicious stimulant, a single fatal excitement, may force it beyond its strength; while a careful supply of props and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigor until night has nearly set in.

Successful Business Men.

Of those who engage in business on their own account only three out of a hundred escape failure, and only five out of a hundred succeed in avoiding an entire collapse of their first effort. Of those who at some time or other have in hand a reasonable competence and may be said to have succeeded in business, ninety per cent. are still the subjects of after reverses of some sort, so that only ten per cent. of the successful ones keep their fortunes unshaken. No two things should be more strongly impressed upon the young men of our country than the insecurity of riches, even when acquired, and their unsatisfying character. There is no fallacy so universally cherished as the notion that wealth is surely a means of happiness. The care of a large property is one of the most burdensome of earthly trusts. The man who is earning a good living with a little something to spare annually for the sweet uses of charity, is far less tried than the wealthy man, who, if he gave judiciously in answer to every honest appeal to his benevolence, would soon divide his entire estate among the beneficiaries.

Men and Women.

What is it that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed and at ease in the society of men superior to her sex in general? Surely because they are in the habit of free, graceful, continued conversation with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory and sullen manner. The coin of the understanding and the heart changes continually. The asperities are rubbed off, their better materials polished and brightened, and their richness, like the gold, is wrought into the finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of good and precious stones, when they are not wanted for actual warfare.

Golden Grains.

Do daily and hourly your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known or acknowledged or not, but do not fail to do it.

Liebig, the great German chemist, declares that as much flour as can lie on the point of a table knife is more nutritious than nine quarts of beer.

Think nought a trifle, though it small appear;
Sand from the mountain, moments make the year.

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

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

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No. 5.

The Church of To-day and the Past.

God has in these last days again revealed the gospel, and established a gospel ministry and church, preparatory to the second coming or glorious appearing of Christ. As in former ages, the Lord has abundantly confirmed the word by the manifestations of the Spirit of promise; and in consequence of which, there are hundred, yes, thousands of Latter Day Saints, commonly called Mormons, who can testify as Peter of old, that "Jesus is the Christ;" and as Job, the ancient, that "the Redeemer liveth."

These who have thus tasted of the power of God, who have realized the fulfillment of the Savior's promise of certain gifts and signs upon their obedience unto the gospel as restored, can testify before man and angels that they are engaged in His work, for they are his witnesses unto the nations; and as *witnesses*, they are prepared to testify whereof they *know*, for they know in whom they have believed. And as their message is of warning and not of many words, those unto whom they testify will inevitably fall under condemnation; unless they repent, and forsake their man-made churches and creeds, and obey the gospel in its fullness as it is now preached by those whom God has sent; and by obeying the gospel, they become members of the one body, even the Church of Christ, which is the only Church recognized and owned of God, for God manifests himself unto his own, and not unto the world; and hence the churches which have been instituted by weak and erring man, and not by the revelation of

Whole No. 317.

God, do not receive, and have not received any communication from our God and his Christ. They have offered up eloquent and beautiful prayers; they have erected beautiful and grand—even magnificent church edifices; yet they have received no answer from God. Seeing that a consumption has been decreed, as an act of charity, it is enjoined that he who is warned shall also warn his neighbor.

Common sense would seem to declare that error, even though sincerity be appended thereto, cannot benefit us any whatever. How oft do we hear it, "Get religion; give your hearts to God, and all is well."

The world is full of religion, and has been for thousands of years. Religion is only a form of worship. The Hindoo has a form of worship—therefore he has a religion. The Chinaman has another form of worship—and therefore he is religious. The Turk has another form, so he is religious. And so of the Jews, Catholics, and numerous Protestant Churches;—they have their forms, and are religious, even devout.

The Lord never complained because the people were not religious; but invariably, because they kept not his commandments, but preferred their own forms, and the wisdom and precepts of man.

True religion always was and will be accepted of God; for it is to serve the Lord according to his revealed will. Neither Christ nor his Apostles ever taught the people to do simply what in their view was right and all would be well; but in every instance they taught

them to obey the gospel of grace. Jesus and his Apostles looked not upon the religious institutions of that day as divine, but called upon all their devotees to repent and forsake their erroneous ways, sins, and, as a matter of course, false forms of worship; for the axe was laid at the root of every tree, and every tree that brought not forth fruit for the Master, was to be hewn down and cast into the fire.

The Apostles of Christ preached the gospel in boldness; raised a standard unto which the honest flocked, and were known as "a sect everywhere spoken against." So if, as a sect, they were everywhere spoken against, it is manifested that the bigoted and uplifted, the blind leaders of the blind preferred the wisdom of uninspired man to the inspiration of the Almighty, for which there was indubitable evidence.

Now we assert that there was but one Church of Christ, and in that was set or appointed the offices of an Apostle, of a Prophet, of a Pastor, Evangelist, &c.

To this body, thus crowned with a noble ministry to perpetuate its existence as the vessel of truth unto the world, Jesus gave the spirit of wisdom and revelation, prophecy and tongues, to be with and abide so long as it remained true to its holy trust, the sacred truth. And hence Paul declared that these things were placed in the Church, for the "work of the ministry," and also the "perfecting of the Saints, and edifying of the body of Christ." Would any man presume that the work of the ministry was completed during the first three centuries of the Christian era? The work of the ministry should be perpetual from generation to generation, even as there exists the necessity for the preaching of the gospel. Would any person think for a moment that the servant of God, the convert to Christianity in any age would not need edifying and building up? The youth increases in stature and understanding, but is generally not very enduring; therefore, when ripening into maturity, he thickens up and puts on strength and stamina, so necessary in the active duties of coming life. And

just so in regard to the Saints of God; not only must they be turned unto righteousness, but they require the comforting and strengthening and life-giving influences of the Spirit and power of God.

Now it is a common thing for orthodoxy (?) to assert that the gifts and the ministerial qualifications formerly in the Church, are no longer needed. It is true, however, that while they have no Prophets, or Apostles, or gifts and signs, they have the form of self-made pastors and teachers.

The Apostle Paul declares, when speaking of these divinely appointed officers and gifts and callings, that they were to be "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 fullness of Christ."—Eph. 4 : 13. Is there a man of reason, who is unbiased, that would assert, after reading what Paul has to say, that those things are no longer needed. I would say not.

But what has been the subsequent history of the Church? Startle not were I to tell you that the organization or body established by Jesus and his Apostles dwindled away. It gradually lost all that distinguished it in the day of its establishment.

Through the transgression and unbelief of the followers of Christ, the Spirit was withdrawn; and hence they ceased to enjoy the gift of tongues, prophecy, interpretation of tongues, and the remaining gifts unnamed. But like King Saul of old, because of transgression they received no answer from God; no ministering of angels, and they lost all that would or could indicate that the Church had been a divine institution. Hence in withdrawing the gifts, which Jesus declared should follow the believers; i.e., the gospel Church, it is plain that that body was rejected of God, and no more the Church of Christ, but a mere human institution.

Perhaps some one might desire to know if the Lord warned the Church of the apostasy. Paul, when addressing the Elders at Ephesus, warned them

concerning the day of trial. He says:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Acts 20: 29, 30.

Again unto the Galatians it was written:

"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."—Gal. 1: 6, 7.

Paul, in speaking of the Second coming of the Savior, said:

"Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and the man of sin be revealed, the son of perdition."—2 Thess. 2: 3.

"This thou knowest, that all they which are in Asia be turned away from me."—2 Tim. 1: 15.

Paul in speaking of the perilous times then to come, the days of dire apostasy, said of the professedly pious:

"Having a form of godliness, but denying the power thereof: from such turn away. * * * Ever learning, and never able to come to the knowledge of the truth."—2 Tim 3: 5, 7.

The above prophecy is descriptive of the powerless, spiritless and giftless condition of the man-made churches. Who would deny that it is fulfilled? And in speaking further upon the apostasy he said:

"For the time will come when they [the professed Christians] will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth unto fables."—2 Tim. 4: 3, 4.

The last quotation could not be fulfilled in a small apostasy, but only in a general apostasy. The history of the past proves beyond a doubt that the prophecy has been fulfilled, and so the reign of darkness came, as spoken of by Isaiah:

"For behold, the darkness shall cover the earth, and gross darkness the people."—Isa. 60: 2.

There was no communication or vision, and the people were in a perishing condition; for "where there is no vision the

people perish."—Prov. 29: 18. There was night upon them, and the sun in its glory did not shine. But it is true that not a few jack-o-lanterns arose, only to allure to misery. Papacy was fully established, even by the sword.

The prophecy of Isaiah, as in 24: 2, 4, 5, was fulfilled, and there was no Church of Christ, nothing that would or could comport with the pattern as given in 1 Cor. 12: 28. Centuries passed and there is no "still small voice" heard; for truly there was "no answer from God."

By and by in the sixteenth century, Martin Luther, a fractious monk, arose in opposition to Catholic dogmas, and raised a standard, an organization. Yet he received no revelation from God, and had no other ministerial qualification than that which he received when he was ordained a priest in the Roman Catholic Church.

Others followed the example of this intrepid and fractious monk, and so was Protestantism firmly established. Even Henry VIII. of England, when the Pope would not consent to give him a divorce from Catherine, his virtuous wife, in order that he might take to himself another woman of whom he was enamoured, declared by his kingly power the church in the British Isles no longer a part of the Roman Catholic Church, but a separate body; and also that his majesty was head of the Church of Christ on earth, thus making himself, at least, the first Pope of the Episcopalian order. In time men seceded from the newly formed churches; thus it is not only protestation against Catholicity, but protest after protest against Protestantism, rupture after rupture; and so we have a multiplicity of human creeds, which, professing to be Christ's Church, are no more than moral institutions, and possess no more divinity than the I. O. O. F., and I. O. G. T. Protestantism declares that Catholicity is corrupt, and Catholicism denies the audacious claim to Apostolic succession and ministry made by Protestantism. The fact that Luther raised up a Church differing from all others, declared a belief that his predecessors and cotemporaries were wrong;

and, as a matter of course, himself and his right; for what man could hold a faith in sincerity and at the same time believe thatt he counterpart was true. And just so with all the Protestant denominations. The organization of any church declares a manifest belief that all others are wrong.

Now we ask where was the Church of Christ when Luther was in fellowship with Catholicity? If the Catholic Church was the Church of Christ, then when he seceded and was expelled therefrom, he lost his identity in the Christian Church, and became as a heathen man and was without God in the world. If the Catholic Church be not the Church of Christ, Protestantism cannot be right or of God; for it is only a schism and rupture therefrom, and a "house divided against itself," which cannot stand the appearing of Christ in glory.

Protestantism lays claim to no revelation, and hence in agreement with facts, she has no ministerial power aside from that received by the Roman Catholic Church. So that if the claim in Catholicity unto Apostolic succession and ministry is false, then we know that the Protestant denominations are without authority to act; for that which they have, according to their own confession, is false and corrupt.

Then we must come to the conclusion, viewing Papacy as a corruption, and Protestantism as but a stream which issued therefrom, that even down to the nineteenth century, after the decline of the spiritual gifts, that there was no Church of Christ on earth.

The Scriptures represent Jesus as the bridegroom and the Church as the bride, one in heaven and the other on earth. Jesus as the ideal bridegroom communicated with the bride, through the Spirit which was given as a medium of intelligence and light, connecting this sphere with the higher—that of bliss and immortality. He told the bride that if she would observe faithfully her covenant, he would ever bless and acknowledge her by the manifestation of his power to save and deliver. Jesus faithfully fulfilled his part of the covenant; but the bride

fell away, and broke the "everlasting covenant," in fulfillment of Isaiah's words:

"The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the "everlasting covenant."—Isa. 24: 5.

"The Spirit and the bride say, Come;" but that cannot have any reference to the unchaste and fallen bride, unto the Catholic or Protestant Church, for neither claim to have received any message from Jesus, God or angels, lo, these past seventeen centuries; but it evidently has unto the Church restored; that organization effected by the restoration of the ministerial powers by *angelic appointment*. For John the Revelator, when permitted to behold the events of the last days, declared that he saw an angel fly in the midst of heaven, having the gospel to preach to every nation, kindred and tongue upon the earth; declaring that the hour of God's judgment was come. See Rev. 14: 6.

The prophet foresaw the angel in his downward flight, and hence it is written concerning it:

"Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."—Zech. 2: 4.

A new era has now dawned upon the world; another dispensation has been ushered in, the silence has been broken, and God has looked with compassion upon the earth. The angel, as foreseen, has made his transit to the earth with the gospel and ministerial powers. The "young man" has been selected and communed with, and ordained to preach the gospel in its fullness. And thus is a ministry prepared to carry the glad tidings to the nations, and now must a proclamation of warning be made, for this is the "hour of God's judgment."

Who was this "young man," may be asked? I answer, Joseph Smith the Martyr, who was instrumental in establishing and organizing the Church upon the 6th of April, 1830, which was done by command of God. The Church so established was according to the pattern; it included Apostles, Prophets, Pastors, Teachers, &c.

So we have a Church established in fulfillment of prophecy, and organized according to the pattern that Jesus gave. And another thing which attests the divinity of the work is, the fact that the signs and blessings have characterized the believers. Thousands of the Saints can testify to the renewal of the spiritual gifts, and that Joseph Smith was sent of God. If any man will obey the gospel, he can know that it is true; for the Holy Ghost will be given in confirmation of the truth. And as for me, I know by the Spirit of God that the Church founded on April 6th, 1830, is of God, and that Joseph Smith is a Prophet of God. May we live worthy to represent so noble a cause, is my prayer. T.E.L.

A Preacher's Experience.

No. 2.

"I made an appointment in a locality where many religious denominations were represented. Very many came out to hear me preach. Among the hearers were some preachers, representative men of different religious orders. All listened with intense interest while I expounded the scriptures to them. My text was Revelations 14:6:

"'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people.'

"I spoke on the above text in substance as follows:—The gospel of Christ is the same in all ages of the world. In the gospel is revealed the righteousness of God.—See Rom. 1:17. The gospel is the power of God unto salvation. Noah was a preacher of righteousness, or the gospel. The gospel was preached to Abraham. In the beginning of the Christian era, the gospel was preached by the Holy Ghost sent down from heaven.

"Paul and Peter, James and John, and all the ancient Apostles and many of the primitive Saints were preachers of the gospel committed unto them, not by an angel, but by the Holy Spirit sent down from heaven.

"And if the gospel had remained on the earth until now, why should an angel

be sent to the earth with it? There would be no need of sending an angel with the everlasting gospel to preach to the inhabitants of the earth, if they had the gospel still. No; the facts in the case are: the world, for many centuries, was destitute of the gospel; and hence, was deprived of its blessings and privileges.

"The gospel brings with it many blessings to the children of men. Through obedience to the gospel we can receive the remission of sins and the gift of the Holy Ghost, and the hope of eternal life in the world to come. We can become members of the body of Christ, which is the Church. We can become the sons of God, and have God for our Father and Jesus for our elder Brother, and angels for our ministering spirits. We can become heirs of God and joint heirs with Christ to inheritance incorrupted, undefiled and unfading.

"The Church of Christ, in its organized form, continued but a few centuries; until the world decided that the order of heaven, or church, or body of Christ, should not obtain, and passed a verdict of death upon all that held the apostolic office; which is first in the Church; then, as far as apostolic succession is concerned, it was at an end; for the world had decided to kill them, and did kill them, as many as could be found. So the world was destitute of Apostles, which are first in the Church; besides, the Church is built on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. After the death of the Apostles, as was predicted by them, grievous wolves came in, not sparing the flock; and even men in the Church arose, speaking perverse things, to lead disciples after them; until the Lord rejected the Church, and withdrew his Spirit from them, and was no longer made manifest in their midst.

"In proof of what I have said, read Paul's charge to the Elders at Ephesus, Acts 20:29, 30; also 2 Peter 2:1-3; also Rev. 1st, 2d and 3d chapters, where John writes to the seven churches of Asia.

"The Church of Christ is a perfect

organism, having Apostles and Prophets, Evangelists, Pastors and Teachers; Bishops, Elders and Deacons. See Ephesians 4 : 11.

"And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers,' and set them in the Church.—See 1 Cor. 12:28. 'And God hath set some in the Church, first, Apostles, secondarily, Prophets; after that miracles, then gifts of healing, helps, governments, diversities of tongues.'

"Elders were ordained in every city. See Paul's letter to Titus 1 : 5; and in the seventh verse Bishops are mentioned as the stewards of God; and the qualifications of Deacons are mentioned in 1 Tim. 3 : 8. In the 12th verse the office of Deacon is mentioned.

"In addition to the above there was a spiritual power attending the Church of Christ, not found attending any other religious organism in the world; such as are mentioned in the twelfth chapter of 1 Corinthians. Nine different spiritual gifts obtained in the Church, all ascribed to the one Spirit, and called the manifestations of the Spirit of God.

"The word of wisdom; the word of knowledge; faith; the gifts of healing; the working of miracles; the gift of prophecy; tongues; interpretations of tongues; discerning of spirits, were manifestations of the Spirit of God, given to profit the members of Christ's body; all working in harmony together.

"These are some of the marks by which the Church of Christ may be known at any time, and inasmuch as all churches were destitute of said marks, we conclude they are not the Church of Christ.

"So an angel was sent with the everlasting gospel, and committed the same to man, to be preached to all nations, kindreds, tongues and people. And on the 6th day of April, A.D. 1830, the Church of Christ was organized in Ontario County, State of New York, North America.

"No sooner was this gospel obeyed, than the signs began to follow the believer, as promised by the Savior in St.

Mark 16 : 16. Then we say to you, the time is fulfilled; the gospel is restored to the earth; repent ye, and believe it.

"This statement caused many of my hearers to start with surprise. Some said it suited them; others cried out, 'Delusion,' and warned the people to beware of false prophets. One, a clergyman, said that he could prove that the Church of Christ had been on the earth from the time it was first organized until now, and if I would give him time he would show the people that I was an impostor and a deceiver. I offered him all the time he wanted.

"He based his proof on the saying of Jesus, recorded in St. Matthew 16 : 18 :

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.'

"He quoted Dr. McKnight's comments on the text, 'The gates of hell' signified death, and was equivalent to saying 'the church should never die nor become extinct.'

"After he was through, I asked him if Dr. McKnight was an inspired man. He said not. Then was he infallible? He answered 'No.'

Said I, 'Perhaps he was mistaken. It was only his opinion after all.' Let us examine the text carefully, and see if he is not mistaken. Was it the church or the rock upon which the church was built that the gates of hell could not prevail against? Not the church, certainly; for all men must die, and the church, being composed of mortal men and women, must die. And Daniel says :

"The little horn made war with the Saints, and prevailed against them, and wore out the Saints.'—Dan. 7 : 21, 25.

"But the rock is immortal; it cannot die, or the gates of hell cannot prevail against it. It cannot mean the church, for it is neuter gender and church is feminine. Christ did not say the gates of hell shall not prevail against HER, the church; but IT, the rock. So, if we can find out what is meant by the rock, we will understand what the gates of hell cannot prevail against.

"He replied, The rock is Jesus Christ, or the fact that Peter confessed that 'Je-

sus is the Christ, the Son of the living God.'

"I then said, 'That cannot be; for Christ being the head of the church, or the chief corner stone in its foundation, must be built upon the rock himself; for he is the head of the corner, as the scripture saith. Hence, the rock is revelation; for had it not been for this revealing power, Peter could not have testified that he was the Christ. He could have offered an opinion, as did others; but to call Jesus 'Lord,' must be by the Holy Ghost. The church, like a building, must have a foundation to build on, and the foundation must have something to rest upon.

"I asked the gentleman when his church was organized. He said, 'In the beginning of the nineteenth century of the Christian era.'

"Did any other Church extant at the time of such organization represent the Church of Christ? He replied, 'All had gone out of the way, otherwise there would have been no necessity of our church organization.'

"A noble concession, indeed,' I replied. 'Then you must have seen the necessity of your church organization upon the grounds of a departure from the gospel order on the part of all Christian denominations, (so-called); hence, you were not able to recognize the Church of Christ amongst them. So, of course, you consider yours to be the Church of Christ and all others bogus.'

"That is a close question, indeed,' he then said; 'but our object is reformation. We have tried to go back to the ancient apostolic faith and practice.'

"Very good,' I replied, 'and have you succeeded in getting back to said faith and practice?'

"We believe we have,' was the answer.

"Ought not reformation to begin in the church, and not out of it?'

"Certainly it ought, and we began to set forth those reformatory measures in the different churches of which we were members; but they treated us as heretics, and cast us out from their midst, and would not fellowship us; hence, we

had to set up for ourselves, by organizing a church after our own heart, hoping thereby to please God and receive his approbation; and, judging from the success we have had in adding to our numbers, surely God is on our side to aid and assist us.'

"After he had made the foregoing statements, I made the following reply: 'You found the Church of Christ, of which you were a member; which church you say existed from the time it was organized, in the days of the Twelve Apostles of the Lamb, early in the Christian era, standing in need of reformation in the beginning of the nineteenth century of the same era; and made an effort to reform said Church, for which you were cast out as a heretic, and then proceeded to organize a church which would receive your so-called heresy as sound orthodoxy, and this last church was the Church of Christ, in its purity; and the former from which you were cast out was the Church of Christ too, but needed reformation; and, consequently, yours is the second edition of the Church of Christ, just like the first was at the beginning. Where are your Apostles and Prophets; your Evangelists, Pastors and Teachers?' To this he said:

"As for living Apostles and Prophets, we have none; but we have Evangelists, Pastors and Teachers, full of life and vigor. When we want Apostolic instruction we refer to the writings of the ancient Apostles, which answers us just as well as though we had them in person.'

"Then why will not these same writings answer for the teaching of Evangelists, Pastors and Teachers? Of course your Pastors and Teachers do not teach more than the Apostles taught; neither can they make the plan of salvation more intelligible; hence, you should take the New Testament and make it fill the place of Apostles, Prophets, Evangelists, Pastors and Teachers. God set in the church in the beginning, the said officials, just as it pleased him. He joined them together; now, what God hath joined together, let no man put assunder.'

"He answering, 'We take the Bible, (and especially the New Testament) as

our rule of faith and manners in all ecclesiastical matters; whatsoever is written there is authority with us, but anything outside of the Bible, we reject as a rule of faith; and say, in the language of Chillingworth, "The Bible, the Bible is the religion of Protestants!" Our rule of faith then, is the Bible, and has seven attributes:

"1. It is authoritative; for "all authority," says Jesus, "is given me in heaven and in earth." "The words that I speak," says Jesus, "shall judge you at the last day."

"2. It is inspired. Peter says, "Holy men of God spake as they were moved upon by the Holy Spirit."

"3. It is intelligible. Paul says, "When you read you can understand my knowledge of the mystery of Christ."

"4. It is moral. "The word of the Lord is pure."

"5. It is Catholic, or universal. "Go teach all nations," says Jesus; "Preach the gospel to every creature."

"6. It is perpetual. "The word of the Lord endureth forever."

"7. It is perfect. James calls it the perfect law of liberty;" "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." So this gives us an argument against human creeds, and the doctrine and commandments of which can never be gained.

"I answered as follows, 'I am willing to admit all you say in relation to the law of God being perfect, if you mean the law of faith revealed in the gospel; but the law of Moses, which is taught in the Bible, is not a perfect law; for we are told in the Scriptures that the law of Moses could not give life and righteousness, which by faith of Jesus Christ is manifest without the law of Moses.—See Rom. 3:20, 21. I also accept the saying of Jesus, "The words that I shall speak shall judge you at the last day;" and not only the words he spoke personally, but the words of the Apostles whom he sent; for he says to

them, "He that heareth you, heareth me; and he that heareth me, heareth him that sent me." And concerning the intelligibility of Paul's writings as mentioned in Ephesians 3:3, 4, are you certain you have his writings referred to there? He says, "I wrote afore in a few words." Had he written a former epistle in which he explains how that by revelation the mystery was made known to him, or is it explained in the two preceding chapters? Look and see; if the former, then can you read in the Bible an explanation of the matter? Certainly not. This intelligibility referred to does not characterize all the writings of St. Paul; for Peter says that in his epistles are some things hard to be understood, which the unlearned and unstable wrest as they do the other scriptures to their own condemnation.—See 2 Peter 3:16. I believe also in the catholicity of the gospel; that it should be preached to all nations; yea, even to the poor; and that the word of the Lord is pure, and that it endureth forever; and that all scripture, given by inspiration of God, is profitable for doctrine, reproof, correction and instruction in righteousness. But are you certain that the Bible contains all the scripture that was ever given by inspiration of God? Where is the epistle written by Paul to the Corinthians, mentioned in 1 Corinthians 5:9; also the prophecy of Enoch mentioned in Jude, and many others that might be mentioned, not found in your canon of Scripture, all given by inspiration; and hence, profitable for doctrine or a rule of faith.'

"We receive the Bible alone, as all the Scriptures accessible to us. There may have been more written, but it is out of our reach. Besides, the Bible is an all-sufficient rule of faith; we ask nothing more or less; ONE word more would be too much, and one word less would be too LITTLE,' was his sage reply."

"To this my answer was, 'I have read the Bible, and find much contained in it that is not the word of God. Upon examination we find in Acts 24, the speech of the Roman orator, Tertullus, accusing Paul. As many as ten verses of said

chapter are devoted to reporting Tertullus' speech; and Paul's request to bring the cloak he left at Troas with Carpus, and the books, and especially the parchment, (see 2 Tim. 4:12), does not apply to us. Also Paul's opinion concerning matrimony, expressed in 1 Corinthians, seventh chapter, he says himself is not the commandment of the Lord. And have you not read the song of Solomon? Would such a song be profitable for doctrine, for reproof, or instruction in righteousness; or would you even be allowed to sing that song to your congregation; that song would have to be modified very much to make it fit to be sung in public or in private circles. In the book of Job we have the words of three of the professed friends of that good man, viz: Eliphaz, the Temanite; and Bildad, the Shuhite; and Zophar, the Naamathite, reproving Job as a wicked man, when the Lord said he was a "perfect and upright man, that feared God and eschewed evil."

"His answer to this was, 'I am willing to admit that many things in the Bible do not apply to us in our day, such as the command of Moses to offer fell beasts in burnt offerings, etc., etc. Besides, many things commanded by the Apostles of Christ to the primitive Christians, under the gospel dispensation, do not apply to us in our day; such as speaking in tongues, prophesying, and healing the sick by the anointing with oil and the laying on of hands; for Paul says, in 1 Corinthians 13:8, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; and whether there be knowledge, it shall vanish away." I consider that we are now living in the time when these extraordinary gifts of the Spirit are done away; because, after the full canon of scripture, they are not needed; hence, the Church of Christ can and does exist without them. So we conclude from this premise, that all who claim now to have these extraordinary gifts of the Spirit, are liars and impostors, and should be proclaimed against by all good honest people everywhere. So I admonish you as one that loves the souls of men, to re-

frain from teaching such absurdities. If you can do miracles, there is no law in this country to hinder; and as for subjects, there are plenty of persons who are lame and blind. Go to the inmates of our asylums and work your miracles, so the people will know you possess the great power of God; and cease going around debating about miracles, if you will do great wonders in the sight of men, it will settle all this debate at once.'

"My answer, 'You appear to predicate all your flaming argument on the saying of St. Paul, 1 Cor. 12:8:

"“Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; and whether there be knowledge, it shall vanish away.”

"Please notice that he only mentions three of the nine spiritual gifts named in the preceding chapter, leaving six to remain in the Church of Christ still. Can you find anything said concerning the other remaining six being done away by divine appointment? We think not. Then, of course, you ought to have those remaining six in your Church, if it is the Church of Christ. Besides, Paul does not say that the anointing of the sick with oil in the name of the Lord, and the laying on of hands by the Elders of the Church should be done away. Neither does he undertake to contradict the words of the Savior, recorded in St. Mark 16:16, viz:

"“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.”

"Hence, you see the wrong construction you have placed upon Paul's words. I admonish you as one that loves the souls of men to beware that you do not lead the people astray and fall into the ditch as a blind guide. I am satisfied that you do not understand fully the Apostle's meaning in the text you have relied on so long for your defense; and now, with the help of the Lord, I will show you that you are wrong in your conclusions.

"The Apostle, in the close of said chapter, refers to a time of *perfection* yet

in the future, when we would not have to look through a glass darkly, but face to face; when partial knowledge, as then and now existing, should vanish away, and we would be able to know as we are known. Then, of course, prophecies must fail and tongues must cease, for all alike will know God, from the least to the greatest. One will not be depending on another for information, all will know as they are known, and the Lord will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. See Zephaniah 3:9. Hence no interpretation of tongues will be necessary, for none will speak in unknown tongues. One will not have the gift of knowledge only, all will know as they are known. None will have the gift of healing, for none are sick; hence it will be no longer needed. None will have the discerning of spirits, for the many false spirits that are now in the world will be bound and will not deceive mankind any more. As for my doing miracles to settle debate, I do not profess to do miracles; but I believe God has power to do miracles, and under certain conditions does work miracles through his servants; but as for miracles settling debates, I have yet to learn when it was done. In former days Christ performed many miracles we understand, but it did not settle debates concerning him and his mission to the world. Some called him Beelzebub; some said he was a Samaritan and had a devil; others said that he was John the Baptist; others Elias; others Jeremias, or one of the Prophets. Some called him a wine-biber, a friend to publicans and sinners, or a gluttonous man. Some said he was a Sabbath-breaker, a blasphemer, a seditionist, right in the face of the miracles which he wrought. True, there were some who, like Nicodemus, acknowledged him to be a teacher sent from God, on the ground of his doing miracles. The Apostles did many miracles; but the performance of miracles on the part of the Apostles of Christ failed to settle the debates between them and their adversaries. Paul debated some three years in the school of one Tyrannus, and met with fierce

opposition everywhere, until finally they put him to death. So, doing miracles failed to convince the world that Paul was a clever man. True, many believed Paul's preaching, and obeyed the gospel under his ministry; but the wicked world despised the gospel of the Son of God. In view then of the facts before us, I think it unnecessary to depend too much on miracles for the convincing of unbelievers in the gospel. Faith is not preceded by miracles, but miracles by faith; faith comes by hearing the word of God, and signs follow believers. So if you reject the word of God, and seek for a sign, you may not have a sign given you that will profit you; but if you will believe the word of God, the signs will follow the believer. As for the canon of scripture being full when the last of the New Testament was written, I must have stronger proof than your assertion before I can believe.

"His reply, 'We read in the very last chapter of Revelations, that "whosoever addeth to the words of the prophecy of this book, God shall add unto him the plagues that are therein written." And in Zechariah 13:2-5, where it is declared that the Lord will cause the prophets and unclean spirits to pass out of the land; and if any should yet prophesy, then his father and mother shall thrust him through when he prophesieth. And he will deny being a prophet, and say he kept cattle from his youth. Also Daniel 9:24:

" "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

"Now if this is not proof sufficient to satisfy you that the canon of Scripture is full, without any of Joe Smith's revelations, you are hard to satisfy. And more than this, I have to say to you, were it not for the sake of disabusing the minds of some who are impressed with your preaching, and are inclined to believe your false statements, I would consider you beneath my dignity, and have no controversy with you. I tell

you it is hard for me to sit here and hear your silly replies to my arguments. I cannot avoid thinking of the many evil reports concerning the people you represent; which, if true, or even one-half is true, would sink your name in eternal infamy. And in the face of all this, how can you have the boldness to confront such as represent the respectable churches of this refined and enlightened age; surely it is because you are devoid of shame.'

"At this last saying of my opponent, several preachers, some class-leaders, and many prominent churchmen exclaimed, with one voice, 'Amen, and Amen;' 'that's my sentiment exactly.'

"O how I felt to pray for them that they might have charity; that they could only see the truth as it is in Jesus and be free from selfishness. At this moment I felt my weakness, and asked the Lord to strengthen me that I might be able to defend the right. I then made the following reply:

"You refer to Revelations, twenty-second chapter, to prove that the canon of Scripture is full. And because any man is forbidden to add to the prophecy of this book, the canon of Scripture is full; then why was not the canon of Scripture full when the book of Proverbs was written:

"'Add thou not unto his words, lest he reprove thee, and thou be found a liar.'—Prov. 30: 6.

"Man is forbidden to add to God's words in both cases, but God can add according to his pleasure; for the Lord will give "line upon line, and precept upon precept; here a little, and there a little."—Isaiah 28: 10-13.

"Your quotation from Zechariah concerning the false Prophets being cast out of the land, does not prove that the canon is full; neither does it prove Joseph Smith to be a false Prophet, for his father and mother did not say to him, "Thou shalt not live, for thou speaketh lies in the name of the Lord, and thrust him through," when he prophesied; but to the contrary, his father and mother believed his testimony, and acknowledged him to be a Prophet of God.

"Your quotation from Daniel ends

with the anointing of the Most Holy. If Christ is the one meant by the Most Holy, he was anointed, as you will see by reading Acts 2:36:

"'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"Christ signifies anointed. Does this prove that the canon of Scripture is full? Certainly not; for all of the New Testament was written after that. Visions and revelations continued after Christ was glorified. Peter had a vision; Paul had revelations; Agabus prophesied, and much of the New Testament is prophecy, the fulfillment of which will add to the canon of Scripture.

"By referring to revelations, fifth chapter, you will find a book mentioned that is to come forth in seven distinct portions. None but the Lamb that was slain was found worthy to open the same, and in the sixth chapter the effect which was to follow the opening of the seven seals is mentioned. By a careful perusal of the same you will find many things are yet to transpire; among which the Lord is to hold conversation with certain martyrs who had been slain for the word of God and the testimony which they held. The Lord tells them to wait until their fellow servants, also, and their brethren that should be killed as they were, should be fulfilled, and then their blood should be avenged.

"And in Revelations, eleventh chapter, we are told that after the Holy City is trodden under foot of the Gentiles forty-two months, power should be given unto my two witnesses, and they should prophesy a thousand two hundred and three score days, clothed in sack cloth. These are the two olive trees and the two candlesticks standing before the God of the earth. By referring to Romans, eleventh chapter, we have an explanation of the meaning of the olive trees, they stand for the Jew and the Gentile; the tame olive tree is the Jew, and the wild olive tree is the Gentile. The Gentile may be grafted into the tame olive tree and receive the nourishment from the root, or the testimony of Jesus, which is the Spirit of prophecy. Hence, one of

these two witnesses may be a Jew, and the other a Gentile. We are not informed what they will say; but they will undoubtedly speak the word of the Lord to the people, which will be additional testimony to what has been written. And one thing more I have to say to you; that is, unless you come to a knowledge of the Son of God, your Redeemer, you cannot attain to eternal life in the kingdom of God; for the Savior says, "This is eternal life to know God and Jesus Christ whom he hath sent." You certainly are aware that knowledge is more than faith; for it is through faith that we may come to a knowledge of God. Men are taught to believe the word of God found in the Holy Scriptures; then they are taught to obey the doctrine of Christ; or, in other words, to repent and be baptized for the remission of sins, that they may receive the gift of the Holy Ghost, the Comforter, which will testify of Christ, and enable them to know their Redeemer.

"For we are told in Ephesians 4, that when Christ ascended upon high "he gave gifts unto men" for the perfecting of the Saints; for the work of the ministry; for the edifying of the body of Christ, to continue till the Saints all come to the unity of the faith, and of the knowledge of the Son of God; which knowledge of God is eternal life, as before mentioned. Can you then come to the knowledge of God without those gifts? Certainly not. Come, then, let us reason together. You claim that the canon of scripture is full and hence those gifts are no longer necessary. Pray tell me then, how you can come to know God for yourself; unless he manifests himself unto you? Do you think your relation to God at the time of your baptism was anyway different from the ancient christians? They believed in Christ, repented and were baptized, the same as you have done. They believed in the resurrection of the dead and eternal judgment the same as you. They were commanded to put away lying and speak the truth every man to his neighbor. They were told not to steal, or commit adultery or any other crime, the same as you are

commanded. They had the loaf and the cup the same as you have to-day. They were commanded to add to their faith, virtue, and to virtue, knowledge, and temperance, patience, godliness, brotherly kindness and charity, the same as you are taught to-day. And yet, we are not informed the gifts of the gospel were done away in consequence of the moral teachings which they received; but in connection with the moral precepts of the gospel, the primitive Saints were commanded to covet earnestly the best gifts, even the gift of prophecy. Turn and read the moral lesson given by Paul to the Corinthian Saints, in the first part of his first epistle to them; and then ask yourself the question, Does this instruction take the place of the spiritual gifts, subsequently mentioned. After the church at Corinth received those letters from Paul it was a part of the canon of scripture to them; and if they lived by the instruction therein given many evils resulting from bad morals and improper use of some of the scriptural gifts would be averted. Paul's instruction on spiritual gifts belongs to the canon of scripture, or the law to govern the church; and if we are in a condition to receive such instructions it will apply to us; otherwise, the canon of scripture is more than full so far as we are concerned; so you had better take it out of the prophecy of this book and not let it cumber it any longer.

"It is an awkward position for the representative man of honorable churches to take the Bible in his hand and say to his church, "Here is the full canon of scripture, and is profitable for doctrine; for correction and instruction in righteousness," and yet never can find an occasion to use very much of said canon.

"When his whole church comes together it would be awkward for him to say to them what was said by Paul to his brethren, "Every one of you hath a psalm; hath a doctrine; hath a tongue; hath a revelation, hath an interpretation." Why, they would call him a Mormon preacher, and he would be ashamed of it and declare it was done away and was no longer necessary.

"You seem to be astonished at me for having the boldness to stand up in defense of those principles I have been presenting to the public, after so many evil reports have been circulated concerning the people I represent. As for evil reports abroad in the world concerning those who profess the religion of Jesus, I have not time to follow them up; neither do I think it would be profitable so to do. If a man has nothing else to do in the world but to watch for iniquity, he cannot watch amiss; for iniquity abounds everywhere, even amongst the honorable churches of the day. And, if the Lord has given you a mission to go into all the world and tell them the evil reports you have heard, you will do well to go forth and tell the people; but if you are called to preach the gospel, pray do so; and try to think on that which is pure and of good report, that your mind may not become darkened.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes it; for therein is the righteousness of God revealed. Many things in the gospel are ignored by the representative men of the popular churches of our day; but if you will name any principle of the gospel, or any precept contained in the same, which we do not teach as a church; then I am willing to acknowledge our wrong, and repent of the same, and incorporate said principle into our canon.

"If we find fault with religion, because of the transgressions of men who have made a profession of the same; and refuse to receive a doctrine, because men professing such doctrine were bad men, we would certainly reject the doctrine of Christ; for among the twelve Apostles there was a Judas. Among the Corinthian Saints were liars and thieves and fornicators. Paul stood in doubt of his Galatian brethren. The Apostle James rebukes some in the church in the following language:

"Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, to consume it upon your lusts. Ye adulterers and adulteresses, know ye not

that the friendship of the world is enmity with God."—James 4: 2-4.

"We understand such as I have mentioned to be the fruits of apostasy, and not the fruits of the religion of Jesus. Had those primitive Christians obeyed the admonitions of the Apostles, they would have escaped the pollutions of the world.

"The fact of a man becoming a Saint of God, and holding a high position in the Church, does not make him proof against transgression and falling from grace; but he is still mutable and fallible, having like passions with other men, as is said of Elijah the Prophet. So we must learn to distinguish between men and principles; prove all things and hold fast that which is good. If men's morals are bad, let us try to reform them, and not let the bad example of any one divert our attention from the paths of virtue and goodness marked out by our Savior; let us remember to walk in the straight and narrow way that leads to life everlasting and glory in the cross of Christ." More anon.

"The Detestable Horrible."

"THE ABOMINATION OF DESOLATION."

[Continued from Page 102.]

Among the many uncharitable and false assertions made by Mr. T., we will notice a few more. He says that "on the 6th of April, 1830," was "the day on which Smith, their prophet and god, claims to have been by 'Moses and Elias, Peter, James and John ordained an apostle.'" Joseph Smith never claimed this.

It is a base insult to say that Joseph Smith is recognized by the Church to be a "god" in any sense; he is neither prayed to, or revered or worshipped as a god. The Saints recognize but "one living and true God," the Eternal Father. Again he says:

"But such is the uncontrolling carnal nature of the so-called Latter Day Saints, all of the plesantry of a quiet home made happy by the inviting smiles of a true confiding friend—God's best gift to man—is not sufficient to save them from the whirlpool of ruin in gross adultery." "But the Mormon church

being strangers to the purifying religion of Jesus, having never been converted to God." "To justify themselves in what their own god calls 'abominable * * * whoredoms,' or to prove polygamy is not adultery, they even dare with their blasphemous charges to pollute the spotless character of our blessed Savior, as much as to say that He 'had three wives, Mary and Martha, and the other Mary whom Jesus loved, all married at the wedding in Cana of Gallilee.'" (Gunnison, p. 68.) "But the Mormons so far from being ashamed of this heathen custom, ('shedding of a man's blood for the remission of his sins,' under which many of their brethren 'have been sacrificed,' even preach and publish it in their papers as '*sound Mormon doctrine*.'" "But if the wicked crimes of the Mormons are all made harmless by their wholesale indulgences, their cruel bloodshed, and most horrid murders, could with impunity extend to their neighbors, strangers and travelers." And much more on page 71.

For these various statements and charges Mr. Thurman depends upon Gunnison and Beadle. He knows nothing of them himself—but is ready to swallow with avidity every tale that the enemies of "Mormonism" are ready to offer.

That offences against morality and the laws of the land have been committed by so called Mormons, or Latter Day Saints, in Utah, or by the church under Brigham Young, we have no reason to deny; but if Mr. Thurman is ignorant of the fact (that nearly every child in the land knows) that the church in Utah, under the leadership of B. Young & Co., is *not* the church "set up" by Joseph Smith, it is simply lamentable. That church, as far as its faith, order, worship and authority are concerned, still exists, under the presidency of Joseph Smith, the son of Joseph who was murdered by an armed, disguised mob, at Carthage, Ill., June 27, 1844; and not, as falsely stated by our author, that his "licentiousness, drunkenness and tyranny" cost him his life, for "This it was that commenced the quarrel which ended in his arrest and death;" and quotes Gunnison to prove it.

The church organized with "apostles, prophets, evangelists, pastors and teachers," still exists, and its faith and practice are precisely that of the church "set up" by Smith A.D. 1830, April 6th; while the church of Utah was not set up

till after Joseph's death, and then by Brigham Young, who assumed to be the President of that church in 1847, and which church has for its corner stone—*polygamy*.

The church set up by Joseph Smith and others in 1830, is no more responsible for the apostacy of B. Young and others, and the introduction of heresies and false doctrine years afterwards than the church set up by Jesus Christ and the apostles of that day, is responsible for the apostacy that developed into the Church of Rome. Was the church at Ephesus to blame for the doctrine and conduct of the men who "should arise" in that church, "speaking perverse things?" Certainly not; no more than the German Baptists are to be held responsible for Mr. Thurman's defection, and "setting up" for himself. We read of "angels who kept not their first estate," yet who will charge the great F AM, and the loyal hosts, with being responsible for their falling away. If Young and others, to fulfil the Scriptures, should "depart from the faith, giving heed to seducing spirits and doctrines of devils," or to fulfil Jeremiah 17 : 56, as well as other predictions, does it follow that the church from which they fell away, and whose faith in some most important matters they repudiate, is an abomination or worse?" And yet this is precisely Mr. Thurman's argument, for he knows, or ought to know, at least he has heard from the stand in his own city, and from the writer's own mouth—unless he is greatly mistaken—that polygamy was never openly taught as a doctrine, even by Young & Co., till 1852; eight years after Joseph Smith's death; and that the Brighamites themselves do not claim to have any authority from Joseph Smith, either by a supposed revelation, or by his own command as a "god," till 1843.

And certainly they would, if at all possible, prove that it was originally or at the first a "tenet of the church;" but instead of that Young has admitted, unreservedly to certain public men of the country, when interrogated by them, that it was not originally the faith or doctrine

of the church, but was introduced by them since they came to Utah.

The church in Utah differs in several very important matters of faith, practice, and order, from the church as originally organized by Joseph Smith, and that now held by the church under the presidency of Joseph Smith of Plano, Ill., and his Counsellors, W. W. Blair and David H. Smith.

But we will now notice the most *unjust* position taken by this author in his unfair and bitter assault on the Mormon Church, for he grossly misrepresents the facts in the case, and that too when he might have known what the truth was, by keeping his eyes open while he attempted to read what he quotes from the Book of Mormon.

On pages 51 and 52 of his work, already quoted, he strenuously labors to show that the language quoted from the Book of Mormon, forbidding polygamy, and calling it "grosser crimes," "whoredoms," &c., was addressed to the church as organized and *when* organized in 1830, as if *that people were then* guilty of these crimes, for he says, "That Smith's church is an 'abomination' is proven by the undoubted authority of their own Bible, or Book of Mormon," and then quotes from the book God's condemnation of polygamy, (otherwise adultery.) Now let Mr. Thurman understand, henceforth, that what he quoted was the language of Jacob, a prophet of God, addressed to his brethren on this land, at least *five hundred years before* Christ, and related to the sins practiced by *them* at *that* time. It says in the quotation made, "Wherefore, thus saith the Lord, I have brought this people forth from out of the land of Jerusalem." The church set up by Joseph Smith, were not brought forth out of the land of Jerusalem, as Mr. T. might readily suppose.

Now to make it appear to his readers that God is addressing the church "set up" by Smith by the language quoted by him is an uncalled for misrepresentation of the facts. If it applied to them or to that church, in Joseph's day, it applied just as soon as the book was given to the

church, which was at its first organization, and for any man to say that the church was guilty at that time of such crimes, is to assert that which is false, and that which they cannot sustain; it is a wicked slander.

The author altogether misunderstands what he quotes in another point, in supposing that the "*righteous branch*" referred to Joseph Smith's seed; but the Lord had reference to the descendants of Joseph, the great-grandson of Abraham—the son of Jacob—whose descendants, or a branch thereof, has "run over the wall," or has been brought forth out of the land of the Jews to this continent, by the hand of the Lord. He (Mr. T.) says, "We here notice, that if the God of the Book of Mormon told the truth, it is impossible that one of his '*righteous branch*' can have more than one wife." And I reply that "*we* here notice" that not one of his "*righteous branch*" believe in having more than one wife, for I suppose he means Joseph Smith as the "god of the Book of Mormon."

Howbeit the God of the Book of Mormon is the God of Abraham, Isaac and Jacob, and the God and Father of our Lord Jesus Christ, and I presume this is the same God that the Bible reveals. "To us there is but one God, the Father, and one Lord Jesus Christ." To us there is but one name given under heaven whereby we can be saved, even that of Jesus Christ; but then, although we have thought that we were disciples of Christ, yet it appears that according to Thurman, we have been deceived, and embraced a "horrid delusion," and we only "might have been the disciples of Jesus;" however, as God has not given the decision of this matter to W. C. Thurman, but rather to his Son Jesus Christ, we will abide *His* decision of the case, unless indeed W. C. T. is the "servant" whom the Lord will make "ruler over all his goods."

It comes with little grace for an individual who has predicted in positive, unmistakable language that Jesus would come at a certain time, even September 27th, 1868, and failed of being a true prophet, to call Joseph Smith a false

prophet, and who now plants his standard on *time*, and prophecies, or predicts, or foretells, that Jesus will make his second advent, without any possibility of failure, on the 19th of next April, 1875, precisely at midnight; yet he says he is "no prophet" But, in the name of common sense, what is prophecy? Is it not to declare in the name of, or by the authority of the word of God that certain events shall come to pass in the future; and is it not more emphatically a prophecy or prediction when the very day and particular hour is declared in which the event will transpire, as is done in this case? It may be an evidence of seeming modesty, to refuse to affirm a prophetic character, but it is also an evidence of the lack of moral courage, to fear to claim a position truly taken. A man who claims to have received light from heaven, or a revelation from God concerning definite time, even the very day and hour of the personal appearance of the Son of God, should not be afraid nor ashamed to say, "Thus saith the Lord," or boldly affirm, in the name of the Lord, that the event referred to will positively occur at the time referred to, and not say, "O, I am not a prophet nor the son of a prophet," to escape the certain consequence of being denominated a false one, should the prediction fail. No servant of God ever yet sent with a message from him, hesitated to declare that fact, even of being specially commissioned of God to carry that message, and to declare in the name of the Lord, the truths he had to utter, whether they were a rebuke for past and present sins, or a warning, and foretelling of certain events to come.

Mr. T. rails out on Joseph Smith being a "false prophet" because he taught that baptism should be performed by a single act of immersion.

When asked by what authority he practiced "trine immersion" and "who are the proper persons to administer it?" he answers, "As to the administration, if those who have been properly baptized are 'commanded' to do that which the apostles did, (Matt. 28 : 20,) they are authorized to administer the ordinance of baptism."

Jesus said, in the passage referred to, "Teaching them [those whom they baptized] to observe all things whatsoever I have commanded you;" hence he very singularly infers that whosoever the apostles preached to and baptized, were to do whatsoever Christ had commanded *them* to do, and as they were commanded to "Go into all the world, and preach the gospel to every creature," and Matthew says, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," so every soul whom they baptized was to be likewise commissioned, *men, women, and children!* And yet our astute friend is strongly opposed to "female preachers." (Even though he did write some really able articles in favor thereof not many years ago.) Now, by what authority has he to exempt women from the list of "those who have been properly baptized," and forbid them to administer the ordinance? He argues strenuously in favor of women as well as men washing feet; because Christ commanded the apostles so to do, and quotes Matt. 28 : 20 in favor thereof, as both these commandments, to "wash one another's feet," and to "Go teach all nations, baptizing them" &c., were given directly and personally to the apostles, so if they were to teach all whom they baptized to do whatsoever *they* were commanded to do, every member of the church is to become an apostle, and travel and preach and baptize, and if women, and children of understanding are exempted from this responsible calling and duty, where is the authority, the "thus saith the Lord" for it?

So then, in order to get authority for himself to baptize out of a commission given to certain men to perform a certain work, and by them performed, he is forced by his own assumption to guarantee the same right to every baptized believer, and that too in the face of the declaration of Paul that "No man taketh this honor to himself, but he that is called of God as was Aaron," *i. e.* to administer the ordinances of the house of God.

This advocate of a proper baptism says, any "properly baptized" person is

authorized to baptize; *i.e.* any one who has been "thrice immersed in one baptism;" hence, in order to be properly immersed himself, he must trace his own case back in any unbroken line to the apostles; (providing that they so immersed); or else, if there was ever a time that his theological or denominational ancestors did not "properly baptize," of course his baptism comes down from an improperly baptized, or in other words, an *unbaptized* source. How much more reasonable and sensible Joseph Smith's claim, that he was directly commissioned from heaven to baptize, without attempting to trace an unbroken line of "properly baptized" persons to the apostles.

We simply say it *cannot be done*; either by single or triple immersion.

As Smith was a "false prophet," and the "whole Mormon Church" are "thieves and robbers," having climbed up some other way than by "trine immersion," how stand's the case with Advent-Christians, Baptist, Disciple, and a host of other "once dipped" friends? Or are they all right, because their churches are not "abominable abominations" or "detestable horrors," not having been "set up" on "April 6th, 1830?"

But is our chronological friend so very correct on the time or date of the beginning of the 1290 years? Let us hear his own expressions:

"Notice that this is not history but Bible, for according to the undoubted authority of the word of God, we are thus limited to this the 14th of the first month of the year 540, as the day on which 'the daily' was taken away. And now by the clearest historical authority we prove this correct; for Belisarius, the man who took away 'the daily,' or subdued the Ostrogoths, having left Italy, was, as early as 541, engaged in war with the Prussians, indeed no historian places the fall of Ravenna later than A.D. 540. Neither could it have been as early as 539, for we are limited to the 14th of the first month, and if from the 14th of the first month 539, we reckon the 1335 years they end on the same day of the first month, 1874, which now, being in the past proves that the 14th day of the first month 540 is the earliest date possible, and from history we prove this to be the latest date, which evidence combined limits us to the 14th of the first month, 540, as the only one date for the time at which the daily was 'taken away.'"

—*The Time Appointed, May 20th, 1874.*

Observe first, that he claims that the "taking away" of the "daily" was the subjugation of the Ostrogoths, and that it took place no later than 540, and it could not "have been as early as 539." And why? Because the 1335 years would then end in 1874, in April, and that date had passed, *therefore* it must be 540 and no later.

But does history say that the Ostrogoths were subjugated in 540? History says:

"Justinian, Emperor of the East, intrigued with dissatisfied parties in Italy, and sent Belisarius to the conquest of Italy. Belisarius took Rome in 536, when Vitiges, (536—541) was upon the throne; and completed the conquest of the Gothic kingdom of Italy, and returned in triumph to Constantinople in 540. Totilla, King of the Goths, from 541 to 552, rallied their courage, took Rome, and again when it was rescued from him by Belisarius, took it a second time in 546, but was defeated by Narses, General of Justinian, in 552. Teis, the last king of the Goths, was defeated in 553. This was the end of the Gothic monarchy in Italy."—*Butler's Eccles. Hist.* p. 317.

If the "daily" was "taken away" by the conquest of Italy, (although Rome was taken from the Goths in 536) yet it was restored again, and it was not till that the Ostrogoths were subjugated, and if the "taking away" of the "daily" was the subjugation of that nation, as Thurman claims, then we have a "later" date—even 553, which would bring the 1290 years to 1843; and did any important event occur then? Let those who have "appointed the time" answer!

Thurman frequently calls the removing of the "continual succession" of these barbarian powers that conquered and ruled Italy and Rome, "taking away the daily," or "continual." In the paper quoted from he gives us 965 years as the "duration of the daily," which added to 540 (the date he says they were taken away) would make B. C. 423, or as he will have "I added to adjust to A.D.," will make 426 B.C., or carry the duration of the occupancy of Italy by these powers, viz: Herul, Visigoths and Ostrogoths, into the Medo-Persian Empire. Yet history tells us that Romulus Augustus was the last of the Roman kings, and was deposed in 476. And that Odoacer,

King of the Heruli, was the first barbaric king of Italy. (476). That Theodoric, King of the Ostrogoths, succeeded in 493, and that the "Gothic monarchy ended in 553."

We would like to see the history that tells us (as Mr. T. asserts) that Belisarius was engaged in war with the *Prussians* as early as 541. I suppose he means Persians.

If, as Mr. T. declares, the subjugation of the Ostrogoths was the taking away of the "daily," or "continual," as he sometimes calls it, then it could not be till that nation's power over Rome and the rest of Italy was fully and finally destroyed, for even if by 540 Belisarius succeeded in conquering Italy, it no more destroyed that nation, than the conquering of France by the Prussians recently destroyed the French nation, or their possession of France—as it survived the war, and France is still possessed by the French; so, if the Goths were conquered by 540, they did not stay conquered, but succeeded in regaining their power, till they were finally conquered and subjugated, not by Belisarius in 540, but by Narses in 552 and 553, hence if 1290 years are to span the period from the taking away of the "daily" until the setting up of an "abominable abomination," it reaches to 1843 instead of 1830.

We have thus given our reasons for rejecting Mr. Thurman's assumption that the Church of Jesus Christ of Latter Day Saints, as organized in 1830, is in any just sense entitled to such uncharitable and harsh language as he applies to it. The fact that the church of Utah grew out of the Church, does not argue against the purity or divinity of the original church, for sufficient reasons, heretofore given. The church which accepts polygamy as its "cable" and calls it "celestial law," that worships Adam as God, or believes in any principle or practice contrary to the pure gospel of the Son of God, is not the church set up by Joseph Smith.

If Mr. T. will arrange his chronology to fit the year in which this (Utah) church claims to have received divine

authority (a "strong delusion" however) to practice polygamy, we are willing to admit that it could be called, very properly, an "abomination that maketh desolate." And we can show that "he that letteth" or he that hindered the revelation of the "man of sin," and the setting up of the abomination of polygamy was "taken out of the way" A.D. 1844.

In conclusion we hope, that is we wish, (for hope includes *expectation*), that Mr. T. will, in view of our repudiation of these abominations and their advocates; and our claim of being the church set up by Joseph Smith, retract his hard speeches, and admit that at least this much of his chronology is at fault. But we can hardly expect it, for he is so positive, that, "whether Smith's church is of God or the wicked one it is at least * * * an 'abomination.'" T. W. SMITH.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., March 1, 1875.

A TIDE OF WOE.

ACCORDING to research and computation, it is estimated that one thousand two hundred millions of American capital is invested in the *liquor trade*, every dollar of which, it is claimed, is employed in sin.

Just think of it. A sum sufficiently large, if equally divided, to furnish every man, woman and child in our great Republic with the handsome sum of three hundred dollars each. O! what a tide, flowing from the marts of laudable industry, homes of honor, virtue and happiness, into the great wilderness of sin and crime. How many innocent, unsuspecting ones, sporting upon that silvery tide, are imperceptibly borne along, being allured from one dissipated pleasure to another, allured on and on by its gilded waves, until ere they are aware of it, the sunlight of innocence begins to grow dim, and the shades of sin and dishonor have cast a gloom upon the tide, over the waves of which they once so gleefully sported; but which, to their sorrow,

they find has borne them from places of honor and profit, and from homes of peace and happiness. And now they hear the roar of the cataracts to which they are rapidly tending, and over which they must soon inevitably pass, in their descent from society and "respectable" dram drinking, to the dark and dismal depths of the downward rolling tide, along which the habitual drunkard and common toper are rapidly borne to their general doom, the yawning vortex in which ends their sin, shame, guilt and endless ruin, the drunkard's grave. Unless while yet the sunlight of innocence and honor throws a gleam of light across destruction's tide, they heed the calls and beckonings of loved ones behind, and strike for the shore while it may be reached, though fortune and honor be greatly impaired.

How sorrowful the thought! That destruction and misery stop not alone with those who sport with this tide of woe. But in their downward course they draw multitudes after them. The mother's broken heart and furrowed cheek tell of her loss. The tearful eye, the blanched look and crushed spirit, tell of the ruin, sorrow and blasted hopes of a fond and faithful wife—once so bright, happy and cheerful. Rags, dirt, ignorance and exclusion from society tell the loss of innocent prattling children. O! that some power, with the hand of wisdom, could and would reach forth and stay this mighty tide of wealth, flowing to the great wilderness of sin, crime and endless ruin; and cause it to turn into channels of usefulness, for the happiness and well being of our nation—our race.

QUESTIONS AND ANSWERS.

Question.—Can a member of a Branch claim a Certificate of Removal from the Branch, when they are not going to move from, but intend to remain within the precincts of the Branch; and there is no other Branch within six miles?

Answer.—Certainly, there is nothing to prevent their claiming the Certificate of Removal; but it is not incumbent upon the Branch to grant such certificate. The Branch is to judge whether they will grant

the request or not; and they must decide whether it is proper to grant a Letter of Removal. Members are always entitled to a *Certificate of Membership*, and may ask for and receive them at any time; but Certificates of Membership do not dismiss persons from the Branch. Certificates of Removal are only granted when persons wish to join other Branches.

Q.—Has a Teacher any right to visit another Branch than the one to which he belongs, in company with an Elder; and, if called upon to open the meeting, or speak, has he a right so to do and report the same to Conference?

A.—Yes; the Teacher is entitled to such privilege.

Q.—Should the Sacrament be administered to children that have been blessed in the Church, and who are under eight years old? If not—why?

A.—No; because they are not capable of discerning the Lord's body; which is understood to be a prerequisite to partaking the Sacrament. A resolution of Conference, adopted in 1868, we think, provides that the Sacrament should be administered to baptized believers only. This has become a rule with the Church and should be observed.

BISHOP'S Agents, in order to fully understand their duty, and be able to render such a report as is desired of them by the Bishop, prior to the convening of the Annual Conference in April, will do well to read his instructions to Agents found in *Herald* of 1873, page 494.

Br. Joseph F. McDowell baptized three at Black Brook, Ohio, January 31st; expects to lead others into the waters soon.

Brn. Joseph R. Lambert and H. C. Smith wrote on the 17th of November last; but their letter, with several others, has been crowded out. Br. Lambert had preached in Deloit and Galland's Grove, then took Br. Smith and labored in Grant City, speaking there nine times; thence to North Coon, speaking four times. Held forth at Glidden, but as no one gave them bed or food, they went to New Jefferson, held two meetings in the Elliot, Union and Centre School Houses with good results. Brn. Lambert.

and Smith return thanks for kindness of Saints and others to them.

Br. James Hunter, of Braidwood, Illinois, writes very pleasantly under date of January 23d, 1875. Hard times among the miners in the mining regions.

Brethren in England wishing the HERALD or HOPE, can be supplied by applying to Thomas Taylor, 10, Haden Street, Balsall Heath, Birmingham, who is the authorized agent for the HERALD Office in England.

Br. Henry Bake understands that the Martyr should have said that Olihah was the name of "the brother of Jared." So he says in a letter of February 8th.

Sr. Stratton, of Kirtland, Ohio, says that she heard Joseph Smith Jr., say that Jared's brother's name was Coriantumr. So says Br. McDowell in a late letter.

Sr. M. J. Bozarth writes encouragingly from Mirable, Missouri. She feels the work is of God and precious.

We notice, with sorrow, the affliction lately visited upon Br. S. H. Gurley. We were acquainted with Sr. Gurley, his late companion, and condole with him in his loss. We were pleased to receive a visit from Br. Gurley while the Quarterly Conference was in session at Plano. We learn that he intends to return to the watch-care of his District soon.

Br. Charles Williams, of Amboy; Br. Stephen Richardson, of Lamoile, and others, called on us during the session of Conference. Br. Williams has been in the field during the winter, so far.

Br. Oden Jacobs, of Leland, Illinois; walked eighteen miles on the Saturday that Conference convened; in order to be present during its deliberations; it was a cold day, and very heavy walking.

Br. C. W. Short, of Joplin, Kansas, sends us an account of a discussion between Br. D. H. Bays and H. C. Blanchard. The questions were: "The Seventh Day," and "Consciousness after Death." Br. Short thinks the cause did not suffer; and that Br. Bays acquitted himself nobly.

We are asked the date of the death of Oliver Cowdery. We do not remember seeing it; and have no means at hand from which to learn it.

The Bickertonites are to build their "City of Zion" in Southwestern Kansas, on the Arkansas River. So states Br. Bickerton in a letter to the uncle of Br. G. Spencer, of Chariton, Iowa. They have only a short time left to gather and finish their city; according to the word received some time since, as stated by Wm. Bickerton.

It is reported that there will be an attempt made next April 6th, by the followers of Granville Hedrick to try that gentleman for "heresy." Trial to be at Independence, Missouri, at the Conference of that body to be held there.

Received at this office, February 21st, 1875, a letter dated at Dunlap, Iowa, containing money order for \$3.85, with directions to send papers to several parties. The letter is not signed. If this meets the eye of the sender, let him send us word who he is.

BIRMINGHAM, (England), Conference District held its fall sessions at Birmingham and Walsall, on the 28th and 29th of November; the business sessions being held at the former place, while the preaching of the word was had at the latter. Thomas Taylor, President of English Mission, and C. H. Caton, Clerk. Brn. I. L. Bear and John Avondet, missionaries from Switzerland, *en route* for America, took part with them. The business of Conference seemed to have been gone through with in a harmonious manner. The indications seemed to be encouraging for the progress of the work, rather than otherwise. Church authorities were sustained in the way of righteousness, Br. Taylor, as President of the Mission. If we had had more time, we would have published the proceedings in full. May the Spirit of Truth ever aid our brethren in their service of the Master.

BR. J. W. BRIGGS had an opportunity on Sunday, February 7th, to get a rejoinder from a believer in polygamy; which opportunity he improved. He says:

"By special request I spoke from Acts 1st, subject: Succession. It was advertized in the *Tribune* and some Brighamites were present; one of whom, a polygamist, who could not bear it, and when I happened to mention something like a banter on what

I thought a strong point, he broke out with an acceptance. His words had not ceased reverberating, until I invited him forward, and took my seat. He evidently did not expect this, but came, and inside of ten minutes ran into a corner, and turned a somersault to get out and quit exactly where he began, to the edifying of some, and the amusement of more. We baptized one on Sunday, and three more on Monday."

Br. Wm. Worwood, of Nephi, Utah, Feb. 12th, writes:

"We have lately had a time of refreshing in the South, as far as this place; a visit from Br. Zenas H. Gurley, and a pleasant one it was. Much good thus far having resulted. * * * At Provo we held meetings three evenings in the Methodist Chapel. This house is open to us any time. The subjects treated upon were, Polygamy, Blood Atonement, and Successorship. A more able defense of the truth I never heard, particularly of the latter subject; this is the opinion of many others. * * * A good effort was made in the house of Sister Sterrett, of Pleasant Grove; and unlike the scenes of the past in the days of the untiring Elder E. C. Brand, who was so outraged and insulted; let us say for the good of Bishop Brown, that he did much more than we could expect in our defense, by sending police to keep order. * * * I have engaged a hall and accommodations free to any of the Elders on coming to Payson. George Garner kindly extending his hospitable home and comforts to the Elders. Another hall is open at Mt. Pleasant, San Pete County; the prospects are brightening. May God add his blessing."

Br. M. H. Forscutt writes from St. Louis, Missouri, February 4th, 1875:

"Home again till Saturday, when I go to Alton. Should I find an opening at Alton, will speak there over Sunday; if not, will go to Fulton, Peoria, and Henry Counties. I have just finished a tour of three hundred and eighty-five miles in St. Clair, Wayne, and White Counties, Illinois, during which I attended forty meetings, and spoke thirty-eight times. Six were baptized during my tour, but I did not go into the water through ill-health. The Springerton and Brush Creek Branches have taken steps towards houses of worship. The former Branch was raised up by Br. George H. Hilliard, who has proved to be a most indefatigable worker for the Master."

Br. Z. H. Gurley, Salt Lake City, Utah, February 9th, writes:

"Yesterday I had the pleasure of baptizing three in this place, and Br. Warnock

one the day previous. The work progresses steadily; good feelings prevail here. Brn. Briggs and Warnock are feeling well. The calls for preaching will keep us *all* busy. Unitedly we commit the success of the work here to the care of the Master of Life; praying God to turn and overturn, until all the honest shall be brought back to their first love in Christ. The Saints throughout the Territory are very kind indeed. During my trip south to Salt Creek and return, my receptions were those that Saints alone can give. Br. Wm. Worwood proved a comfort and a help to me, and for all—I pray, 'God bless them.'"

Br. F. C. Warnky, Denver, Colorado, February 9th, writes:

"I returned home last week from the Mountains; had a good time. The prospect for an ingathering up there is good. Last Sunday, baptized two; one of them a young man that, I feel assured, will be a useful man in the Church; also blessed four children. To-morrow I intend to start south. We are all well."

W. S. MONTGOMERY, writing from Oshkosh, Wisconsin, February 5th, said:

"The Saints are, as far as I know in this District, striving to maintain their honor and integrity in the cause of God. * * * I feel that it is a good cause to spend both time and money in."

Br. BLAIR writes from Pecatonica, Illinois, February 8th:

"My meetings have been well attended; and the best of attention is paid. Some already say they believe it, and shall try to live it."

[From the Messenger.]

A DEMAND OF THE TIMES.

A SUCCINCT statement of facts, historically, of the great Latter Day Apostasy and of the Reorganization is demanded by the spirit of the times. It is contemplated to meet this demand in this year 1875, and publish through THE MESSENGER an outline of the facts relating to the Apostasy and the Reorganization, to commence as soon as the subscription list insures its permanency; and indicate withal, that this gap should be filled. We have facts and documents underlying the subject never yet published, and which will place in a clear light the real character of these two contemporaneous and antagonistic events. The basis of

a true faith is true facts; while the basis of a false or hypocritical faith, is false or pretended facts, and the former exposes the latter. Thus is enhanced the value of facts; and to this end we solicit contributions of facts from all who may possess them, respecting:

1. The Apostasy; it is an effect; what is its cause? The facts of that time must answer, and will answer.

2. The Reorganization.

Whoever feels conscious of possessing facts bearing upon either of these subjects; facts that elucidate either the one or the other, please communicate the same to us, to the end that error and wrong may be rebuked, and truth and right vindicated.

SALT LAKE CITY, Utah,
Jan. 19, 1875.

J. W. BRIGGS.

Correspondence.

LEE SUMMIT, Jackson Co., Mo.,
Jan. 31, 1875.

Br. Joseph.—Since my last I visited Wyandotte, enjoyed the kindness of Br. Hayward and family; preached in First Baptist Church, (colored); thence to Independence, but receiving no encouragement from "the powers that be" to preach in that place, and as my mission is to labor in harmony with local authority, the "eccentric man" left for this place in the wagon of the President of this Branch, who came to meet me. I here joined the "Old War Horse," "the Gospel Warrior," Br. C. F. Styles. We were taken by Br. Schroder to Holden, thirty miles south in Johnson County. We were kindly received by Br. Scarcliff and family. There had been no preaching in that town; we secured the Christian Church for services. A young lady member kindly tendered the use of her organ and played for us. We held services Friday, Saturday, twice on Sunday, and Monday night. Br. Styles left to open meetings here. There was an interesting discussion held near Holden, on the question, "Resolved that the so-called orthodox churches do not preach the gospel as taught by Christ and his Apostles." Orthodoxy held the gospel to be facts, as recorded in the fifteenth chapter of Corinthians. We claimed that men cannot obey facts, such as Christ's death, burial and resurrection. Judges decided that the gospel was not preached. Preached twice three and one-half miles south, in Brown's School House. We baptized none; but much prejudice is removed, and a good opening for any Elder to go and preach. Some few in Holden express a belief in the

doctrine we preach. Br. Styles preached here in the Christian Church Friday. I joined him and we held another meeting last night, and we are to preach twice to-day. May the Lord give us much of his Spirit. Granville Hedrick's followers are going to hold a Conference (?) at Independence, April 6th. Some are going to try Granville for heresy, etc. Br. Styles intends to continue preaching in this County. I go from here to Independence; thence to Richmond. Love to all. Remember us in your prayers. Your brethren in Christ,

C. F. STYLES,
E. C. BRAND.

AUGUSTA, Kennebec Co., Me.,
Jan. 30th, 1875.

Br. Joseph.—I have been a believer most two years. Since uniting we have moved away from any of the Saints about fifty miles, and it is very lonesome here. We would be much pleased if some Elder should happen to come this way and call and stop with us, as I am confined to the house this winter on account of poor health. We can be found one and a half miles east of the Augusta bridge. My wife and I become believers the first time we heard the gospel preached, and obeyed; we desire the prayers of the Saints. Yours in the same faith,

JOHN B. MURRAY.

CLYDE, Antelope Co., Neb.,
Jan. 27, 1875.

Joseph Smith; beloved brother.—Permit me, through the *Herald*, to make a suggestion about Blank Reports and Records for Branches. I am more than pleased to read the suggestions and propositions of our worthy Recorder; and especially to learn that he is getting up a simpler and better form of blanks.

One writer, in a recent *Herald*, suggests compulsion as a necessity, in order to obtain proper reports. I would respectfully suggest that our mission is one of mercy, and that justice will assert its own right by and by; that as God has never revealed a particular form of blank reports, we have no right to force compliance with an unauthorized form, which also may be objectionable in various points. I see, with him, the necessity of uniformity; but in order to bring this about, in the absence of any revealed form, I think it would be highly proper for the Church to decide what shall be considered a proper report of its interests; either from a Branch, District, or of the general Church; then let such form be published, and every Branch and District furnished with them. Let it then be understood that no report will be accepted that is not in accordance with such authorized form; whether the report handed in is printed or written. I think it should not be made binding upon a Branch

or District to always present the printed form. Circumstances may exist where secretaries may not possess the printed form; if the written report is after that form, why would it not be proper; and if proper, why not acceptable?

I am glad that our Recorder is about to get up a simpler form. Most of us are simple men, care nothing for display, and have but little time to spend in making out records; and much less time, and inclination too, to hunt up matter that is not essential to a fair and proper representation of the Church's interest; moreover, the simpler the form, the more certain will be compliance with the same. Many of our brethren are not the best of scribes, and we must render their duties as easy as possible.

Again; Districts and Branches should not expect their clerks to furnish reports, but should see to it that they are supplied; it is enough for a man to spend his time, without having to spend his money too. Many a clerk is blamed when the fault lies with the Branch or District.

I would urge then that the Church adopt a certain form; *i. e.*, some particular form; let it be as simple as possible, and, at the same time, as comprehensive as the wants of the Church demand; let them be published, and let it be understood that no report will be accepted that does not agree with that form.

CHARLES DERRY.

CHEROKEE, Crawford Co., Kan.,
Feb. 3d, 1873.

Br. Joseph Smith.—I am stirring up the natives here somewhat, preaching. Old Babylon is terribly shaken; they are now making a protracted effort to undo my work, which I am to follow, by request of many citizens, with a series of lectures on the downfall of Babylon and the setting up of the everlasting kingdom through the instrumentality of your father. I feel my weakness, but rejoice through the power that God gives me, when humble, by his Spirit. I want the prayers of all the Saints; for I am fighting the battle against great odds here. It is very, very dry here; have to haul water four to seven miles here. Every thing that can be shaken seems to be shaken; but we must hope for the best.

Yours truly,
D. S. CRAWLEY.

SCOTTSVILLE, Ind.,
Jan. 6, 1875.

Brother Joseph.—I have patiently waited for a convenient season to write to you in relation to the marvellous power of God made manifest in a case of healing, which took place on the 19th of August, 1874, under the administration of laying on of hands of Elders Wm. W. Blair, C. S. Scott, and your unworthy brother, upon the person of my daughter, Emma T. W. Scott, who had been for one year and ten months afflicted with

spasms, which grew more severe up to the very day that she was administered to, and my neighbors who knew of them, said that she never would recover from them; but that they would grow worse as she grew older. Thanks be to the God of Israel, she has not had a symptom of one to the knowledge of any of my family since the very hour of the administration, or since August 19th, 1874. To God be all the praise. As witnesses to the truth of the foregoing statements we sign our names.

HARBERT SCOTT, the father.
NANCY S. SCOTT, the mother,
THOMAS J. BELL,
JINCY A. BELL,
JAMES F. SCOTT,
OLIVIA SCOTT.

JACKSONVILLE, Neosho Co., Kan.,
Feb. 3d, 1873.

President Joseph Smith; brother.—I write to give you a brief account of my labors during the past two or three months.

On Saturday and Sunday, November 11th and 12th, I attended a Two Days' Meeting at Columbus, Kansas, assisted by Brn. W. S. Taylor, J. T. Kinnaman and others; the meetings were well attended, and an encouraging degree of interest was manifested.

The next meeting of any importance was commenced at Galesburg, Missouri, on Friday evening, December 11th, and was intended for a Two Days Meeting; but instead of this it proved to be a Ten Days' Meeting. The meeting was largely attended, and an interest seldom surpassed was manifested throughout the entire session. During the first three days we were nobly assisted by Brn. D. S. Crawley, James Dutton, W. S. Taylor, C. W. Short and others, among whom was a Br. Jeremiah Hubbard, a minister of the Society of Friends, who did all he could to win souls to Christ. As the brethren from other Branches returned home on Monday, the burden of the work throughout the following week devolved mainly upon Br. J. T. Kinnaman and myself. The result of this meeting was the winning of five precious souls to Christ, among whom was Br. O. B. Miles, formerly of Texas. It is no flattery to say he is a substantial man; one capable of doing much good. Shortly after my departure from Galesburg, Br. Kinnaman baptized two more, making seven additions to that Branch, and it is confidently expected that others at that place will unite with us soon.

On my return home I found that a pressing invitation had been sent me by some of the good people of Sherman City, in the adjoining County, to hold a series of meetings in that place. I accordingly went down and found Elder Blanchard, a Seventh Day Adventist, about closing a series of meetings. His efforts had been mainly

directed to the establishment of the Seventh Day Sabbath and the unconscious state of the dead. I was, therefore, urgently requested to treat of these subjects, which I considered myself under obligation to do. The subject of the Sabbath was accordingly announced two evenings ahead. The evening came, and with it came Elder Blanchard, (he having been notified by his friends), to see how we did the work. At the close of the services he announced that at a "suitable time" he would reply to my discourse; upon which an old gentleman, a Baptist minister, moved that the two questions, (the Sabbath and State of the Dead), be decided, or rather investigated in joint discussion, which was put to the house and carried unanimously. We were therefore "in for it." Arrangements were made, and the discussion on the Sabbath Question commenced on Saturday evening, January 9th, and closed on the Wednesday evening following. Owing to our Conference, which convened the Friday evening following, the investigation of the "Soul Question," as it is commonly called, was postponed to the evening of January 25th. The investigation occupied six sessions of two hours each, resulting in a most signal victory for the truth—at least this seems to have been the feeling, (it is said upon good authority), of nine-tenths of the entire community. Br. B. V. Springer will recognize Elder H. C. Blanchard as his opponent in a debate at Georgia City, Missouri, some two or three years ago.

I start in a few days for Joplin, Missouri, *via* Pleasant View and Galesburg, where I expect to hold another debate with a Christadelphian minister, in which I have agreed to affirm that "Man is in possession of a spirit that survives the death of the body in a conscious state."

Upon the whole I think the work in this District on the gain. The Saints seem to be more widely awake to a sense of Christian duty than ever before—at least many have so explained themselves. Please remember us in your prayers. Ever praying for the peace of Zion, I am as ever, yours fraternally,

D. H. BAYS.

GRAND MANAN, Me.,

Jan. 24th, 1874.

Br. Joseph:—I left my home on the last of November, 1874, for the purpose of making declaration of the truth, and I am pleased to be able to record that in making the effort I have been blest and strengthened. I was absent from home six weeks, and in taking a retrospect of the past, I feel that I can safely say, that the prospect in this District has never been so promising as at the present time. I do not desire to boast, for I have done nothing to boast of, but my desire is to do the will of the Lord, and ever keep humble before Him,

so that I may enjoy more fully the gifts of the gospel."

By request of Br. McCaleb, I visited West Gouldsboro, Maine, where a short time before, Br. McCaleb had baptized two worthy sisters. I spent two weeks in this town, endeavoring to set forth the truth. I trust that good seed was sown, and was received into a number of honest hearts. I had the pleasure of baptizing one worthy brother who has a good understanding of the work. I am greatly indebted to the people wherever I have visited, for their uniform kindness. I am fully satisfied that love to all is indispensable, if we would be successful in our calling. "If any man have not the Spirit of Christ, he is none of his." Let us try, brethren, "to keep the unity of the Spirit in the bonds of peace."

Your brother in Christ, J. LAKEMAN.

PITTSFIELD, Pike Co., Ill.,

Feb. 8th, 1875.

Br. Joseph Smith:—We have had no one to visit us for several years, and feel very lonely, and should like to have some one give us a call while passing through the land. I have been holding meetings regularly once a month since last August, twelve miles south, and on the 8th of November I had the privilege of leading two down into the troubled waters, and may the Lord be praised for what he has done.

From a call, on the 21st, I visited the Saints in Schuyler County, and held two public meetings where there had not been any held before, received good attention, and had good liberty; and on 23d I had the privilege of leading three more into the moving waters that they might follow their blessed Master. After confirmation I organized a Branch to be called the Alma Branch, with twelve members, ordained one Priest; Br. Darius I. Weatherbee was chosen to preside. I then, with Br. Darius, blessed three children and administered to five that were afflicted. On the ninth of last month I went south, where I had been holding meetings, and filled my appointment; the next morning being Monday, I went ten miles farther southeast, to a place where I had been requested to come; got the school-house, and held eight meetings; had full houses, and the best of attention through all the meetings. The people seemed famishing for the bread of life, they kept me busy night and day answering questions, and pointing out the way of life. Many said it was new to them, but yet it was the word of God, and that I had made it so plain it could not be got around. Not being used to giving a series of discourses and talking so much, I was obliged to stop on the eighth day; but before leaving, I had to promise to return again.

When I reached home I saw by the *Herald* that there were some Saints near Pay-

son, and on the thirtieth of last month went to Barry, got Br. Goodale, and went and gave them a call; held two meetings, and gave them as good encouragement as we could; administered to two and returned home again.

I expect to start south again on Saturday, if nothing hinders, to be gone a week or ten days, and will take Br. Goodale with me this time that we can help each other. We would like to have some Elder come and stay awhile with us, and help us in this District. We can't fill all the calls that we have, owing to our home business; but I intend doing all I can, the Lord being my helper. Our District seems to be reviving, and more engaged in the Master's cause.

We have have had twelve additions in the last year, and shall try to double this number this year. Pray for us here in this lonely part, and that I may be more useful in my Master's work. I remain yours in the bonds of peace and love and the unity of the Spirit,
C. MILLS.

ENNIS, Ellis Co., Texas,
Feb. 9th, 1875.

Br. Joseph:—I left Shreveport nine days ago, to return to Western Texas, and on my way here I stopped at Rockwall, Rockwall County, Texas, and saw Brn. Boydston and Watson, and found them both zealous and able defenders of the true faith. We appointed to meet at Rockwall, on the 16th of August next, for the purpose of organizing a District in Texas; and we would be much pleased if some able Elder from Missouri or Kansas could make it convenient to visit us at that time, and assist us in disseminating the truth.

Texas is a large State, with a diversified climate and soil, and I may say that it contains all kinds of society. I have traveled over a large portion of Middle and Eastern Texas, distributing our tracts, and reading and talking to the people, until the prejudices that once caused our Elders to be refused a hearing has disappeared, and there is an open door here now, people are anxious to hear, and a great work will be done this year if we are faithful.

I baptized one man here yesterday, and would have baptized two others, but the weather was so cold, and they are old and feeble, and put off being baptized till the weather moderates, when I hope I shall be able to visit them again. Praying for the success of the gospel everywhere, I remain your brother,
JAMES W. BRYAN.

COLDWATER, Mich.,
Feb. 2d, 1875.

Br. Joseph Smith:—I visited the Saints in Mason County, and held fourteen meetings, and left the Saints in unity and love. The trouble there was more imaginary than real. They are good, earnest people, rath-

er like children than full grown men and women. They lacked instruction in the gospel. I think that it is frequently the case that Branches are raised up and left to grow up themselves; what child would not make mistakes, without their parents to watch over them. Most all of the preaching is to the world; which leaves the Saints without that instruction that they need for their growth; which gives the enemy a chance to come in. There is another idea; that is, the financial part of the Church. If the Lord has called men for a special work, their callings will adapt them to it. If these ideas are out of place, please pardon them. I have not troubled you with many letters; I thought there were those that could write something better than I could.

Yours, &c., S. BAILEY.

[We are glad to hear from the Mason County Saints.]—Ed.

BLLENHIM, Oxford Co., Ontario,
Jan. 25th, 1875.

Br. Joseph:—Since I last wrote to you I have preached as the way opened up; last spring I commenced to preach in a place called Buxton, in company with my brother Archibald; afterwards I was assisted by Brn. Robert Davis and George Cleaveland; while preaching there, baptized five; Elders Cleaveland and Davies baptized some and organized a Branch of the Church there, to be known by the name of Buxton Branch.

This fall I visited the Saints in the Province of Quebec, found those at Norton Creek well; while there, preached some to the Saints and baptized two; and visited some of the Saints in the Northern part of New York. At present I intend to stop home this winter and preach around here as the way opens. We number just three in this part of the vineyard; hoping soon to see a Branch of the Church raised up here, I remain your brother in Christ,

JOHN MCKENZIE.

KIRTLAND, Lake Co., Ohio,
Feb. 9th, 1875.

Br. Joseph Smith:—I thought a few lines from an old-time Saint would perhaps cheer some one on the way, even the straight and narrow path which leads unto eternal life. I am in my seventy-eighth year; have been traveling in the straight road for forty years; have passed through many trials and much affliction, yet never, for one moment, has my faith wavered, and my prayer for years has been that the Church might rise in all her beauty and glory and go on to victory, and I bless and praise God that he has spared me to see this day. I was baptized into the Reorganized Church by Elder Joseph McDowell, and the promise made to the Reorganized Church was verified; for my joy has been increased, and I praise

God for all his goodness to me, a poor, weak creature of earth. I love the truth as it is in Christ Jesus, and it has been presented to us in plainness by Br. Joseph F. McDowell; he is striving to do his Master's will in very deed, and to have the Saints live as it becometh us, who have named the name of Christ, to so walk in him, that those around us may see our good works and glorify our Father in heaven. We have glorious meetings, and it seems like old times to have meetings in the temple again; although few in number, yet we can claim the promise, the day is fast approaching when our Savior will come and redeem his people. May the day hasten when we shall behold the king in his beauty and receive a crown of eternal life, which is laid up for all the faithful. Press on, dear Saints, take courage, wait patiently, and we shall not be ashamed, if we endure to the end. God grant that we may prove faithful, is the prayer of your sister in Christ,

REBECCA DAYTON.

MANDEVILLE, Mo.,

Jan. 25th, 1875.

Br. J. Smith:—Our last Conference was harmonious and pleasant, we were blessed beyond anything ever witnessed at a Conference; there were five Elders set apart by revelation to labor in the District this quarter, to be sustained by the District; this touched the pocket nerve of several, (as those Elders could not support their families and spend their time in the field), they thought the gospel was without money or price, consequently they lost all interest in the Latter Day Work; others that had nothing to give, concluded they could not do anything; the consequence is, the work in the District, as far as I have learned, is virtually dead.

I received the *Herald* and *Hope* to-day; I consider the January number worth the subscription price for six months; I hope the members of the Church will take more interest in the publications of the Church this year than they have done heretofore. I see that Br. Kemp desires the Saints to come to DeKalb County to purchase lands. He says improved land can be bought for twenty dollars per acre. Now we are as close to Independence as DeKalb, have a good quality of land that can be bought for a good deal less. The land here must get cheaper before Zion can be redeemed by purchase. I remain your brother,

ELISHA JOHNSON.

THERESA, Jefferson Co., N. Y.,
Feb. 4th, 1875.

Br. Joseph:—I had a good congregation last Sabbath; I preached on the setting up of the kingdom as spoken of by Daniel, second chapter. It blew a gale last night, and to-day the air is full of snow. I have

another appointment next Sunday night at the same place of previous meeting. The Methodists preach there in the day time every two weeks. The progress of the cause is necessarily slow here; it being winter season, and new ground, as it were, to work in. The gospel once flourished here in the early days of the Church, and afterward Strangism was taught and received by some; and its perverse teachings were manifest in the eyes of the people by the course of some that received his doctrine. There is labor that wants to be continued and kept in progress in this Eastern country. Who shall rally to the help of the Lord against the mighty foe.

Yours in bonds,

C. G. LANPHEAR.

Conferences.

Little Sioux District.

Conference convened at Little Sioux, Harrison Co., Iowa, December 5, 1874, at 10 A.M. J. C. Crabb had been chosen president, and D. Maule, clerk.

Moved that Brn. J. W. Chatburn and D. F. Lambert take part in this Conference.

Br. D. M. Gamet reported Little Sioux Branch in a fair condition spiritually.

Br. P. Cadwell reported the spiritual condition of the Magnolia Branch prosperous, as far as he knew.

Br. J. M. Putney reported the Spring Valley Branch as very much scattered.

Elders' Reports.—J. M. Harvey had preached twice out of the Branch since last Conference. John Thomas had preached once every three weeks in the Branch. Magnus Fyran-do had preached once in two weeks in Raglan, once in two weeks in Bigler's Grove, and occasionally in the Magnolia Branch. Daniel F. Lambert had preached once each Sunday since last Conference, and three funeral discourses. Br. George Sweet had preached in the Branch, and two funeral discourses. Br. B. Kester (Priest) had preached once in the Branch and three times out of the Branch. Br. J. C. Crabb had visited several of the Branches in company with Br. P. L. Stevenson and H. Garner, and found them in a fair condition.

On motion, J. W. Chatburn, D. F. Lambert and D. Maule, were appointed a committee to examine the "Building Committee's" account of the Magnolia Meeting House, and report this evening.

Afternoon Session.—Report of committee on raising means for the Little Sioux Meeting House was called for. Br. H. Garner had raised a subscription of \$47, \$5 of which had been paid. Committee continued.

Br. P. Cadwell reported no labor done in the case of Br. Isaac Hetherington. On motion the committee was continued in the case of Br. Isaac Hetherington.

Brn. P. L. Stevenson and J. B. Lytle were continued in their old mission.

The committee to whom was referred the visiting of the brethren that were partly in favor of the Advent doctrine, reported that they had visited them, and found some partly in favor of said doctrine. On motion Br. Geo. Outhouse was released from the visiting committee, and Br. Geo. Montague appointed in his stead, and committee continued.

Branch Reports.—Magnolia: 66 members; baptized 21; confirmed 21; Branch gain 19.

Little Sioux: 88 members; 3 received by vote, 2 removed by letter, 1 died.

Evening Session.—Preaching by D. F. Lambert.

The committee to audit the accounts of the Building Committee of the Magnolia Meeting House, beg leave to report as follows: Total amount paid on subscription \$928.75; lumber sold \$16.43—J. M. Harvey's indebtedness \$945.18. We also find the following amounts unpaid: On J. M. Harvey's subscription list \$22, on P. Cadwell's \$25, on S. Diggle's \$20—total \$67. Paid out for material and labor \$1199.41; total amount on subscription and lumber sold \$945.18. Balance due J. M. Harvey \$254.23. All of which is respectfully submitted. J. W. CHATBURN, Chairman.

D. MAULE, Secretary.

On motion the Building Committee's report was received, adopted, and the committee discharged.

Moved that the Trustees who were appointed to obtain means for building a Meeting House in Magnolia be discharged. As amended, that the Trustees be continued to collect the money already on subscription and to obtain means to liquidate the indebtedness on said Meeting House; carried.

The Auditing Committee's Report of the Building Committee of the Magnolia Meeting House was adopted and the committee discharged.

On motion that a committee of three be appointed to audit Br. P. Cadwell's account on seating the Magnolia Meeting House and report at next Conference; Brn. S. Mahoney, H. Garner and Benj. Kester were appointed said Committee.

Resolved that Phineas Cadwell, J. M. Harvey, S. Diggle, and their successors in office, be appointed Trustees in Trust to hold the Magnolia Meeting House, for the use of the Little Sioux District until otherwise provided for.

Morning Session.—Preaching by Br. D. F. Lambert.

Afternoon Session.—Sacrament administered by D. M. Gamet and P. Cadwell.

Your Committee, to whom was referred the Bishop's account previous to April 21, 1870, would respectfully report that they have examined the same, and that he has

received \$1528.07, clothing to the amount of \$40, making in all \$1568.07; and has paid out 1979/74—leaving a balance in his favor of \$411.67

P. CADWELL, } Com.
D. MAULE, }

On motion the committee's report was received and the committee discharged.

Evening Session.—Preaching by Br. Geo. Sweet.

On motion Conference adjourned to meet at Magnolia, Harrison county, Iowa, on the second Saturday in March, 1875, at 10:30 A.M.

Decatur District.

Conference met at the Little River Branch, Decatur Co., Iowa, December 19, at 10 A.M. S. H. Gurley, president; O. B. Thomas, secretary.

Committee's report on the Leon Branch records accepted. A. W. Moffett, as chairman of the committee, was instructed to carry out the corrections in said record as found necessary.

Br. E. Robinson reported the receipt of \$19.10 donated to assist Br. Parsons in sustaining his loss by fire, as presented to the last Conference.

Elders' Reports.—Geo. Morey, E. Robinson, A. P. Green, A. J. Blodgett, W. N. Abbott, E. Spencer, J. Johnson, Geo. Bird, S. H. Gurley, C. Jones, Chas. Sheen and C. Blodgett reported. The following Priests and Teachers also reported: Wm. Dodson, J. F. Green, D. Morey, L. Little and O. B. Thomas.

Bishop's Agent's report accepted.

Br. S. H. Gurley gave the report of Br. Geo. Adams' labors; also Br. O. J. Bailey's. Lamoni, Chariton and Little River Branches reported.

Officials present: High Priests 2, Seventies 3, Elders 10, Priests 4, Teachers 3.

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

That we sustain Br. S. H. Gurley as President of the Decatur District for the ensuing year.

That we sustain Br. O. B. Thomas as District Secretary for the ensuing year.

That we sustain Br. W. Hudson as Bishop's Agent.

That this Conference recommend that the blank forms now in use for Branch reports be used.

Evening Session.—Meeting occupied in prayer and testimony, the Good Spirit being present; the gifts beautifully manifest.

Sunday Morning Session.—Preaching by Br. S. H. Gurley, followed by Br. C. Jones. Four children were blessed.

A number desired baptism; to whom cheering words were given by the Spirit; also to the Saints and Elders; followed by a

cheering testimony of Br. A. W. Moffett, given to him in the beginning of the work in the section of the Lamoni Branch, which is now fulfilled. Adjourned for baptism.

Conference reassembled at the appointed hour. First, confirmation of those baptized—six in number—after which the Lord's supper was administered; during which the gift of tongues and interpretation was manifested in singing.

Elders Johnson and Abbott were delegated to fill an appointment for preaching at a neighboring school-house in the evening.

Adjourned for half an hour to meet again to finish Conference business and Saint's meeting.

Sabbath evening Session.—Subject of missions was taken up. Brn. Gurley Moffett, Morey and Robinson spoke on the subject.

Moved that the Elders of the Decatur District labor as circumstances will permit.

Resolved that the Bishop's Agent furnish the District Secretary with sufficient funds to buy blanks, stationery and postage stamps for the business of his office.

The committee to whom the last District Conference referred the request of the Leon Branch "That Br. J. F. Green be ordained an Elder," reported that the intimation of the Spirit to them is that he be ordained a Priest. Br. Green being called upon to speak on the subject, expressed his willingness to be so ordained. Agreeable to a vote of this Conference Br. Green was ordained a Priest, Brn. E. Robinson and Geo. Morey officiating. The report of said committee was accepted and committee discharged.

Resolved that when this Conference adjourns, it does so to meet in the Lamoni Branch, March 19th, 1875, at 1 o'clock P.M.

Four were administered to for the blessing of health.

The meeting was then given to the Saints to enjoy as the Spirit might direct. Over an hour and a half was occupied, the Spirit was manifest and the people rejoiced.

Miscellaneous.

To the Members of the Quorum of Seventies.

Dear brethren in Christ:—Whereas the time of the Annual Conference of the present year is drawing near at hand, and it being necessary to obtain a knowledge of those of the Quorum of Seventy who are in readiness to labor in the vineyard of the Lord; so that I may present to the Twelve the names of such as are at liberty to take missions and labor in their calling, I take this method of inquiry to learn relative thereto; and desire that as many as are in readiness for duty, (as provided by law in the book

of Covenants), to inform me by letter between this and the first of April next. And it is also desirable that as many of the Quorum as can consistently do so, attend the Conference. Brethren let us be moved upon to go forward and rally to the rescue in Zion's conflict. The harvest is great upon every hand. The great day of the Lord is drawing near. The conflicting powers of the world are fast assuming shape for combat and deadly strife towards each other. Let us be prepared as a quorum to act our part by the help of the Lord in lifting up the Ensign of Peace, and showing the earnest seekers of truth, where is the good way, that they may find rest to their souls. Letters from the Seventy can be addressed to me, at Sandwich, DeKalb Co., Illinois. Yours in gospel bonds. C. G. LANPHEAR,

Pres. of the Quorum of Seventy.

Theresa, N. Y., Feb. 4, 1875.

First Quorum of Elders.

Preparatory to the filling of vacancies and the more complete organization of the Quorum, we would like a report from the Elders who have not yet applied for license nor otherwise made themselves known so that the items of their ordination might be placed upon record. Presidents of Districts and Branches will confer a favor by notifying those under their charge, herein named, and by otherwise assisting us to names and items, or by reporting death and expulsions that may have occurred already, or may occur from time to time hereafter. The following names may receive license (no objection being made known or charges preferred) they are urged to apply for them, giving year of birth, year of baptism, day month and year of ordination, where and by whom ordained, and enclose ten cents for expenses: Abraham Hendrickson, Mad Madison, David Powell (Ill.), H. W. Pomeroy, Nelson VanFleet, Rufus J. Benjamin, Geo. H. Hilliard, Geo. Walter, Alfred White, G. E. Deuel, J. M. Putney, D. P. Hartwell, J. J. Kaster, Wm. Anderson (St. Louis), E. M. White, Mathias Lampert, J. W. Mather, Andrew Hayer, Thomas Hougas, A. Metcalf, A. G. Weeks, J. W. Chatburn, Daniel Hougas, Thos. J. Franklin, Lehi Ellison, Lebright Bear, Geo. Brady, Elijah Cobb, Wm. Powell, George Derry, S. G. Waddel, John D. Jones, Calvin Beebe, Levi Graybill, E. Penrod, James Boswell, John Lewis, James Hennifer, M. H. Bond, Samuel Diggle, B. B. Brackenbury, Charles Williams, David Dancer and Geo. Adams. Please to give correct address in full and oblige. Branch officers giving the information wanted concerning any of these will receive our thanks. Again we urge all to come to Conference who can. Yours respectfully,

H. A. STEBBINS, *Secretary.*

Sandwich, Ill., Feb. 18, 1875.

Recorder's Request.

I have been asked if it is necessary to enter upon the Branch Records the items of birth, baptism, etc., with those received by letter from other branches, the same as with those baptized in the branch. I would reply, that it is evident that the record of these facts is just as essential in one case as in the other. The branch needs the full record of each member, and it may be quite essential at some time that the Church Recorder should have these items to refer to, as well as the branch authorities. Again, although the name of the person may be upon the record somewhere, yet what branch record contains it the Recorder is seldom able to tell, not knowing from what one they removed, and if finding the identical name, they might not be certain of the individual, as there are many cases where from two to a dozen persons between Maine and California bear the same name in full. Here I would request that in *all* cases of addition to Branches the time and place of birth, when, where and by whom baptized, and by whom confirmed, when, where, and by whom ordained and the office to which ordained be given. Many omit some of these items. Again, in cases of removal, expulsion or death, the above items need not be given, (as some are in the habit of doing), but simply the fact, with the date of loss, being sure to give in *all* cases the first name of the person, to distinguish between men and women, and also because initials may be alike, and yet not the names. Always give the middle initial also, and note all changes of name by marriage.

In Conference Minutes sent to the *Herald*, will the clerks please insert, *always*, the present total of each Branch, and if no change has been made since last report, say "No change;" if changes have been made say so many baptized, received, removed, expelled or died. In making out reports will Branch officers please give the number of months since last report was made, also observing the forgoing rules about changes. These rules observed will greatly assist the Recorder, being essential to his guidance, that errors may be avoided. With their observances clerks need not be confined to the printed blanks, although if possible it is desirable that branches get a supply on hand, for the form and printed instructions will aid in giving correct ones. I think it would be a good plan to send a copy direct to the Recorder, and if this is done say so on the report sent to Conference, and, if not, let it be understood and urged, that the clerk of Conference will send them promptly.

I have been asked if it was the duty of Clerks of Branches to record the deaths of infant children, and if it was his duty to

forward notice of such death to be published in the *Herald*. So far as I may be permitted to judge, I should say that it may or it may not be his duty, according as a branch may specify what a clerk's duty shall consist of. If a branch requests its clerk to attend to all these things outside of the general matters of record keeping, and furnishes the facilities for so doing, it can be mutually understood, and no trouble ensue; otherwise he may feel the demand on his time and pocket is too great. It is generally understood that each branch keeps a record of all children blest, date and place, parents' names, and when and by whom blest, and as a necessary consequence he would be apt to record deaths of such ones in the column used for the same purpose. I have also been asked if I kept a record of births and deaths of children, I answer that I do not understand it to be either necessary or a part of the General Church Recorder's business to do this. The law only specifying for record the members of the Church, those of years and accountability who have received the Gospel, and also believing the matter to be of interest only in the branch, and upon the branch record. In all cases of removal by letter I believe that there should be given upon the back of the letter all the items of birth, baptism, etc. concerning the person, and also of ordination of all official members. This would at once give the clerk of the branch receiving the letter full statistics without troubling any one and obviate difficulty with District Clerks and the Church Recorder.

H. A. STEBBINS, *Church Recorder*.
Sandwich, Ill., Feb. 15, 1875.

Bishop's Agent.—Colorado District.

Br. J. Ellis of Omaha House, South Park Road, Hutchinson, Jefferson Co., Colorado, appointed Bishop's Agent, Jan. 28th, 1875; a notice of which appeared in the *Herald* of February 15th, will please understand that he is appointed agent for Colorado District, and not for Colorado Territory only—as the notice seems to indicate. Correction made by request of I. L. ROGERS, *Bishop*.

Preserved Meats.

If you think it worthy, or good undertaking to advise the readers of the *Herald* as follows. I baptized, in Geneva, a Swiss man, Samuel Gaberthuel, who gave me many certificates from chemists, doctors, apothecaries, and confectioners, testifying that said Gaberthuel exhibited before them his discovery of preserving beef, mutton and other meats for months, in barrels, as good and fresh as when newly from the butcher's shop. He could not carry out the trade in Switzerland, owing to the high price of cattle there. He gave me this discovery in

writing; saying that if the business would be started by the members of the Church, he would like to come here. It seems to be a good undertaking. The idea is to establish a slaughter-house somewhere south, in some place not too far from a railroad station, and then send the prepared meat to the United States. It is adapted to the use of steamship companies specially, and would I think pay for the trouble. Bro. Gaberthuel is a man of experience in the business, as in the time of the Crimean war, many barrels of meat prepared by him were sent there; and well prized. As more cattle are raised in America he would find an opportunity to do a fair business. J. AVONDET.

Bishop's Agents.

The appointed agents of Bishop I. L. Rogers throughout the various districts are requested to report the total receipts and total disbursements for the past year, beginning from March 1, 1874, and closing March 1, 1875, so that a financial report thereof may be made to the Annual Conference of April 6th. This is asked for inasmuch as some agents failed to report on the first of September last, as requested to do. Let regular reports be made for each six months hereafter—namely March 1st and September 1st. If there have been no transactions let it be so stated, but let it be understood that I wish a report each six months. Your co-laborer for the truth,

I. L. ROGERS, Sandwich, Ill.

A Request.

As I am about making arrangements to emigrate west with my family, if I can, during the present year, I desire through the *Herald* to ask some of the Saints who live within one hundred and fifty miles of Jackson County, Mo., to correspond with me, giving me their place of address, and particulars of their section, such will please. Address: O. E. CLEVELAND, Lock Box 38, Staunton, Augusta County, Virginia.

Information Wanted.

Want to know the whereabouts of Louis Fiske. When last heard from he was in Missouri; he is a nephew of my first husband, Ephraim M. Fiske; if any should know the whereabouts of said Louis Fiske, they would confer a favor on me by sending me information. Any information will be thankfully received. Address:

REBECCA DAYTON, Kirtland, Lake Co., O.

Disfellowshipped.

Notice is hereby given that Ann Daniels was cut off from the Church of Jesus Christ of Latter Day Saints on this the 6th day of December, 1874, for living with a man as

his wife without being married to him. By order of the Hanley Branch of the above named Church.

Errata.—On page 571, *Herald* of 1874 under "Disfellowshipped," read Mary Machin instead of Mary Hutchin.

C. H. HASSALL, Pres. of Branch.

Branch Presidents.—St. Louis District.

It is requested that every President of Branch in the St. Louis District, send a full report of their Branch, both of members and priesthood, that a full report may be sent to the General Conference. St. Louis District Conference will meet on the 7th of March, 1875.

WM. HAZZLEDINE, Pres't of Dis't.
Gravois, Mo., Feb. 4th, 1875.

MARRIED.

At the residence of Br. George Blackman, of Magnolia, Iowa, February 7th, 1875, by Elder Phineas Cadwell, Mr. CHARLES BLACKMAN to Miss ARVILLA JARVIS, all of the above place.

At Little Sioux Branch, Harrison County, Iowa, January 17th, 1875, by Elder D. M. Gamet, Br. ALEXANDER HAY to Sr. MANERVA E. CONYERS.

May peace attend the happy pair.

DIED.

At Lamoni, Decatur Co., Iowa, January 29th, 1875, of lingering consumption, Sister CATHARINE A. GURLEY, daughter of William and Elizabeth Cline, and wife of Elder S. H. Gurley, aged 44 years and 18 days.

Funeral services were held at Lamoni by Elders E. Robinson and C. H. Jones, after which the remains of his departed companion were brought by the sorrowing husband to Sandwich, Illinois, that she might be placed by the side of those of his father's family; and in the presence of relatives, friends and neighbors, at the house of Sr. Z. H. Gurley, Sr., on the 7th of February, by Elders Henry A. Stebbins and E. Banta, funeral services were again held.

Amiable and lovely in character, pure in her life, and with strong social and religious qualities she was endeared to a large circle of friends in Wisconsin and Iowa, who join in sympathy with her bereaved companion; and in a measure feel with him the severed ties and miss her congenial spirit. Beloved as a companion; honored and respected as a friend, she was also faithful and consistent in her fealty to her Lord. She became a member of the Church in 1852, being one of the original twenty-three members of the Reorganization at its beginning in La Fayette County, Wisconsin, her father being president of the Zarahemla Branch.

After years of patient endurance she died in full faith, and her departure was in great peace and in the assurance of a part in the resurrection of the just to a celestial glory. A few days prior to her departure, she had a vivid dream, and saw herself standing upon the river bank; and, stepping down into the pure and limpid water, she crossed over and went up to the opposite bank and entered the beautiful city, shining in celestial glory before her.

"She hath done what she could," and glad has been her welcome there, we may well believe; and those assurances help to assuage the grief of her companion, of his only child, Florence, and the friends that loved her so well; who still remain, preparing for her society and that of the redeemed, until they also shall lay

down the weapons of their earthly warfare and follow those who have gone before. H. A. S.

At Bryant, Fulton County, Illinois, Aug. 3d, 1873, of conjunctive chills, EDWARD EDWARDS, aged 25 years and 10 days.

I have in my possession a trunk with the clothes, watch, books, and other things belonging to our deceased brother. He was born at Abrystwith, Cardiganshire, Wales. He has a sister, Elizabeth, living in his native town, and another named Mary, at Mountain Ash, near Aberdary, South Wales; he has an Uncle James Edwards. Before his death he desired that his sister Mary should get all that was left. Any one who will convey, or cause to be, this information to his sister Mary, will confer a favor. In failing to hear from his people, I will have to give the property up to the government. Address Mr. Edward Bennett, St. David, Fulton County, Illinois.

At Plano, Illinois, January 8th, 1874, of general debility, Sr. ANNA M. HORTON, widow of Elder James Horton, who died last year in February; born Nov. 22d, 1802.

Sr. Horton became a member of the Church at an early day; was always a true and faithful friend to the work; and, with her husband, formed the nucleus round which has gathered the Plano Branch. Services were held in the Saints' meeting-house, services by President J. Smith. "She rests, and the peace of God is hers."

At West Jordan, Salt Lake County, Utah, January 2d, 1875, Sr. MARY WARDLE, aged 69 years and 6 months.

Deceased was born in Leicestershire, England, June 1st, 1806; joined the Church in June 1843, was baptized into the Reorganized Church, September 7th, 1873, by Elder W. P. Smith. Sr. Wardle was an affectionate mother, a faithful wife, and a friend to humanity; her faith in the work was as firm as a rock. She was kind and liberal, and doubtless her rest is glorious; a peaceful sleep in Jesus, awaiting the resurrection of the just. The remains of Sr. Wardle were conveyed to the school-house near the place of interment. Funeral services by Elder Jason W. Briggs.

At Princeville, Illinois, Aug. 30th, 1874, MARY McKOWN, aged 2 years, 8 months and 5 days.

Selections.

A Comfortable Shoe.

A Swiss philosopher has taken up a subject that concerns very closely the comfort of the human race, and especially the civilized portion of it. They, indeed, suffer the most from ill-fitting shoes. The Indian is not troubled by his moccasins, nor the Oriental by his sandal; it is the tight-fitting shoe of the European and American that claims a place among the instruments of torture. Some advance has been made in the art of shoemaking, and prominent among the improvements is one known in this city as the "box-toed" shoe, which relieves the toe from the pressure of a new pair of shoes. The researches of the Swiss philosopher, Dr. Hermann Meper, of Zurich, suggest some valuable considerations, well worthy the attention of the intelligent artificers who make boots and shoes. He asserts that a shoemaker ought not only to produce a shoe that does not pinch, but a shoe so constructed that it will give to a

foot distorted by the pinching it has borne already a fair chance of return to its right shape and full possession of its power as a means of carrying the body onward. He says that in measuring a foot for a shoe or a boot, the first thing to be considered is the place of the great toe. Upon this toe, in walking, the weight of the whole body turns at every step in a natural foot; therefore it is in a straight line with the heel. A central straight line drawn from the point of the great toe to the middle of its root, if continued, would pass very exactly to the middle of the heel. But, by the misfitting boot usually worn, the point of the toe is pressed inward, the root outward. No last or model of a foot already injured by wearing ill-fitting boots or shoes should ever be made of the exact size of such a foot.

A Frog's Cry.

A correspondent of *Nature* has lately made the discovery that the common frog has, besides the ordinary croak with which all are familiar, a shrill, wailing cry, which it utters when in peril. The fact was proved in the case of a frog which had taken up its abode in a heap of slates at the foot of an ivied wall in the correspondent's garden. A trio of meddlesome cats, also attached to the premises, are in the habit of teasing this frog whenever it ventures in sight, by patting it with their paws. With each blow the frightened frog drops its jaw and gives a long-drawn cry of terror. The sound frightens the cats in turn, and they shrink back in alarm, and for a few moments seem paralyzed. But like children over ghost-stories, there is an irresistible fascination in the panics of fright which they themselves provoke; and, as soon as they have recovered courage, they repeat their pats, on purpose to call out the frog's cry again and renew their own tremors. After driving the cats away and breaking up their malicious pastime, the observer has repeatedly drawn the same plaint from the frog by touching it with his hand. The cry is described as a cross between a baby's wail and the note of a penny-trumpet. They who enjoy music of the sort will be interested to learn from this that there is a new note registered in the grand symphony of Nature.

Dental Parasites.

If all were aware of the fact that both vegetables and animals effect a lodgement in the interstices of unclean teeth, and flourish in that situation, there would be a more universal and rigorous administration of the tooth-brush than at present prevails. To be sure, the vegetable and animal parasites that thrive in the mouth are very minute—microscopical in fact; but the very idea, in its most shadowy presentation, is repugnant to

a refined taste. One of the *plants* most commonly found in the teeth, and the most fruitful cause of caries, is the *Leptothrix buccalis*. It is a little affair, but has no simpler name to go by. Its favorite locality is in the openings between the teeth. When acids taken with food or medicines, or secreted abnormally by the mouth itself, have softened the enamel of the teeth, this fungus acts with great rapidity in effecting the decay of the teeth. The ordinary means of cleaning the teeth do not affect the parasitic growth, but soapy water appears to destroy them. Dr. Demitt, an authority in dentistry, recommends that the teeth be brushed at least twice a day with a fine powder and a little soap. The brush should be soft, with the hairs not too finely set, in order that they may penetrate into the interstices of the teeth.

Occupation.

What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own fears, weaving the dim shadows, that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow men.

Gluttony.

A retired physician writes thus: "How does it happen that amid the everlasting cry against drunkenness, we never hear a word against its sister—gluttony? I think I can assert with truth, that in a long practice, three have died among my patients from overeating, where one has died from drink. Whence came apoplexy, paralysis, dyspepsia, and a host of other diseases, but from too much and too rich food, taken under the most imprudent circumstances. And yet we hear of no society formed to prevent that growing vice. A man eats till he drops down and expires with apoplexy by the roadside, when up comes the coroner with twelve good men and true, who pronounce a verdict, 'Died from intemperance.' So he did. But what kind of intemperance was

it? I have heard more than one minister in the pulpit expatiate with great vehemence against the sin of drunkenness, whose very appearance was proof positive that he was pre-eminently guilty of gluttony."

Trying times are close at hand,

The enemy's in the field;

You have been warned by God's command,
Saints should never yield.

Amid all our ignorance and weakness what we best know is our duty.

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PLANO, KENDALL COUNTY, ILLINOIS.

o-to-o

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., MARCH 15, 1875.

No. 6.

Around the Hearthstone.

Children are neglected. Their intellectual and moral culture may appear to be attended to properly; but their sympathetic nature is entirely forgotten, or dwarfed and perverted.

Children are, as it has been truly said, miniature men and women. Their likes and dislikes, their griefs and pleasures, are as real to them as to children of mature years. They are as sorely grieved at an unkind word as are their seniors, only they are more forgiving and less resentful than we older ones. Their will is subdued, their desires disregarded and their wishes denied many times a day. And yet if they are sullen and aggrieved we are shocked at their naughtiness and obstinacy, and reprimand or even punish them for it. Is this right? Is it considerate and Saint-like. Just put yourself in the child's place. Supposing you had set your heart on visiting a friend, and had been elated over the pleasure in prospect. Then suppose some one, by mere *command*, forbade you. No matter how you longed and begged to go. And the day was balmy and bright; and father was going by there. You *mustn't* go; not *couldn't*, but *mustn't*. So little, and yet so much prevented you. Wouldn't you be grieved? Wouldn't you feel resentful, and mayhap the bitter tears of disappointment fall thick and fast. And wouldn't you feel much abused if you were harshly censured for this same grief and disappointment, which you couldn't for the life of you prevent? Now this is the way we treat the little ones, or worse; and then complaisantly content ourselves

with the conviction that we have done our duty.

Duty, forsooth! When we trample the best and tenderest sympathies and feelings of an innocent immortal ruthlessly under our feet; yes, just that, we do this without consideration; without giving the child the reason therefor, or endeavoring to teach him to conquer his own resentment and grief. Now, we honestly believe the cause of so much of omission and commission is attributable to a want of firmness and self-government in mankind; and this deplorable *deficiency of character* is due, in a great measure, to a lack of early training.

Many, very many of our best, most pious and conscientious parents, who train their children carefully and strictly, and seldom, if ever, permit them to step aside from the narrow pathway, note with anguished hearts the rash and reckless careers of these same children when they go out into the world their own Masters, to think and act for themselves.

Their own masters! Aye, that's what's the matter. At home their parents were their masters and guardians. They never taught them how to properly govern themselves, and now they are a prey to their passions and prejudices. They are not accustomed to summon their own innate powers to quell the storms of passion that rise in their hearts, and it is difficult to begin now. They are not in the habit of withstanding temptation *themselves*, only through fear of their parents' censure or punishment. Now, left to themselves, they are unequal to the task. They struggle faintly from force of habit, and then succumb time

after time, with the full consciousness of their error upon them, till at length they are utterly unable to resist the fascinations of the temper.

O self-reliance! thou art a jewel! But as rare in the human breast as are diamonds in the poor man's treasury. Not self-sufficiency and bigotry, nor self-righteousness and vanity; but a relying on one's self; a firmness of character which will not yield to a known wrong. An exercise of will power which puts down anger, malice, envy and false accusation, the moment their hydra-headed presence is apparent, and renders one master of his passions in lieu of being subservient.

The mass of mankind seem led by passion and prejudice, or both alternately; and this is mainly from a lack of proper culture in youth. Some weak vacillating natures may never attain a full degree of self-reliance. But most children may early be taught to govern the passions and tempers, and to resist temptation, with very rare parental subjugation brought to bear in the case. Whenever it be possible, bring their reasoning powers into service, and teach the consequence, the disgrace, the sin attendant on certain improprieties or evils, and show them the advantages of the better way; and then, if practicable, give them their agency as they will have it in later life when away from your jurisdiction and influence. Let them understand that they are called to rely on themselves as far as possible. Assure them you trust to them to conquer their own rebellious propensities and decide for right or wrong, and you will soon discover a growing strength of character that will relieve you of a weight of care and responsibility no way else attainable. To be sure you must watch the result of such instruction, and if the child will not try to be master of himself and the situation, then you must be, and trust to God the issue. If he try ever so little, give him another opportunity to exercise his mental powers; and teach him that prayer and faith avail much in such case. He will soon learn to conquer; and then how sweet the triumph of vic-

tory. If the struggle be long and hard, the triumph will be the greater, and the peace that follows the conflict sweeter and more abiding.

Many fail to inculcate the same independence and self-reliance in their girls as they do in their boys. This is positively erroneous. Woman must think and act for herself, and many times independently of man. At least she must work out her salvation herself, and consequently must have full free agency. Not to rule where man has the proper prerogative, but to act for herself. Teach the girls self-reliance; especially do they need this and prudence, for their path is often beset, and their weapons of defense, if may be, less available than their brothers'. Think of these things, parents; be considerate with the children; deny their requests with mildness and regret, not as if you delighted in a display of arbitrary power and physical force subjugation, such as is often the case. Try not to be angry, but sorry for their faults, that they be also; and above all, instruct them early to cultivate self-government, combined with trust in God. It is truly said, 'God helps those who help themselves.'

PERLA WILD.

A Preacher's Experience.

No. 3.

After the conversation between myself and the clergyman had come to a close, a very knowing gentleman wished to know if I was not aware that Joseph Smith was a false prophet. I answered that I was not. He then went on and related what he had heard concerning Joseph Smith, how that he pretended to raise the dead and walk on the water and other performances of like character, and he was informed also that his moral character was not good.

My answer was: And do you know from hearing such reports that Joseph Smith was a false prophet? Does hearsay make you a witness against any one? How would it look for you to come before our district court as a witness and testify against any one from hearsay? As soon as you began telling what you had heard

others say, the court would decide that you knew nothing about the case and would not take your testimony. So I conclude you know but little of Joseph Smith, it is all hearsay with you, and very doubtful hearsay at that. But I have a better criterion to judge from than mere gossip; there are certain divine rules by which we can measure prophets, and determine whether they are true or false. These rules are given in the Bible. I am willing to try Joseph Smith by said rules and thereby ascertain the facts in the case and if you are willing to enter into an investigation of the matter I will take some pains to find out whether Joseph Smith is a false or true prophet. He gave his consent to enter into an investigation from a Bible standpoint.

"And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously, thou shalt not be afraid of him."—Deut. 18: 21, 22.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come."—Isaiah 41: 21, 22.

Now if Joseph Smith should be tried by the above rule he will not be found wanting, for surely he has predicted things which have come to pass. In December, 1832, he prophesied to the Elders as follows:

"And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the voice of thunderings and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bound. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."—D. & C. 85: 25.

No one can deny that every item contained in this prophecy has been lately fulfilled; although they may say such things were common and hence it would require no inspiration to predict their

occurrence in the future. Let us examine this prediction and see if there is not contained in it something extraordinary—he says the waves of the sea *should heave themselves beyond their bounds*. The fact that ancient cities which had stood for centuries, have been destroyed since this prophecy, by tidal waves when no danger was anticipated, is proof of inspiration, and if said prediction had remained unfulfilled until now, an argument against its fulfillment could be brought from the Lord's answer to Job out of the whirlwind, which reads as follows:

"Or shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and the thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be strayed?"—Job 38: 8-11.

The thing has followed then according to the rule governing the case, *the Lord hath spoken it*. Terrible indeed are the judgments of God, that he will let the sea leap beyond the bars and doors that have so long held her proud waves, for the destruction of the wicked. And I am satisfied that there is more fear in the hearts of men of the things mentioned in said prophecy, than ever before in the world's history; many have told me that they could not rest at night for fear of storms, especially when clouds were gathering for rain. In the place of rejoicing in contemplating refreshing showers as the result of the clouds congregating together, they would feel an anxiety and fear in their hearts because of the frequent occurrence of storms, tornadoes, cyclones and terrific thunder and the fierce and vivid lightning.

The prophecy of Joseph Smith, made on the 25th of December, 1832, concerning the war between the States, beginning with the rebellion of South Carolina, is a remarkable one, and ought to engage our attention. Has it not been fulfilled before our eyes? I have not time to comment on those prophecies, neither do I think it necessary, you can read them for yourself, they are public property. Many of Joseph's prediction are not as

yet fulfilled, but as we have seen a part fulfilled, we may look for the fulfillment of all. I have only given you a sample that we might apply the Bible rule to determine who is a false prophet. I will now refer you to other marks by which we can determine who are false prophets and who are not:

"They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you."—Jer. 23: 17.

Can you find in all the revelations of Joseph Smith such promises to the wicked? No, indeed, but on the other hand he calls upon all men to repent and cease their wickedness and abominations, and warns them of the judgments of God. And again, Because with lies they make the heart of the righteous sad whom the Lord has not made sad, and strengthened the hands of the wicked by promising him life that he should not turn from his wicked way. (See Ezek. 13: 22.)

This is very plain; Joseph Smith never did this, but on the contrary told the wicked that unless they repented they should be destroyed.—I refer you to his revelation in the Book of Doctrine and Covenants. And again, John says:

"Try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

Then in the 6th verse he gives the rule by which to try them:

"We are of God: he that knoweth God heareth us [apostles]; he that is not of God heareth not us [apostles]. Hereby know we the spirit of truth, and the spirit of error."

The most important act of his early religious life was to hear the Apostle James in the instruction he gives in his writings.

"If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him."

Joseph went to the silent grove, and in the simplicity of his heart, asked God for wisdom to know which one of all the various religious orders was right. He was told that all had gone out of the way; but if he would be faithful, he should receive the authority to establish

a church upon the earth that the Lord would own and bless. And when he was a youth he was enabled to bring forth a marvelous work, confounding the wise and prudent, and restore to man the everlasting gospel of peace, the same as preached by Paul and Peter, harmonizing with the teachings of the ancient apostles of Christ, hearing them in all things.

The foregoing ended the controversy on the subject of false prophets. Next in order was numerous questions propounded by various individuals, concerning the faith of the Latter Day Saints. A very pious looking individual wished to know if I did not think there were good and bad in all churches. I replied, Certainly I do, provided you mean by good such as live a moral life; but there is a sense in which it is not lawful to call any man good—Jesus says, Call no man good, there is none good but God. I am even willing to go further and say that there are good people who belong to no church at all. What I mean, said he, are there not good christians amongst all denominations? My answer was, I do not know what your ideas of a good christian is, or what you think it takes to constitute a man a christian; so you will have to define what a good christian is, and then I will try and answer your question. I mean, said he, one who has got religion, a true follower of Christ. I am willing to admit that men and women in all churches have got religion, but to say that any one in any of the said churches is a true follower of Christ in all things, I cannot; for none of said churches would allow their members to follow Christ in all things, and if they should attempt to do certain things commanded by Christ, they would be cast out as heretics, and disfellowshipped. Suppose a person should in addition to following after charity, desire spiritual gifts, that they might prophecy, and even succeed in obtaining spiritual gifts, would they be allowed to exercise said gifts among said churches?—Certainly not. We follow Christ by keeping his commandments; and what the Apostles taught is the commandments of the

Lord, for says Paul, after he had instructed the Saints in his day:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. 14: 37.

Could we obey the instructions given to Saints in the epistle of James.

"Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

Could they do this and not be scoffed at by their brethren?—I think not, although it is a plain command as much as to be baptized for the remission of sins. And as for having religion it is well for us to understand that religion is a term that is full of meaning,—we see religious people called Jews, Mahomedans, Pagans and Christians. We read in the epistle of St. James concerning pure and undefiled religion, which implies that there are religions that are impure and defiled; so the term religion needs to be qualified by some adjective in order for us to determine what religion is meant.

And furthermore, I have the honor of representing a church which extends liberty to all its members to do all the commandments of God, and live by every word that proceedeth out of the mouth of God; a church where an opportunity is offered to all to attain to the highest degree of excellency that is possible for mortals to attain to in this world and the world to come.

"Then do you think your church is the only one in existence by which a man can be saved?" was his next interrogation. My answer was as follows, I claim to represent the church of Jesus Christ, built upon the foundation of apostles and prophets, Christ being the chief corner stone. The church I represent is the body of Christ, and he is the head of the body. All who come into the church through the door, can receive the life of Christ, or in other words, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. No one can enjoy the celestial kingdom of God unless they come into the church of Christ, and

work out their own salvation with fear and trembling.

I will now ask you a question, taking for granted that you are a member of some church. What motive had you in view when you joined the church of which you are a member? "The salvation of my soul," was his reply. Then you felt the importance of joining a church to secure salvation? "I did," was his reply. Do you consider the church of which you are a member to be the church of Christ? "I do," he replied. Can a man be saved out of the church of Christ? "Certainly not, if none were saved out side of Noah's Aark at the time of the flood, so in comparison none can be saved out of the ark of safety—the church." Then if your church is the church of Christ, how can you consistently promise any one salvation out of your church, and so I say to all who claim to belong to Christ's church.

A very intelligent looking young man, who had been a very attentive listener to the conversation just related, requested the privilege of making a statement touching the subject of church relations, and it was granted. He said the different denominations were only branches of the one great universal church of Jesus Christ, and hence we could be as safe in one as another, that no one branch could claim to be the church of Christ to the exclusion of all others. And he gave it as his opinion that the man who contended for only one church was rather uncharitable. I then referred him to Paul in Ephesians.

"There is one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, and one baptism."—Eph. 4: 4, 5.

To convince him that there is but one church of Christ, I next called his attention to the sayings of Jesus to his disciples as individuals. Jesus says: "I am the true vine and ye are the branches," meaning his individual disciples. So each disciple is a branch of Christ, but one individual is not a church, for church signifies a congregation; it is true there were anciently many congregations of the church of Christ, such as we find named in the New Testament, viz., the

church of Christ at Rome, at Corinth, at Ephesus, at Galatia, at Thessalonica and the seven churches of Asia; but all were governed by the same rules and regulations, all had the same form of church discipline, all worshipped the same Lord, all had the same apostolic instruction, all were called by the same name. But there is no parallel between the different congregations or branches of the church of Christ and the various distinct orders called churches to-day; they are diverse one from another in name, in doctrine, in officials, in form of church government, in fellowship, in church property and each one is an independent sovereignty to transact its own business, having their respective branches established wherever they can gain a footing, feeling little or no concern about the welfare of each other. If one dies but few if any tears are shed at its funeral by the survivors, and they are much pleased when they supplant each other, one will often rejoice at the downfall of another. Hence you see your church branch system does not work.

After I had finished speaking to the young man on the subject of church branches, a very enthusiastic person, laboring under some degree of excitement, said, "Well if the people you represent are the only ones that will be saved, surely there are few that will be saved; I had a mother that lived and died in the Methodist church, and I know she has gone to heaven, and I intend to live and die in the same church, and go there too." And he clapped his hands and appeared very happy.

After the man got quiet, I continued as follows, if your mother has gone to heaven, I am glad of it, and if you can go too I will be glad; but how do you know your mother has gone to heaven, unless you have seen her there? "Why she died shouting glory to God, that's why I know," said he. Very well, if that is all the evidence you have, and it is satisfactory to you, and you have joy in believing it, I will not undertake to rob you of the consolation it gives you; but your mother may have lived according to all the light she had received

while in this world, and consequently stands justified before God; but I say to you, the light of the glorious gospel is this day presented to you, and you are called upon to receive it, for this is the condemnation, that light is come and men love darkness more than light because their deeds are evil. The road that leads to life is straight and narrow, and here and there a traveler, and the kingdom of heaven is very small at the beginning—like a grain of mustard seed, but it will increase until it fills the whole earth.

It is your privilege to come into this kingdom and live a good, wise and happy citizen of the same. You may by a patient continuance in well doing attain to glory, honor, immortality and endless life, and receive eternal riches, and reign with Christ when he comes to judge the world, and reign with the Saints a thousand years upon the earth. It is your privilege to obey the gospel and receive the remission of your sins, and be treated the same as if you had never transgressed the holy law of Christ. If you will, you may become a new creature, by putting on Christ, through the ordinances of the gospel. It is your privilege to obey the law governing spiritual life, and receive the Holy Spirit and be led by it, and walk after it—a state in which there is no condemnation, as we are taught in the holy scriptures. And also it is your privilege to reject the message of mercy, and take your chances with such as know not God and obey not the gospel of our Lord and Savior, Jesus Christ. But if you consider yourself safe by virtue of your membership with the church you say is good enough for you, then you must consider that you have obeyed the gospel; and if you have, all others, in order to be saved, must go and do likewise, hence your salvation is as exclusive as mine, for if your plan is the gospel, how can a man be saved unless he obeys it?

Nothing further was offered by said individual, and liberty granted to others to make remarks or ask questions. One who was not a professor of any religion, arose and made the following statement,

"I am not a religious man at all, and never expect to be until I can see more good resulting from it than has ever been shown to me by those who have joined churches; I consider myself as good as those who make a profession, and in some respects a great deal better, I might go on and tell what I have seen professors of religion do, things that I would not do for any thing; sure I have known church members to quarrel and fight, and cheat, and lie, and do every thing that is mean. I have watched them very close for many years and find it to be all a humbug. I am satisfied of one thing and that is, I will never be sent to hell for acting the hypocrite as I have seen some church members do. So I think if a man will do right in this world he will be all right in the next."

After the gentleman had got through with his statement, I made the following reply, I am happy to find a man in this community who is a good judge of righteousness, and lives a more moral life than the class of professors of religion he has referred to, he certainly would be a useful man in the church to adorn the doctrine of Christ with an upright walk and a godly conversation. I am willing to admit that much wrong has been done by professors of religion even by such as profess the religion of Christ; but those evils mentioned are not the fruits of the religion of Jesus, but the fruits of apostacy. The gentleman cannot be ignorant of this fact, hence it makes him the more accountable, for it presumes him to know his Master's will, and he that knoweth his Master's will and doeth it not shall be beaten with many stripes, there will be no escape. Surely your condition is a critical one indeed. Let us examine the case, that which you condemn as wrong in others, see that you avoid doing yourself.

The faults of our neighbors with freedom we blame,
But tax not ourselves though we practice the same.
—Webster.

You should not lay the flattering unction to your soul that you are safer than such as profess religion, with all their imperfections and short comings. Yet I will admit that the hope of the hypocrite will perish, but you Sir, shall also

perish if you refuse to obey the gospel of Christ, for the wicked shall be turned into hell with all the nations that forget God and obey not the gospel. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." You have seen many failures on the other part of such as make a profession and have concluded to stay out of church so as not to fail yourself, thus implying that professing religion was in the way of doing right, which is not the case; for if men are bad, surrounded with the moral influences of the gospel they would certainly be worse away from such influences. Take your eyes off of the church for a moment and look at the world, and what do you see, do you not see every unclean and hateful spirit,—murders of fathers and mothers, the man slayer, the drunkard, the thief, the adulterer.. Look at the dark picture, and then have more charity for such as have tried to come out of the world and escape its pollutions.

My last reply appeared to suit the religious portion of my congregation very well, and I felt impressed to publish another appointment to preach at that place, on the following Sunday.

To be continued.

An Experience.

I have read, at different times, the experience of brothers and sisters testifying of the goodness of God to themselves and others, and why they became Latter Day Saints. It always caused me to rejoice to read the experience of a true follower of Christ. I have many times thought that I would give a short history of my experience and send it to the *Herald* Office; but feeling my incapableness of writing, I have waited till the present time; but feeling an impression upon my mind that it is a duty I owe to my Savior, myself and fellow beings, I will, by the grace of God assisting me, endeavor to give the readers of the *Herald* a short history of the goodness of God to one unworthy as myself.

God, in his goodness, gave to me a good christian mother, who taught me when but a child the necessity of obedi-

ence to the commandments of God as taught in the Holy Scriptures, and when only a boy, about fifteen years of age, I was led to inquire into the truth of the gospel as taught by the Latter Day Saints, and through the instrumentality of a young man who had been our school teacher, by the name of E. Robinson, who had been out West, had met with some of God's people and witnessed the gifts and power of God in signs and miracles in the Church. He became a member, was ordained to the office of Elder, came back to our part of the country and preached the first gospel sermon I ever heard; he stayed but a short time, and in that short time his brother believed his report and was baptized. Other Elders came with the glad tidings of salvation, and a small Branch of the Church was organized in West Leyden, Lewis County, New York, where I was led to ask the Lord in secret prayer to reveal to me whether the Book of Mormon and the doctrine taught by the Latter Day Saints were true or false, for their teaching was, that if any would ask the Lord in faith, he would make it known unto them by the power of his Spirit, and for many days I called upon the Lord to reveal this unto me, that I might know for myself; but for a time I was held in darkness, and was brought to continual fasting and prayer, for my appetite was taken from me. Sometimes I thought I would have to give up in despair; sometimes darkness and misery would take hold of me with such power that I could scarcely contain myself; but the Lord, in his goodness, did not see fit to always keep me in such a state of misery and darkness; for one day while alone in the forest and pouring out my soul in prayer to God, the eternal Father, in the name of Jesus Christ, that he would dispel the darkness and reveal himself to me, that I might know for myself and not another, the Lord filled me in such a manner with his Holy Spirit in answer to prayer, that I could no longer doubt; for while in prayer to Almighty God, my request was that if the doctrine and book of Mormon were true I might receive the gift of tongues. I had no more than made the request than

the darkness was removed from my mind, and the glory of God shone round about me in such a manner that it filled me with joy unspeakable, that tongue cannot express, nor pen describe. O! the joy and bliss that I experienced in those few happy hours while I finished my prayer of thankfulness and praise in an unknown tongue, to my Lord and Savior Jesus Christ. I then knew that my prayers had been heard and answered, and that the work was true. Although many years passed away before I became a member of the Church; for at the time of my receiving the testimony of the truthfulness of the gospel, my father objected to my uniting with the Church, and when I became of age the Prophet was martyred, the Church scattered, and myself led into sin and darkness; but God, in his goodness, caused me to turn from my evil ways and seek the Lord lest it should be too late; and when I heard of the Reorganization of the Church, under the presidency of young Joseph, it caused me to rejoice, although I did not immediately unite with the Church, yet I felt it was the work of the Lord, and on May 8th, 1872, I was baptized by Elder G. Rodger, and became a member of the Church of Jesus Christ of Latter Day Saints. I feel to rejoice that the Lord, in his mercy, has spared my life to be numbered among his people, and I hope and pray that I and all others that have taken upon themselves the name of Jesus, may be instruments in the hands of God of bringing many to repentance. H. B.

WINDSOR, Cal., Feb. 6, 1875.

♦♦♦ **Trial and Faith.**

Read the following letter from Br. J. B. Price, and learn how a brother "in the day of adversity considered" and "despised not the chastenings of the Lord;" but like one of old, who was sorely tried, he seems to breathe forth the words, "Though he slay me, I will trust him still." Doubtless he is enabled to do so, because the grace of Christ is equal to the trials of all his Saints, not suffering them to be tempted above that they are able to stand.

It is the Spirit of life from Christ dwelling in his disciples, that enables them to be patient in tribulation, and to cast not away their confidence in God. It is the sure witness of the Spirit, the promised Comforter, that enables the Saints of God, even in affliction, to rejoice in hope of eternal life, and to bear a faithful testimony to God's work, the truth of which they learned alone through the inspiration of the Holy Spirit. O! how high the calling to be a witness for Christ:

DAVISVILLE, Yolo Co., Cal.,
Dec. 31st, 1874.

Dear Brother Joseph:—This is the last night of 1874. It is just past midnight, and the fastidious, vacillating, turbulent old year has at last passed quietly away from the stage of time, to mingle with the general assembly of years in the great eternity beyond. And the hopeful jubilant New Year has just appeared before the footlights, 'mid the clamor and cheers of the admiring millions.

For myself I have no eulogy to dedicate to the past, nor congratulations to bestow upon the present. Ingratitude is doubtless a sin; and a sordid ingrate is he who cannot see many good things in the world for which to feel thankful. But in looking over the debit and credit columns of Mr. Old Year's ledger, a matter in which I am personally and materially interested, I must say with all due deference to the old gentleman's reputed respectability, that I am scarcely satisfied with his business principles.

To illustrate the matter I will just give you a few items as they appear in my own account.

J. B. Price in account with Mr. Old Year.

1874. Dr.	1874. Cr.
To much sorrow.	By right intentions.
To unsatisfactory results.	By steady purpose.
To sad disappointment.	By unyielding hope.
To no response.	By fervent prayer.
To death and mourning.	By steadfast faith.
To unmitigated affliction.	By much abstinence.
To financial embarrassment.	By hard work and close attention to business.
To an increase of gray hairs.	By much care and close economy.

I notice also that many other personal accounts stand similar to mine on the pages of Mr. Old Year's ledger; while, strange to say, many individuals whose credit columns does not show an avail-

able worthy entry, have drawn steadily and in abundance, not only of the necessary and substantial, but of every available comfort and luxury of life, and still the "footings up" unjustly show a heavy balance in their favor.

Fortunately, however, the old gentleman passing off so suddenly and leaving all his affairs in an unsettled condition, his accounts will be all passed up to the higher courts where the righteous Auditor and Judge of all the earth will correctly audit all human accounts and render to every man a just recompence and reward.

Br. Joseph, the past year has truly been for me and mine, a period of unparalleled trial and affliction. I think I can safely say that we have not enjoyed a single month's immunity from sickness and calamity during the last twelve months. To-night while writing I am not up for the purpose of serving the time honored custom of watching the old year out and the new year in, but am silently, prayerfully keeping vigil, which is the fifth consecutive night of this series, that, (after a hard day's work), I have watched all night long over the sick and afflicted of my family. This service is a duty to which of late I have become so inured, that I have almost become to regard rest and sleep as the peculiar luxuries, rather than the common blessings and necessities of life.

My family once consisted of myself, my wife and ten children. Three of the children are now no more. Four are sick with pneumonia, two lightly and two severely afflicted. While my wife, always delicate, is now worn down to a shadow by overmuch care and toil. As for myself, naturally of a robust constitution, I have enjoyed my full quota of health. Still I distinctly notice that much care and affliction is a friction upon the human machinery, the action of which the strongest constitution cannot always resist.

Bitterest of all our afflictions of the past year, and even of all our past lives, and one that has filled the hearts of myself and family with a sorrow so deep, the traces of which time itself can never

obliterate, is the death, probable murder, of our eldest son, a promising, dear, affectionate lad of seventeen years of age. He was found on the 31st of October last, about four P.M., lying in a state of unconsciousness, in a field near this town, where he was engaged taking care of stock, in which situation he is supposed to have lain several hours before he was discovered. He had received a severe bruise upon his left temple, and from circumstantial evidence, it appears that he must have been robbed of a purse containing about ten dollars gold and silver coin, and that he had been struck with a sand-bag, or some implement by which a concussion of the brain was produced without even fracturing the skull or breaking the skin. Every effort of human skill and loving hearts to restore him to life and consciousness were alike futile, and after three days and nights of mortal agony, he passed gently away about eight P.M., November 3d, never having during the whole time given the least sign of consciousness. I regret to say that he was not a member of the Church, although a firm believer in the principles of the gospel; contrary or opposing circumstances on his side, coupled with what I fear might be termed gross neglect on my part, alone kept him from being baptized. For had I enjoined he would readily have yielded all other considerations in favor of my wishes. But I waited for a more convenient season; but alas, that more convenient season never came. O! what a lesson of the uncertainty of all things mortal, and of the dangers of procrastination, especially in matters pertaining to or on which the eternal happiness or misery of souls may depend.

Dear Brother, mine is a sorry New Year's greeting. I trust, however, that you will receive very many pleasant ones. Pleasant, generous words, sincerely spoken, are dew drops of pleasure, softening and enriching alike the heart of the receiver and the giver. But words of sorrow like mine. I pause! What of them? Can any good to any one come out of such a catalogue of troubles? Will any one be comforted by the rehearsal of our

afflictions; or will any one's faith be made stronger by learning that for days and nights I and my family wrestled with God in mighty prayer, and that the heavens were unmoved in sympathy and compassion towards us? Or that the healing power is denied me, while my family wither and pine away in sickness daily before my eyes? I think not. Yet it may be encouraging to some to know that although God has withdrawn the light of his countenance, and has permitted us to be afflicted for a season, (perhaps for a wise purpose in him), that we still have an abiding testimony of the power and goodness of God, and of the divine authenticity of the Great Latter Day Work established by the revelations of Jesus Christ, through Joseph Smith, the great Prophet, Seer, and Revelator of the last dispensation.

Brother Joseph, I greatly desire an interest in your prayers, that God may graciously regard me and mine. Yours in the bonds of the gospel.

J. B. PRICE.

Favoritism.

The subject of favoritism I have looked upon with charity and forbearance, when my inner promptings have often rebuked my silence. I have looked for a long time for some hardy pioneer to strike the first blow, and then I should join the battery; but none have dared to marshal the subject, yet all can see that these coming events cast before them long funereal shadows, oppressing the heart with a sense of imminent disaster. From every quarter comes imploring cries for redress and relief from wrongs.

That man has been a victim of a horde of petty tyrants through this principle of favoritism; not in political kingdoms, nations, or societies only; but in churches also—the Church of Jesus Christ not excepted. And when the red torch light of jealousy glares luridly around, reason and justice takes their flight, and the fiendish passion rises supreme; then every noble impulse is banished.

It is evident that the experience of past nations, nor the history of the

Church for the past forty years will suffice to overthrow this corrosive principle. That the Reorganized Church has suffered more from this one principle than from any other, I presume to say, and hope no one will deny.

From its first history, speculative schemes have been introduced, in order that favoritism might become the theme of justice, and an object of aggrandizement. We trace its history from the hidden mines of Wisconsin, through the air line railroad that was to unite the two mighty rivers, and open a westward course to the corner-stone of Zion, (Nauvoo), and on down until we find it a co-operation in the midst of a populace city.

Could we do justice to the cause of favoritism by correlating its antagonistic force and developing its secret workings? Yes; by deeply engrafting in our nature, by the moulding energy of omnipotence, a masterful element that touches the secret springs and illumines the labyrinth of human action. Who will stand as an ensign of sterling integrity to uproot this imposition from the minds of the Saints, and erect upon its ruins, justice, truth, and equal rights? What would the Church be to-day, had not this growing evil sapped its coffers, and turned the efflux into a financial speculation, that terminated in the airy exhalation of a frenzied brain? Had the unstable and restless Saints worked for God and his glory, as they did for those will-o'-the-wisps, how many precious souls who are now famishing for the bread of life would have been reached; and could only the thousands of dollars that have lavishly been thrown away without reaping one cent's benefit, been lent to the Lord, what a vast amount of good might have been done; how many missions might have been prosecuted, and poor helped, and thousands have been rescued from the wreck of eternal ruin. God will not be mocked. When he exacts a contribution of his Saints for a righteous purpose, and when they hold on to their means and use it for other purposes; he sends them strong delusions, and their accumulated wealth vanishes as dew be-

fore the morning sun, and they are dupes to petty tyrants, robbed of their means, robbed of their confidence, and robbed of their manhood.

We are living on the eve of a momentous era, and in a time when hoary headed sages looked forth with joyful expectations to enjoy what we now do; but do we realize what we claim to believe? If so, why do we not open wide our resources to the Lord and not throw our means into the hands of those that speculate therefrom and laugh us to scorn as dupes of their folly.

Much depends upon our efforts in spreading the gospel to the nations of the earth; each and every one has a responsibility to bear relative to this cause, and unless we arise in the strength of Israel's God and discharge the duties devolving upon us, God will hold us guilty of the blood of this generation; and when the elements are melting with fervent heat, we will hunt a place where we can weep bitter tears of anguish before we take our abode with the damned.

But while time is afforded and opportunity extended, may these wrecks of favoritism stand as guiding marks pointing to the shoals and quicksands of human folly, that the weary and unguarded may not be enticed into these cesspools of financial ruin again; and may the advocates of these financial dogmas be constrained to hide their faces for shame, and be known as men that have clogged the gospel car, and planted distrust and doubt in the minds of many. I pray God to forgive them. Should this be considered worthy of a space in the columns of the *Herald*, I may have something more to say hereafter about a certain order I have been watching. Hoping that good may result, I remain,
ANXIOUS.

The Apostasy.

It is gratifying to find, in this self-righteous age, an admission by even one of the leading thinkers of the pulpit, that there has been a total apostasy from primitive Christianity.

An admission of this kind is very damaging to all the systems of creedolo-

gy, as it furnishes *the cause*, in the main, for all the evils that have existed, and do exist, under the name of Christianity.

Mankind, while admiring the lives and teachings of Christ and his disciples, have been perplexed, confounded, and even shocked and disgusted with the teachings and doings of professed Christians.

Many persons of great moral worth and intellectual ability, viewing Christianity as taught and practiced by the "scarlet lady" and her numerous daughters, (Rev. 17 : 4, 5), have sickened at the sight, and rejected as false and base the entire Christian system.

I have often thought, on reading Gibbon, the distinguished author of the *Decline and Fall of the Roman Empire*, that if he had taken into account the fact of the apostasy from primitive Christianity, he could easily have endorsed the divine mission of Jesus; for while he abhors and denounces the foolish and pernicious doctrines, and the senseless and villainous practices of the corrupt churches, he speaks of Christ and his immediate followers in the highest terms of admiration. As he gazes upon the humble Nazarene,—his matchless teachings and his sinless and sublime life,—he seems almost ready to exclaim, "Behold, the Lamb of God who taketh away the sin of the world!" and to fall down and worship at his feet. But he, like others, failed to discern the apostasy, and to clearly mark the essential difference between Christianity, as taught in the word and life of Christ,—as interpreted and applied by his faithful disciples,—and the corrupt systems and practices of an apostate church.

When men have used their inherent liberty, and have stepped from under the blinding shadow of priestcraft and creedology; which, like a dark huge mountain, has lifted itself between them and the glorious "Sun of Righteousness," when their vision has been thus blest to see with any degree of clearness, they have readily discerned that the Christianity of creeds and of councils was not the Christianity of Christ and his disciples. They see that genuine Christian-

ity is light, but that the *apostasy* is all mystery—a region of shadows and thick darkness.

Prof. David Swing, of Chicago, in a sermon published in the *Times* of the 25th of January, talks up the subject of which we write,—a subject peculiar to the Saints, but almost unknown to professed Christians,—in a very striking and eloquent manner. He says:

"We now confess it to be a misfortune that the Church did ever turn aside from its distinct path of piety and reform; that path in which Christ walked and in which he was followed for a time by Paul and a few Apostles: a calamity that it did seek all the thorny roads of power, riches, dogmatism, and even vice. The simple path of love and reform would have led to triumph, the other broad road led to shameful defeat. Instead of enjoying a redeemed world, we must all sit down now in ashes and weep over past folly. The age of pitiless criticism says, '*Falsus in uno, falsus in omnibus*,' [false in one, false in all], and unjustly casts upon Christ the scorn which ought to be hurled at the souls of his faithless children. That Bethlehem's forehead is radiant in its own divine beauty. The wreaths of all science will never equal in splendor the crown of thorns. But the past of the church is unworthy with the universal unworthiness of man. Light came to it, but it loved darkness rather than light. Ambition and wealth and vice wore away and dissolved into dust the culture that had come from Greece and Alexandria, the justice that had come from Rome, and the morals that had come from Jesus; and as a ship beaten by storms and rocks at midnight goes down, so went down the New Testament in that black sea that rolled between the fifth century and the eighteenth."

John Wesley saw the same fact and said, "The Christians all turned heathen," "they had but a dead form left."

History exhibits the apostasy; its inception, its various stages of progress, and, in a measure, its bitter fruit; but the Scriptures foretold it long before it came to pass. Paul said:

"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." —Acts 20 : 29, 30.

And again.—"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears;

and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4.

So Peter.—"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Pet. 2:1, 2.

Isaiah, too, predicted the apostasy, speaks of those involved in it, and states its terrible results:

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. * * * The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."—Isa. 24:2, 5, 6.

The measure, and degree, of this great crime against God and humanity, is seen in its terrible punishment. O that the Christian world could see that from which they have departed and return, that they would return to Christ, to his saving word, his guiding Spirit, and so find the "rest" of God and obtain his salvation.

W. W. B.

[Continued from page 49.]

The Past and the Present.

EXAMINATION OF THE HISTORICAL BOOKS OF THE BIBLE CONTINUED.

Ninevah is mentioned in Genesis 10:11, so called from Ninus; who, it is believed, lived several generations after Moses. "Ur of the Chaldeans" is mentioned in Genesis 28:31. It is very doubtful if the name *Chaldeans* was known in the days of Moses, much less in Abraham's time. It was then called Padan-Aram. *Dan*, mentioned in Gen. 14:14, is, without doubt, the place so named by the six hundred Danites to Laish, which they took and named it after their father Dan, Judges 18:29, long after Joshua's time. Hebron is mentioned in Genesis 37:14, the name

is of a city of the Anakim's, called Kirjath-arba till given to Caleb; after which it was called Hebron, as shown in Joshua 14:14, 15. Joseph is made to say in Genesis 40:15, that he "was stolen away out of the land of the Hebrews." How could it be called the land of the Hebrews until they had succeeded the former inhabitants; and as we have already shown they did not do this till long after Moses.

The foregoing examples, taken from the several books of the Pentateuch, demonstrate that Moses did not write it as a whole, or either one of them cited; but that they were written, or compiled, long afterwards, but incorporated in them are writings of Moses, cited by the writer as Moses'—see Deuteronomy 24th, 27th and 45th chapters; 28:58, 61; 29:20, 27; 31:9, 26.

There are some other considerations that scarcely admit of Moses being the author of these books. It is not a proof of meekness to call one's self "the meekest man upon earth."—Numbers 12:33. "The man of God."—Deuteronomy 33:1. "These are that Aaron and Moses to whom the Lord said, &c;" "These are they which spake to Pharaoh;" "These are that Moses and Aaron," &c.—See Exodus 6:29, 27. These expressions in these books point to somebody beside Moses as their author; and some of the foregoing references make it clear that the writer of Genesis lived not previous to David, while others indicate a still later age. Considerable of the writings, sayings and doings of Moses is found in the Pentateuch; just as the writings, sayings and doings of Luther are found in the History of the Reformation, but he is not the author of that history.

In the discourses of Balaam, in Numbers 23:21, it is stated, "The shout of a king is among them;" and in Numbers 24:7, that "his king shall be higher than Agag, and his kingdom shall be exalted." This points also to a time not earlier than David's when this was written. The very words italicized above are found in 2 Samuel 5:12, and applied to David after the complete overthrow of those hereditary enemies, the

Amalekites, and the killing of their last king, Agag; as found in 1 Samuel, fifteenth chapter.

The writer of Numbers, twenty-second chapter, was acquainted with the "kingdom" of Israel first established in Saul's day, and with its old enemy, the unfortunate king Agag; which required him to live at least four hundred and fifty years after Moses' death.

It is possible that some may be ready to say, If Moses did not write these five books, then whoever put his name to them are base forgers, and who can be sure that they have not forged matter contained in them as well as the name of the author? To this it is answered, that the placing of a name to a work by the publishers, in ancient times, did not imply authorship; but only, that he was a prominent actor in the scene related; or, because it contained his history, as we shall show hereafter; so that the placing the name of Moses to either or all of these five books was not with any design to deceive.

But let us proceed with the books. In Joshua, fourth chapter, we are told that a monument was erected in Jordan to commemorate the passage of Israel, and at the ninth verse the writer says, it, (they) "are there unto this day." This implies that considerable time had elapsed since the time of its erection and the writer's day. And when we remember that Joshua was one of the two who had survived the journey from Egypt, being an old man, and that he lived but a few years, he could not have written this, because he could not have properly used such an expression. In chapter five, verse nine, we are told that the place named Gilgal, after they crossed into Canaan, was so called "unto this day." In 10:14, after the sun and moon standing, lengthening out the day, the writer adds that there was "no such day before it nor after it." It would seem that Joshua did not survive this battle above ten years, while such an expression would require that some generations at least should have passed, after the event, to compare it with the many generations which had passed before the

event. Again; in Joshua 9:23, it is said that Joshua appointed the Gibeonites "hewers of wood and drawers of water for the house of my God." Now there was no house of God until one was built by Solomon; so that this was written not earlier than Solomon. And in the twenty-seventh verse there is a clear distinction made between the time of this event and the time of the writer, the first is denoted by "that day" and the latter by "this day." In chapter nineteen, verse twenty-seven, in giving a description of the lot which fell to Asher, it says, "It goeth out to Cabul on the left hand." And in 1 Kings 9:13, we learn how, when, and by whom this land Cabul was so named. Solomon had given this land containing twenty cities to king Hiram, in payment for timber for building the temple and his own house, and when Hiram came to see it, he did not like it, and "called them the land of Cabul, [that is dirty], unto this day." And this last expression, "unto this day," implies that considerable time had elapsed since it was so named to the time of this account being written; and this points to a time later than Solomon when, both this account and the reference to it in Joshua was written.

In chapter 19:29, mention is made of Tyre, which chronology informs us was built about two hundred and forty years before the temple was built, more than two hundred years after Moses' death, and Joshua seems not to have survived him long. Again; in verse forty-seven is related the feat of the Danites in taking Laish, which did not occur for many generations after. The same account, more in detail, is given in Judges, chapter eighteen, as an event succeeding the death of Samson; verse first says that it was when "there was no king in Israel," which indicates that the writer lived after there were kings in Israel. But in verse 30 are events referred to, reaching "unto the day of the captivity of the land." This points to a date still later, when Shalmanezzer carried away the ten tribes, Dan being among them, about one hundred and fifteen years previous to the captivity of Judah, B.C. 606.

This account then credited to Joshua could not have been written until after that captivity; how long after must be inferred from circumstances that will be noticed hereafter.

The book of Joshua concludes with the account of the death and funeral of its reputed author, and also relates the death and burial of Eleazar who, it seems, outlived him.

Now whoever has followed us carefully through the foregoing references, will notice the many incidents and names and expressions pointing to one and the same era when the Pentateuch, (five books of Moses), and Joshua were written, and that period is between Solomon's time, or between the captivity of the ten tribes and the restoration of the Jews from the Babylonish captivity, or at that time. And this, while it shows conclusively that Moses and Joshua were not the authors of those books accredited to them, gives no clue as to who *were* the writers; this must be sought for in other facts and statements found in these and other historical books of the Jews, and will be considered hereafter. Meanwhile we continue the examination of the books themselves to further sustain the proposition that they were not written by the persons whose names they bear, nor in the times of the events narrated.

The next historical book of the Jews is the book of Judges, which our present purpose does not require us to examine; for it claims no one as its author, nor is there any good ground for conjecture as to who wrote it, or when. But from numerous expressions, such as we find in chapter 17:6; 18:1; 21:25, to the effect that the thing related took place when "there was a king in Israel," determines the time of the writer to be after there were kings in Israel. In chapter 1:21, mention is made that "the Jebusites dwelt with the children of Benjamin in Jerusalem unto this day;" and this would imply that this book was written while David reigned in Hebron, for he drove out the Jebusites before he began to reign in Jerusalem, as we learn in 2 Samuel 5:5-9.

Next is the book of Ruth claiming no author, and from the last chapter, which contains a genealogy reaching to David, shows that it was not written before his time; although the scene of the book is laid in the time of the Judges, chapter 1:1.

The next two books are attributed to Samuel, and called 1 and 2 Samuel. These books contain fifty-five chapters, and at the beginning of the twenty-fifth chapter is related the death of Samuel, and the following thirty chapters contain the history of events that transpired after his death. In 2 Samuel 23:1, it is stated, "Now these be the last words of David;" thus overlapping the book of 1 Kings, where chapter two, verse one to ten recites David's last words and his death; just as the genealogy in Ruth overlaps the history in Samuel.

Now, of course, Samuel did not write those books containing the history up to "David's last words," which occurred over forty years after his death. And, furthermore, the compilers of the Jewish history, when they put Samuel's name to these books, did not intend that authorship should be attributed to him. These books are in the Septuagint called the "Books of Reigns."

Thus we must conclude that, as in the case of all the preceding books, the author of the books of Samuel is unknown. And the same must be said of the two books of Kings and the two books of Chronicles, as no name appears as their authors, and no one pretends to know anything about it, whether Jews or Greeks; and this comprises the great body of Jewish sacred history. The books of Esther and Job cannot be called Jewish history. We submit that the second and third propositions on page forty-seven of *Herald*, are sufficiently established; to-wit, "That it, [the Jewish history, &c.], was not written by any whose names are a guarantee of its truthfulness as a whole;" and that "it was not in the main written by the actors in the events recorded, or by any who were contemporaneous with them." Was it written by inspiration?

Continued.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., March 15, 1875.

AN excellent testimony lately received by Bro. S. Salisbury of LaCross, Hancock Co., Ill., at the bedside of an aged woman sixty-three years of age. Thanks, brother; may your soul be strengthened.

Our excellent brother, J. T. Phillip's of Wellsville, Mo., writes, Feb. 16th, a very feeling and pleasant letter sending some aid for the Welsh Mission. Peace and good will to Bro. Phillips.

They want a good Elder at Nyesville, Park Co., Indiana. Brethren, cannot some one of you give them a call. Call on Bro. Jacob Waltenbaugh. They were to organize a district there Feb. 28th.

Br. S. M. Hubbard, of Petaluma, Cal., from whom we are in receipt of an interesting letter under date of February 18th, in which he makes mention of his own and other brethren's labor at different points and of their success at various places, through the power and demonstration of the Spirit, working with and through them to the supplanting of error and establishment of gospel truth. May Zion's standard be reared on every hill, until in rich effulgence, the light of truth waves over all the earth, gilding the pathway of life for all who will walk therein.

Br. James Hunter of Braidwood, Illinois, writes us on the 1st inst. that he is still on duty and trying to keep posted in the Law and commandments; and by sending us important extracts, is trying to keep our minds refreshed also.

Bro. James Hunter of Carbon, North Mines, Clay County, Indiana, is still in the field in defense of truth. We wish you success in your conflict for its establishment, brother.

A good letter from Bro. D. K. Dodson, Council Bluffs, Iowa, February 21st, bears a good testimony to the work, and the worthiness of Bro. James Caffall. Bro. James Brown had been with them.

Bro. John Cobb of Lower Lake, Lake

County, California, thinks that there will be an opportunity to do a good work in that region the coming summer, if the field could be occupied by a laborer. He commends Lakeport and Bartlett's Springs to the attention of the Elders.

In the notice of the First Quorum of Elders, issue of March 1st, Geo. Brady should be Geo. Braby; and Geo. Walter should be Geo. Walker; and S. G. Waddle should be S. O. Waddle.

Brn. N. Stamm and T. E. Lloyd of Newton, Iowa, have been heard from; they are still battling for the establishment of truth.

Br. Owen Smith, writing from Sunol Glen, Alameda County, Cal., Feb. 18th, said he had just returned from a tour in his district. His health had been good, and he had been blessed in Spirit, had found the declarations and promises of the Lord, as contained in Matt. 6: 25 and 26, Inspired Translation; fulfilled in his case, especially the latter clause of the last verse, viz., "I will go before you." He received many calls for preaching—more than he could fill; had labored mostly in Visalia, where, on the 30th of January he organized a branch of eighteen members, ten of whom were recently baptized. An excellent spirit prevailed with them and "many more will soon join. May God speed them is my prayer." So say all lovers of the truth.

Letters received from Brn. C. W. Wandell and Glaud Rodger, indicate that these brethren are at work. The health of Bro. Wandell was not so good as it had been. Bro. Rodger is in good health, was laboring at Waratah; Bro. Wandell at Sydney. They report progress slowly. Bro. R. Ellis had been home sometime.

"Ye Editor" has been at Plainfield, Ill., and preached four times in the Universalist Church, to small congregations.

We acknowledge the receipt of the *Peoria Daily Transcript* of March 1st, in which is given a short, but favorable notice of Bro. John A. Robinson's lecture delivered in the court house in that place, before "The Peoria Free Thought Association." The lecture was listened to with interest, and elicited some questions and remarks by others, which resulted in the appointment of a subject for the following Sunday, the

7th. Subject "Is there a God." We trust Bro. John will be successful in throwing light upon the subject greatly to the edification of his fellow townsmen.

Our Canadian subscribers will receive their papers unstamped, by virtue of late postal treaties, by which we prepay here in bulk. The difference between the present postage and what has been paid by our subscribers to us will be credited on their accounts; unless ordered otherwise.

C. M. WATSON, writing from Castle Rock, Colorado Territory, February 19th, 1875, gives an eulagistic account of Br. F. C. Warnky's labors for the cause; and seems to be impressed that the "Work is of God," and Br. Warnky an ambassador for Christ." He says:

"The brother preached five searching sermons while in Castle Rock. His congregations grew in number and interest until the close. While here, Bro. Warnky labored with his hands during the day, to supply his daily food and raiment, and preached in the evening; surely he is a man of God."

BRO. Z. H. GURLEY, writing from Centerville, Utah Territory, February 24th, makes the following appeal to the Saints, to awake to their privilege as well as their duty in coming to the front with the means with which the Lord has intrusted them, and use the same for the advancement of the cause of Christ, and the upbuilding of the kingdom of God, in laying the same upon the altar of consecration, or in making "free-will" offerings, as the Spirit which guides into all truth shall prompt and direct them so to do. Remember that ye are not your own, but that ye are bought with a price. Read, and let wisdom direct.

"When men and women bond together, having for their common interest the good of the whole, and for their ultimate object eternal happiness, it would appear strange indeed for any member thereof to withhold assistance when in their power to give, to aid in so great and good a work. I notice from the last report of Bishop I. L. Rogers the situation of the finances of the Church, and feel assured from past acts, that all interested will give *freely*, (for I believe *such* offerings are most acceptable to God), according to their means, to assist in forwarding the great work of the 'Latter Days.'

We have plenty of Elders, and good ones too, who are willing to take the field in defense of truth if their families are properly provided for. Brethren of the covenant of peace, will ye 'loose one another's hands and uphold one another?' In unity there is strength—let that unity ever be found defending the cause of Christ, and thousands when liberated from the thralldom of bigotry and oppression will 'rise up and call you blessed.' Let this matter be taken home to every heart and seriously considered, and as God has prospered you, so give for the good of the work in which we are engaged. If ye are led by the Spirit, it will readily point the way. May peace abide."

BR. T. W. SMITH is being blessed in his labors at Syracuse, Meigs County, Ohio, from which place he wrote on the 22d of February, saying:

"I expect to baptize several this morning. Had nearly three hundred out last night. The large Presbyterian Church lighted up, and in a few minutes extinguished the lights, and the few who went also came to our meeting, some for the first time. The Welsh Congregational Church also is nearly broken up in meetings; *i. e.*, when we have them on same night; some twenty had to stand up last night. The Lord blesses me with much freedom in preaching. Our meetings, (prayer and testimony), are excellent. Thank the Lord for his goodness and mercy. I will write a little account of our progress here soon. I have baptized eleven thus far. There are over a dozen who have promised to go when the weather gets more moderate."

A SISTER, writing from Independence, Mo., February, 1875, says:

"Mr. Granville Hedrick moved here last spring, but has left and gone to Kansas and bought a large farm and gone to raising stock. Most of his members think he has gone into darkness, and that God will raise up another man to take his place. Is it any wonder the people don't want to hear Mormonism?"

QUESTIONS AND ANSWERS.

Question.—I was at meeting last Sunday, there was a Priest, Teacher and an Elder present, and all went home without services. Some said it was the Elder's duty while others say it was the Priest's duty. Who had the right to preside?

Answer.—The acknowledged practice of the Reorganization is, that in the case supposed by the writer of the above question;

it being taken for granted that it was a regularly organized branch, that the Elder who was present was not the presiding Elder of the branch, and that the Priest and Teacher were both officers of the Branch; it was the duty of the Priest first to take the charge of the meeting; after he refused the Teacher had the right. After the Priest and Teacher both refused, the branch organization would be suspended for the time, and it would then be the Elder's duty as an officer of the Church at large to take the lead of the meeting. Or it could then be put to motion who should take the lead.

Q.—Is it right for a Saint to go to dances with the world's people?

A.—We have read of dancing dervishes, dancing girls, and ballet dancers; but dancing Saints, real, simon pure dancing Saints ought to be getting scarce, on this principal—that dancing causes offenses to come, and some stumble.

Q.—Can a man, [Saint] go and take a glass of whisky, then go and partake of the Lord's Supper with a clear conscience?

A.—We can not answer this question; for we never tried to do as the question suggests. All we can say is, the man [Saint] that can do it has a different conscience than the one that pricks us for our transgression.

Q.—Is it right for a Saint to go into a saloon and drink beer?

A.—If it is, it is right for his wife, daughter, mother, son, and his teacher and presiding Elder to go there too; and that would be all wrong.

Q.—Must a Branch Clerk be an Elder?

A.—No. Any person, competent to act may be chosen and may properly perform the duties of Branch Clerk.

Q.—Where is the record of Jannes and Jambres, withstanding Moses?

A.—It is supposed that these were the leading magicians of Pharaoh. See Exodus 7: 11.

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To THE Reorganized Church of Jesus Christ of Latter day Saints, throughout the world, Greeting:

It is thought to be wisdom that there should be a day of Fasting and Prayer observed, before the sitting of the ensuing An-

nual Conference; a day in which the Church may render thanksgiving and praise to the Lord, for bounteous blessings already bestowed; and a day in which prayer and supplication may be made for the special blessings of watchcare, and freedom from the influence of evil spirits; direction and guidance in the spiritual and temporal affairs of the Church; the opening of effectual doors for the preaching of the word and the sending of laborers into the field, and for deliverance of those afflicted, from sickness and mental bondage; it is therefore considered by us, that Sunday, March 28th, 1875, be appointed such day of Fasting and Prayer; and that the several Branches of the Church are hereby requested to observe that day in appropriate service.

Presidents of Districts and Branches are requested to notify their several charges, so far as practicable, and see that a due respect is accorded to this request for prayer.

JOSEPH SMITH, } Of the
WM. W. BLAIR, } Presidency.

PLANO, Ill., March 4, 1875.

Correspondence.

NEPONSET, Bureau Co., Ill.,
Feb. 10th, 1875.

Dear Herald:—I have thought many times to write to you; and I have also shrunk back, knowing my inability to appear in print; but I will try to tell the readers of the *Herald* about the work around Neponset.

Br. Charles Derry preached the first sermon there, in 1865; that fall I received baptism at the hands of Br. Adam Fletcher, and was ordained the following summer an Elder. We have had preaching, more or less, every year since that; but all the visible fruits, is the writer of this article, and Sr. Gummersale, of Idle, England, now Mrs. Whitehouse, and Br. T. Edwards, now dead; all members of the old Church; besides a Br. Russel, now of Bridge's Corners, a new convert; besides these I believe many warm friends. I thought to get Br. Joseph to come down to Neponset; arrangements were made, and he came last Friday, the fifth of February, and preached in all four sermons; two in a school-house west of town, and two in Neponset by the kindness of Congregational people and the Advent folks; and as far as I can hear, gave general satisfaction, with exceptions, of course.

To show the spirit, a young man came in when I was writing this; I asked his

opinion; he appeared to be well satisfied and said that Joseph was not afraid to speak plain. I was told yesterday by one of the most influential men in town, M. Buswell, that Joseph had raised the excitement in town, and he must come back some time. I hinted about a place to preach in. He said a place can be had at any time.

The Methodist people have been holding meetings for over five weeks, and Joseph's two sermons appear to have excited the people more than all their labors. I may at some future time appear again. From your friend and brother, ROBERT LYLE.

PECATONICA, Ill.,

Feb. 22d, 1875.

Editors Herald:—I have just closed my labors here for the present, and start for home *via* Marengo, at 10:30 A.M. During my sojourn at this place we have had some of the coldest weather I have ever experienced. It was said that the mercury one morning touched thirty-eight degrees below zero; while at Beloit, nearly forty miles northeast of this place, it marked forty-one.

Out of the twenty-nine days spent here, ten were so extremely cold that we held no services, excepting a funeral service, that of Mr. Dyer Nearing, husband of Sr. Nearing of this place. This service was held in the Methodist Church, and was largely attended, considering the inclemency of the weather.

In the course of my sermon on that occasion I took some pains to teach our hearers the great fact of "eternal judgment," in the scheme of human redemption; and that all men, irrespective of their professions, would be "judged according to their works." I argued thence that, of necessity, the decision, or verdict, in different individual cases, must differ from each other, just as their works were different. That the young man or maiden, flushed with the hopes and desires of their giddy lives, dying unrepentant and unconverted, had far less to account for, and therefore far less to be condemned for, than those who die, unconverted, under the clear and enlightened sky of mature and well informed years; and infinitely less than the hoary headed sinner, who knowing how to do good in all his days, had loved sin and practiced it, until his life's sun sank down in the black sea of his own infamy. I held that those not in the Church of Christ,—not in the "household of faith,"—were objects of God's care, of his love and tender solicitude; and that in the judgment their works, under the divine economy, would determine their condition in the ages to come.

When men loved God and kept his commandments, they performed their highest duty, and this would secure them the highest reward, even celestial glory with Christ;

and that in proportion as they came short of this through negligence or willfulness on their part, they would come short of the glory of Christ, and would be brought into other conditions, such as their works should by God's grace entitle them to.

We held further, that God loved good morals, both in the Church and out of it; and that he honored and blessed all men in proportion to their virtues and uprightness; and among other proof texts we quoted Mark 10:17-21. Acts 10:34, 35. Rom. 2:9-11.

This line of argument, and this kind of doctrine was evidently new to many, if not to the majority of the congregation; and not a few sat and listened with marked interest as we, in our weakness, attempted to present the justice and the mercy of God in one view. Our effort was to show that the Lord was a God of equity as well as of justice; a God of mercy as well as of wrath.

The effect of these rational and scriptural ideas was plainly manifest in the respectful attention, the thoughtful deportment, and the solemnly pleasant appearance of the congregation during the sermon. We were pleased with the prospects. But our fair skies were doomed to be overcast with sombre clouds. Night came, and with it came the thunderings, (if not the lightnings), of the Rev. Joseph Crummer, the officiating minister of the chapel. His effort, we were informed by a number, was to misstate our position, our arguments and our proof-texts, and then, with a great flourish, essay the overthrow of our doctrine. He succeeded in convincing a goodly number, and some of them members of his own church, that his course was not that of a Christian, and that his doctrine was not such as would bear a fair comparison with the teachings of the Scriptures, and with the dictates of right reason.

It is currently reported of him that he preached last winter during a revival, that in the sight of God a horse thief was as good as a moral man; and that during the present winter he has taught sentiments similar to this. If he really believes in these sentiments, it is not to be wondered at that he attacked our position with such rancor and vehemence. He is probably "orthodox," and orthodoxy has ever held substantially, that man, from his birth, is an heir of hell, and that in order to escape its woes, persons must be so fortunate as (1) to hear of Christ, and (2) to publicly profess believe in him; hence the baptism of infants, of whom Jesus says, "Of such is the kingdom of heaven."

Leaving Elder Crummer to his battle against the decrees and purposes of our loving and merciful God, we pass on to notice, briefly, our labors in preaching the word, both in the town of Pecatonica, and at the "Grove," two miles south.

The Universalist friends freely gave us the use of their Chapel in town, in which we preached the word as God gave us ability upon six several occasions, to fair sized and attentive congregations. We also preached nine times out at the Stone (free) Church, at the Grove. At this latter place the congregations were large, and the interest excellent. They are a liberal minded, and a large-hearted people. Of their own free will they took up for me a nice and well timed collection at the close of my fourth, and my last sermons. They knew that we traveled and preached without a provided salary or stipulated sum for every sermon, yet they had the good sense to see that "they who preach the gospel must live of the gospel;" a fact that some professed Saints are slow to act upon, and so they ministered to our temporal needs. And in this respect the few Saints in Pecatonica, and some of the friends were not behind; for they did well in providing for our temporal wants also.

Very much of our success in getting the ears of the people is due to the judicious and faithful labors of Br. H. A. Stebbins in this locality, as also to the excellent influence exerted by the little band of Saints living here.

Indications are good for an ingathering to the church in this region at no distant day.

Marengo, February 24th, I held services here last night; the attendance was small, owing to the storm of rain and sleet. The Saints are having excellent meetings of late, and are cheerful and hopeful.

Very truly, W. W. BLAIR.

SAN ANTONIA, Monterey Co., Cal.,
Jan. 17th, 1875.

Br. Joseph:—I was born in North Carolina, in the year 1837; my parents were of the Primitive Baptist order; consequently you see I was a Predestinarian. I thought "what was to be would be," whether it ever was or not a saying that justly belongs to that class of Baptists. Imbibing that doctrine while very young, it presupposes I was very staunch in my belief. At the age of twelve I was thrown under the influence of the Free-Will Baptists; I thought that was much better than the idea of having to wait God's appointed time,—a time that might not come at all,—so I thought I would get my religion; so I set about it with all the energy and perseverance that a boy of my ability and experience could muster up. I thought I would obtain such conversion as Paul did, without such, of course, I had no religion. After repeated efforts I found myself just where I started; no religion. Then of course I counted all such hypocrites and impostors that advocated such a law. Then viewing Paul's conversion while on the way to Damascus

with letters of authority to bind all that call upon the name of the Lord, &c., without any volition on his part, was miraculously converted; hence I thought conversion belonged to God and not to man. In this dilemma my mind has been wavering all my life; for just after the war, (in which I served four years and upwards), I joined the Free-Will Baptists; still I was not pleased with them, except a little preference I had for the Primitive sort on account of tradition; I thought one was just about as good as the other. On account of my remoteness from the people called Mormons, or because those near whom I lived during the dark days of Mormonism, fearing to let it be known they were Mormons, or knew anything of the doctrine, lest they might be derided, I never obtained any knowledge of what they taught, until about ten months ago. I had often wondered what they did teach; like the world now, I knew not there was any distinction between Brigham Young and Joseph Smith. Supposing all were Brighamites, I treated them all alike in my estimation, for B'ites were always detestable in my estimation, although I knew nothing of them personally, until Br. John R. Cook came here to Long Valley about ten or eleven months ago, and to my great astonishment, he preached the Bible; the same religion they taught anciently, contending for the faith once delivered to the Saints, calling himself a Latter Day Saint. Notwithstanding he preached the Bible, I could not reconcile myself that any good thing could come out of Mormonism; so I treated him with contempt, calling him a Spiritualist; for I could not see how the Spirit of God strove with man as it did anciently, tradition saying such had ceased long ago. Although I treated him very indifferently, he visited my house frequently, preaching and teaching all the time; until, like the eunuch, I was forced to understand that I could not arrive at a knowledge of the truth, except some one guided me. Hence how applicable the text, "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent."

We now have the test of our conversion, that we love the brethren; we had had the trial of our faith and love before; but never had experienced so great a love for brethren before. John says, "Marvel not my brethren if the world hate you, for we know that we have passed from death unto life; because we love the brethren." There had been such a change in the people of Long Valley that their doings were chronicled in the *San Francisco Call*; taken from a paper published in this county, to which Bro. Mills replied; "he said nothing worse

of the people of Long Valley than was spoken of in Acts 2:4." May the Lord continue with us to that degree that we may never be shaken in our faith which is a faith of revelation,—is the prayer of your unworthy servant. This little branch of the Church is in a thriving condition; although it is slow I hope it is sure.

JOHN C. HOLMES.

MENTOR, Lake Co., Ohio,
January 19th, 1875.

Br. Joseph:—I am still striving to do my duty in all things. I have been laboring for the good of the souls of men at Black Brook, three miles northwest of here. I have, in all, delivered seven sermons and one lecture; but some men—young men—have been trying to disturb the meetings, and succeeded. On the 29th of December I delivered a lecture on Miracles and Spiritualism, and the house was crowded; some boys—young men—came, and while I was speaking, began stamping their feet on the floor, calling out, "That's enough," "Yes," &c.; and one began playing on a Jew's harp, and keeping time by stamping his feet. When I was going to the school-house, some one fired a pistol apparently at me; the shot flew around me, but none took effect. Sunday night, 14th instant, they made some disturbance, whistling, talking, stamping feet, &c. To-night I preach again, but shall speak in Br. Brook's house, as I believe some are investigating the truth; pray for me. I expect to baptize one this week, and two old-time Saints are about to renew their covenant with God.

Quite an interest is manifested in some to hear the word preached, and something has been said of getting the Disciple Church of Mentor for me to speak in; some want me to go to Geneva. I am kept busy, and intend to give as much time to the ministry of God as I possibly can, for I do not want the Savior to say to me when he comes, "Why stand ye here all the day idle." May all awake to righteousness, for the harvest is great and laborers are few. Yours for the truth,

JOSEPH F. McDOWELL.

FARMINGTON, Iowa,
Feb. 8th, 1875.

Br. Joseph:—We were appointed to labor together at the last session of our District Conference, and so far we have tried to discharge that duty as circumstances would permit. We first held a series of meetings at White Oak School House, west of Farmington, where we had good attendance and liberty; and have reasons to believe that the seed sown will grow and bring forth fruit; we still have stated appointments at that place.

From this place, at the earnest solicitations of Br. Emerson Brown, we sent an appointment to Hillsboro, Henry County,

Iowa, Bro. Brown having procured the Free-Will Baptist Church for us to preach in. Br. Charles Johnson kindly volunteered his team and services to convey us to the appointment, and we thankfully accepted his offer, and January 28th we started, and arrived at Br. Carter's, (Free-Will Baptist), safe, though somewhat chilled with our ride through the cold. We were made welcome to the fireside and family board of Br. Carter and his estimable lady, where Br. Brown had previously engaged lodgings for us. At the time appointed we repaired to the Church, a large, commodious brick building, well warmed and lighted, and also well filled with a respectful and intelligent audience. We were presented to Elder Taylor, pastor in charge, who, in turn, introduced us to the audience. We preached five discourses in all at this place; four upon the first principles of the gospel. The people, thinking we had something we wished to conceal, handed us the following preamble and question in writing:

"Elder Lake; dear sir:—Many good meaning and christian people wish you to be so kind as to give a direct answer to the following questions. Please answer yes or no, and by so doing you will confer a special favor upon many inquirers for truth:

"1. Do you, as a Church, believe that Joseph Smith was a Prophet of God, in the same sense in which Isaiah, Hosea, Jeremiah, or any of the Prophets in the Bible were?"

"2. Did said Joseph Smith receive a direct revelation from God?"

"3. And do you, as a Church, believe in the Book of Mormon as a revelation from God?"

"4. Is it an inspired book in the same sense that the Bible is an inspired book?"

"If convenient, answer this evening."

This was signed by a number of the citizens. We asked for one more night in which to answer these questions, which was readily granted by vote of the people. Upon the following evening we proceeded to the answer of the questions, according to Scripture, to the best of our ability, giving our reasons for so believing.

Br. McKiernan having to return home upon business, I proceeded to a school-house west of town, where we had previously appointed meeting; held two meetings at that place, and was earnestly entreated to remain longer; but having another appointment to fill, was compelled to leave.

In conclusion will say we had good attention throughout, and hope that the seed has not been sown in vain. It has seldom, if ever, fallen to the lot of Latter Day Saint Elders to have greater kindness, hospitality and respect shown to them, than was ours at these places. We could not have been treated better by our own brethren. We

think the Baptist brethren there are fortunate in having a man of such sterling worth and as many good qualities as we discovered in Elder Taylor for their pastor. He proved a friend to us; stood by us and claimed a fair and impartial hearing for us of his people, and told them, "Although we did not see through the same spectacles, he said we had as good a right to our views and to express them, as he had." Of the people we can say that we have never met a more respectful, orderly class at the house of worship than assembled there. Old and young seemed to vie with each other in showing their respect for the place of worship. Although we differed in some tenets of faith, we held those differences in brotherly kindness.

At parting we were cordially invited to return, which we shall accept when opportunity offers. We thank the sexton for building fires, lighting lamps, ringing the bell, and passing the Hymn Books, (we used those which were provided at the church); and thanks to the lady, (the pastor's wife,) who played the organ, and the gentleman who led the singing; all are held in kind remembrance by us, and for their salvation we shall ever pray. Yours in gospel bonds,

JOHN H. LAKE,
JAMES MCKIERNAN.

COFFEEVILLE, Kan.,
Jan. 31st, 1874.

Dear Herald:—The work of God is progressing slowly here. We have had many things to try our faith, for we can look at a little spot near our place of meetings where many of our dear ones are laid to sleep until Christ comes; but, O glad thought, they died full of faith in a glorious resurrection. Yes, five of us have lost our dear companions out of this little Branch, and all of us one child nearly; but we mourn not as those without hope. I often think what a glorious time that will be for those that have kept the faith when this mortal shall put on immortality, and death is swallowed up in victory; and we can cry out, "O death, where is thy sting; O grave, where is thy victory!"

Dear Saints, let us be faithful, and let those dear ones act as stimulants to us that are left behind to work out our salvation in all pureness of heart.

We are still striving to do what we can in this little Branch; our President is a good man, full of life, working and preaching; but as he cannot be in every place, we need laborers in this part of God's vineyard, and I think they might do good. Our President's wife seems to do more good than all of us, as she is a Swede, and the congregation is mostly Swedes, she giving the sermons and testimonies over again in their tongue, and then winds up by bearing a faithful testimony to the truth of the

work. By this means three have been added to us, two men, one a preacher and one a girl.

I feel cheered when I read the letters in the *Herald* from the brethren who are working so faithfully in Zion's cause. May they never be weary nor faint by the way.

Yours in Christ, CATHERINE JAY.

WOODBINE, Harrison Co., Iowa,
Feb. 3d, 1875.

Br. Joseph Smith:—On the 28th of Nov., in company with Bro. H. C. Smith, I left for Council Bluffs. We remained there several days, after their conference was over, during which time, including conference labors, I preached four times, Bro. Smith once. Friday, Dec. 4th, found us at Atchison, Kansas. Bro. Smith went into the country to begin labor with the Good Intent Saints, while I was to represent the things concerning the Kingdom of God, and the name of Jesus Christ, in Atchison. I remained in Atchison a little more than a week, preached five times to small but very attentive congregations, mostly composed of Saints. Dec. 12 and 13 I spent with the Saints in St. Joseph, Mo., assisting Brother Caffall to adjust some difficulties of long standing, and of an aggravated character, existing in that branch. Without saying anything of the matter of these difficulties, I am compelled to acknowledge that it is the hardest work I ever did, to help adjust them, and especially so when a goodly number of well-meaning Saints pull the wrong way. I found Bro. Caffall, in my judgment, to be a noble worker for Christ. Saturday, Dec. 19, found me eight miles east of Humboldt, Allen Co., Kansas, at the Bethel school-house, making my first effort to cultivate new grounds, on Kansas soil. I preached eight times at this place with satisfactory results; baptized my sister, Maggie Seigfreid, and witnessed a growing interest throughout.

By invitation I preached in the Elsmore and Jeddo school-houses. In the former I found this significant inscription on the black board soon after entering the house, "Down with the Salt Lake Mormons, we have no use for them." Like Paul at Athens, I made use of it for a part of my text, showing that the writer was ignorant of the faith of the people I had the honor to represent. I also said that if the writing was worded differently I could fully endorse it; but not being in favor of tramping people under foot, even though they may hold to erroneous doctrine, I would have it read, "Down with the doctrine of the Salt Lake Mormons, we have no use for it." The school teacher, who wrote the inscription, confessed he was wrong and he was satisfied that I was right. I freely forgive him.

At the Bethel school-house I performed

the painful duty of preaching the funeral discourse of my brother-in-law, who departed this life about one week before my arrival. And allow me to say, right here, that in this region of country, east of Humboldt, Kansas, are good opportunities for preaching. Of the places where I labored, the Bethel school-house is the best; the people are poor, but kind and good; they will give you a bed to sleep on and food to eat, and that is all you need expect. Who will make the sacrifice? Jesus said, among other things, "Go tell John, the poor have the gospel preached unto them."

On the 10th of January, in company with my sister Maggie, on her return to father's home, in Illinois, she being now left a widow with her dear little orphan son, I started for Woodbine. The decrees of God are just and merciful, but they often seem strange. Since my return I have been busy in Woodbine and Twelve Mile Grove.

JOS. R. LAMBERT.

OREGON, Holt Co., Mo.,

Jan. 30th, 1875.

Br. Joseph:—We, in the Oregon Branch of the Reorganized Church of Jesus Christ, happen to have the right man in the right place as our President, in the person of Elder Reuben Hoyer. His feelings are, that in the Priesthood there must be no drones; but that in the kingdom of God every man "*this day* is expected to do his duty." The consequence is that the people throughout our portion of the County are having an opportunity to hear the good news of the everlasting gospel restored, in their several school districts. We meet with varied receptions and treatment, although the people generally treat us courteously and listen attentively. We have had three school-houses and one church closed against us, but not until after they had heard our testimony; however school-houses are thick in this country, and we find no difficulty in obtaining houses to preach in; and the illiberality of one District only tends to make us friends in another, and invitations to "come and let us hear what you have to say," are more plenty than we are able to respond to. We are determined, by the aid and assistance of our heavenly Father, to do all we can. The last year and a half there has been but few Sundays missed, either at home or abroad, when meetings have not been held, the chief of those in consequence of bad weather.

You will naturally wish to know whether we are doing any good, and what our prospects are. Well, you know that "Paul may plant, and Apollos may water; but it is God alone who giveth the increase." We are preaching to the best of our ability, dependent entirely upon the Spirit of our Father for assistance; opening our mouths, and thanks be to our heavenly Father they

are often filled to overflowing. Many around us are investigating; some say they believe, and, thanks be to God, some have obeyed, we believe from the heart; the residue is with God.

We feel that our efforts are not in vain in the Lord, and that in his own due time the crumbs we are now scattering upon the waters will return, laden with precious fruit, to the honor and glory of God, to whom be ascribed all the praise throughout the countless ages of eternity. Your brother in the bonds of the covenant of peace,

WM. HAWKINS.

KNOXVILLE, Ray Co., Mo.,

Feb. 17th, 1874.

Br. Joseph:—I have preached, in company with Br. Styles, since last writing, at Lee Summit, in the Christian Church, and at a place near Independence. Have visited the Whitmer family at Richmond; preached in John Whitmer's school-house six times. Br. David Whitmer showed me the original manuscript of the Book of Mormon, partly in Oliver Cowdery's, Martin Harris' and your mother's handwriting, it is in good preservation, clean and legible. I think that any member of the Whitmer family would suffer death rather than deny the divinity of that Book. They are respected here and all through the County as honorable, honest men; they treated me with the greatest of kindness; may God abundantly bless them.

I preach here, at Br. Cravin's, to-night, and go with him to-morrow to Far West, and shall visit John Whitmer; thence to Stewartsville and St. Joseph, and meet Br. Styles at Oregon, on the first of March.

Yours in bonds, E. C. BRAND.

EDENVILLE, Iowa,

Feb. 10th, 1875.

Brother Joseph:—Probably a few words how we are getting along in the Des Moines District would not come amiss. Since the first of October I have nearly constantly been in the field. Have introduced the gospel at fourteen different localities; held three public debates; two of the debates occupied seven nights of about two hours each. Campbellism is on the fall in this vicinity since the contest in debate. Br. Nirk is with me now; on the 13th of January, he baptized two precious souls, and on the 24th three, and on the 26th one, all heads of families. Three were Campbellites, two Adventists, and one Methodist, all seem to be alive in the work. We look for more ere long. Such an uproar about "What is the Gospel?" was never known before in this part of the country. The Campbellites, appreciating their situation, sent for what they termed about their best minister; he stood the fire one night, when it got too hot for him, and he sent for

P. T. Russel, of Des Moines. Truth in the hands of Br. Nirk fanned the coals to a burning heat; the pure in heart are brought to light, and are entering into the sheepfold. On January 3d, Br. Nirk and I, by directions of Conference, organized a Branch at Des Moines, which, if the Saints are not too hasty and use wisdom, may do well.

There is not that energy among the Elders of the District that should be, consequently there are little or no additions to the Branches. My letter is headed Eden-ville, but I am at Vandalia to-day; expect to preach to-night. May I have your faith and prayers? I am ever yours in the covenant,
I. N. WHITE.

MIDDLE KIOWA, Elbert Co., Col. Ter.,
February 8th, 1874.

Br. Joseph:—I was up twice to see Bro. F. C. Warnky and family this winter; and he seems to be alive to the work; we felt rejoiced to have him to help us in this part of the vineyard. We need more laborers here like him, and my prayer is that the Lord may raise up co-workers to help roll on the work in building up Zion in this part of our land. Times are hard and money scarce. I will be three score years old the 2nd day of next May, but feel zealous in the Master's cause. Yours in the bonds of the covenant,
R. S. WOOD.

SHERIDAN, Douglas Co., Nevada.

Brother Joseph:—We in Nevada have nearly gone out of remembrance, as we see nothing in the *Herald*. The Church in Nevada has gone down to a great extent; but thank God, there are some alive to the cause which we love. Our Branch alone contributed six hundred dollars in the year 1873 and three hundred in 1874 to the Church; and we have added in number only five; lost by death, one. We have forty-three members, about one-third attend regularly, the remainder are out of reach of meeting,—some in Utah some in Idaho; but they all, except one, report by letter occasionally. We just received a letter from Elder John F. Clingback of Idaho. He was sent there on a mission when Bro. W. W. Blair was here. He has baptized some there; but have no branch organized; he is glad in the Lord and is sound in the faith and is one of the best of Saints. We meet monthly for sacrament meetings, and the Lord blesses us with the good spirit. Bro. George Smith is our district president of this quarter; he is a man of God, well liked by all that know him, out of the Church as well as within, firm as the rock, and one who never flatters a man to his face, nor speaks ill of him when his back is turned; but is always the same. We are being sifted, and tried, and shook; and but few can stand the test. I feel often like

this; if I should fall away what should I do with my testimony, which God gave me, "Great are thy testimonies O, Lord; greater than all riches and worldly honor." I join with all Saints to praise the God of heaven.

Yours through Jesus Christ, amen.

D. R. JONES.

JANESVILLE, Wis.,
Feb. 2nd, 1875.

Bro. Joseph Smith:—The apostates are hard at work here, endeavoring to pull us into fragments, perhaps not unlike themselves. Their anger was aroused while seeing that the word was taking root, as presented by Brn. W. W. Blair and H. A. Stebbins; whose efforts were greatly blessed. My neighbors, and many near friends, did appear very joyful in hearing the fullness of the gospel. There were many warnings given to the Branch, and the apostacy of the Branch foretold; and blessings promised to the faithful, who through faith and patience, continue with a perfect brightness of hope to the end.

I fear we are to lose some of the main pillars in the Church by reason of their having completed their labors and entering into rest with the blessed that have gone before. We do feel thankful that this Latter Day Work is of God, and not a production of man; therefore it will stand the fire though the storms may gather and break upon us continually. We are endeavoring to keep hold of the "rod of iron" that Nephi saw. Pray for us, and my God's richest blessings be yours is my prayer.

O. N. DUTTON.

HOLLISTER, San Benito Co., Cal.,
Feb. 17th, 1875.

Br. Joseph:—I send you good news of the kingdom, with orders for *Heralds* and books. Since I last wrote you, we have been blessed with an abundance of rain; farmers are rejoicing at present prospects. We have been continuously battling for truth, and our hearts are made glad, among other blessings, by the baptism of fourteen precious souls, nine of whom are heads of families, and pillars from the Christian and Advent Churches. We are ably assisted by our beloved brother, Joseph C. Clapp; may his shadow never grow less, but his strength increase. Several others are investigating, and it excites much comment in this vicinity. The Bible is a new book to many; the prophets spring into life; signs follow the believers, and Saints are rejoicing; error is trembling at the handwriting on the wall; God blesses the word. Br. J. C. Clapp remains here for the present to continue the work; I start for San Bernardino at once. Yours in faith,

D. S. MILLS.

Conferences.

Northern Illinois District.

Conference convened at Plano, Illinois, at 10 A.M., February 13th, 1875. Elder H. A. Stebbins in the chair, and Elder M. B. Oliver, clerk.

Opened in the usual manner, with prayer by the President.

Branch Reports.—Marengo: 15 members, 2 received by letter, 2 removed. Branch is enjoying the blessings of God. D. Brand, President.

Boone County: 15 members, 1 died. A. B. Alderman, Pres.

Janesville: 17 members, 1 died, 1 removed, 4 suspended. Spiritual condition of the Branch fair. O. N. Dutton, Pres.

Burlington: 36 members, 2 died. D. M. Montgomery ordained a Priest and chosen Pres.

Wilton Center: 51 members. Francis Lofly ordained a Teacher and James Hunter a Deacon. J. Kier, Pres.

Mission: 69 members; 1 died.

Plano: 153 members; 2 baptized, 2 received by letter, 3 by vote; 7 total gain; 1 expelled, 1 died; 2 total loss. Br. F. G. Pitt was ordained as presiding Priest. Br. Joseph Smith resigned the Presidency of the Branch, and Br. M. B. Oliver was chosen in his place.

Streator: 10 members. Reported by Br. C. A. West, Clerk.

No reports from Batavia, Pecatonica, Sandwich, Leland, Amboy and Fox River.

Minutes of last Conference read, corrected and approved.

Upon motion of Brn. J. Smith and P. S. Wixom, visiting brethren were invited to take part in the proceedings of the Conference.

Elders' Reports.—Br. Stebbins had preached at Pecatonica, Janesville, Burlington, Sandwich and Shabbona, and visited the Saints in Marengo and Chicago. Had enjoyed his labors, and found the Saints generally feeling well in the work. Had lately been working on the Church Record and attending to other clerical duties, and would probably do but little field work until after the Annual Conference.

Br. Stebbins also reported Br. W. W. Blair's labors with him at Pecatonica, Ill., Janesville, Wis., and Br. Blair's absence now at Pecatonica, where there is a good opening.

Br. Charles Williams, of Amboy, reported his labors at Savanna, Mt. Carroll and near Shabbona; met with kind receptions and good attention; found some of the Saints gaining spiritually; had preached thirty-six times.

Br. Joseph Smith had preached some in the District, and at Galesburg and Neponset.

Br. P. S. Wixom had preached a few times; his advanced age and infirmities prevented his doing much.

Br. A. Hendrickson had been absent from the Branch for two years; had done only "fireside" preaching.

Br. Geo. Shadaker had left Fox River and moved near Shabbona; is unable to do much thinks the people want to hear preaching where he lives.

Br. J. W. Mather had been some engaged in the work at Batavia and Plainfield; good interest at Plainfield.

Br. S. Richardson had endeavored to live faithful.

Br. I. L. Rogers—have been busy in my way, and I like to have the privilege of assisting. Whatsoever I find my duty to do, I want to do it.

Br. S. H. Gurley, President of the Decatur, Iowa, District, said the Saints there were trying to live up to the law, and were being blessed. The work is in good condition, and the course is onward. He spoke of the time when the Reorganization commenced, and of the promiss of God given to those few, in a manner calculated to inspire the hearts of the Saints with zeal and determination.

Whereas, Noah Dutton, Caroline Dutton, Willie H. Dutton and Joseph Archer, were, on the 15th day of July last, by the Janesville, Wis., Branch disfellowshipped for apostasy:

Resolved that the Secretary of the District be authorized to strike their names from the District record, and report the same to the General Church Recorder; and that he certify the same to the President of the Janesville Wis., Branch; and further, that the Secretary of the District certify this action to the persons named in this preamble as so disfellowshipped.

Resolved that the report of the Janesville Branch be so amended as to read "disfellowshipped," to agree with the petition.

Afternoon Session.—Opened with prayer by S. H. Gurley.

The President spoke on the object and purposes of the Conference, and how we may best serve the interest of the work in our District, and in our lives doing the will of God, and to the honor of His holy cause, escaping the conditions that follow unprofitableness of life.

Br. M. B. Oliver (President) reported Plano Branch as feeling better; had tried to be active in his duties to the Branch, preaching some, and otherwise doing what devolved upon him, and would still continue, according to his ability, in connection with the Priest and Teacher, to regulate the affairs of the Branch, and to increase its Spiritual condition.

Br. Odin Jacobs (Leland) had been blessed in his efforts.

Whereas, the Fox River Branch has been broken up by the removal of the officers of it, therefore :

Resolved, That the Secretary of the District be authorized to grant letters of removal from said Branch, to such members as have removed or shall remove therefrom, and that said letters may be attested by some officer of the Church who was a member of said Branch, and now resident within its limits.

Br. F. G. Pitt: Have been Priest of the Plano Branch but a few weeks; have not made the entire round of the Branch yet, but have labored where my service seemed to be the most needed; have found hardness, but in some instances brought the parties together, and hope to accomplish much yet; found some cold and indifferent, while others seemed to be alive in the work. Taking all things together, I hope for better results still, through the cooperation of my fellow officers.

Br. Pitt also reported the financial condition of the Branch as being good. The plan adopted last spring was as follows: The financial clerk keeps a list of members who propose to give a certain amount weekly, with the amount placed opposite their names; the amount, being a free-will offering, just as they are disposed to give, from a cent to as much as they like. The result of the experiment has proved a success.

[We commend this plan to other Branches.—Clerk.]

Teacher I. Cramer had labored in the Plano Branch.

Priest Ira Agan, of Fox River Branch, reported, and resigned his office, as he was moving to Iowa.

The following motion was presented, and after some debate, adopted:

Resolved that we approve the action of the Plano Branch in erasing the name of Sr. Marietta Swatzell from their record, upon her repeated and persistent request.

Elder E. Banta reported the Sandwich Branch. He had done some preaching outside of the Branch.

Officials present.—1 First Presidency, 2 High Priests, 8 Elders.

The President appointed Brn. Charles Williams, J. W. Mather, S. H. Gurley and E. Banta to do the preaching.

Evening.—Preaching by Elder Charles Williams, assisted by Elder J. W. Mather, of Batavia.

Sunday Morning.—Preaching by Elder S. H. Gurley, assisted by Elder A. M. Wilsey.

2 P.M.—Confirmation and sacrament meeting, (one having been baptized by Priest F. G. Pitt).

President Stebbins spoke on the importance of the ordinance of confirmation, the obligations incurred, and blessings privileged to. Afterward Sr. Mary Eliza Powell

was confirmed by Elders Joseph Smith and M. B. Oliver.

There followed a most precious season of prayer and testimony, in which the Spirit's presence was richly enjoyed, to the comfort, joy and strengthening of many. At the close, sacrament was administered by Bishop I. L. Rogers and Elder A. M. Wilsey, assisted by Elder W. Vickery and Priest F. G. Pitt.

Evening.—Preaching by Elder E. Banta. Subject—Righteousness; what it is, and how it avails for the salvation of the children of men.

Adjourned to meet at Batavia, June 12, 1875.

An excellent spirit prevailed throughout and at the close.

Benediction by the President.

Eastern Nebraska District.

Conference was held in the Saints' Meeting House at Omaha, on the 3rd and 4th days of January, 1875. Jas. Caffall presiding; H. Nielson, clerk.

At 3 p.m., the Conference was called to order. Prayer by the President.

Br. F. Hansen, of Council Bluffs, was by vote invited to take part in the Conference.

Branch Reports.—Scandinavian: 32 members; 2 baptized, 1 child blessed. Bro. Frederick B. Peterson was recommended to be ordained an Elder; and he is also recommended to the Annual General Conference to be sent on a mission to Denmark. Br. Peterson is a middle aged man, of long experience in the old Church, and has no family. Financial Report: By collection, \$8.38. Paid for coal \$5. Remaining in hand \$3.38.

Omaha (English).—64 members; 2 baptized, 2 children blessed, 2 marriages solemnized. Financial: On hand last report \$0.35. Received since \$17.75. Branch expense \$16.75. Remaining in fund \$1.35.

Elder's Reports.—J. Andersen had baptized one.

J. Christensen had baptized one, blessed one child, and presided over the Scandinavian Branch.

N. Rumel reported the Omaha (English) Branch.

Evening Session.—Preamble and resolution adopted:

Whereas, Elder Geo. Hatt, who has been traveling and preaching in this District and has failed to make any report, either in person or by letter, to any Conference gathering for nine months, and has, as the Conference has been indirectly informed, organized a Branch within the limits of the District, without consulting or conferring with the District authority and contemplates, as the Conference has been indirectly informed, organizing another Branch, by

which course of procedure we think he is showing disrespect for constituted authorities, and neglecting to comply with the command in the D. & C., viz., that the Elders "shall meet in Conference," etc.; and whereas, the said Geo. Hatt has failed to comply with the request of an Adjudicating Committee to be reconciled to a brother with whom he had been at variance; therefore, be it

Resolved that, in the opinion of this Conference, Br. Hatt should be consulted with, in reference to his proceedings, and that the President be requested to see him as soon as possible relative to the matter.

Resolved that the Elders, Priests, Teachers and Deacons, whose labors will not be demanded in their respective Branches, labor elsewhere as much as practicable.

Bishop's Agent reported nothing done.

Sunday Morning.—Preaching by the President.

Afternoon Session.—Sacrament administered. Br. Frederick Bensen Petersen was ordained an Elder under the hands of Brn. F. Hansen, N. Rumel and J. Caffall, the latter being spokesman.

Resolved that when this Conference adjourns, it does so to meet at this place, on the first Saturday and Sunday in April, 1875, at 2 p.m.

That we uphold the constituted authorities of the Church.

Received by contribution during Conference \$5.

Officials present: Apostles 1, Elders 14, Priest 1, Teachers 2, Deacon 1.

Massachusetts District.

Conference convened at Dennisport, Mass., January 16th. C. N. Brown, president; S. O. Butler and G. S. Yerrington, clerks.

Elders C. N. Brown, E. N. Webster, A. J. Cowden, C. E. Brown, J. W. Nichols, G. S. Yerrington, S. O. Butler, N. Eldrege, E. Joy, T. F. Eldrege reported in person.

Elders E. Vickers, S. H. Morse, E. Woodward, G. C. Smith, A. Nickerson, W. Pond, J. Holt, John Gilbert, T. Truman and J. Squires reported by letter.

Priests W. Bradbury, L. Chase, N. C. Eldredge and G. Linnel reported in person; also Teacher A. Wixon and Deacon T. Cotell.

Examining Committee approved the reports of seven Branches.

Fall River: 56 members; 1 baptized.

Dennisport: 56 members; 2 baptized.

Boston: 36 members; 4 baptized.

Providence: 49 members; 2 baptized.

East Brewster: 21 members; 4 baptized.

Douglas: 12 members.

South Yarmouth: 13 members.

Preaching in the evening by J. W. Nichols and others.

Business resumed at 9:30 A.M.

Resolved that all members of the Priesthood in this District support each other by their confidence and prayers in all their labors.

Elder J. Holt's resignation as District Clerk was accepted, and Elder G. S. Yerrington was chosen to that office.

Resolved that we recommend Br. Louis Chase to be ordained an Elder, after receiving a vote of approval from the Branch of which he is a member.

Voted that Br. C. E. Brown be continued in his mission upon the Cape.

Sabbath Morning.—Preaching by C. E. Brown and others.

Sacrament and testimony at 1:30, continued until 5:30.

Preaching in the evening by T. F. Eldredge and others.

Monday Morning.—Prayer and testimony meeting. Many sick were administered to, and some marvelous blessings were bestowed, by which the afflicted were fully restored the same hour; and many testimonies were given to the truthfulness of the work. Also prayer and testimony meeting in the evening, in which the priesthood took a prominent part, and much instruction was imparted by them, concerning their past experience and the manner of obtaining desired blessings.

Resolved that we sustain Br. C. N. Brown as President of the District, and also as President of the New York and Southern New England Mission; also G. S. Yerrington, Clerk of the District.

That we sustain Br. Joseph Smith and his Counsellors, and every quorum of the Priesthood in righteousness.

That we extend our thanks to the Saints in Dennisport for their hospitable entertainment of those from abroad.

Voted that the Conference adjourn to meet the 17th day of April, at the place determined by the President of the District, who shall give notice of the same to each Branch within this Conference District.

Eastern Maine and Nova Scotia District.

Conference convened in the May Branch, on Saturday, January 2nd, at 2 p.m. J. Lakeman in the chair; S. O. Foss, clerk.

After the usual exercises, Br. Lakeman stated the object of our meeting together, also imparted some words of instruction to the brethren present.

Branch Reports.—Mason's Bay: 37 members; 1 received by vote, 2 cut off.

Pleasant River: 20 members; 5 received by vote, 2 by baptism.

Olive: 20 members.

Union: 14 members; 2 cut off.

Officials present: 2 of the Seventy, 7 Elders, 3 Priests, 4 Teachers, 1 Deacon.

B. K. Rogers was nominated President of the District.

District records, will be very convenient on this account and for other business.

Various reasons have prevented much being done towards those blank records, but we hope to have them ruled, printed and bound early this spring, containing blanks for full items, exactly as required for the General Record, and also blanks for blessing of children, and marriages. Where scattered Branches exist, not organized in Districts, blanks should be obtained and reports made to the Annual Conferences, by merely erasing the word "District" and putting "Branch" in its place.

I here give a condensed copy of the face of the blank filled out with the items of the Northern Illinois District, which held its session, February 13 and 14, 1875.

Annual Statistical Report of the Northern Illinois District of the Church of Jesus Christ, to the Annual Conference, held at *Plano, Illinois*, beginning April 6th, 1875. *Henry A. Stebbins*, president; *Valentine White*, clerk.

This District contains *fourteen* Branches, with a total membership of *five hundred and thirty-nine*, including *three* of the First Presidency, *two* Apostles, *one* Bishop, *eight* High Priests, *five* of the Seventy, *thirty-eight* Elders, *twelve* Priests, *ten* Teachers, *seven* Deacons. During the past year *twenty-three* have been received by Baptism, and *twenty* by letter and vote; making a total increase of *forty-three*. During the same time *twenty-one* have removed by letter, *five* have been expelled, and *thirteen* have died; making a total decrease of *thirty-nine*; leaving a net gain of *four* for the year.

There is space below for items. On the back I have put, in condensed form, the annual statistics of each Branch, and the totals for them and the whole District, which is comprehensive, clear and easy to be understood by all, and if carried out will answer the purpose in getting an annual report of all the Branches in the whole Church, without the labor falling on so many, or, I trust, being neglected or forgotten by as many as in the other way. The ruling on the back of the blank was done by myself. When the blanks were got out I had not taken this plan into consideration for general adoption. Single branches will only need the face of the blank.

I believe that the correct method for Branch clerks is to send their reports to the District clerks, and the latter to send to the Church Recorder either the original reports or a copy of them, as is the custom of Br. E. Stafford of Kewanee District. This would be a saving of time and labor to me, and would be just as well for the District Clerk, as his record should be continually an exact counterpart of the Branch record, and he thus be able to inform the Recorder concerning all items necessary.

But this, in a majority of cases, has proved an irregular and unsatisfactory way for the Recorder to get information, and necessarily he then looks to the original source for it. I think this just as legitimate a way, so far as any known rule is concerned, as the other, but that the system and convenience are not as great. If Branch officers would see that full reports were sent now regularly to Conferences or District clerks, and the latter make a determined effort to get an accurate report from each Branch, at

least once a year, then the Recorder might reasonably hope for full and correct statements. One Secretary writes of a Branch in his District not having reported for ten years, and of others not for years. Now the idea of waiting 'year after year for inefficient officers, under the idea that all work on their part must be voluntary—or when they wake up, is absurd. It is sacrificing utility and common sense to the mistaken notion that there is a law or rule somewhere preventing more urgent and energetic steps being taken. The expression of the Church in 1830 is still a good rule—when lived up to, but by no means prevents obtaining information by district clerks and to the Church Recorder from time to time, as corrections may be needed to have the same numbers and accuracy of items prevail throughout the records.

Again, Branch officers write me that they have sent full reports to their conferences, when, in various instances, not one of them has been received by me from district or mission secretaries, and at the same time these secretaries are, some of them disposed to take offense at the Recorder applying to Branches for information. Of their help I would be very glad, but what I wish is prompt and efficient action, that we may be able to make a full representation of our numerical standing in the world.

Hoping that this will meet with favor, and that good will result from its use, I remain your brother and co-laborer for system and order—said to be heaven's first law.

H. A. STEBBINS, *Church Recorder*.
Sandwich, Ill., Mar. 1, 1875.

Statement of Bishop I. L. Rogers.

Hereto is appended a list of those who have sent money to the *Herald* Office, intended for general Church purposes, since the same was last reported. This money has been applied on the bills of the *Herald* office allowed and ordered to be paid by the last four General Conferences, which bills amounted to nine hundred and one dollars and ninety-six cents. A portion has also been used as a missionary and poor fund when deemed necessary. We give the names and amounts as shown upon the *Herald* Office books, lest any should find fault at the non-receipt, or think it lost, although, unless money is sent direct to the Bishop's hands or handed over to him, he is under no obligation to receipt it. Nevertheless, a balance having now been struck, showing the debt of the Church to the Office, and the Bishop, through an appointed agent, having taken the charge thereof, all receipts will hereafter be reported regularly.

Sr. M. Clements \$15, Alfred White \$5, W. S. Montgomery \$3, A. P. Smith \$15, A. B. Johns \$45.60, Sr. H. Bardsly \$3.50, Sr. J. Black \$7, R. S. Wood \$2.50, E. Ealiasson \$20, S. L. Bass \$10, E. Woodward \$10, J. H. Lee \$35, Sr. S. Shumway \$2, Wm. Franklin \$1.75, H. and C. Wagner \$10, James Hathaway \$1, E. N. Webster \$2, Sr. Lizzie Taylor (Eng.) \$10.57,

Sr. McGlashen \$2.50, Plano Branch \$20, F. J. Gerber \$8.25, J. Gillespie \$13.50, Wm. Gess \$2, Sr. Eichorn \$1.50, A. Hailey \$5, J. Squires \$1.50, D. Matthews \$28.55, W. A. Crompton \$3.30, P. B. Cain \$1.05, Sr. E. Kendall \$1, Sr. Mathews \$1, J. J. Watson \$1, S. Weaver \$2.85, S. A. Davis \$9.75—total \$301.67. The \$300 given by Br. M. A. Meeder has already been credited.

It may be well before Conference to call the attention of the Church to the items of the bills allowed by the General Conferences, and ordered to be paid out of the Church treasury, at the last four sessions :

Heralds to sustain European Mission, total, \$572.98. Heralds to Elders in the field \$73.12. Heralds to the poor \$25.50. Tracts for general distribution \$89.53. Books for Church Library \$128.73. Church Seal \$12.10. Total \$901.96.

On the 12th of January, 1875, there was due to the *Herald* Office a balance of \$199.06, which will in time be liquidated, by receipts at the Office, and it remains for the coming Conference to say whether it shall be increased, and if possible to provide some way for the payment of any further obligations, should they be assumed.

Any person sending money to the Bishop, or to the *Herald* Office for the Church treasury, and do not wish their names published, will please so state.

I remain truly your brother in the hope of the gospel, desiring to do my duty as it may be made known to me from time to time as a servant of God and the Lord Jesus Christ.

ISRAEL L. ROGERS, *Bishop*.

Per H. A. STEBBINS, *Secretary*.

MARRIED.

At the residence of Elder John Stone, Fankford, Philadelphia, Pa., February 4th, 1875, by Elder John Stone, Bro. JOHN HENRY SWANK, aged twenty-three, and Sr. HENRIETTA BARBER, aged nineteen, all of Philadelphia.

Peace and blessing attend the pair.

At the residence of Elder Geo. C. Smith, in Chelsea, Mass., February 17th, 1875, by Elder Geo. C. Smith, Elder ALBERT J. COWDEN, of Brewster, to Miss ELIZA B. MURPHY, of Chelsea, Mass.

Two other hearts are made to feel
The kindling flame of love;
May he who holds the power to seal
Record the same above.

May virtue prompt each pure desire
In all the scenes of life;
And when with earthly cares they tire
Obtain Eternal Life. E. WOODMAN.

DIED.

At Eel River Island, California, January 23, 1875, from accidental shooting, Br. WILLIAM PERCIVAL, aged 33 years.

Br. Percival was a native of England, was baptized into the Church of Christ, Aug. 14, 1874, at Eureka, Cal.; was ordained Teacher by Elder D. S. Mills, Oct. 17, 1874; was much esteemed by all who knew him. In his last conversation he expressed his desire for means to aid in the spread of the gospel.

S. B. ROBINSON.

At Small Heath, near Birmingham, England, of hemorrhage of the lungs, Sr. ANNA MOLESWORTH, in the 99th year of her age.

She was an old veteran in the cause we love. She died in peace with the world, having the certain hope of the resurrection of the just.

At Mound City, Holt Co, Missouri, January 28, 1875, Br. JOHN B. FISHER, aged 34 years.

He died leaving the evidence behind that all is well. He united with the Church in 1871. When taken sick he told his friends that he would not get well, that he did not want a physician, that they knew nothing; four days before his death he sent for his parents, who remained with him to the end. Before his death, the Spirit rested upon him in great power, in the gift of tongues, enabling him to speak in three different languages. Daniel and Mary A. Fisher, witnesses.

In Visalia, California, September 18, 1874, Sr. HANNAH WILLIS, wife of Bro. Benjamin Willis, aged 72 years.

She embraced the work in the early days of the Church, in Pennsylvania; was baptized into the Reorganized Church, August 6th, 1867, by Hervey Green or J. C. Clapp. She was born in Pitt Township, Allegheny, Pennsylvania, April 15, 1802. She died as she lived, in full assurance of the resurrection of the just. Funeral sermon by Elder Orren Smith.

In Crescent Township, (and belonging to the North Pigeon Branch), Pottawattamie county, Iowa, January 25, 1875, of liver disease, MARY, the wife of Elder Alfred BYBEE, aged 65 years, 2 months and 29 days.

Sister Bybee joined the Church in 1842 in Indiana, went to Nauvoo in 1844, to Salt Lake in 1850, to San Bernardino, Cal. in 1851, returned to Iowa with her family in 1861, joined the Reorganization July 12th, 1862 and remained a faithful member until her death.

At Pleasanton, Decatur Co., Iowa, January 13, 1875, Sr. AMARILLA VIRGINIA HINKLE, (wife of Br. Charles Hinkle), aged 18 years and nearly 6 months.

Sister Hinkle calmly fell asleep in Jesus, having a bright hope of a glorious resurrection. Funeral services by Elder E. Robinson, to an attentive congregation.

Mr. DYER NEARING, of Pecatonica, Illinois, husband of Sr. Phebe Nearing, died at his residence, February 6, 1875, aged 46 years, 1 month, 6 days.

Funeral services conducted by Elder W. W. Blair. Text, Heb. 9:27.

On the railroad cars, a few miles west of Ogden, Utah, June 2, 1874, of quick consumption, Sr. PRISCILLA ELIZABETH LELAND, daughter of William and Jane Thomas.

She was born at Keokuk, Lee Co., Iowa, December 30, 1847, and, at the time of her death, was returning from California, to her friends, in Shelby county, Iowa. She was kindly attended while sick by a lady on the train, name unknown. From papers in her possession it was ascertained that her father had been a member of the Masonic Order. There being some of the Order on the train at the time of her decease, they immediately took charge of her remains, furnished them with a handsome coffin, and forwarded them to her friends. She survived her husband, who had died in California about seventeen weeks previous. Funeral service, by Br. Joseph Lambert at Leland's Grove.

Near Galland's Grove, Shelby Co, Iowa, January 23, 1875, EDGAR ELVIN, son of John W. and Melinda HURST, aged 6 months and 21, days.

Funeral services by Br. John A. McIntosh.

At Galland's Grove, Shelby county, Iowa, January 24, 1875, Sr. SARAH, wife of Joseph ELDRIDGE, in the 79th year of her age.

She was born in Surrey, England, November 12, 1796; emigrated to Utah. United with the Reorganized Church in 1864, under the ministrations of Br. Alex. McCord. Funeral services by Br. John A. McIntosh.

At the residence of her son-in-law, Br. John Pett, Bee Tree Grove, Crawford county, Iowa, February 5, 1875, Sr. KEZIAH, relict of Samuel INGRAM, aged 74 years, 11 months, and 22 days.

After patiently suffering for nearly twelve years, from paralysis, she slept the peaceful sleep of the righteous. She was born at Middleton Stoney, Oxfordshire, England, February 13, 1800, and emigrated to Utah in 1853. After her return, in 1864, she was baptized at Galland's Grove, Shelby Co., Iowa, by Br. John A. McIntosh, in September of that year. She died, as she had lived, the death of the righteous. Funeral discourse by Br. John A. McIntosh, from the first three verses of the 14th chapter of John; a text she distinctly repeated a short time before she died, "Blessed are the dead that die in the Lord."

Church Library.

"Dissertations on the Prophecies," Newton, and "Twenty Years on an African Slave," donated by Br. J. C. Clapp. LIBRARIAN.

Selections.

Odd Ants.

Upwards of a thousand different species of ants have been described by entomologists, and yet it is by no means supposed that the whole family have been enumerated. New species are from time to time turning up in different parts of the world, and, as they are all wonderfully intelligent, and addicted to the strangest habits, we may expect to be entertained with new and curious stories about the race as long as life shall last. Dr. Gideon Linneum, of Long Point, Tex., has been cultivating the acquaintance of a species of sweet-scented ants which live in his vicinity. Each individual ant seems to be a vial or vase of precious perfumery, sweet as the attar of roses. Crush it between the fingers, and it yields a fragrance of exquisite quality. These ants are extremely scarce, but no doubt the day will come when they will be cultivated, as the Orientals cultivate gardens of roses, for the rare odors they distill. Imagine a bouquet of these sweet-scented ants impaled on separate pins, and emitting delicate and delicious aromas with every contortion. Scientists are trying to prove that the lower orders of animals do not ache from stabs and wounds, and they tell us that insects will tranquilly feed when transfixed with a bodkin; therefore, we might refresh the dainty sense of smell with a nosegay of bleeding and quivering ants without suffering any twinges of conscience.

But this treatment of the ants would be no worse than that which the various species unscrupulously accord to each other. We are indebted again to Dr. Linneum for the details of a wholesale slaughter of one tribe by another, which occurred under his ob-

servation. A colony of the smallest species of black ants, which dwelt in his yard, discovered one day a quantity of sirup that had been spilled on the ground, and immediately swarmed out and began carrying it to their magazine. The vessel in which they transported it was the little sack in the abdomen. But they had not long been engaged in the work before a larger species of black ants learned what they were about, and began to rifle them on their way homeward. The big, black butchers would seize the little fellows, toiling along under their burdens, and, biting open their abdomen, draw out the full sacks and swallow them. Then, casting aside the mutilated carcass, each would seize upon another and repeat the murderous operation. The bloody brigands greatly outnumbered their helpless victims, and, when the ruthless massacre was over, the peaceful populous colony was entirely exterminated.

Cinchona.

The valuable alkaloids, quinine and cinchone, which are so much used in medicine, are obtained from the bark of a genus of trees named *Cinchona*, and natives of South America. The products is known to commerce as Peruvian bark, Jesuit's bark, China bark, quina, quinquina, Cinchona bark, etc. The alkaloid exists in several species of the trees in an equal degree of intensity. It was first introduced into Europe in 1639, by the Countess Del Cinchon, or Chinchon, the wife of the Viceroy of Peru, and consequently took its name from her. For many years its just value in the pharmacopoeia was not appreciated; but, after it was brought to England, in 1671, its importance as a remedy for intermittent fevers was speedily acknowledged. In order to satisfy the demand for the article, the Cinchona forests of South America have been depleted, and much anxiety has been entertained lest they should be altogether destroyed. In view of this possible calamity, an attempt was made, in 1831, to cultivate the Cinchonas in India. This effort failed; but, in 1861, it was successfully repeated, and, two years later, 136,000 plants, of eleven species, were thriftily growing on the Neilgherry Hills, in South Hindoostan, and 40,000 trees were set out in permanent plantations. The bark from these trees yields a percentage of the alkaloids fully equal to that of the same species grown in South America.

Seven or eight years ago, plantations of the Cinchona were made on the Island of St. Helena, at Diana's Peak. For three years the plants grew luxuriantly; but a change then occurring in the Governorship of the island, they were given over to neglect. Attention has now again been directed to the plants, and it is found that there are about 300 which have attained a height of

12 feet and a diameter of from 3 to 4 feet. The bark is a quarter of an inch thick, and has an intensely bitter quinine-taste. The experiment was tried of binding moss around the lower stems of some of the plants, to see if the bark would not swell and thicken more rapidly; but instead, the result was, that rootlets put forth from the bark thus bound,—showing that the plants may be easily propagated by cuttings.

The Cinchonas are all evergreen trees, with leaves like the laurel, and panicles of white, rose-colored, or purplish flowers, resembling the lilac, and very fragrant.

Piratical Plants.

Dr. Mellichamp, of Bluffton, S. C., who has been studying the insect-traps of the Southern Pitcher-Plant (*Sarracenia variola*), reports that there is a sugary secretion within the rim of the leaf-cup, extending all the way around the throat, and from one-half to three-fourths of an inch in depth. But, what is most curious, this saccharine secretion continues externally in a line along the edge of the wing of the leaf-cup down to the ground,—thus forming a honeyed pathway to decoy insects, especially ants, up to the throat of the cup, whence they tumble into the water it holds, and are drowned. Could a fox be more cunning? From his experiments, Dr. Mellichamp was unable to discover that there was any intoxicating quality in the sugary secretion. On cutting off the rim of the cups, or pitchers, and exposing them to the flies in his house, he found that the insects would feed upon it and fly away unharmed. The fluid in the pitchers, however, seems to possess anesthetic properties. House-flies, after a brief immersion in it, or after walking about in a thin layer of it, were stupefied or paralyzed in from half a minute to three or five minutes, but would gradually revive in the course of an hour or so.

Light in Dangerous Places.

In Paris, the watchmen in all magazines where inflammable or explosive materials are stored use, for purposes of illumination, a light provided according to the following method: "Take an oblong vial of the cleanest glass; put into it a piece of phosphorus about the size of a pea, upon which pour some olive-oil heated to the boiling point, filling the vial about one-third full, and then close the vial with a tight cork. To use it, remove the cork, and allow the air to enter the vial, and then recork it. The whole empty space in the bottle will then become luminous, and the light obtained will be equal to that of a lamp. As soon as the light grows weak, its power can be increased by opening the vial and allowing a fresh supply of air to enter. In winter it is sometimes

necessary to heat the vial between the hands to increase the fluidity of the oil. Thus prepared, the vial may be used for six months."

Golden Grains.

Sloth, like rust, consumes faster than labor wears, while the key oftentimes used is always bright.—*Franklin*.

Our ingress into life is naked and bare;
Our progress through life is trouble and care;
Our egress out of it we know not where;
But doing well here, we shall do [fare] well there;
I could not tell more by preaching a year.

Virtue is health; vice is sickness.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

He who buys a house ready wrought,
Hath many a pin and nail for nought.

He who tempts me to drink, civilly invites me to a fever.—*Jeremy Taylor*.

Things past may be repented, but not recalled.

We never can recall the opportunities we have had for doing good, but we can improve those we have now, if we try, with this promise to encourage us, that "they who work righteousness shall in no wise lose their reward.

Buttermilk is said to be an almost unfailing cure for scurvy in hogs. Merely pour the buttermilk over them a few times in the pen.

A little girl was once asked the following question, "What is faith?" She replied, "Doing God's will and asking no questions."

EXCURSION.

Br. Joseph.—Please mention in the *Herald* of the 15th, that an effort is being made to get up an excursion from Council Bluffs to Plano, on the 4th of April. Any one in Western Iowa or Nebraska who wishes to attend the Annual Conference will please send name and \$10 to J. Charles Jensen, Council Bluffs, Iowa, as soon as possible, so that the money may be returned by April 1st, in case sufficient is not obtained by that time to charter a car.

H. LEE,

J. C. JENSEN,

P. A. ALEXANDER,

} Committee.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., APRIL 1, 1875.

No. 7.

The Gifts and Blessings of the Gospel,

GIVEN FOR THE COMFORT AND BENEFIT OF
THE CHILDREN OF GOD IN ALL AGES OF
THE WORLD, FROM CHRIST DOWN
TO THE END OF TIME.

Is there anything unreasonable in supposing that the God of the universe, whose nature is love, should devise some means to relieve the sorrows and mitigate the sufferings of his creatures, when they return unto him and serve him with all their heart? Is it not consistent with his character that inasmuch as he has done this to one of his repentant children he would be willing, nay, anxious to do so unto all? Yet the Latter Day Saints are laughed to scorn because they believe the promise made by the Son of God to those who would believe on him; viz:

"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.

We are told that the science of medicine has made such rapid strides as to render this promise absolutely non-essential, and that the above blessings were only given for the establishment of the truth in that day, and that they are not needed now.

Let the science of medicine speak for itself, and that, too, through its ablest and wisest practitioners.

Before me is an oration delivered by E. T. M. Hurlburt, M. D., before the Nebraska Homeopathic Medical Association, in the city of Omaha, from which I give an extract.

Whole No. 319.

In the opening of his speech he quotes the views of the greatest physicians of the age, to show the utter inadequacy of the medical science to meet the wants and heal the sufferings of a diseased and dying world. He says:

"We toil and struggle, endure hardships and privations for the accumulation of wealth. We delve and explore, deprive ourselves of suitable food and clothing for the acquirement of knowledge. We resist the indignities and imprecations of tyrants with unyielding fortitude to build up a free nation; but wealth, knowledge and fame are insignificant to us when agonizing disease threatens the destruction of our child, and we are willing to sacrifice them all to the man whose skill can avert the destroyer. How earnest, how careful, how unprejudiced then should be the efforts of him who makes the responsibility of human life a vocation.

"The investigations which have been made in this direction during the past two thousand years, by some of the greatest minds and noblest souls that have ever lived, would have brought any other science to perfection; but the intricacy of the human organism, the subtlety of disease, and the equal subtlety of drug action, have baffled the comprehension of the world. We do not know what to do for the sick, they say; we give this, and it fails; we give that, and the result is no better; our patient dies, and we know not whether it be the disease or the medicine that destroys him.

"We are indebted to the Allopathic schools for the efforts and investigations of ages past, which has given us a perfect knowledge of anatomy, great advancement in physiology, chemistry and geology; but in regard to the treatment of disease, they have written obscure, mysterious, incomprehensible.

"The greatest dissatisfaction has existed in regard to the science of medicine, of any science ever yet explained."

He then quotes some of the sayings of distinguished Allopathic physicians, "to

show the degree of uncertainty and dissatisfaction that they have felt in the matter." Dr. Good says:

"The science of medicine is a barbarous jargon; and the effects of our medicines on the human system, are in the highest degree uncertain; except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

Dr. Maunsell says:

"The physician being then truly a blind man armed with a club, who, as chance, directs the weight of his blow will be certain of annihilating nature or the disease."

The *London Medical Gazette* says:

"We could present rather a serious tragedy if we were to collect all the cases of poisoning by huge doses of powerful medicines, by the disciples of this physician, and of the sanguinary homicides by the imitators of that bold surgeon, though they may enjoy high repute."

Dr. Perira says:

"We can hardly refuse our assent to the observations of the late Sir Gilbert Blane, that in many cases the patient gets well in spite of the means employed; and sometimes when the practitioner fancies he has made a great cure, we may fairly assume the patient to have had a happy escape."

Sir John Forbes says:

"In a considerable proportion of disease, it would fare quite as well, or better with patients, in the actual condition of the medical art, as more generally practiced, if all remedies, at least all active remedies, especially drugs, were abandoned."

Dr. Hufeland says:

"My opinion is that more harm than good is done by physicians, and I am convinced that had I left my patients to nature, instead of prescribing drugs, more would have been saved."

Sir Astley Cooper says:

"The science of medicine is founded on conjecture, and improved by murder."

Dr. Rush says:

"We have assisted in multiplying diseases. We have done more, we have increased their mortality."

Dr. Far says:

"Nine-tenths of the diseases are medicinal diseases."

Dr. Chapman says:

"He who, for an ordinary cause, resigns the fate of his patient to mercury, is a vile enemy to the sick; and if he is tolerable popular, will in one successful season, have

paved the way for the business of life; for he has enough to do, ever afterward, to stop the mercurial breach in the constitutions of his dilapidated patients."

"Such is the testimony left us by some of the greatest men that have ever lived; and such the legacy from more than two thousand years of toil."

Where then, in our physical suffering, shall we go for help. Is it possible, that in the eternal fitness of things, where law reigns supreme over everything, from a world down to the minutest atom of matter, that there should be no law to govern the administration of medicine for the cure of disease.

From the foregoing confessions made by the "greatest minds and noblest souls that have ever lived," we are given to understand that the human organism is "an incomprehensible mystery," which all the wisdom of ages has failed to unravel; that with all the progress that has been made in the science of chemistry and the knowledge of physics in general, the healing art is wrapped in mystery and darkness; that the medical practitioner is groping in the dark, and all his attempts to heal are merely experiments, which oftener end in death than in restoration to health.

The mechanism of the body may be perfectly understood by the anatomist; the exact nature of the matter of its component parts may be known to the chemist, as also the nature of intended remedies applied, whether mineral or vegetable; and further, the effect these materials may have upon the inanimate system, as it lies exposed to the eye of the physician, may be learned by him; but all these experiments do not appear to enable him to determine, with certainty, what will be the effect of these substances upon the living organism.

For aught he or any other man knows, the operation of death may work such a radical change in the nature of the system, that what appears to have a certain effect upon the dead body, may have a very different one in the living body; indeed, the admissions of physicians themselves, that their operations are mostly experiments, would go far to show that this was the case; for all their

experiments upon inanimate bodies have not enabled them to practice with certainty and effectually upon living bodies, at least to produce health and cure. Truly we may say with the Psalmist, we are fearfully and wonderfully made.

"Where then in our physical suffering shall we go for help?" Physical suffering is one of the effects of disobedience to the law of God. When God gave to man his being, his organism was perfect, and in perfect harmony with all things that were created for his use and enjoyment. All these things could be used by him without injury, pain or discord, and hence his enjoyment or happiness was perfect, and he was perfect in the sphere in which God had placed him; but when he broke God's law, he was no longer in harmony with God nor with the things of God. He could no longer claim the favor of God. Having yielded himself the servant of sin, sin was his master, and he must therefore receive the wages of that power he had listed to obey. The earth became cursed for his sake, and thus the seeds of death and suffering were strewn around, and sprang up to give him pain and sorrow on every hand, to be followed by the dissolution of the body. He became the sport of his own corrupted passions and of the element, and a creature of the circumstance which his own disobedience had surrounded him with, and thus the order and harmony of his organism were interfered with, and this disorder produced physical suffering and death.

I do not say that his first act of disobedience directly disordered his physical frame; but undoubtedly this condition was the result of subsequent follies and breakages of the governing principles of the natural life; and as he was only the creature and not the creator of his own frame, he knew not the hidden secret of life. He possessed no intuitive wisdom by which he could successfully and forever arrest and stay these evil workings in his body. By his apostasy from God, his creator, he had deprived himself of all right to claim that wisdom or power from Him; and as "one false step ever leads to more," and one evil begets

another; and as he was now the slave of evil and his own corrupted passions, there was nothing left for him but to hand down the seeds of disease, suffering and death to his posterity.

These sufferings, of course, multiplied unto man as man's follies multiplied upon the face of the earth; and that too, in spite of all the efforts, the studies and researches of the noblest minds in all ages of the world; thereby proving that it is not in the power of man to stop the consequences of sin. But is there no provision made whereby this physical suffering can surely and effectually be arrested? Has God refused to be gracious to his erring children? Has He cast them off forever? We shall be told that he has made ample provision for our final salvation. Yes, and for this let all the human family join in one grand symphony of praise.

We shall also be told that undoubtedly the herbs of the field contain in themselves, cleansing, healing and restorative powers. Others will tell us the minerals of the earth undoubtedly possess these properties if rightly applied. We shall not question either of these statements; but the past and the present bear witness that we have not been able to discover and avail ourselves of these healing properties, only in a very limited degree; and that our ignorance of their nature and uses, and also of our own systems, has increased our maladies almost invariably whenever we have attempted to use them.

Surely God loves his creatures, even though they have erred. There must be found a balm in Gilead; there must be a physician there. Let us search his sacred word; that is a standing monument of God's love to man. Undoubtedly the same being who has made provision for our eternal salvation, would make provision for the alleviation of our present suffering. It is in perfect keeping with his nature so to do. The Christian world all profess to believe that the gospel of Jesus is the power of God unto salvation, meaning the salvation of the soul; yet they do not seem to realize that it possesses the power to heal the body

of its infirmities. Are the diseases of the body more deeply seated and more subtle in their nature than those of the soul or spirit? All will answer, no! All will agree that the eternal salvation is the greater work; and the true child of God knows that it comprehends both spirit and body in its glorious purpose. Who then shall say that while the gospel is the power of God unto eternal salvation, it lacks the power to heal the body of its present infirmities? Did not its great author comprehend the condition of his creatures temporally as well as spiritually. Would it be in harmony with his nature to permit those who return unto him and become his children, to drag out their days in physical suffering and misery, and make no provision for the alleviation of their suffering? "To the law and to the testimony, if we speak not according to this word, it is because there is no light in us."

When Jesus was upon the earth, he was not content with preaching the eternal salvation; but he went about doing good in other ways, "Healing all manner of sickness and all manner of diseases among the people."—Matt. 4: 23, 24. When He ordained his Twelve Apostles to preach the gospel, he gave them "power to heal sickness and to cast out devils."—Mark 3: 14, 15; Luke 9: 1. When "he appointed other Seventy," he gave unto them like power.—Luke 10: 1-11. It is true that these ministrations were confined at this period to the Jews; from the fact that their labors were, at this time, confined to them; but after Christ had finished his ministry, and had atoned for the sins of the whole world, and had arisen from the dead, He appeared unto his apostles and gave unto them their great commission, saying:

"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.

From the foregoing quotation from

the scriptures, we learn that the healing power was a part of the gospel; and as the gospel was to be universal in its application and effects, the healing power was universal also; and as the gospel was to be preached until the end of time, or as long as there was a son or daughter of Adam who would accept of its eternal benefits, so the healing gift would be handed down through all that time to those who would believe that gospel.

The Apostle Peter evidently understood this divine commission in this way when he declared, that "God was no respecter of persons; but in every nation, he that feareth God and worketh righteousness is accepted with him."—Acts 10: 34, 35. James had also the same understanding; for he says:

"Is any sick among you, let him call for the Elders of the Church; and let them pray over them, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

The great Apostle of the Gentiles also gives his testimony in favor of the divine promise in this wise:

"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."—1 Cor. 12: 3-10.

These blessings were the gift of the Holy Ghost, and Peter, on the day of Pentecost, said, the promise was "unto all that are afar off, even as many as the Lord our God shall call." The Son of God bid them go and call every creature; to "preach the gospel to every creature," and speaking of these blessings he said, "These signs shall follow them that believe," thereby proving the universality of the promise as well as the universality of the gospel. Will any one dare to limit the gospel to any specific time short of the duration of the world, and will they dare to limit its power to a particular class, save it be to all who will receive it? Then how dare they limit

this promise, seeing this is a part of the power of the gospel made manifest to the relief, comfort and perfecting of all who shall receive the same. Without fear of successful contradiction, having diligently searched the scriptures, we declare that there is no passage in all that sacred record, that in any way intimates that these blessings would not continue unto man so long as the gospel was preached and obeyed.

Does the Christian world pretend to find any warrant, outside of the Bible, for their declaration, that these blessings should cease at any period of time prior to the end, except the opinions of men? They deny revelation being given unto man since the Apostles' days; and it is an incontrovertible truth, that they (the Apostles) never once intimated the cessation of them so long as the gospel continued in force among men; but to the contrary, they taught the world to expect and receive them, that they might be blessed and perfected thereby.

If then, as we have abundantly proved, those blessings are a part of the gospel power, and must, of necessity, continue as long as the gospel shall continue to be preached and obeyed among men, what must we conclude respecting all those who deny these blessings? Either that God is not true; or his gospel has lost its power; or the present religious world has not obeyed the gospel, and its teachers are false teachers, consequently not sent of God. One, of the above three things we must accept, no matter how it may grind upon our pride. If God is true, this promise remains unchangeable. If His gospel has not lost its power, then the fruits it bore in ancient days it must bear to-day. Thank God we are not compelled to go to the Bible for the evidence of God's eternal truthfulness, nor yet to prove that the gospel has not lost its power. There are thousands of living witnesses who have set to their seal that God is true in this particular, as well as in his general character as revealed in his word. There are thousands of living witnesses who testify that the gospel not only retains its power to forgive sins and to save eter-

nally; but also to heal the sick, cast out devils; endow its believers with new tongues; enable them to see heavenly visions; commune with God and angels in the dreams of the night, and prophesy in God's holy name. Hence, with such a cloud of witnesses, we are forced to the conclusion, that all who deny these blessings have departed from God, and that their teachers are hirelings and not sent of God; for if they were sent of God they would declare his word in all things.

Gentle reader, it may sound uncharitable in your ears; but shall the truth be withheld because it is painful to those who are in opposition to it? Is charity the love of God, and would I be filled with the love of God if I flattered my fellow men by telling them they were right, when I knew they were wrong? Or if I withheld the truth of God from their ears? Shall we flatter men and fawn upon them by representing them as true, when their teachings and practices make God appear to be a liar? Rather would I say with the prophet, "Let God be true, though every man be found a liar."

It is said by the learned that the gifts above spoken of were simply intended to confirm the words of the Son of God, and to establish the church in that day. To this we reply:—If the preaching of the word by the Son of the living God, the Redeemer of the world, the great Teacher sent directly from God, who was blest with all the fullness of the Spirit of God, John 3:34; if the word preached by him needed the above blessings to confirm and establish it, then how much more necessary when that word has to be preached by poor, fallen, erring man, from a record that has been mutilated, and in many instances mistranslated and rendered doubtful and mysterious, by the vain traditions and imaginations of the world? If the gospel, when preached with the fullness of the influence and power of God's Spirit, should need these confirming gifts, then how much more necessary these blessings must be when that gospel is preached by men, who, at best, can only claim a measure of the Spirit of God?

Can poor, fallen humanity expect to preach the word with greater force, with sublimer eloquence, and with greater plainness, and with a demonstration more complete and irrefutable than did the Savior of the world? If he cannot, then why do we not need the same attendant blessings to confirm the same word to-day? Have the thousands of different and conflicting interpretations, introduced by the preachers of the various conflicting creeds, shed a greater light upon it than shone upon it when it came from the lips of him who was and is the Light of the world? Is mankind naturally more willing to believe; or are they more susceptible to conviction now than anciently? We think man is naturally as averse to every thing that savors of godliness to-day as in the ages past; and that Satan would use every stratagem in his power to keep the world in unbelief and in ignorance of God now as much as he ever did, and hence we need the confirming power of God to accompany the preached word as much as it was ever needed. No greater evidence can be given of this truth than the fact that God has pledged his eternal word that this power is offered unto "all who believe," "unto all who are afar off, even as many as the Lord our God shall call." In the face of this testimony who will be vain enough to say that those who believe in God's promises are fanatics?

The character that God has been pleased to reveal of himself; the history of his dealings with the children of men; the adaptation of the gospel to the wants of mankind, and the fact that the condition of mankind as a fallen race is the same to-day as in the ages past; and that we have, at least, as great evils to overcome, the same tempter to shun, the same hell to escape, and the same glory to obtain; and the further fact, that we are, at least, as incapable in and of ourselves to accomplish all this as were those in the ages past, are so many unimpeachable witnesses, that all the blessings, powers, privileges and endowments that were necessary to perfect and save them, are necessary for our perfection and salvation; and as God is unchangeable, and

consequently no respecter of persons to-day any more than yesterday, he will be as willing to give these things unto us, as he was to give them unto them in his love. Moreover, His promise stands pledged for it, and he is "a faithful God even to a thousand generations."

Do not all professing Christians claim the promise contained in Matthew 21: 22, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Is it not reasonable that we should ask for those things that we are needing most? Will you say that physical health is not among the "all things" spoken of here? Is there any earthly thing that more closely affects the well being of man than his physical health? Is there anything dearer to the child of God than communion with his maker? Is there anything that he more earnestly desires than to arrive at a perfect knowledge of God? Then he certainly will ask for all these things just as he feels their need; and the promise is, "He shall receive them, if he ask in faith."

Incredulous reader, I fancy I see the curl of scorn upon your lip, and perhaps it is mingled with a sort of pity, that any one should be found in these enlightened days clinging to the old fashioned teachings and practices of those "antiquated people," the Apostles and Saints of former days; and you are ready to ask if I believe that any man possesses the power to heal the sick. I answer, man possesses no power in and of himself, but when he becomes a child of God, indeed and in truth, God gives him his Holy Spirit according to the promise we have quoted; and it is this Holy Spirit that worketh in him and by him, even to the healing of the sick, the casting out of devils, the speaking with new tongues, and the interpretations of tongues, the discerning of spirits, the working of miracles, the gift of prophecy, the giving of heavenly visions, spiritual dreams, wisdom from on high, and the knowledge of God, "whom to know is eternal life." See 1 Cor. 12; Acts 2: 8, 10, 19; John 14: 15, 16. We think it is safer to believe God than man; for God is the lawgiver, and he

will judge us by his word, and we find that word exactly adapted to our wants, both spiritually and physically.

If we are to be judged by the word of God, (John 12:48), who stands on the safest ground, the man who takes God at his word, and just as he has spoken that word; or the man who believes that word did not apply to his individual case; or if it did, it had a different meaning to that found literally expressed?

Having proved beyond successful contradiction that God, in his gospel, has provided for the physical as well as the spiritual relief of his children in the gifts of the Holy Spirit above referred to, I now proceed to notice some objections brought forth by both learned and unlearned.

We are frequently told that our leaders are false prophets, and the words of Jesus, in the twenty-fourth chapter of Matthew, concerning false prophets that were to work signs and wonders, are cited as proof of this charge; hence many silly stories, such as "Joseph Smith walking on the water;" "Elders pretending to raise the dead, and being detected in their imposture," and many others too ridiculous to notice are gravely told by professedly pious ministers in and out of the pulpit. In the first place, we challenge any credible evidence, that any Latter Day Saint, whether minister or lay member, ever stooped to such ridiculous measures to prove the divinity of our doctrine. The policy of the Church has ever been, and that invariably, to refer to the Holy Scriptures for the evidence of the truths we teach. In the early history of the Church, the Lord forbade Joseph Smith and the whole Church to seek for those blessings to consume them upon their lust, or to satisfy the morbid curiosity of a gaping world, declaring "that they were given for the benefit of those who love God and keep his commandments."—Book of Covenants, page 157. Moreover, we understand that the world is to be warned, and the way prepared for the second coming of Jesus Christ, by the preaching of the gospel.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Mat. 24:14.

But the inconsistency of these pious (?) slanderers is evident; for after they have loudly denounced us as false prophets, they tell us "that if we will only work a miracle, they will believe on us;" first charging us with working miracles as the false prophets were to do, in order to deceive the world; and secondly, offering themselves as believers, if we will but work the miracles attributed to the false prophets, thereby denying their own charge against us, and rendering themselves willing dupes to the deceivers. What a pitiable position for the learned and pious (?) of the nineteenth century to occupy! If they are sincere in their challenge, then they cannot be the elect of God; for they will be deceived by lying wonders. If they are not sincere in it, they are liars, and unless they repent they "must have their portion in the lake that burneth with fire and brimstone."

A word respecting the difference between the true and the false prophets. Those spoken of by Jesus in the twenty-fourth of Matthew are undoubtedly the same as that power spoken of by Paul in 2 Thess. 2; also by John in Revelations 16:13, 14.

1. The true prophets, or servants of God, were to "preach the gospel of the kingdom of God," thereby warning the nations to repent of all their evils against him, and to put away every idol from their hearts; "to fear God and to worship Him who made the heavens and the earth, the sea and the fountains of water. The inherent power of God's word, together with the divine influence of the Holy Spirit, are the means by which the world is to be brought unto God, through the preaching of that word by servants called of God, and ordained to that holy calling. Hence one distinguishing feature of the true prophets is, that they are called of God; they did not run without tidings, nor yet before they were sent.

Even the Son of God did not come of his own authority, nor did he speak his own words merely. He said:

"I have not spoken of myself; but the

Neither which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12 : 49.

Again.—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."—Luke 4 : 18.

"The servant is not greater than his Lord;" hence the servants must be called and ordained before they can be his messengers. To this end, He called his servants in ancient days, Luke 9th and 10th chapters. And in John 15 : 16, we find him saying, "Ye have not chosen me, but I have chosen you and ordained you," etc. We have already shown that certain blessings were to follow all those who believed in their preaching. As God has never informed us that this order of things has been repealed, or that the promise of these blessings is withdrawn from the true believer, we have no authority to say that any other order will answer in its stead, or that the promise is no longer for us. The true prophet, then, being called of God, and consequently instructed of him, will declare his word; not a part, but in its fullness, not according to the decrees of synods and councils; but in perfect accordance with what has been revealed by God, and will also teach us to seek after the blessings promised in the great commission; while the false teachers will tell us, "That God does not call men as in ancient days; that many parts of the gospel are mere outward ordinances, and not essential to salvation, and hence not binding upon men's consciences; and that the promises accompanying the great commission were not for this age, that they were only for the Apostles, or at most for that generation of believers."—Gal. 1 : 6, 7. 1 Tim. 4. 2 Tim. 3d and 4th chapters.

2. The true servants of God, as in ancient times, will preach the gospel without the hope of earthly reward; Luke 9th and 10th chapters; "Freely ye have received, freely give." While the false teachers, like their forefathers, will teach for hire and divine for money."—Micah 3 : 11. "Make merchandise of you."—2 Peter 2.

3. The true prophet will tell you that no blessing or power from God can be

claimed by man, only upon the conditions of faith in Jesus Christ, repentance of all unrighteousness, and baptism for the remission of sins, and the baptism of the Holy Ghost; and even then it depends upon our abiding faith in Him; but that having obeyed this divine form of godliness, and asking in faith, our wants shall be supplied.—Mat. 7 : 7; 21 : 21. Mark 11 : 22, 23. Luke 11 : 9. "Without faith it is impossible to please God."—Heb. 11. James 5 : 13, 18. The foregoing and many other scriptures teach that our lives must be in strict accord with God's word; and that it is "the effectual, fervent prayer of the righteous man that availeth much."

But the false prophets, who work signs and wonders to deceive, will "deny the Lord that bought them," telling the people that Jesus was *only a great medium*; that "faith in God is all folly;" that "all that is needed is faith in man." That "the word of God is only a fable," that "the religion of Christ is the religion of childhood, and that this generation has outgrown those childish things." 2 Pet. 1 John 4. And in harmony with the above "doctrine of devils," they claim no preparation of the soul by faith in God. No life of righteousness and true holiness. No faith in Jesus Christ as the Savior of the world, to fit them for the possession of that wonder-working power. It only requires that they shall yield up their God-given agency to the will of man, or to the will power working through him, and become susceptible and impressible to those influences. If they will thus yield up their manhood, then no matter how vile and corrupt they are. The filthiest debauchee, the most profane swearer, the most perjured villain, the greatest drunkard, whore-monger, oppressor, swindler and liar that that lives can become a medium, through which the lying wonders are to be wrought, even to the healing of the sick, and casting out of devils; for Satan's kingdom is divided against itself, undoubtedly; and hence it will hasten on its own destruction. Moreover, it is not unreasonable to conclude that devils may cast out devils, if it was only for the pur-

pose of more perfectly deceiving the world. It does not follow, however, that the person possessed, in such instance, is permanently relieved from possession of devils, for since this disposition is not brought about in righteousness; nor by the power of God, the person remains the slave of the evil one, and may be repossessed by him at his fiendish pleasure; for the apostle says, "Know ye not, 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."

4. While, as above shown, the false prophets will work signs and wonders to make people believe in them; the true prophets will content themselves with preaching the gospel as the means of convincing the world of their sins, and of the pure love of God manifested in the great plan of salvation; knowing that "faith cometh by hearing, and hearing by the word of God." Rom. 10 : 17. And that the signs promised by Jesus were to *follow them that believe*, (Mark 16), and not to go before to convince the unbeliever; but to confirm those who did believe, and for the perfecting of the saints.

5. The true prophets, like all the prophets of God before them; and also like their Great Master, will be rejected and persecuted, and those who will be loudest in their denunciations against them, will, as in olden time, be the very men who make the greatest pretensions to piety and extol the memory and garnish the sepulchres of the dead prophets. And this class too, like their fathers of old, will be the most clamorous for signs and wonders; while the false prophets will be very popular, and will be welcomed by the world as great benefactors of the human race; for Christ says, "they shall deceive many." They will work "great signs and wonders; *inasmuch if it were possible*, they shall deceive the very elect."—Matt. 24. Paul declares "they will deceive all who will not believe the truth, but have pleasure in unrighteousness."—2 Thess. 2. Their popularity will be so great that John says, "they will 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.

6. The communication of the true prophets will be from above and through the Holy Spirit," (Joel 2 : 23; Acts 2 : 17), while those of the false will be from beneath, from the spirits of devils.—Isaiah, speaking of the latter, says they will say, "Seek unto them that have familiar spirits, and unto *wizards that peep and mutter*," (Isa. 8 : 19), while in the same verse the prophet exclaims, "Should not a people seek unto their God? for the living to [hear from] the dead." This was the exact state of things with King Saul; (1 Sam. 20 : 6-16); when his iniquities had cut off all communication between him and the Lord, he sought unto them that had familiar spirits, that, through them he might converse with the dead; whereas, when he was in favor with God, he sought unto God, and received communications from above. As a natural consequence, the revelations from beneath will savor of uncleanness; will be in opposition to the gospel; will deny the Son of God; will be lofty, boastful, sounding, pretensions to greatness and goodness, while in fact they will be bitterly antichrist; and will be grovelling and destructive of all that is pure and noble in humanity, robbing man of his God-given agency, and dragging him down to the most damning and debasing slavery both of body and spirit. While the teachings of the true prophets will elevate, purify, ennoble; and finally exalt to the glorious likeness of the Son of God; that they who obey the glorious gospel may become "sons of God;" "heirs with God, and joint heirs with Jesus Christ." 1 John 3; 1 Cor. 15 : 49; Rom. 4 : 17.

In conclusion, dear reader, let me exhort you to search the Holy Scriptures for a more complete knowledge of the things spoken of in these pages. Read the character that God has revealed of himself. That character is a surety of the truths herein taught. He cannot deny himself; hence his promise stands

forever sure. His gospel is unchangeable and free for all, with all its powers and blessings, spiritual and physical. They are offered to you, no matter how vile you have been, "the blood of Christ cleanseth from all sin," if you but forsake that sin, and come unto him, in obedience to his holy word and ordinances. While the blood cleanseth, the Spirit sanctifieth, and is the seal of adoption as well as our guide into all truth, revealing unto us the things of God, that pertain to our happiness here and eternal well being hereafter; bearing witness unto us of the truth of God's word revealed in the Holy Scriptures, thereby giving unto us a more perfect knowledge of God's truth, and enabling us to attain to "the unity of the faith;" "to the perfect knowledge of the Son of God;" "and to the measure of the stature of the fullness of Christ;" (1 Cor. 12; Eph. 4); by means of visions, dreams, tongues, interpretations, prophecies, discerning of spirits, wisdom, faith, miracles, healing, and every good and perfect gift; "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."

Reader, would you escape the delusion, "which like a snare is coming on the whole world?" Would you have the "more sure word of prophecy" burning in your bosom, giving light to your mind, and being as "a lamp to your path?" Would you commune with God? Hold sweet intercourse with angels, and be in harmony with the spirits of the just made perfect? Would you have the sacred fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance abounding in you? Would you inherit the glorious kingdom of God? Then "repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the Holy Ghost; and these signs, promised by Jesus, and which he ascended up into heaven to give to man, shall be yours; and all the fruits of the Spirit, together with an abundant entrance into the kingdom of God; and thus you will

know that God has provided means to relieve both the physical and spiritual sufferings of humanity; in his gospel.

CHARLES DERRY.

A Preacher's Experience.

No. 4.

The time arrived and many came out to hear. Some came who were not present at the first appointment; all listened attentively. My text was St. Mark 16: 15-18:

"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."

I discoursed on the above scripture as follows:—Just before our Lord ascended he commissioned his eleven Apostles to go into all the world and preach the gospel to every creature, and made the promise to those that believed and were baptized of every creature, that they should be saved. And further promised that certain signs should follow them that believed.

And they went forth and preached everywhere, the Lord working with them, confirming the word with signs following. Mark 16: 20. So you discover the Lord was with his chosen Apostles, confirming their word with signs such as he said should follow believers.

How unlike the preaching of the present day. Men will go forth claiming to be called and sent of God to preach the gospel, and even go so far as tell the people that if they will believe and be baptized they shall be saved, the same now as when the gospel was first preached by the ones whom Christ commissioned; but dare not make the promise that signs shall follow the believer. For they know that if they should make such a promise, they would be found liars and impostors by such as would believe and be baptized by them. And hence they say to the people the signs promised believers

are done away; but you can believe and be baptized and be saved, just as well now as could the people eighteen hundred years ago. And if the people should look for the word of such preachers to be confirmed by the signs following, they would say to the people, What we preach to you has once been confirmed to mankind by signs following, and needs no confirmation in our day.

How do those preachers know that the words of the Apostles were confirmed by signs? Because the Bible says so. Hence they have no knowledge of the fact for themselves, but have to depend on the statement of others; which statement we all believe to be correct. Then we ask those who have been baptized for the remission of sins by said preachers, and no sign has followed, what evidence have you that your sins are pardoned? The answer they make is, We have the unequivocal promise of God in the Bible that was made to sinners in former days, that upon certain conditions men should receive the pardon of sins, and we have complied with said conditions; and God being unchangeable, his plan will ever be the same in all ages, and by this means we know we have the pardon of our sins.

It is true, God is without variableness or shadow of turning, and for this reason we should look for the same effect to follow the preaching of the gospel as did anciently, and the signs should follow the believer now. When a man in our day reads the commission that was given to the Apostles of Christ, and goes forth to preach by virtue of a commission given to others, he can have no assurance that God will accept of his service and reward him for so doing.

The Apostles of Christ received a commission to go into all the world and preach the gospel, and Christ says, "Lo I am with you always." So from this we learn that the right to preach and administer the ordinances of the gospel belonged exclusively to the eleven Apostles who received this commission. But before they went abroad they were to tarry at Jerusalem until they were endowed with power from on high. While

they were waiting for the endowment, they proceeded to fill up the Quorum of the Twelve, and selected Mathias to fill the place of Judas; and Mathias was numbered with the Twelve. In the course of time Paul was chosen to be an Apostle, and also Barnabas was called an Apostle, making fourteen Apostles. Perhaps Paul and Barnabas were chosen to fill vacancies occurring by reason of death or some other cause; so you see, Apostles were first in the Church of Christ. Then the Lord gave some Prophets, and some Evangelists, some Pastors and Teachers. The Apostles had the right to ordain men for all these various offices, and all the various officers acted in the discharge of the duties of their calling. In no case did any one take the honor to himself, unless he was called by revelation, or duly ordained by those who had the right to ordain him. No one was received into the Church at the beginning, except such as gladly received the word and was baptized. And if they excluded any from the Church, such as were cut off could not find any other good orthodox church to join and receive the right hand of fellowship from. It was not fashionable in those days for men who were cut off from the Church to get up a church of their own and call it the Church of Christ.

We read of one man at Corinth who was given over to the buffetings of Satan for the destruction of the flesh and afterward received into the Church. He, no doubt, realized that the gospel was the power of God unto salvation, to such as believed; or the power of God to destroy those who would not obey it. The Church of Christ in those days had wisdom to judge heresy and expel heretics. If a heretic came amongst them, he was admonished; and after the second admonition he was rejected if he persisted in his heresy.

The Church of Christ is a tribunal that must be heard; for the Savior said, "If they will not hear the Church, let them be as heathens and publicans." If the Church of Christ exists to-day, we will see the same kind of organization as existed in former days when the Church

of Christ was on earth; it will be the pillar and support of the truth, as it was in former days; it will be the body of Christ; it will be God's building, God's temple, for the indwelling of the Holy Spirit; it will be the light of the world as long as they walk in the light of Christ; and whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven.

If the Church offers pardon to the world on certain conditions, God will also pardon. "He that heareth you, heareth me," says Jesus to his Apostles, "And he that heareth me, heareth him that sent me." Hence all the commands, promises and threatenings found in the gospel, God is the author of the same; and he will vindicate his word that has gone forth from his servants whom he hath called and sent to preach to the world.

I have given you a brief history of the Church of Christ as it existed in the days of Paul and Peter, according to the New Testament account. My next labor will be to prove that the Church of Christ has not continued from that time until now. And in order to do this, I will take a view of the one thousand different religions and sects mentioned in the work of Prof. Roswell D. Hitchcock, D.D., page 1116. Perhaps it will not be necessary to notice the Buddhists, Mohammedans, Pagans, and Jews; for none of these profess the Church of Christ; but we will notice the Christian world under the two great names, Roman and Greek Catholics and Protestants.

The Roman Catholic Church has a Head called Pope, or Father, in violation of an express command of Christ to his disciples, "Call no man Father;" said Church practices infant baptism, when Christ's Church baptized only believers; and calls sprinkling baptism, while Christ's Church immersed the believer in water. The Roman Catholic Church teaches the doctrine of transubstantiation, Christ's Church taught no such thing. I have not time to show all the points of differences, so one or two leading points will suffice.

The Greek Church is older than the Roman Catholic Church, and has much resemblance to her; the head of the Greek Church is a Patriarch. They practice infant baptism by trine immersion. They are fire-worshippers, according to the account given of the Greek fire at the church of the holy sepulchre at Jerusalem. If it was necessary I might go into detail from history; but let the foregoing statements suffice, while we look at the Protestant Churches.

In the beginning of the sixteenth century, when the right of forming religion, every man for himself and the Bible for us all was first promulgated, the fierce, self-constituted Apostle sounded a deafening peal of defiance, and denounced all authority in religious concerns as spiritual tyranny.

"Read the scriptures!" he vociferated to the astonished crowd of wise or foolish, learned or unlearned, that thronged to hear him. "Read the scriptures and judge for yourselves; your reason and the Spirit will enable you to understand them as easily as you can discern hot from cold, or sweet from bitter. Read the scriptures! They that run may read. Judge for yourselves."

They did read; they did judge for themselves, and they decided against their Apostles, and against one another.

"When hell," says an illustrious writer, "prepares some terrible calamity for mankind, it flings upon the earth a pregnant evil, consigning its development to time." The time for the development of this mischief was brief. The word was uttered, and it could not be recalled; the principle was established, which it was too late to rescind. The disciples of the new apostles, reading, judging, deciding, became apostles themselves. They claimed the right their teachers exercised. They claimed it to change as they had changed. The Lutherans, multitudes of them, became Calvinists; Calvinists, Independents; Independents, Anabaptists; each sect the prolific parent of twenty others, all differing from one another, as much as each one differed from its parent—innovation.

Mark now the inconsistency to which the evil working of this scheme reduced the first claimants of a right unheard of for fifteen centuries. "Obey!" they now cry aloud with terror, "obey your superiors; submit to the pastors whom God has appointed to rule the faithful. It is their duty to instruct you, yours to follow the guidance of their wisdom." "What," they exclaimed, "becomes of the subordination which the scriptures so frequently enjoin, if each one can be the arbiter of his own belief? What becomes of humility, which religion so forcibly inculcates, if every individual presumes to be an oracle and a judge? What would become of civil law and social harmony and order, if the acts of our legislators were left to the interpretation of every interested litigant?" Forbear! forbear! Such was the restraint, as everyone knows, which Luther was under the inevitable necessity of imposing on the first followers of his revolt, in order to counteract the effects of the disastrous principle of mental emancipation, so highly eulogized at first, until it was found to be the very Babel of the confusion of all creeds. When the right of any individual to believe whatever errors he honestly conceives to be truths revealed in scripture, is contested, he may say to his accusers, in the language of the Protestant remonstrants to thy synod of Dort, which had infringed their privileges in this respect:

"Why exact that our inspiration or our judgment should yield to your opinion? The opinion of any society, our apostles, the first reformers, declared to be fallible; and, consequently to exact submission to its dictates, they, with great consistency, defined to be tyranny. Thus they decided with regard to the Church of Rome, and you yourselves have sanctioned their decision. Why, therefore, exercise a domination over us, which you stigmatized as tyranny in a church, compared to whose greatness you dwindle into insignificance. If resistance to the decisions of our pastors be a crime, then let us wipe out the stain of our origin, and run back to the fold of Catholicity, which you and I have abandoned. If such resistance be no crime, why require of us a submission which we do not owe you. Allow us to differ from you, as you do from the parent church."

From the unanswerable logic of this

remonstrance, the conclusion follows irresistibly:

1. That every society formed on Protestant principles being essentially fallible, none should assert the inconsistent pretension of controlling faith by authority, or of regulating creeds under pretence of superior wisdom.

2. That no such society, and, therefore, no individual in such society, can be sure of being in the right, as long as his Protestant neighbor, with as many resources of information and as piously inclined as himself, has embraced the very opposite of his opinion.

3. That as the entire is based on the possibility of each one being mistaken, where the most learned and pious have adopted such opposite conclusions, no one can ever make an act of divine faith which is incompatible with uncertainty and much more so with error.

4. That so long as such a principle is upheld, there is no hope of union, no security; consequently, that either the whole system is false, or some expedient of union and unity must be discovered to induce any conscientious and rational inquirer after truth, to believe that the Protestant society exemplifies the efficacy of the prayer of Christ for his Disciples, the night before he suffered, that "they may be made perfect in one."

I am indebted to Bishop Purcell for those ideas concerning the Reformation. See Campbell's and Purcell's Debate, page 173. Where, in all the so-called Christian world, among Catholic or Protestant churches could a man get an infallible answer to the great question, "How can a man obtain eternal life?"

The perceptive faculty of women is usually keener than the same phrenological organ in men. Women know that beauty rather than genius is worshiped by the sterner sex. A man may talk with his lips of the latter to his lady-love, but the keenness of the woman knows that he is thinking of the former in his heart. All women have an innate desire to please their beaux. They are fond of admiration; hence one of their longings is to be beautiful. The grand secret of female beauty is health—the secret of health is to eat, digest and assimilate a proper quantity of wholesome food.

Letter From Br. Caffall.

Dear Herald:—Since I last addressed you, I have visited Branches and Districts in Nebraska, Kansas, Missouri and Iowa; and find in every place warm-hearted Saints, working with a will, and yet patiently waiting for the salvation to come; who appear to think that whatever they can do, and whatever they do for the Master's cause, they are only doing their duty; and they have peace and joy in the Holy Ghost, and daily pursue the even tenor of their way, looking to Jesus whom they know to be the author and finisher of their faith; it is good, indeed, to meet, talk, sing and pray with such.

I do not delight in proving humanity base; nor do I believe in misrepresentation; but rather speak of things as I find them. I find in my travels among the Saints, in the above places, evidences of a lack of that wisdom and discretion that we, who profess to be Christ's disciples, should have. Hasty ordinations have been protested against, and these protestations I think to be in keeping with instructions that have come to us through the revelations of God; but alas, how frequently have those instructions been disregarded. My hair was well nigh standing on an end at one time, when hearing—I don't care to say when nor by whom, I had rather forget that I ever did hear it, and certainly I could and do wish it never really happened—that two Elders were ordained for the purpose of assisting to carry a projected scheme through a quarterly conference. Fellow laborer in Christ, look at the following:

"Every Elder, Priest, Teacher or Deacon is to be ordained according to the gift and calling of God unto him; and he is to be ordained by the power of the Holy Ghost in the one who ordains him."—D. & C. 17: 12.

There is no uncertain sound in the above. Again:

"No person is to be ordained to any office in this Church, where there is a regularly organized Branch of the same, without a vote of that Church; but the Presiding Elder, Elders traveling, Bishops, High Councilors, High Priests, and Elders may have

the privilege of ordaining where there is no Branch of the Church, that a vote may be called."

By looking and seriously considering, how can we be justified in imposing our hands suddenly on any man?

An ordained minister has to deal with the souls of men; nor can he be a successful minister for Christ, only as his example shall comport with his teaching. However successful others may have been by saying, "Don't do as I do, but do as I tell you," we of the Reorganized Church of Christ have no reason to expect success, only by making the light we cause to burn while behind the sacred desk more dazzling by a godly walk and conversation.

It has fallen to our lot to receive a dispensation of the gospel at a time when honest, sober and reflecting men have become disheartened through duplicity, deceit and hypocrisy, manifested by those from whom they had a right to expect better things; and have decided not to enter within the precincts of an organization until they see the results of practical religion, and for aught I know, the Lord may have several forces of three thousands. I hope, dear *Herald*, the present year will testify of, or show evidences of great improvements in the work of ordination.

Touching Branch organization, I think it would have been better, in some instances, if this work had been differently managed; we have had such high conceptions of organization as to lead us to suppose, that as quick as six or seven have been baptized, of necessity they must be organized, and a Presiding Elder must be set apart; such hasty moves have proven, in some cases, detrimental to the cause. From observation I am fully persuaded that it would be policy to make haste to go slow. It often happens that the better policy would be when baptizing a number in a new place, to ordain a Deacon or a Teacher, so that they may meet together in a prayer-meeting capacity, and let the Presiding Elder of the District visit them occasionally, or Elders from a neighboring Branch, and more perfectly instruct them in the order and discipline of the

Church; so that when any were called to positions of trust, they might be prepared to enter upon their duties understandingly, and prove watchmen indeed; better remain in a fragmentary condition for a time, and stand when they are more perfectly organized, than stand for a time and then go to flinders, and their last state be worse than the first. It is one thing to get the sheep into the fold, but another to keep them in. Where are the feeders of sheep? A writer, whose name I think was Kimball, once said:

"Man dressed in a little brief authority
Cuts such fantastic tricks,
That makes the heavens weep."

Let us study to learn our duty, and as servants perform it, without striving for mastery, or assuming that which belongs not to us. We may be measurably barren of natural or acquired abilities; but we need not be destitute of that wisdom that cometh from above. Let us be sure to have the latter, and make every legitimate effort for the former without being jealous of our brother, who may be more proficient than ourselves; but rather pray that his faith fail not, nor let him who is more proficient think the less of his brother whose intellect is less bright than his own.

I see in some localities improvement among the Saints, who have drank from the bitter cup through strife and disunion, which suffering has been more acute than suffering caused by persecution from the outer world. Having learned and profited by the things suffered, the bonds of their union are now stronger; God keep them. The opportunities for preaching are plenteous; but there are few to go. "Come and preach to us, or send some one," is often heard. Tithing and free-will offerings come in slowly; but some are doing their best. Suspicion has not entirely vanished. The "pocket nerve" still remains tender, and the religious equilibrium of some is sometimes disturbed by a tithing sermon; but the whole counsel of God must be declared nevertheless.

I fear that some of our people have suffered the present pinching season. I recently met one for whom my heart was

touched, and, strange to say, the efforts made to hide the fact served as evidence of distress. I felt relieved when the Conference closed, for sympathy is but little good in time of need. There doubtless are those among us who are improvident, and thereby bring trouble upon themselves. There are also those who, with a sorrowful heart, show a cheerful countenance, and will suffer rather than complain. Hence the wisdom of the Lord in commanding that certain men shall be set apart to visit the poor, and thereby ascertain who are worthy. But how shall the visits of such men prove effectual without the wherewith? And how shall they have the wherewith, except those members of the Church who have it supply them. The Bishop nor his Agents do not coin money, by virtue of their calling; but are to be supplied by the offering of the people. The temporal arrangements are systematic and complete, but require the co-operation of all, especially the official members of the Church.

If I know my own heart, I covet no man's wealth; and I believe it the duty of all, especially the ministry, to use economy; but it is purely absurd for any one to think that the gospel is to be carried to the world without the coffers of the Church are kept supplied with money and meat. I am only trying to act as a servant, because the Church so ordered. Should the order be reversed, I shall readily step down among the Lords; and know that God's work would not suffer thereby. If to me has come a gift of which I may not be worthy or be competent to wield, it was not because I sought it, and none shall stop me of this boasting, if it be boasting. And if, in thus trying to act as a servant, there be pleasure or profit beyond that which comes by trying to do God's will, I have yet to find it; and without arrogating to myself I have had some experience in the matter. Much has been said touching temporal matters, and much remains to be said; for, as a people, we are behind in works of charity and benevolence; but I fear I have already transgressed too much.

JAS. CAFFALL.

MANTI, Iowa, Feb., 1874.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., April 1, 1875.

PRESIDENT Brigham Young was lately condemned to pay to Mrs. Ann Eliza, alimony to the amount of some \$9,500, and an attorney fee for her of \$3,000. This fee he failed to meet on time, and he was thereupon, cited to appear in court to answer for contempt. In compliance with the writ he appeared, was adjudged guilty of contempt, paid the \$3,000 fee, and was sentenced by Judge McKean to twenty-four hours' imprisonment; which sentence was carried out, President Young spending the time from one P.M. on Thursday, March 11th, to one P.M. on Friday, March 12th, in the penitentiary in charge of the Warden.

We can see no probable good to the cause of justice which can arise out of this action of those moving against President Young; and Judge McKean has certainly laid himself open to criticism from those who would like to see criminals punished; but none arraigned or punished in malice.

The *Salt Lake Herald* is quite right when it avers that the Judge "has blundered, by losing an opportunity that all magnanimous and liberal statesmen and judges are apt to take advantage of."

We believe that it was an unnecessary vindication of the dignity of the Court; while it may have been technically correct.

WE are asked some queer questions; here is one:

Is it right for an Elder to trade horses with the world the same as before he came into the gospel?

The answer to this question must depend somewhat upon the manner in which the Elder referred to, was in the habit of "trading horses" with the world. If he lied, cheated, hid the blemishes of his trading stock, misrepresented their age or evil qualities, or exaggerated their good qualities for the purpose of getting the better bargain with the "world," the "flesh," or the "devil," we answer, No! But we are

no more willing that he shall "trade horses" with his brethren of the Church, after the foregoing fashion, than we are that he shall so trade with the world. It is just as incompatible with justice, common honesty and christian integrity to lie to, cheat and plunder one another in trade, as it is to so deal with the world. It is just as dishonorable to fail to keep ones word, or promise, or faith with a fellow laborer in Christ, as it is to fail in the same things with the world.

We are not able to see how a man, (Elder or otherwise), is justified in keeping a fair, honest reputation with the "world," or the "world's people," and refusing or neglecting to keep and care for the same sort of reputation with the members of the Church. It is thought by some, however, that "we need not be so particular with Church members; they ought not be strict with one another." We hope our questioner is not one of these.

Is it any less discreditable or unpraiseworthy to "do" a brother in the Church in a trade, or disappoint him in the keeping a contract for labor or money, than to serve a "Gentile" in the same way? Or are the gentle and kind-hearted in the Church, those who are ready to help others, to suffer all sorts of delinquencies in financial personal conduct by their fellow Church members; while the same persons who so deal with them expect to deal fairly with those "outside of the Church?" If so, we do not rightly comprehend the rule by which we are to "love one another."

The love of our neighbor, who is a member of the Church, must be as strong towards us to return the thing borrowed, or to keep the contract made with, or the promise to us as he expects ours to be in accommodating him by loan, or in keeping the promise or contract upon which he may possibly have depended.

If our questioner wishes to ask the question whether it be wrong in a member in the Church to "swap horses," with his neighbors in and out of the Church, in an open, frank, honest business way; we must certainly answer that we can see no wrong in such exchanging; no more than we can see wrong in the exchange of wheat for corn,

rye for barley, or either for horses, hogs or cattle. For in any of these barter transactions, if there be fraud, misrepresentation, a concealing of defects in the commodity offered for sale; or lying about terms of payment or delivery, there is wrong committed, and the one guilty is a transgressor.

There is no reason to suppose a man, (church member or otherwise), to be a wrong doer, simply because he "trades horses," "swaps jack-knives," or "buys paper rags and old junk;" any more than there is to suppose the seller of corn, cheese, oats, coals and other commodities is necessarily one. Unless there be specific evidences of fraud, it is to be presumed that the latter are honorable dealers; and why not apply the same rule in the former.

We once asked an excellent lawyer, if the saying, "A man cannot be a successful lawyer and be an honest man," were true. His reply was, "No; it is a false saying. There is no more necessity for a man being a dishonest lawyer, than there is for his being a dishonest *preacher* or merchant."

We underscore the word *preacher*; because it used to be supposed that preachers were beyond reproach; (which supposition nowadays seems to be badly out of joint); that their profession was a guarantee against fraudulent practices; and that the profession itself made men honest. The latter idea is exploded, and Burns' "A man's a man for a' that," holds good every where; in the sacred desk; in the busy trade mart; in the counting room, or in the plow-man's field. "The mark is but the guinea stamp; the gold's the gold for a' that."

We fully endorse the principle of the lawyer's reply; and apply it in reply to the question asked at the beginning of this article. There is no necessity for a man's being a dishonest man in trading horses with his neighbor.

WE are requested to state the number of the Saints in 1843 or 1844, and about what number went to Utah.

Joseph Smith, the Martyr, in an article furnished by him to I. Daniel Rupp, for a work published by that author in 1844, says: "There are no correct data by which this now extensive, and still extending,

Church of Jesus Christ of Latter Day Saints can be known. Should it be supposed at 150,000, it might still be short of the truth." Other writers have placed the number at 180,000 and 200,000.

In 1850 the number of inhabitants in Utah territory, including those who went in 1846-7, and all the converts gathered after, numbered a little over 80,000. This, allowing a reasonably fair proportion for proselytes, made from 1844 to 1850, and natural increase, will make the presumption fair that not more than one-third went to Utah; and many of those who did go did not stay long.

It has been claimed by some writers that from 80,000 to 100,000 followed the fortunes of Brigham Young, but the statistics of the United States census do not sustain the statement.

Numbers of those who belonged to the church in 1844 are re-uniting with the re-organization.

Bro. Edwin W. Crumb, of Detroit, Kan., by whom the foregoing request is sent, states that Judges 7: 19-21, will give some idea of the effect produced there by the distribution of some tracts which the Saints there sent for. He says:

"We have sent for Elder John Landers and expect him next week." Letter dated March 10. One had lately been baptized there.

WHEREAS it is generally believed and accepted that Moses was raised up to deliver the children of Israel from bondage, by the immediate call of the Almighty; and inasmuch as Moses was credited with great wisdom as a leader and general, while in the service of Egypt; why was it that he adopted the plan proposed by Jethro, for the organizing and governing of the children of Israel?

We offer in reply to the foregoing query the following:

Moses, as a leader commissioned of God, may have been a very conscientious man; and, notwithstanding his wisdom, may have been loth to place any portion of the labor which had devolved upon him upon others, lest he might thereby fail in his duty. Under these conditions of mind he

probably labored until he felt the absolute necessity of relief, but still hesitated, until the common sense of Jethro suggested a way to which his own wisdom gave credence, and upon which he acted. It is within the probabilities for even a wise man to hesitate long before he places burdens of importance upon the judgment of those whom he may have reason to fear will prove unequal to the task. Furthermore, it is quite possible that the details of government were only known to Moses as successive emergencies gave rise to successive necessities for consideration and action; although the general features of rule and design may have been comprehended by him. For instance:—Branch organizations are evidently necessary; the Church recognizes the necessity, and yet neither the Bible, Book of Mormon, nor Doctrine and Covenants contains specific provisions for their organization.

On the 10th of March, Elder H. A. Stebbins and the Editor paid a visit to the Saints of Wilton and Braidwood, Will Co., Illinois. After a pleasant visit at Braidwood, with Brn. John Kier, James Hunter, James Pettigrew and others, on the 12th and 13th we held services at the house of Br. David Dancer, in the A.M., and at the school-house, at the corners, in the evening of the 14th. On the morning of the 15th we returned to Plano, making one of the coldest, most unpleasant, and tedious rides in an open buggy, that this bitter winter has offered an opportunity for. We tender thanks to the brethren for their kindness to us on the trip.

We passed through Plainfield both going and coming, and were kindly received and entertained by Dr. R. B. Wight. We learned from him that the result of the late effort there was likely to be good.

Those who may have received Hymn Books of our late issue, which have been spoiled in collating or folding, will please return them at once, before they soil them; as if at once returned we can have the binder correct them, or pay for them. If kept till soiled we shall feel under no obligation to exchange them; as they will be a loss to the

office, which could be avoided were they returned at once.

The error in the Hymn Book in the misplacing of hymns 674 and 675 is an error in printing which we can not rectify; please do not return your Hymn Books to us, if that is the only defect. The remainder of Hymn 674 and Hymn 675 will be found "just over" the leaf and the book will answer the purpose. We have only discovered this defect, (March 20th), and while we regret it, the only reparation we can make is to deduct from the price paid, so much as the purchaser may think sufficient remuneration to make the book good. Should there be any who feel unwilling to compromise in this way, we will return the price paid for the book, either in money or HERALD subscription, or other equivalent, at the option of the person returning the book.

BR. E. C. BRAND writes February 25th, 1875:

"It is wonderful to me that Northwest Missouri is not destroyed as was Sodom and Gomorrah."

Go steady, Br. Brand; Northwest Missouri is not more wicked than many other places. The only wonder to us up here is that Saints in that, as in all other places, are not more Saint-like in conduct. A little leaven, of either *good* or *ill*, leavens a large lump.

WE are asked:

"Is it wrong to exchange pulpits with other churches now and then?"

No. When opportunity favors, wisdom would dictate the interchange of sentiment. The Saints should be able to receive good, if perchance some one should offer it, and to reject what would be erroneous in the teaching of one from other faiths; besides, the contrast between that presented as doctrine will, in discriminating minds, always favor the truth. Exchange labors when reasonable opportunity presents.

BR. M. H. FORSCUTT writes from Peoria, Illinois, March 7th:

"We are holding meetings, and I am trying to deliver a Lecture every night in the Court House."

DELEGATES to Conference riding over the Chicago, Burlington and Quincy Railroad, and paying full fare to Plano, will be permitted to return on said road at one-fifth fare; (that is, one and one-fifth rate for the trip); by agreement with the General Ticket Agent. This agreement affects only officers of the Church coming to attend the session of Conference. Delegates will receive a Certificate from the Secretary of Conference; which, being presented to the ticket agent at Plano, will insure to them the one-fifth fare tickets for their return.

Br. C. N. Hutchins, writing from Deer Creek, Neb., March 1st, says the Branch at that place is alive in the cause, and trying to grow in grace. That is the way—let every Saint try, and keep trying to *do* right, seeking first to correct their own errors. In so doing all would soon be able to rejoice together over their victories, at the amount of evil removed and the increase of love felt one for another.

The Conference minutes of the Central Nebraska District were prepared for the press, but were overlooked; hence their non-appearance in the HERALD. Conference convened at Columbus on the 26th of December, Charles Derry, presiding, and George W. Galley, secretary; and adjourned to meet at the same place, March 27th, 1875.

Br. Christian Andreason, of Guilford, Nodaway County, Missouri, wishes to inform those Saints of the Platte Branch, who may know themselves indebted to the HERALD Office, or to the Post Office at Guilford, that he wishes them to make payment in person at an early date, as he will not hold himself longer responsible for delinquents.

Br. Hyrum Falk, writing from Ashtabula, Ohio, March 10th, 1875, says he has a brother John C., (seventy-five years old, a lawyer), residing at Edgewood, Illinois, and desires that some Elder stop and see him when passing that way. Who will comply with the request?

Br. R. M. Elvin, March 10th, said a series of meetings was to be held at that place, (Nebraska City, Nebraska), to begin on the 20th, in which Brn. James Caffall, Joseph Lambert, H. C. Smith and E. C. Brand were expected to take part.

Bro. F. A. Potter, of Providence, R. I., March 11th, informs us that at a meeting held on Feb. 24th, Br. G. S. Yerrington was elected to act as Book Agent for that city, and was recommended to us to act as such, which appointment and recommendation we accept.

Notice of our error in the time for the sitting of the Alabama and Florida Conference reached us too late for insertion in March 15th HERALD. Br. G. T. Chute's letter is commended for perusal and consideration.

Br. J. S. Weeks' voice is still for truth and its triumphs, notwithstanding he resides in the grasshopper region, (Sumner County, Kansas.)

A brother has sent us a copy of the *Beaver Enterprise*, Beaver City, Utah. Thanks for the paper and the rhyme.

QUESTIONS AND ANSWERS.

Q.—Are Branch officers, in their visits to the Saints, to go in a body, or go at their own discretion?

A.—Branch officers may decide this matter at their own discretion. If they decide they may visit together, or each officer may go with some other one, or under proper circumstances one may go alone. It is better, in most cases, for the Elder and Priest, or the Priest and a Teacher, to go together; though a Priest may visit alone, he being by church covenants a visiting officer.

Q.—Does it require a motion for a Branch Secretary to make out reports, or must he make them out at the proper times, without such motion?

A.—The Branch Secretary or Clerk, being the custodian of the minutes of the Branch meetings providing the times of meeting, is the most proper person to whom to look to be thoughtful about the time of making reports; he should make out the reports just prior to the first meeting of the Branch before the Quarterly Conference session, and either present it to the meeting himself, or notify the presiding officer of the Branch, that his report is ready for Branch action. Bro. Isaac Cramer, Clerk of the Plano Branch, is always prepared with his report at the regular meeting for

business next before the session of the District Conference to which the report is to be made. This saves much difficulty and avoids failure to report.

Q.—How often must Saints be visited?

A.—As often as practicable; once each interval between Conferences, which are usually held quarterly; but where circumstances are favorable, the spiritual condition of the Saints is not injured by more frequent official visits. Those who may need watch-care and labor should be visited and encouraged more than those more able to bear the burdens of life and the conflict against sin. Officers must always preserve the integrity of their official character in visiting, that they may be always above reproach, or they will not be welcome visitors at the houses and among the families of the Saints.

Correspondence.

ROCKY FORD, Col., Feb. 20, 1875.

Friend Joseph.—I suppose it is seldom you hear from this far-off west, and especially from the outside world of Colorado; but duty compels me to give you, as the head of the church of Latter Day Saints, a statement of a series of lectures or discourses delivered by Elder Warnky, of Denver, who has been among us for a number of days, which has laid prejudice in regard to what is called among us, Mormonism. My wife, being a member of the church, requested the Elder to make us a visit, and he kindly complied with her request. He came here entirely among strangers who were prejudiced against his cause, and members of other denominations, who were ready at first to battle him with his own sword—the good Book—but, surprisingly to all, he leaves us with much respect for the gentleman, and the able defense he made of his cause. There were none united with the church, as the theory and doctrine are new to them and wants due deliberation and study. I do hope he may be able, at some future day, to return among us again, and give us more light on the subject. My wife joins in regards. I remain, your friend,
W. H. TODD.

SANTA ROSA, Cal., Feb. 10, 1875.

Br. Joseph Smith.—On the 31st day of January last, in company with Brn. J. Adamson and P. C. Briggs, we held meeting at Br. G. H. Cahoon's, some thirty-six miles from this place, out amidst the mountains; and it seemed that there was a literal

fulfillment of the words of the prophet, "Behold I will send out fishers and they shall fish them, and hunters and they shall hunt them out of the mountains, and valleys, and caves, and rocks of the earth."

This is a mining country, and they came out from the mountains and valleys, and from among the rocks and caves of the earth. We had a good meeting and good attention. We organized a Branch there of seven members, known as the Pine Mountain Branch. Br. H. G. Cahoon was elected to preside over that Branch; he is a faithful laborer in the vineyard of our Lord.
J. M. PARKS.

GRAYSVILLE, Monroe Co., Ohio,
March 3d, 1875.

Br. Joseph.—I wish to give you a short history of my experience, which I wish published in the *Herald*, as I want to bear my testimony to the world of the reality of this Latter Day Work; and how I was, through the providence of my heavenly Father, brought into the Church of Jesus Christ. I must say, though I have been but a short time a member of the Church, that I have had testimony upon testimony of the truthfulness of it. I was once, as most others are, a strong persecutor of the Mormon faith; but I did not know then what I was doing. It was some time after the introduction of the doctrine in Monroe County before I was privileged to converse with any one that fully believed the strange doctrine. Last November, the good Father took from my Aunt, Mrs. Fisher, her little daughter, her only child, and a few days after the funeral, my father brought her to our house to stay a short time. She had connected herself with the Church under the ministerial labors of Elder James Craig. So she led me into the light; *i. e.*, she told me their belief; that the same order of things are for us to day that was for the ancients. It looked reasonable, as soon as I began to meditate, although tradition said otherwise; having been raised to a very different faith. In a few weeks after my aunt's return home, I had the opportunity of paying her a visit. I remained several days, and as my mind had become awakened, I wished to hear more of the Apostolic doctrine; I wanted to be talking all the time on the one theme. I could understand the scriptures as I never did before; light broke through and darkness vanished. I was honest in the matter; if it was truth I wanted it.

Once on a bed of sickness I made a vow that if the Lord would raise me up, that I would follow him wherever he would lead. I was always of a religious turn of mind; I wished to do as near right as I could. I was willing to receive truth, when convinced that it was truth. It has been but a short time since I heard, for the first time,

a Latter Day Saint Elder preach. Brother James Brown is laboring here in this neighborhood, and I am glad that many others believe the doctrine. On Sabbath, the 28th of February, 1875, I herd him preach. I had no idea of joining when I did, although convinced; after preaching he gave an invitation, and it pressed so forcibly on my mind that this might be the last opportunity, and now I have the privilege, that I could not withstand duty. I well knew that my parents would oppose me, as they are yet unbelievers in this work; but these words came forcibly to my mind, "Leave all and follow me," "He that loveth father or mother more than me, is not worthy of me." I went forward, and on Tuesday, the 2d day of March, I was buried with Christ in baptism, beneath the liquid wave; on the same evening was confirmed, and received the baptism of the Holy Ghost in power while under the hands of confirmation.

I have enjoyed many edifying dreams and vision, but one especially that is a great comfort to me. On the night previous to baptism, while in my room alone, I heard a voice say thus, "Who giveth the Holy Ghost?" I answered, "The great God of glory, in whatsoever form it pleaseth him." A brief pause, and the voice said, "You shall have a message, yet a little while." Truly the Lord is good, I have proven him, and in the language of the Psalmist I can say, "My heart is fixed." I feel that I am willing to bear all things for the sake of the Lord, and my heart flows out in thankfulness that he has thus favored me with my present knowledge of his work. I can realize that he has set to his hand the second time to gather out his people. The warning is, "Come out of her, O ye my people!" I ask the Saints everywhere to pray with me, that those whom I hold near and dear to me by the ties of nature, may soon be brought to a saving knowledge of the everlasting truth of the gospel. Your sister in the hope of eternal life,

SARAH A. ROSE.

PLEASANTON, Decatur Co., Iowa,
Feb. 11th, 1875.

Br. Joseph Smith.—We have had some excellent meetings of late in presenting the history of the coming forth of the Book of Mormon, and the restoration of the Priesthood. Two more added to our Branch by baptism, one week last Sunday, January 31st, baptized by Br. Caleb E. Blodgett, who is preaching in different school-houses in this vicinity. Your brother,

E. ROBINSON.

January 27th, 1875.

Br. Joseph.—On the 16th instant I organized a Branch in Antelope County, Nebraska, called the Cedar Creek Branch, consisting of seven members, six were scatter-

ed members and one new member; Elder Spencer Smith, president; Hyrum O. Smith, secretary. I intend to gather up all the scattered members into Branches as fast as possible. I think the Branches here will furnish materials for the ministration of the word in this part. At present, all the labor of preaching the word, outside of the Columbus Branch, falls upon Jonah.

C. DERRY.

INDIAN CREEK, Howard Co., Kan.,
Feb. 22d, 1875.

Br. Smith.—Although I am not a member of the Church of Christ, yet my name for some time has been on the Christian Church book; yet I am satisfied of the truth of the gospel as taught by the Latter Day Saints. I say that I have been healed by the power of God, when I was suffering with the diptheria, but a few weeks since.

NANCY STALEY.

L. S. STALEY, Witness.

Br. J. Smith.—I wish to send my evidence to the *Herald* concerning the Latter Day Work. Being a member of the popular churches for some time, and becoming dissatisfied, I determined, some six months past, to investigate for myself; and thanks be to God, through prayer to him on the night of the second of February, in a covenant with God to obey; and on the 3d, my gloom was removed, and now I know for myself. Yours truly,

L. S. STALEY.

HARWICH, Ontario,
Feb. 26th, 1875.

Br. Joseph.—I was raised a strict member of the Church of England, and so continued for over forty years, till hearing a discourse delivered by Br. George Cleveland, of the Buckhorn Branch, on the first Sabbath of July, 1872, on Immersion; which awakened me to a sense of my duty, from which time I could find no peace of mind till I obeyed the precepts enjoined in the precious word of God. I was baptized by Br. J. S. Snively, of the Lindsley Branch, on the eleventh of the next month, and have great cause to thank my heavenly Father that he ever permitted his ambassadors to proclaim the glad tidings to me; for it has been the means of bringing such peace to my mind as the world can neither give nor take away. O may the blessing of God, our heavenly Father, attend all his faithful ones who are called to proclaim the glad tidings in these the last days; and may we who have taken upon us the name of Saints, give diligence to make our calling and election sure; for so on entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, to whom be glory and dominion forever and ever, Amen. That the good spirit may accompany both them that preach and them that hear, and that

the seed sown may take root, spring up and bear fruit one hundred fold, is the earnest prayer of your sister, J. LEATHERDALE.

SAN ANTONIO, Monterey Co. Cal.,
Feb. 9th, 1875.

Br. Joseph Smith.—I can truly say that I thank my heavenly Father that he sent me the everlasting gospel in a time when I had the opportunity to join. It reveals many things to me that I always wanted to know, and I desire to be a useful member in the Father's kingdom, by writing to my old friends and relatives, or by buying tracts and sending them around to many of those who are perishing for the truth.

Our little Branch is in very good order at present, and we have had some great times of rejoicing lately. Br. D. S. Mills made us a visit, and preached just such things as we had been wanting to know. After that Br. Joseph Clapp made us a visit, and preached eleven times; and still later, Brn. George Davison, R. R. Dana and grandpa Hervey Green. Then we had a time of rejoicing; the good Lord gave us of his Spirit to the manifestation of tongues. Oh! what a time we had, I shall never forget. Br. J. R. Cook, (or our father in the gospel, I may say), is out preaching at Soap Lake; he is an active Elder in the vineyard. I wish that we had many others like him. We all want to see our well beloved brother, Alexander H. Smith and his family, coming out here soon.

Pray for me that I may be one with you when our Savior comes to make up his jewels. From your sister in Christ,

BETHE SMITH.

WOODBINE, Harrison Co., Iowa,
March 1st, 1875.

Br. Joseph Smith.—On the 20th of February, at Magnolia, Iowa, ended a discussion in which the interests of the work were entrusted to me, for the first time, in public debate. Three nights and one day were occupied in discussion, the attendance being quite good throughout. Two propositions were debated.

1. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ.

2. Resolved that the Christian Church, (sometimes called New Light), is the Church of Christ.

The first proposition I affirmed, Mr. Wm. C. Savage denied; the second he affirmed and I denied.

The most prominent arguments of Mr. Savage against the first proposition may be of interest to many of the readers of the *Herald*.

1. We have the wrong name; Church of Jesus Christ of Latter Day Saints either implies that the Church is composed of Christ and Latter Day Saints, or that she

belongs to Christ and the Latter Day Saints. If the latter is true, says Mr. Savage, the Church, (the bride, the Lamb's wife), is known by two names; is owned by two husbands, and the sin of the Reorganization is "equally as bad and dangerous as Utah polygamy."

2. Granting that we are organized according to the pattern found in the New Testament, our claim is overthrown, because we do not enjoy, nor claim to enjoy, Apostolic power.

3. We do not take the Bible, and the Bible alone, for our guide.

4. Our books, claiming to be inspired records, disagree. The Book of Doctrine and Covenants contradicts the Book of Mormon, and they two the Bible. Hence, the Bible being the Book of God, the other two are not of God, and the claims of the Latter Day Saints are entirely overthrown.

Mr. Savage once belonged to the Brooksites. His father was a member of the Old Church, also of the Reorganization. He took the pains to tell the people he was educated a Mormon, and would have been one yet, had he not commenced to think and to investigate for himself.

Lest I occupy too much space in the *Herald*, I close. JOS. R. LAMBERT.

NEW ALBANY, Wilson Co., Kansas,
Feb. 16th, 1875.

Brother Joseph.—I love to read the *Herald*, and get the news of God's dealings with his people when he has worked with his people by way of healing, or giving the world light and knowledge concerning his gospel, or in any manner; it is strengthening to me to see it recorded. No doubt it will be of benefit to some to hear from the work in this part, as I have stated before, so say I now, I have been doing what I could to build up the kingdom in this and other neighborhoods. I never have made an attempt to preach publicly in my own District until the second Sunday in January; subject, "The Kingdom of God in the Apostles' time." A Baptist minister was present and took exceptions to my statements in regard to the apostasy. He said, "If such was the case we were in an awful condition, and he would like to know something of the restoration." I accepted of what I termed a challenge, and as he was very particular, I told him I would preach on the restoration the second Sunday in February, and if he took any exceptions, we would arrange the programme and proceed. We met with a good congregation; after I was through, he took his exceptions verbally and said we would commence the next evening. I thought best to have it reduced to writing; he then stated we would make arrangements Monday night. I met him, he had no questions ready, but thought best to drop it. This did not suit me; we

both agreed to draw up the questions in form and come to some conclusion. I will be ready soon; I have but little hopes of him meeting me.

I have baptized one more, and think more will be ready soon. Br. Staley was a member in very good standing in the Christian Church, his wife was taken very severely with the diphtheria, he came after me to go and administer to her; I went, breathing was difficult; I could hear her moan before I got in the house. After administering she went to sleep, awoke in a short time with one side of her throat well; dropped off to sleep, awoke soon, perfectly well. This is the first case here outside of the Church that I have been called on to administer to the afflicted. Br. Staley has been reading and investigating for some time. Shortly after the above took place he obeyed. Two others have told me they thought they would be baptized, and I think there is besides them at least three more that will soon obey the light and knowledge they have received. May the Lord speed the time. Br. Staley is now working manfully for the cause; he fights the battle with his old brethren and comes off victorious.

This case of healing has created considerable talk; a lady told me she would have been baptized if she could have had her own way. I think something will be done here this summer. Br. Joseph, myself and family need company, when we came here about four years ago we were alone; the worst was, we had only heard the doctrine but a month or two before we came here; we had but little comfort among our neighbors on religious matters. Now we number six, with a fair prospect of six more. I must say, thank the Lord that brought me here. May God grant his people wisdom and knowledge and courage. From your brother in Christ,

W. S. LOAR.

WEBSTER, Winston Co., Miss.,
March 1st, 1875.

Br. Joseph Smith.—I am still strong in the faith, and still desire that the gospel may be sent to this portion of the land; the people here are calling for the gospel all the time; they beg me on every hand to send for an Elder to preach to them. I do all I can for the upbuilding of the Church of Christ. They read my *Heralds*, and some say they like it better than any doctrine they ever read of. There are several here that would take hold of the truth, if they had a chance to hear it; the people here are all anxious to read the Book of Mormon, and are after me to send and get it, that they may read it; I will do so in a few days, as soon as I can collect a little money. Please forward the gospel here if there is any chance; I know there

can be a work done here for the Lord. If some Elder will come out here and preach for us some this year, I will assist him in everything and way I can, he shall not go uncomforted. There are two here that are anxious to be baptized at any hour they get a chance, and my prayer is that the Lord may remember this land and people, and send his word, that the honest in heart may be gathered out.

Br. Joseph, please remember the traveling Elders of this part of the land, that some one may come here. I am yours for the truth,

F. M. FULLER.

ROND EAU, Ontario,
March 8th, 1875.

Br. Joseph.—We, the Saints of the Buckhorn Branch, feel to thank God for the gifts of the gospel that we enjoy from time to time when we meet together. There was one baptized here yesterday, and after confirmation we had a short testimony meeting, during which one man offered himself for baptism. So we went up to the lake and there was two baptized. Thanks be to God the gospel is still rolling on and filling the earth with the knowledge of the Lord. Knowing that there is power in the prayer of God's people, I earnestly ask an interest in the same that I may live more faithful, that at last I may be saved in the kingdom of God. Your brother in Christ,

R. COBURN.

HENRIETTA, Loraine Co., Ohio,
March 8th, 1875.

Bro. Joseph Smith.—I came to the above named place on the 18th of February, and commenced to preach on the 22d; have delivered in all four sermons and three lectures to fair sized and attentive audiences. I preach to-night again, which I presume will be my last discourse for this season; there is great opposition against us here and the work; we have to contend hard against the "powers that be." Mr. Jones, the Baptist minister, has been doing all he could to warn his flock to beware of delusion and false prophets. Br. Stedman and I went to their meeting on the 21st of February, and he, (Baptist minister), gave the Mormons a blow, and he read the second chapter of second Peter, and put great stress upon the first three verses, and he cast his eye at Br. Stedman and myself to see how we would take it; but we took it very well. I think some few are really investigating the doctrine of Christ here, and we still have hope good will be done yet. Br. Stedman went to Kipton on the 26th, and obtained the Disciple Church, so I preached there on the 28th, at three P.M., to a very attentive assembly; the choir did some good singing in opening service for me. On the 7th of February I baptized one at Mentor, Ohio; he makes a good

Saint. Br. and Sr. Stedman are still firm in the faith of Christ. The branch at Kirtland is in a prospering condition, thank the Lord. Yours for truth,

JOSEPH F. McDOWELL.

UNION FORT, Salt Lake Co., Utah,
March 3d, 1875.

Br. Joseph:—The work of God is slowly onward here in this part of Utah. There has been quite a stir made among the people of this place by Brn. Gurley and Warnock, who gained the consent of the trustees to preach in the school-house two evenings. The house was well filled, the speakers were blessed with the Spirit of God, and imparted of his laws and word in a manner that has put some to thinking, and others are still contending that the Utah doctrines are right.

What few Saints belong to this Branch are scattered; but are all in a healthy condition as regards the true and everlasting gospel. The Spirit of God is with us, and all are trying to live the lives of Saints. Temptations are on every side; but by the help of God we are going to resist all. There is opportunity for a great work to be done in Utah; if we had a few more missionaries here like Brn. Gurley and Warnock, a great work could be done; for most truly those brethren are men of God. It was through the teachings of those brethren that your humble servant has been numbered among the true Church of Christ. I had been a believer for some time, but did not understand all things as I now do. I became a member on the 16th of February last. The Saints of this place all join in praying for all interests of God's kingdom, in which I join and am your brother in the gospel of Christ,

JOSEPH S. WHITHORNE.

WIRT, Ind., March 8, 1875.

Br. Oliver:—Having just returned from a preaching tour, I thought I would let the *Herald* readers know how we are prospering in the land of "Hoosiers." Times are moderately dull, rather more sickness than usual; the Saints, however, are well as far as I know. On the 6th of February I started north, in order to preach the word of truth to those famishing for the bread of life. The second day out I found Br. Wm. H. Kelley striking right and left, dealing hard blows to error and superstition; I tell you he is making it lively in Ripley County this winter; may the blessings of God ever attend him. I remained with him a few days, helping a little; but realizing that he did not need my help, I passed on to New Point, Decatur County; attended a meeting at the Christian Church, expecting to hear a big "gun" from Illinois; he failed to put in an appearance, and I offered my services for the evening, which being

granted, I spoke with good liberty; I was kindly invited to occupy the pulpit next night, which I did; then went to Greensburg; thence to Westport, at the solicitation of a man who had read the Voice of Warning. I preached here twice to a full house, occupying the Christian Church; I promised to visit them again. From there I went to New Penington, obtained the M. E. Church, and preached once. There was quite a warm time among the faithful when I applied for the house, some protesting against it; one preacher said he was opposed to letting the Devil preach in their Church, but on taking a vote a large majority favored the idea of letting his Satanic majesty speak once. I spoke on the subject of the one body, unity, charity, &c. Spoke twice in the United Brethren Church at Otter Village, Ripley County; thence home. Yours ever, B. V. SPRINGER.

LONG VALLEY, Cal.,

March 5th, 1875.

Br. Joseph:—I have been laboring continually since I last wrote to you; mostly where Christ has not been mentioned, and not in the track of another. I have taken up three new places since last Conference, one at San Antonio, about fifteen miles from Long Valley; and there seems to be an awful effort made by the enemy to keep the people from investigation, and those that do come seem to sanction the principles in their hearts; but they are unwilling to suffer the reproach of Christ. Surely the time is speedily coming when Satan will have dominion over his, and Christ over his Saints. The most of the Saints in Long Valley are trying to abide the law of a celestial kingdom, and are becoming rooted and grounded in the faith of the Saints.

Pray for us, Br. Joseph, that we may hold out faithful until the end of the race. We pray unitedly for you. Elder John Holmes is President of the Long Valley Branch; His address is San Antonio, Monterey Co., California. J. R. COOK.

COLERAIRN, Belmont Co., Ohio,
March 9, 1875.

Bro. Joseph:—We are still striving to serve our Lord and Master in this part of His vineyard. We are fourteen miles from the Belmont Branch. There are but three of us—myself, my companion and Sister Malvina Davis. Although we are few, we have not failed to hold our prayer meeting once a week, also sacrament meeting; and the Lord has blessed us in our coming together with his Spirit; so we have tried to let our light so shine that others might turn from their evil ways and serve the God of Heaven. Our prayer meetings have been attended by many of our neighbors, and some think well of the doctrine, and some

think it a "Mormon Delusion." Br. Craig has preached here a few times with much liberty.

I pray that God will provide for all his Saints in spirit and body; and this I know, as long as we seek him in faith, he will remember us. Yours truly,

JAMES A. TRYMAN.

GARLAND, Alabama,

March 2, 1875.

Bro. Joseph Smith:—There is not much being done in the way of preaching at the present in this District. Times are very hard, and we are seemingly compelled to labor for "the bread that perisheth," at least I am. The Saints have done all they could for the support of the traveling ministry; and when done it has been but little in comparison to what the cause demands in this country. There are calls for preaching, and some very interesting fields of labor, but who is to cultivate them? I have been compelled to quit the field from sheer necessity. There are many of the Saints in actual want, and we look for times to be no better. We ought to have a permanent traveling ministry in this country, but the District cannot support it at present. I remain your friend and brother,

G. T. CHUTE.

BURSLEM, Staffordshire, England,
February 14, 1875.

Dear Herald:—Let me express on your pages my joy in the Latter Day Work, and my love to all Saints. It is delightful to have friendly greetings from nearly all parts of the world; thus becoming acquainted, in some measure, with each others feelings and circumstances. We "weep with those who weep," "rejoice with those who rejoice," enjoy the fellowship spoken of by John in his First Epistle, in these words: "That which we have seen and heard, declare we unto you, that you also may have fellowship with us. And, truly, our fellowship is with the Father and with his Son Jesus Christ. How beautiful is the order of the kingdom of God, by which every member of the body is knit together, and one Spirit flows through the whole.

I first heard of Joseph Smith and the restoration of the gospel in Glasgow, my native place, in 1848. When I was baptized, in 1850, I came here with my family. The doctrine of polygamy was then strongly taught, and I became greatly perplexed; in 1853 my faith was so much shaken, that I went no more to the meetings and lost sight of the Saints. Still, through long years of darkness, I hoped and prayed for better things; but it was not till 1873 that I heard there was a Branch of the Church in Hanley. I hastened to see, and great was my joy to find that the Lord had not cast off his people, but had raised up one

to lead them in paths of purity and righteousness. I was baptized into the Reorganized Church in 1873, and pray that I may endure to the end. I am just recovering from an illness; the Lord has heard the prayers of his people on my behalf.

Dear Saints, perhaps some of you, like me, have been near death. How does the gospel look from that stand point? Let the peace and "joy unspeakable" answer—the conscious safety and certain knowledge that "whether living or dying we are the Lord's." I desire to sympathize with those who are afflicted, and pray their useful lives may be spared, that they may be able to work a little longer for the redemption of Zion, "for the harvest is plenteous, but the laborers are few," and "the time is far spent."

Let me ask your prayers for the Hanley Branch, for I think the brethren there have long been "sowing in tears." May the reaping time soon come. From your sister in Christ

JULIA EDWARDS.

VALLEY, Neb. March 4, 1875.

Bro. Joseph:—I take this opportunity of sending these few lines, to let you know that I am much encouraged to see the work go forward in this vicinity. We have been greatly blest here, for the truth is rolling on. One year ago the name of Saint was not found here; now we have nineteen members, and there are many more who are convinced that it is the true and narrow way. I am the only officer in the Branch. We would like to have an Elder. We have fellowship meeting in my house every Sunday, and I preach once and sometimes twice each week in the neighborhood. We have large and very attentive congregations, and I feel that many more will soon come into the fold and family of God. I ask an interest in your prayers, that we may prove faithful unto the end. Your brother in Christ,

NELSON BROWN.

5 Clifford-st., HANLEY, Eng.,
Feb. 17, 1875.

Br. Joseph:—The work in Hanley is progressing slowly, but surely. Our meeting-room looks very neat now, we having papered it and made it ready for the District Conference, to be held here on the 27th and 28th of this month. The attendance of strangers is increasing. We expect to do a great deal of missionary work this next summer. Praying for the welfare of Zion, I am, dear brother, yours in Christ,

C. H. HASSALL.

HEALDSBURG, CAL.,
March 5, 1875.

Br. Joseph Smith:—I write for the purpose of asking some one of the church well versed in Biblical history, whether it would not be well to write up the history of the

blessings and promises made to Ephriam, and their connection with the Latter Day Work. A short pamphlet on the subject would, it seems to me, be a powerful sermon, if to the point. "I have written to him [Ephriam] the great things of my law, but they were counted as a strange thing." Hos. 8: 12.

The enquirer may ask, "Who is Ephriam? and, where is he?" Let the question be treated with the magnitude the subject would seem to demand, and good will be its results, in my judgment.

Ever praying for the good of the cause—yours in the covenant, P. C. BRIGGS.

Conferences.

Fremont District.

Conference was held at College Hill School House, February 6 and 7, 1875. Wm. Redfield, president; Wm. Leeka, clerk.

Remarks by Br. Caffall, in regard to the necessity of holding Elders' Conference, also advising the Elders to use wisdom while engaged in their missions.

Br. Redfield made a few remarks in regard to the object of ordination of Elders, and of the responsibility resting upon them.

Minutes of last Conference read and approved.

Reports of Branches.—Mill Creek: 25 members; 1 child blessed. J. W. Calkins, Pres. Fremont: 88 members; S. S. Wilcox, Pres.

Plum Creek: 80 members; 3 received by certificate, 6 removed by certificate, 2 excommunicated by their own request, 1 marriage solemnized. John Leeka, Pres.

Elm Creek, 16 members; 1 child blessed. S. Thomas, Pres.

Palmyra: 42 members; reported by Br. H. Fields.

Platte River: 15 members; reported by J. B. Goldsmith, being recently organized by G. E. Deuel.

Nebraska City report, too late to be presented. No report from Liberty, Nephi, Glenwood and Farm Creek Branches.

Elders' Reports.—G. E. Deuel had preached most of the time since last Conference in Cass county, Nebraska; had baptized seven and blessed seven children; had organized a Branch at Platte River, with fifteen members, known as the Platte River Branch, and had many calls for preaching that he was unable to respond to.

Jas. Roberts had preached as often as his circumstances would admit. Owing to affliction in his family, had not been able to accompany Br. Deuel to Nebraska.

Jas. Caffall had labored some at Nebraska City, Liberty and Palmyra; had succeeded in having the Union Branch disorganized, and most of the members united with the

Nebraska City Branch, and requested that the Conference declare said Union Branch disorganized.

Elders Jas. Ervin, G. Kemp, R. J. Anthony, Jas. Calkins, A. T. Mortimore and J. I. Kaster reported.

Missions.—Elders Jas. Badham and Robt. M. Elvin were sustained in their former missions. G. E. Deuel and Jas. Roberts were sustained in their former mission to Nebraska. All other Elders, not assigned missions, are requested to labor to the extent of their ability and report to the next Conference.

Resolved that the Platte River Branch be entered on the record as a Branch of the District.

That this Conference declare the Union and Nemaha Branches disorganized.

That Pres. Redfield be requested to visit, or appoint some Elders to visit the Nephi Branch and ascertain whether or not it would be advisable to disorganize the Branch, and report to the next Conference.

That Pres. Redfield be requested to visit the Saints at Hamburg, and labor with them, and request them to unite themselves to some Branch according to law, or that they would be dealt with by the Conference.

That a Committee of three be appointed to visit the Glenwood Branch, and report at the next Conference.

That Pres. Redfield, Jas. Roberts and Geo. Kemp compose said committee.

Officials present: Apostle 1, High Priest 1, Elders 13, Priest 1, Teachers 2, Deacon 1.

Met at 7:30 p.m., for prayer meeting.

Sunday, 7th.—Preaching by Br. Caffall at 11 a.m., and at 2:30 by Br. G. E. Deuel. Br. Caffall spoke again in the evening, a few minutes, after which the evening was occupied in prayer and testimony meeting.

Adjourned to meet at the Gaylord School House, Monday, the 8th, at 8 o'clock a.m., to finish up business.

Monday, Feb. 8th.—Remarks by Br. Caffall and others.

Resolved that the resolution of November spread upon the record, authorizing the Bishop's Agent to keep the means put into his hands to be used within the limits of the District, be and is hereby rescinded.

Two-days' meetings were appointed to be held at Elm Creek and Manti.

Resolved that Br. Redfield be sustained as President of the District.

That Wm. Leeka be sustained as Bishop's Agent; and that Wm. Leeka be sustained as Clerk of Conference.

Resolved that Br. Redfield represent the District at the April Conference at Plano.

That the next District Conference be held at the Gaylord School House, May the 15th, 1875, at 10 a.m.

Bishop's Agent's Report.—Moneys received from all sources from May the 1st, 1874:—

From Nicholas Taylor \$1, E. F. Hyde \$10, A. T. Mortimer \$1, N. Trook 50c, J. Waldsmith \$5, J. Berren \$1, Joseph Dubeis \$1, John Jemison 50c, Jas. Erwin 50c; making in all \$20.50, up to Feb. the 6th, 1875. Moneys paid out; Aug. 3, 1874, Jas. Caffall \$5; Aug. 26, Mrs. G. E. Deuel \$5; Nov. 9, Jas. Caffall \$6; Nov. 9, G. E. Deuel \$10; Jan. 20, 1875, Mrs. G. E. Deul \$10. Total amount paid out \$36. WM. LEEKA, Agt.

Kewanee Sub-District.

Conference held at Butternut Grove Branch, Jackson county, Iowa, January 30-31, 1875. Br. J. F. Adams, president, and E. M. Wildermuth, clerk.

Minutes of last Conference read and approved.

Reports of Branches.—West Buffalo: 29 members.

Butternut Grove: 29 members.

Jackson: 12 members.

Inland: 10 members.

Davenport not reported.

Elders E. Larkey, R. Groom, E. M. Wildermuth, E. J. Ruby, A. Gold, J. Morrell, M. Maudsley, and J. F. Adams reported.

Priest James Bradley reported.

On motion the following missions were appointed:—That E. J. Ruby be associated with J. F. Adams. That E. Larkey's previous mission be continued. That Br. Groom's previous mission be continued and he have the privilege of associating himself with any other Elder that he may see fit. That J. Morrell and M. Maudsley be associated together and report to next Conference.

The President being authorized, appointed the following committee to try the case of James Bradley vs. J. D. Bennett; to wit: E. J. Ruby, E. Larkey, A. Gold, E. M. Wildermuth.

The following resolutions were passed:

On motion Br. J. F. Adams was sustained as Sub-District President.

That we reconsider the resolution passed at the Sub-District Conference, held Sept. 17-18, 1874, relating to the division of the Kewanee District.

That the Branches of this Sub-District are hereby instructed to appoint delegates to our next Sub-District Conference in regard to the division of the District.

That the President and Clerk of this Conference are hereby authorized to issue license to all the official members of this Sub-District who shall apply for them with the proper recommendations.

That the Sub-District President may appoint two-days' meetings, as wisdom may dictate.

That when this Conference adjourns it does so to meet at Inland Branch, Cedar Co., Iowa, Saturday, June 5, 1875.

Committee on case of Brady vs. Bennett reported, and discharged.

Saturday evening, Sunday and Sunday evening spent in preaching the word.

Officials present: 1 Seventy, 6 Elders, 2 Priests.

Welsh Semi-Annual Conference.

The above named Conference was held at the Saints' Chapel, Llanelly, Carmarthen-shire, Oct. 24th and 25th, 1874. R. Evans, president; J. R. Gibbs, clerk.

Opened in usual form. Remarks by the President relative to the transaction of Conference business.

Minutes of last Conference read and corrected.

Western District reported by J. R. Gibbs as consisting of 5 Branches, 23 Elders, 7 Priests, 1 Teacher, 2 Deacons, 44 members, total 77; 1 received by letter from America, 5 baptized, 1 expelled. The Ton Yr Ystrad Branch has been removed from the Eastern to the Western District.

The Eastern District was reported by letter as containing 4 Branches, 2 Seventies, 20 Elders, 5 Priests, 1 Deacon, 48 members, total 76; 7 baptized, 1 child blessed, 2 died, 5 expelled.

North Wales was not reported.

J. R. Gibbs reported *Herald* account. Received from June 25th, 1874, to October 18th, £2 16s; paid out for posters £1 1s; on hand £1 15s.

Elder J. T. Davies addressed the Conference; said that it is good that we have come together this evening to transact our business, that we may have Sunday free from temporal affairs to preach the gospel and enjoy the blessings thereof; he also reviewed the present condition of the Church in Wales, and that the printed word is very much needed, both for the Saints and the world; he also offered a plan by which, with a little assistance, we could have it done.

Then it was resolved that a monthly subscription be made throughout all the Branches in Wales, for the support of publishing tracts, the same to be forwarded to J. R. Gibbs, Duke Street, Morriston.

Resolved that John Williams, Priest of Ystraddginalais Branch be ordained to the office of an Elder.

Sunday, 10:30 A.M.—After opening exercise, minutes of last meeting were read and accepted.

Resolved that we uphold in our faith and prayers Br. Joseph Smith, President of the Church; also W. W. Blair and D. H. Smith, his Counselors, and all the Quorums of the Church in America; also Br. Taylor, President of the European Mission; Robert Evans, President of the Welsh Mission; also John T. Davies, as an oversight of the

Church in Wales; J. R. Gibbs, President of the Western District and Book Agent between the Welsh Mission and the *Herald* Office, and all the Presidents of Branches.

Preaching by J. T. Davies.

Two p.m.—Conference was called to order by singing and prayer. Preaching by Elder J. R. Gibbs.

Preaching in the evening by J. T. Davies and R. Evans.

Seventeen officers were present.

Adjourned to meet at Aberaman, last Sunday in April, 1875.

Pottawattamie District.

Conference was held at Council Bluffs, Iowa, February 27–28, 1875. C. G. McIntosh, president; Frederick Hansen, secretary.

Official members present—Apostle 1, Seventies 2, Elders 14, Priests 2, Deacon 1.

Branch Reports.—Wheeler's Grove: 54 members.

Council Bluffs: 106 members; 3 received by letter.

North Pigeon: 25 members; 1 died.

President McIntosh had not preached as much during the last quarter as the former, on account of sickness; had only spoken twelve times; did not believe he could preside over the District any longer.

Elder Asa Walden reported his mission in Cass county successful.

Elders Frederick Hansen and D. K. Dodson had preached a little at home.

Elders James Caffall, H. C. Smith and Sam'l Longbottom reported preaching done outside the District.

Priest Hans N. Hansen had not done anything in his mission in Crescent City.

Report of Andrew Hall, Bishop's Agent: Received from Quarterly Conference \$13.95, in tithes and offerings \$15.25. On hand at last report \$17.30.—total amount \$46.50. Paid out to the poor \$7, to the ministry \$28.50—total amount paid out \$35.70. Feb. 27, cash on hand \$11.

Report of the Committee appointed last Conference to make an investigation into the condition of the Union Branch:—"We do not think it possible for the Branch to be kept up under existing circumstances.—D. K. Dodson, Alva North, Wm. J. Cook, Committee."

Whereas money was received from the business men of this city to defray the expenses of fitting up the Conference ground for the Conference held adjacent Park's Mill last fall, be it

Resolved that a report showing how the money was disbursed, be published in the papers of the City of Council Bluffs.

That a general mission be given to all the Elders and Priests to preach wherever they can find an opportunity.

That we as a Conference endorse the course of proceeding of President McIntosh as Presiding Elder of this District, and regret that his circumstances compel him to resign.

That we sustain the constituted authorities of the Church in righteousness.

That Br. James Caffall take charge of this District during the coming quarter.

That this Conference adjourn to meet in Council Bluffs, on the last Saturday in May, 1875, at 10:30 a.m.

Nodaway District.

Conference was held at Liberty School House, Nodaway Co., Missouri, November 20–21, 1874. Elder James Thomas, president; Elder R. C. Moore, clerk.

Remarks by Elder James Kemp and the President.

Afternoon Session.—Minutes of last Conference read, and corrected so as to read, with reference to Elder James Kemp, "that inasmuch as the General Conference referred, instead of *appointed*, we sustain him.

Branch Reports.—Numerical strength as last reported; 1 child blessed; 1 marriage solemnized.

Guilford: 16 members; 3 residence unknown.

Allenville not reported.

Elders James Kemp, James Thomas, A. N. Berigo, C. Christianson, A. Jacobson, Ole Madison, Wm. Woodhead, R. C. Moore, and L. M. Winters reported; also Teachers Hans Froyed and Jacob Nelson, and Deacon Arthur Hailey.

Resolved that we sustain Elder James Kemp in his mission.

That this District recommends Elder A. N. Berrigo to Bishop I. L. Rogers for appointment as his Agent for this District.

That the Elders labor as opportunities may permit.

That we sustain the authorities of the Church in righteousness, including Elder James Thomas as President of this District, and Elder R. C. Moore, Clerk.

7 p.m.—Preaching by Elders David Powell and James Kemp.

Morning Session.—Preaching by Elders James Kemp and James Thomas.

Afternoon.—The congregation was addressed by Elder Wm. Woodhead.

During the afternoon recess two were baptized.

Evening.—Sacrament and confirmation meeting. Three children blessed.

Adjourned to meet at the Freedom School House, Nodaway Co., Mo., the 29th of May, 1875.

"How many people," says Jeremy Taylor, "are busy in this world gathering together a handful of thorns to sit upon."

Miscellaneous.

A DREAM.

'Twas evening, and the sun had set behind the western sky,
 I linger'd on our cottage porch and watched the pass-
 ers by;
 With carpet bag and staff in hand, foot-sore, and tired,
 and lame,
 Enquiring for a resting place, a weary traveler came.
 He bowed, and with a look so kind, I never shall forget,
 It seemed that we no strangers were; that we before
 had met.
 I quickly bade him enter in and share our frugal fare,
 And rest beneath our humble roof awhile from toil
 and care.
 A tear stood glistening in his eye while thus to him I
 spoke;
 My feeble pen can not portray the feelings it awoke.
 Who was he? And from whence he came? Why did
 he travel so?
 And whither was the stranger bound? At length I
 asked to know.
 "I come," said he, "from lands afar, the joyful news
 to tell;
 To all who listen to my voice, who yet in darkness
 dwell;
 There's not a son of Adam's race but may return and
 live;
 The mighty God will pardon all and free salvation
 give.
 An angel, back to earth again the ancient gospel
 brought;
 Revealed to man God's holy will, and His command-
 ments taught;
 Set up the kingdom of the Lord, its banner wide un-
 furled;
 Then bade his servants, 'Rise, go forth and preach it
 to the world.'
 And this is why, my gentle friend, I stand before you
 now,
 Though youth has fled, and time hath left its impress
 on my brow;
 To preach repentance I am sent, in this the latter day,
 And thus my heavenly Father's call I cheerfully obey.
 The Savior spoke to them of old, and said, 'Come, fol-
 low me;'
 They were but fishermen, we're told, of ancient Gal-
 ililee;
 They too, like us, would find poor mortal man but
 weak;
 They also, when fatigued and tired, some resting place
 would seek."
 He said no more, I turned away, my eyes with tears
 were dim;
 The tidings he had brought were true, I could not
 speak to him.
 Long years before, in Britian's land, the same glad
 sound I heard;
 Believed the message God hath sent, and listened to
 his word;
 And as I hastened to prepare my guest an evening
 meal,
 Sweet recollections of the past would o'er my memory
 steal;
 My thoughts were busily engaged, while not a word
 was spoke;

But e'er my task was fairly done, a sound the silence
 broke,
 Aroused me from my slumbers at the dawn of morning
 light;
 Yet still the dream that I relate was plain before my
 sight.

THE FULFILLMENT.

In faith and hope I waited long that personage to see;
 When lo, one summer's afternoon, my wish was grant-
 ed me;
 But not as I had seen before, a visionary friend,
 'Twas in reality he came, a helping hand to lend,
 In quest of Israel's scattered sheep, he told us, he was
 sent;
 And guided by the Spirit's power, thither his foot-
 steps bent;
 Nor had he been directed wrong, he found two waiting
 souls
 Ready and willing to renew their covenant as of old.
 Like water to a thirsty soul out on the desert plain,
 So were the gospel gifts restored unto our hearts again.
 O, how refreshing were the showers that flowed from
 heaven above;
 We truly felt to realize a blessed Savior's love.
 With gratitude we promised then, while life and health
 should last,
 To spend the remnant of our days more faithful than
 the past;
 Our fellow creatures seek to save, to win them back
 again;
 As heaven had kindly dealt with us, so would we deal
 with them,
 And this is just the reason why my partner is away;
 That he may show some wandering one the straight
 and narrow way.
 Sometimes I think my lot is hard, with double care
 oppressed,
 As on my couch I sleepless lie while many are at rest,
 But if I murmur, O, how quick the thought returns
 again,
 "As heaven hath kindly dealt with us, so will we deal
 with them." M. R.

Notice.

I have one hundred and sixty acres of
 land here; the eighty I live on has the tim-
 ber chopped off of about sixteen acres, eight
 of which is in grass, or under the plow,
 with a stream of living water running
 through it, a log barn and a good new log
 house on it. The other eighty has a beaver
 dam meadow on it, which yields about fifteen
 tons of hay, has a log house and barn on it,
 which I would like to trade for land in
 Northern Missouri or Southern Iowa.

Any of the Elders or brethren in that
 part of the country knowing of any one
 who would like to make such a trade, will
 confer a favor by corresponding with Jas.
 Drown, Sugar Grove, Mason Co., Mich.

Group Photographs.

I would notify the Saints that the pictures
 formerly advertised as No. 3 cannot now be
 obtained, and therefore please order only the
 following, enclosing only seventy-five cents

for the three, or twenty-five cents each:

No. 1.—Containing six pictures: Elders J. Smith, W. W. Blair, D. H. Smith, I. L. Rogers, E. Banta and D. Dancer.

No. 2.—Eight pictures: Elders J. W. and E. C. Briggs, Joseph and Alex. H. Smith, Z. H. Gurley, Jr., W. H. Kelly, J. H. Lake and J. R. Lambert.

No. 3.—Seven pictures: Elders J. Smith, W. W. Blair, Z. H. Gurley, T. W. Smith, H. A. Stebbins, John Hansen and Geo. T. Chute H. A. STEBBINS, Sandwich, Ill.

MARRIED.

At Gravois Meeting House, St. Louis Co., Missouri, February 21, 1875, by Elder Wm. H. Hazzledine, MONTY W. PARKER and Miss SUSANNAH REESE, daughter of Br. A. Reese. May the peace of God attend the pair.

DIED.

In the Township of Malahide Ont., Feb. 20th, 1875, Sister EUNICE A. LAUR, daughter of Br. Joseph and Sr. Janet Pearson, aged 22 years, 8 months, and 27 days.

She died in faith and full assurance of the resurrection of the just.

At Creston, Union Co., Iowa, December 15, 1874, of typhoid fever, Sister ELLEN L. OLMSTEAD, wife of E. D. Olmstead, and daughter of Mary Gould, aged 21 years, 11 months, and 22 days.

Remains brought to Truro for interment. Funeral services by Elder Jacob Matthews of the Methodist Church.

At Victoria, Knox Co., Ill., March 2, 1875, of bilious colic, JUSTUS S. LUNG, aged 25 years, 4 months, and 16 days.

Funeral services by Elder Jacob Olmstead of the Methodist Church.

At Surry, Hancock Co., Maine, February 16, 1875, SARAH T. CARTER, aged 57 years, 8 months, and 27 days.

She died in the faith. Funeral sermon by Elder John C. Foss. Text—Ps. 116: 15: "Precious in the sight of the Lord is the death of his saints."

Selections.

The Welsh Lock-Out.

The Fall River strike is, fortunately for America, a very small affair when compared with the South Wales lock-out. There on Monday morning, February 1, the suspension of work commenced, and not less than 120,000 heads of families were involved in the disaster—that is, directly involved, in addition to the effect which will be indirectly produced upon almost every branch and industry. These 120,000 heads of families represent about half a million of men, women and children. The colliers and pit-laborers alone number about 70,000, the iron-workers 40,000, and the men whose employment is contingent upon these are certainly

10,000; so that there are at least 120,000 men, who after the strike declared by a portion of them, have all been "locked out" by the Employers' Association. This state of things has lasted already for more than two weeks, and it entails misery and losses both upon employers and laborers. The latter may prove stubborn, and cheerful, but many of them are not satisfied, because they receive a derisory help from their comrades still at work. Thus the Pergam colliers, who, with others, were at first to strike, and who have been earning nothing for a month, met to divide a sum which had been sent down from Aberdare by the Executive of a particular Union. In that particular district, distress is suffered, and it is well known that the people needed assistance. To their amazement the colliers, in meeting assembled, discovered that the contribution sent by their more fortunate brethren, when equally apportioned, amounted to the sum of fourpence-half-penny per man! Exclaiming against the half-heartedness and meanness of their Aberdare friends, the colliers promptly rejected the proffered coppers, and broke up in disgust. A knowing old pitman said that he and his friends had no right to expect help from other coal fields. "They talk," he said, "about the amalgamated miners not helping us. Well, the South Staffordshire men helped us manfully once; and the time came when they, in their turn, wanted a lift; but just at that time we were going on swimmingly, and little dreamt we should so soon be on our beam-ends. So most of our people refused to join in a levy, and whistled off the Union. No, sir," he concluded sorrowfully, shaking his head, "we've made our bed, and 'deed we'll have to lie on it."

The blast furnaces, if they are ever cooled down, will entail a heavy loss upon the employers; the same will be true as to the coal mines, from which an average 400,000 tons was weekly extracted. Therefore, the utmost effort will be made to keep the blast furnaces going by means of the coal already stored, and the disaster of blowing out will be staved off by many works for two or three weeks. At many places the rising columns of white smoke are lessening perceptibly, and the importance of this statement will commend itself to every one, when it is remembered that once extinguished, it will cost something like £1,000 to rekindle each blast furnace. It is absolutely essential to keep the engine pumps going, and there are special contracts under which the engine-men are able to remain at their posts during the strike and lock-out. Of course a flooded colliery means ruin; and, as a rule, the men are as willing as the owners to see the engine pumps working, because they will be able to resume coal-cutting the moment a peaceful solution of the difficulty is

arrived at, instead of toiling for weeks as laborers, on laborers' pay, at clearing the works. The engine houses are thus the key of the fortress, and specially appointed policemen will guard them from harm.

Merthyr, Vale, and Black Dowlais, presented a queer spectacle on the Saturday evening when work was stopped. The men who returned from the closed works, with their picks and shovels over their shoulders were quite cheerful and apparently indifferent—as men naturally would be who had just come from the pay table, and who had been receiving wages during a period when another branch of their calling had been idle. Children and women were busy on those terraces of desolation, technically termed "tips," gleaning coal and cinders from the refuse heaps, an occupation forbidden except in times of distress. The house-wife, as I could see through the open door—and the door of a collier's house is always open—was carefully sanding her floors, and marking out ornamental lines in the white hearthstone; and the chest of drawers, which is the great object of ambition to a Welsh collier, just as a ponderous eight-day clock is the Staffordshire man's household god, was receiving its usual extra Saturday night's polish. Many of these cottages of the South Wales coal district are not overburdened with comforts, but there was a bright fire in the grate, and a suggestion of plenty in the cupboard. How long this may last was a very saddening but very obvious and pertinent reflection. Away down the Merthyr Vale, upon the heights of Black Dowlais, or the barren hills over which you pass to the mouth of the Rhymney Valley, the locomotives were spluttering and puffing with their last loads of mineral, and the chimneys, many of them for the last time for a while, were sending forth fantastic pillars of smoke into the clear sky. Half a dozen horses passed by, blinking at the daylight they had not seen for years, but into which they had just been hoisted. The small, round-barrelled, shaggy ponies, cropping the mountain herbage, paused in their feed to stare at the solemn colliery steed, much in the manner of a London boy taking stock of a procession of Chinamen.

THE BEARER OF BURDENS.—There were three men walking up a steep hill, each very tired, with a heavy burden on his back. Then there stepped up to them a strong, kind man, who said to them, "Let me take your burdens; I will carry them for you." But the first man said, "I have no burden," for he had carried his burden so long that it seemed like his clothes, or like a part of his body, so that he did not feel it, and did not know how much better he could walk without it. So the first man would not have his

burden touched. The second man was very selfish and unkind to himself, and he thought all other people must be selfish and unkind; so he said, "You want to play me some trick; I do not believe you want to carry my burden; I will not let you touch it." The third man was very tired indeed, and was saying to himself, "Oh, who can help me? for I feel that I cannot carry this weight any further;" and when he felt the stranger touch him on the shoulder, and offered to take his burden, he said at once, "It is very kind of you; I am very thankful; please take it, for I see you can bear it, and I cannot." The strong man is Jesus. The burden is sin. If we do not feel our sin, Jesus cannot bear it for us. If we do not trust him, he cannot bear it. But if we are tired of our sins and trust in Jesus he will take the terrible weight of our sins away.

Golden Grains.

The forsaking of evil is not enough. No man can easily forsake evil except by taking hold on good.

Industry is the cure of idleness.

Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, says the Apostle.

Work is a cure for dishonesty, if a man works at right things hard enough and long enough.

The way to attack an evil is to put in the place of it an opposite.

Idleness is a canker that corrodes the mind and makes it incapable of virtuous actions, while it introduces vicious thoughts and conversation. Occupation is a balm that heals the canker, causing to think of pleasing prospects, and leading to noble deeds and converse in the channel of doing good.

Past all shame, so past all truth.

Above all other features which adorn the female character, delicacy stands foremost within the province of good taste.

The temperate is most luxurious; by abstaining, how many things we enjoy.—*Simms*.

He who has no charity merits no mercy.

Wisdom is the right use of knowledge. To know how to use knowledge is to be wise. Many men know a great deal, and are all the more fools for what they know. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom. According to Job, the fear of the Lord is wisdom, and to depart from evil is understanding.

The best guardian of a woman's happiness is her husband's love; and for her honor, her own affection.

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AT THEIR PUBLISHING HOUSE

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 22.

PLANO, ILL., APRIL 15, 1875.

No. 8

A Testimony of the Past.

LODA, ILL., Feb. 14th, 1874.

Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, Plano, Illinois, dear sir:—Accept my sincere thanks for the favors that came to hand this day, by mail, viz: a copy of the Book of Mormon, and a copy of Parley P. Pratt's Voice of Warning; as well as your very welcome letter with your photograph enclosed; the same now occupies a page in my daughter's album and is very highly appreciated. Next in order comes many familiar names that you enumerate as co-workers in advancing the cause of gospel truth. While reading them over I was carried back some thirty odd years, and many incidents of, or about that period were made vivid in my memory; scenes that occurred when you was quite a little boy and I was in the prime of manhood. One particular circumstance I will mention, as it appears to me to be incontrovertible evidence of the fact that your father was no false pretender; but that he was a true prophet of the living God. I was practicing my profession in Kingston, in the County of Adams, in the State of Illinois, in the year 1839, and boarding with a Benjamin S. Wilber, a member of the Latter Day Saint's Church; his wife was also a member and a most excellent little lady and very intelligent. In the fall of this year, President Joseph Smith, Sidney Rigdon, Judge Elias Higbee and Porter Rockwell, come to this house on their way to the city of Washington, in accordance with a revelation given to the Church at Commerce, (afterwards Nauvoo), through Joseph

Whole No. 320.

Smith, the Prophet, to lay their grievances before the President of the United States, (Martin Van Buren), for the sufferings they underwent in Missouri, from which State the Church had been driven by mob law, after many of them had been inhumanly murdered, and others driven from the lands they had purchased of the United States government in that State. On the arrival of this company at Mr. Wilbers I was told by Joseph Smith, the Prophet, that if I was willing to obey the will of God and be obedient to his commandments, I must quit my practice and start the next day with them to the city of Washington, to aid them in their mission and minister to Elder Sydney Rigdon, who was very sick at that time. So, in obedience to this mandate, I suddenly closed my practice, and started the next morning, in company with these gentlemen, to visit the chief magistrate of the Union at the federal city.

I have many incidents, dottings and jottings, taken during our journey, one of which I will mention. After we got to Dayton, Ohio, we left our horses in care of a brother in the Church, and proceeded by stage, part of us; and the same coach that conveyed us over the Allegheny Mountains also had on board, as passengers, Senator Aaron, of Missouri, and a Mr. Ingersol, a member of Congress, either from New Jersey or Pennsylvania, I forget which; and at the top of the Mountain, called Cumberland Ridge, the driver left the stage and his four horses drinking at the trough in the road, while he went into the tavern to take what is very common to stage drivers,

a glass of spirits. While he was gone, the horses took fright and ran away with the coach and passengers. There was also in the coach a lady with a small child, who was terribly frightened. Some of the passengers leaped from the coach, but in doing so none escaped more or less injury, as the horses were running at a fearful speed, and it was down the side of a very steep mountain. The woman was about to throw out the child, and said she intended to jump out herself; as she felt sure all would be dashed to pieces that remained, as there was quite a curve in the road, and on one side the mountain loomed up hundreds of feet above the horses, and the other side was a deep chasm or ravine, and the road only a very narrow cut on the side of the mountain, about midway between the highest and lowest parts. At the time the lady was going to throw out the child, Joseph Smith, your father, caught the woman and very imperiously told her to sit down; and that not a hair of her head or any one on the coach should be hurt. He did this in such confident manner that all on board seemed spell-bound; and after admonishing and encouraging the passengers he pushed open one of the doors, caught by the railing around the driver's seat with one hand, and with a spring and a bound he was in the seat of the driver. The lines were all coiled around the rail above, to hold them from falling while the driver was away; he loosened them, took them in his hands, and although those horses were running at their utmost speed, he, with more than herculean strength, brought them down to a moderate canter, a trot, a walk, and at the foot of Cumberland Ridge to a halt, without the least accident or injury to passenger, horse or coach, and the horses appeared as quiet and easy afterward as though they had never run away. One by one the passengers came along, some of them limping badly, others bruised; and some of them swearing about the driver and threatening to have him arrested, &c. At last the driver took his place and we were all going along nicely, when one of these members of Congress, after hearing the history of our ride, and escape from

the lady on board, said it was a miracle, and if Jo Smith could perform such a miracle he would then believe he was a Prophet sent from God. This was Mr. Ingersol. Mr. Smith and Sydney Rigdon were both traveling *incog.*, as if their real names had been made public on the way; especially that of Mr. Smith, we should have been very much annoyed by the inquisitive. Little did those gentlemen think that Joseph Smith was the identical man that was instrumental in the hands of God in saving that coach load of human beings from a terrible death.

We made our first stop at Gadsby's hotel, in Washington City. Our board was seventeen dollars a week each, and we sought as soon as possible Senator Richard M. Young, our senator; and, after introducing our business to him, enquired if we could not get accommodations equally as well suited to our wants, for less money, in some private boarding house. We made arrangements at once with Mrs. Carlisle, mother of Counselor Carlisle, who lived at the corner of Third and Missouri Streets; and kept our illustrious fellow travelers' names as yet *incog.*; which were, (Wallace and Bruce), Joseph Smith and S. Rigdon; but upon leaving, your father and S. Rigdon were asked for their cards, in exchange for those presented by our former fellow passengers in the stage, as this was the hotel where nearly all staid for a few days after arrival. When Mr. Smith presented his card, "Joseph Smith," the gentleman said, "Rather a notorious name. Are you any way related to the man they call the Mormon Prophet?" And your father replied, "I am he." He then introduced Sydney Rigdon, Judge Higbee and myself, and in less than two minutes it was known all over the hotel, and in an hour, all over the city; and although this was in the latter part of the afternoon, it was in print and in two different papers that evening, that "Jo Smith, the Mormon Prophet, was in the city." And then cards began to roll in thick and fast, to have an interview with this wonderful man. We made the acquaintance of our Senator Young, and our members of the

lower house as fast as possible, according to the instructions your father had received, and laid a history of the case before Martin Van Buren, the then President of the United States; who, after hearing the whole story, said he "could do nothing for us;" that he "had no power." He said we should appeal to the executive of the State, and the legislature and judiciary of the State of Missouri. Mr. Smith replied that all this had been done; and that he could get no relief nor even protection against further murder and molestation; that he and his people had been robbed, murdered, plundered, and driven from the very homes that they had bought and paid the United States government for, and still held the patents issued by them, which patents warranted and defended the soil, and guaranteed peaceable possession to the purchaser; and that in consequence of this very treatment he had laid his case before Almighty God, and he had received instruction to come to Washington and lay his case before the President of the United States; and if he refused to listen to him or regard the cries of the agents thus appointed, He would speedily proceed to vex the nation. Mr. Van Buren said he had no power; that we had better lay the case before Congress; and accordingly we shaped a paper with the advice and counsel of Senator Young, and Mr. Stewart, of the House of Representatives. A memorial was drawn up and presented, with no better results than were found at any place that had been tried before. Henry Clay told us that we would never get any redress under that administration; that we had better do all we could to get a better administration, then we would get a chance. We staid there during the winter of 1839 and 1840 to testify before committees and attend to all we could in the premises; and in the meantime to preach and talk to the heads of the nation upon the mission and calling of Mr. Smith in this latter day. Curiosity was on tiptoe, until many believed and some were baptized and went back to Nauvoo, or Commerce, as it was then called.

Benjamin Winchester and Elder Barnes were preaching at that time in

Philadelphia, and Mr. Smith and Higbee went there and did some preaching, leaving myself in the city of Washington to take care of Mr. Rigdon; and also to wait upon every preacher in the city, irrespective of his church organization, and particularly to declare unto them the tidings of the Latter Day Saints, committed to this generation through Joseph Smith, Jr.; and to warn them against the danger consequent upon its rejection. I commenced my duties as soon as I had any time, and called upon all the leaders of the different organizations of religion in the city. As a general thing I was pretty well received and very kindly treated. Mr. Spicer, of one branch of the Methodist persuasion, was extremely courteous, and I thought that they manifested a kind spirit; although some were apparently treating this strange doctrine with rather too much levity. I thought that my report would be uniformly favorable, but I had one more visit to make; that was to Geo. C. Cookman, the chief preacher and elder of the other branch of the Methodist Church; and he was then chaplain of the United States Senate. On my introduction he was rigid as marble and cold as an icicle. He was proud, tonguey and arrogant in the extreme. I endeavored to show him all I could of the doctrine and convince him of its importance; and asked him to lay the matter before his people, or allow me or one of our company to do so in his church at some time that he might appoint when his pulpit would be at liberty. He told me to call again at a time that he set for that purpose, as he said he would like to see me in the presence of some of his pious friends. I went and there met some six or eight gentlemen and ladies, as well as the members of his own family. He was very unkind, and treated me and the subject very cavalierly; quoting some scriptures to put me and my strong doctrines, as he thought, to confusion. I was only a neophyte in the business and trembled before this goliath; but it so happened that while he was quoting scripture to put me down, his quotations were the strongest evidences of the truth I tried to impress upon him. He found

he had got a bigger job on hand than he first anticipated, and then began to tell the meaning of the scriptures as he quoted in the Greek and Hebrew. I had a little knowledge in this department which I found very valuable, and on this score he made no headway. He then began denouncing Joseph Smith as an impostor, and his followers as dupes or knaves; and said he thought it strange that a man with as keen an eye as he said I had, with a fair share of miscellaneous capacity and intelligence, should be so deceived, and concluded that I was not a dupe but as big a knave as Smith.

I thanked him for the cross compliment, and told him he could find scholars attached to the Church that were able to read as many languages as himself, yet I believed them to be truthful and sincere servants of God; and that they would be very willing to measure their strength with him or any other opposer. I begged him to take time and consider the matter; not to decide hastily; that it was unwise to give a decision until both sides were fairly and fully before him. I asked him for his church, and told him that either Mr. Smith or Rigdon would be glad to illustrate the subject any time before him and his congregation. He said that my impudence could only be attributed to one of two causes, and he was constrained to believe it was not from ignorance, but was intended as an insult; that he would neither let me have his church nor hear anything further on the subject, and should take good care to warn his brethren and sisters against listening to any such blasphemy. With this he opened his library door, conducted me to the outer hall door, and refused to give me his hand. I reported this to Mr. Rigdon and wrote to Philadelphia to Mr. Smith the result of my labors. On the following Sunday this same George C. Cookman preached in his church, and told some strange tales; that he had had an interview with Jo Smith, that arch impostor; and that the doctrines he taught were very irreligious and inconsistent with Bible truth; that he, Smith, did not believe in the Bible, but had got a new one dug up in Palmyra, New York; and that it was nothing

but an irreligious romance, and that Smith had obtained it from the widow of one Spaulding, who wrote it for his own amusement. I wrote this to Mr. Smith, and he said there must be some preaching in Washington to counteract these statements, as he was sure God had some people in that city. We first got an upper room of an engine house to speak in; but half, no, not a quarter of the people could get in. We had speaking then in the open air on Pennsylvania Avenue, near that place, and gave out that there would be further services as soon as a room could be obtained. Before night some people secured the use of Carusi's saloon, one of the largest and most suitable rooms in the city, outside the capitol building, and at night there was held services. A great many of the members of Congress and heads of departments were present, as well as Martin Van Buren. We, of the committee from Illinois, all took the speaker's desk. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him up on the stand and I had the honor of introducing him to that vast audience. He had just come in on the train from Philadelphia, and was tired; but he arose by the invitations of many who called for him, and on that occasion he uttered as a prophecy one of the most wonderful predictions of his life. He adverted to the statements made by this George C. Cookman, declaring them to be wilfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, that he must turn and preach the truth and quit deceiving the people with fables; he should be cut off from the face of the earth, both he and his posterity. And he said that this should be so plainly manifest, that all should know it. At this, many gentlemen took out of their pockets their tablets, and began to take notes of the prophecy; and Mr. Smith noticing them, "Yes," said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass."

Henry Clay, Felix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this, there was an extraordinary excitement in the religious world, and they appointed a Conference of all orthodox religions to assemble in England at a certain time, to adopt measures of harmony between all the sects; the United States were invited and accepted a part in these proceedings, to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as a delegate for the District of Columbia, to represent his views on the subject; standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now, he being an Englishman by birth, and his family in suitable circumstances for a pleasure trip; at the appointed time he, Cookman, thought it would be very pleasant to take his whole family with him, and this he did; both he, his wife, and all his children went on board the steamship *President*, and neither the ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion have never been forgotten by me; nor I presume by hundreds of others. Had Cookman went alone it might be charged to chance; but why was it that his whole family were so suddenly cut off, both root and branch.

This, sir, is one of many wonderful evidences that Joseph Smith was as much of a Prophet as Jonah, who foretold the destruction of Nineveh; or Nahum, who prophesied concerning the present locomotion for traveling; both of them took centuries and one of them thousands of years for their fulfillment; but the prophecy by Joseph Smith on George C. Cookman has been literally fulfilled in the shortest possible period; and that too in

its fullness, beyond the possibility of question from any source.

On my return from Washington, I moved to Nauvoo, and there I was able to learn more fully of the doctrine and the people who belonged to the Church. I have many records of prophecies, and the doings and teachings I heard at that city that are marvelous to me; and I have had no means of ascribing many of them to any other source than the power that holds all things by His sovereign will, and makes known his purposes through His servants the Prophets.

I will here mention that I was the accepted physician of the Church; was at the bedside of the aged Patriarch, Joseph Smith, Senior, at his death; received his nearly last blessing, taken down by a scribe at the time, and have it yet. I was also present at the death of Don Carlos Smith; was intimate in the families of all, and was recommended by Joseph Smith very highly; and on one occasion, when Brigham Young came home from England, I was sent for in great haste to administer to him, as he was very sick and in great danger of dying. I was successful in getting him through that terrible prostrate situation in which I found him. Joseph Smith was present on the occasion, and told him to take what I prescribed, and he did so. After this, in talking with Mr. Smith on the subject and telling him what I considered his disease, he said it was right; and remarked in the presence of Mr. Law, Bishop Knight, John P. Green, Reynolds Cahoon, and some others, that "if ever Brigham Young became the leader of the Church, he would lead them down to hell." I little thought that he would ever occupy that position, but he has it over one branch of the Church at least; and from all accounts he is filling the letter of the prophecy.

You are at perfect liberty to use any thing I write in any way you may deem best for the purpose of benefitting the honest in heart; for what I write is nothing but the truth, as it was uttered in my presence, and has often been spoken by me since the death of Joseph Smith, your father.

I will tell you also another prophecy that Joseph Smith uttered in my presence, that has been proved true. That was in relation to Stephen A. Douglas; he said he was a giant in intellect, but a dwarf in stature; that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the counsels of the nation and have multitudes of admiring friends, and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was Judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jackson's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent's expense to the general government? Under his management were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the State of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line of compromise on slavery than any other one man? Did he not say, "and cursed be the ruthless hand that attempts to remove it?" Did he not run for President and get defeated? Did he not take the most active part in removing or breaking down that line of compromise? Let the history of Kansas and Nebraska tell the story! Did he not fulfill his destiny and, at last, on his dying bed, bequeath his children to his country, and counsel them to obey the laws and the constitution? Did he not utter these memorable words at the commencement of the rebellion, "That there were only two parties in all the land; the one he called Patriots, the other Traitors?" Was it not true? Did he not throw his adhesion to A. Lincoln at the time of deep trouble? And does he not now occupy an honored spot in the memory of his many friends, and a sacred spot

in his own loved city of Chicago? Yes; this prophecy has been literally fulfilled in my day, and I bear testimony to its truth, when compared with history.

This is enough for this time, I have many things yet to say, but will wait your report on this, and perhaps you will scarcely be able to read my poor writing; for I am a poor scribe, and in consequence of a cataract on my eyes, am nearly blind.

I know something about some of the leaders at Salt Lake City, and to my sorrow too, as many of them forgot to settle claims that I still hold against them. I and my whole family were driven from the city, my property confiscated, and thousands, yes, tens of thousand of dollars worth of my property was taken and sold, and I was defrauded out of the whole by wicked and corrupt men, aided by the head men that now live in Salt Lake City. The records of my property were carried away, and never could be obtained; and I was reduced from affluence and wealth to poverty by their means. And they claim to have done all these things in obedience to the commands and will of God.

With considerations of very kind regards, I am, sir, yours for the truth.

ROBERT D. FOSTER.

Christ and the World.

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

Behold, I the Lord will reason with you, O children of the earth, even as one man reasoneth with another, that you may understand. When I came upon the earth before, did I not fulfill every jot and tittle of those scriptures of the Prophets which related to the cir-

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

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

Again; did I not say there should be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which should come upon the earth? Did I not forewarn you that when you see these signs begin to come to pass, you might know that the kingdom of God was nigh at hand, and that all the tribes of the earth should mourn, and they should see me coming with the clouds of heaven with power and great glory? Have not these signs

begun to come to pass? Why then do some affirm that the coming of the Lord is not near, or that I will not come in person, in a cloud, in like manner as I ascended? For I will come upon them unawares, and they shall not reign with me on the earth. Again, there are many who err on the other extreme, not knowing the scriptures, neither the power of God. Behold they set an appointed time for my coming, and it fails to come to pass; and they cry unto me with much importunity to come down among them and not to disappoint them. But they cannot alter the times and seasons which the Father hath put in his own power, nor cause me to disregard that which is written.

Behold my servant Peter testified that the heavens must receive me, until the times of restitution of all things which I had spoken by the mouth of all the holy prophets since the world began. I also testified to my people, while in the flesh, that this gospel of the kingdom should first be preached to all nations for a testimony, and then I would come. My servant Paul also testified that I would come in flaming fire, taking vengeance on all those who know not God and obey not the gospel.

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

Again; the circumstances of my coming, and the very place where I will set my feet, are clearly foretold by the prophets. Behold I have told you by the mouth of my servant Zachariah, that my people Israel should be gathered to the land of Canaan, which I gave unto Abraham and his seed for an everlasting

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

Again; my servant Daniel was shown a vision of my coming in a cloud to take the dominion of the earth, and that all kingdoms should serve and obey me. But before I came he saw my kingdom organized in its beauty by the Ancient of Days and all prepared to receive me. Know ye therefore, O inhabitants of the earth, that all these, and many other scriptures must be fulfilled in connection with my coming, and that I cannot come till the

times of restoration are fulfilled, and till the circumstances and preparations are completed, as it is written; and that when all things are prepared I will come, and bring all the Saints with me to reign on the earth. Thrones shall be cast down, Kingdoms and States shall be broken up, Empires shall rend, but my word shall all be fulfilled, and my kingdom shall stand forever.

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

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

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

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

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

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

T. K.

Justice Without Favoritism.

In the *Herald* of March 15th, I notice a very peculiar article under the caption of “Favoritism.”

The object of the article is to “strike the first blow” against favoritism and imposition—a worthy object, indeed, and one for which the writer deserves the laurels, especially as he meekly affirms that he has “looked for a long time for some hardy pioneer to strike the first blow, but though some ‘coming events’ cast before them long funereal shadows, oppressing the heart with a *sense of imminent disaster*,” and though “from every quarter comes imploring cries for redress and relief from wrongs,” the bravery of Israel’s sons has so far departed, that “*none have dared to marshal the subject(!)* till this modern Phineas arose, javelin in hand, to assail the evil in the very camp of Israel.

To successfully conduct an assault requires discrimination and tact, as well as valor; the writer, however, strikes without the least hesitation at something supposed to superinduce the “coming events” whose end he clearly perceives, as he stands erect with javelin poised; for the “funereal shadows” of these “coming events” are described as already “oppressing the heart,” before yet the “events” come. There is comfort, at least, in the thought that their stay will be but very brief.

In all probability “Anxious” is very anxious to expose and uproot the evils of the past, and to correct the abuses of the present growing out therefrom; and for aught that the readers of the *Herald* know to the contrary, he may consider himself fully qualified and duly authorized to accuse the brethren, arraign them at the bar as prisoners, be prosecuting attorney and jury to weigh the evidence against them, and judge to pronounce sentence upon them. Latter Day Saints now, however, object to courts of this nature, and would rather that even the acknowledged guilty be proceeded against in due course of law, than to be dealt with summarily without legal process.

The anxiety of “Anxious” to assail something has led him to stigmatize as introducers of “speculative schemes” some unnamed persons in the church who were connected in some way with “the hidden mines of Wisconsin,” an “air line railroad that was to unite the two mighty rivers, and open a westward course(!) to the corner-stone of Zion, (Nauvoo),” and some co-operation in the midst of a populous city.” There may have been some church measures embracing these schemes, but I know of none. If they were not church measures, unless they come *legally* before the church, I fail to understand the relevancy of the logic to the question at issue, which treats this policy as the outgrowth of a “corrosive principle” which “the history of the church for the past forty years” has not sufficed to “overthrow.” If the schemes named were fraught with evil to the church, the church has a remedy; but that remedy is not the presenting a one-sided view in the form of an attack in the columns of the *Herald*; nor the making inferential charges against them of being “petty tyrants;” “will-o’-the-wisps;” robbers of the means “confidence” and “manhood” of the Saints; speculators on the means of the Saints; men who, after having robbed us, “laugh us to scorn as dupes of their folly;” “wrecks of favoritism” who “stand as guiding marks pointing to the shoals and quicksands of human folly”—a terrible list of charges truly, and one which ought to weigh upon the heart and con-

science of the writer if he believes them true and has taken no legal steps towards bringing those guilty of such heinous crimes to justice.

If the writer of "Favoritism" is as anxious to expose these evils, for evils they certainly are if they exist, as his *nom de plume* would indicate, it may not be amiss for him to enter upon a rigid self-examination and ascertain whether he has done what the law of God directs in relation to offenses, and if he has not to ascertain whether himself is not seriously at fault for neglecting the observance of that law. There is no right-minded person in the Church that desires evils of so serious a nature as those "Anxious" charges to remain unexposed; but at the same time no right-minded Saint will consent that his brethren shall be publicly held up to ridicule and scorn, publicly traduced and vilified, without their first having had the opportunity for defense in a legally constituted court of their peers, and been there condemned as guilty.

It would seem from the article of "Anxious" that the guilt of these unnamed persons is fully determined by him, for not only does he unblushingly lay to their charge the terrible crimes catalogued above, but with an air of confidence not at all suited to this matter-of-fact age, when the dogma of infallibility is so generally rejected, he proceeds also to assail the very motive of these persons by informing us that their "*speculative schemes have been introduced, in order that favoritism might become the theme of justice, [whatever that may mean], and an object of aggrandizement.*" Not satisfied with the assumption of ability to divine the motives and object of these offending brethren, "Anxious" rises higher still, and with the consciousness of his own superior intellectual rectitude, describes the evil of their policy as having "terminated in the airy exhalation of a frenzied brain." The implied valor, purity and intellectual superiority of "Anxious" is as charming to the readers of the *Herald*, as the vileness, petty tyranny, robbery, scorn and general wreck of those whom he assails is appalling.

The first assault made by "Anxious" is on some one or more connected with what he calls "The hidden mines of Wisconsin." Of the history of this matter the writer of this article knows but little, yet he has learned as much probably as "Anxious" has in relation to it. That the noble-hearted and venerable brother who hoped more than the history of their discovery would, in the light of subsequent revealments, seem to justify, he himself has told me; but he has gone to his rest, dear and faithful old soldier of Christ; and he went, too, with the love of God and the love of the pure in heart his through life, his in death, and his in eternity. His own faithfulness earned for him the confidence of the good and the true; and if "Anxious" shall be so fortunate as to secure through the revealments of the Holy Spirit as clear a testimony of the acceptance of his life-labors as did he who fondly hoped to secure means from "the hidden mines of Wisconsin" wherewith to build up the cause he gave nearly his whole life for, charity will have accomplished for him a glorious work. Let his ashes rest in peace, and while our prayers ascend that a double portion of his Spirit of love to God and love to man may rest on his noble sons, we will throw the mantle of charity over his failings, and seek to emulate his many and brilliant virtues.

The chief actors in "The air-line railroad that was to unite the two mighty rivers" are still living, and are actively and earnestly engaged in "rolling on the little stone;" if "Anxious" has any settlement to make with them, or with the members of the "co-operation in the midst of a populous city," the law of God and the courts of the church and of the land are open to him; but as a reader of the *Herald*, as one who loves the Church of Christ with his whole heart, as one who is jealous of the fair fame of the Church, the writer of this article does most solemnly protest against an assault on them through the columns of our Church organ; an assault that will awaken its sad echoes in every part of our loved country, bring contumely and reproach on the Church of Christ,

and furnish the foes of Zion with weapons of attack on the laborers for Christ in the harvest field—an assault that shall reach to Great Britain and her dependencies, reverberate its sad echoing wail in Australasia and Oceanica, in the valleys and on the mountains of Continental Europe, and be read, pondered over, and enquired about by readers of the *Herald*, yet unborn, to whom it shall be bequeathed as a sacred legacy by loving parents and friends.

The questions will arise, Who are these “petty tyrants, robbers and speculators,” and what have they done? And who can answer? In all societies there are some who assume to know more than they really do, and some such may be found who have learned just enough to justify the oft-repeated quotation, “A little learning is a dangerous thing,” and who will perpetuate and spread such charges as “Anxious” has brought against some brethren unnamed, and the “something more” he has “to say about a *certain Order*” he has been watching.” Probably an honorable, manly, and frank enquiry made of the brethren of this “certain order” would meet with a consistent reply—the same policy pursued towards the brethren of the “air-line railroad” and the “co-operation” would doubtless have the same effect, and relieve the mind of “Anxious” from undue anxiety. However such a manly course might result, they certainly could not feel worse towards him than his list of terrible charges shows that he feels towards them. Of one thing the writer of this article is absolutely certain, knowing most of the circumstances of these several cases, and the interested parties therein, he having heard many of the statements, or read them, on both sides of the question, the conclusion could not possibly be more inconsistent with the facts than the concluding paragraph of the article of “Anxious,” in which he desires that these condemned but untried men and brethren, as “wrecks of favoritism,” may “stand as guiding marks pointing to the shoals and quicksands of human folly, * * * may * * * be constrained to *hide their faces for shame,*

and be known as men that have clogged the gospel car, and planted distrust and doubt in the minds of many,” and yet prays that while they stand the observed of all observers, as indices of human folly, and while thus standing and hiding their faces for shame,—yes, prays that God may “forgive them.” God keep the Elders of Israel—the ambassadors of a loving Jesus, and brethren of a martyred Stephen—from ever preaching such a forgiveness as that of “Anxious.”

JUSTITIO.

Was Apollos Ordained of John?

In *Herald* of December 1st, 1874, the question is asked, “Who baptized the twelve Ephesians?” and the assertion made, “Most likely Apollos baptized the twelve, who had never heard that there be any Holy Ghost.”

What evidence have we that Apollos baptized any previous to his being taught “more perfectly,” since the writer tells us he had, in all probability been baptized of John; and not having authority, (ordination), could not say, (legally), I baptize you with water, but he, (Christ), shall baptize you with the Holy Ghost.—Mark 1:8. I can not find it recorded, that John sent out others to baptize; yet the writer says, “While he could baptize for remission of sins.” It sounds strange for an “authorized minister of Christ” to say he had not, and yet had authority to baptize for remission of sin.

John came to give knowledge of salvation by remission.—Luke 1:77. “Neither is there salvation in any other name, only the name of Jesus Christ,” whereby we must be saved.—Acts 4:12. Would not those sent of John have the same knowledge and power? And would they, if “fervent in spirit and diligent in teaching the way of the Lord,” as taught by him, have forgotten the most glorious news of all, the baptism of the Holy Ghost? Where is the necessity for the long labored effort to prove that Apollos had not received the Holy Ghost previous to his being “taught more perfectly” by Aquilla and Priscilla, (ordi-

nary disciples), since it is emphatically declared he knew no other baptism but John's. By the writer's own reasoning he makes him an impostor, if he officiated in baptizing without authority, "as some do to-day, that being baptized themselves they have a right to baptize others, and their church be not the church of the devil."

We read that the angel of the Lord said, "There are save it be two churches, the church of God, and the church of the devil."—1 Nephi 3:41-46. "The only true and living church on the face of the whole earth."—D. & C. 1:5.

I understand that John was a Priest of the Aaronic order, and if he ordained any, they were of the same priesthood; consequently they had not authority to confirm, give the Holy Ghost by the laying on of hands; for this belongs to the Melchisedec priesthood.—D. & C. 28:8. Then if Apollos had authority to baptize "in the manner of, and for the purpose that John did, for remission of sins," Paul would not have ignored that baptism; but would have prayed for, and laid his hands on them, that they might receive the Holy Ghost, as did Peter and John.—Acts 8:15, 17.

We nowhere learn that those whom John baptized were rebaptized, (after they learned more perfectly of Jesus), before they received the Holy Ghost on the day of Pentecost. Therefore we are forced to the old conclusion, it was not Apollos at all who baptized the twelve Ephesians; but evidently an impostor, perhaps a Campbellite,—and now I think of it,—it must have been, for they baptize in the manner of, (immerse), and for the purpose for which John did, remission of sins, and right there they stop. How then could his convert hear of the Holy Ghost which John spoke of? Not long since, right in this vicinity, one of their learned Evangelists, Rev. Cartwright, Nephew of the famous Peter Cartwright), said:

"There is but one baptism, that of water. As for the baptism of the Spirit, that was all fulfilled long ago in the persons of the eleven and those with them who were Jews on the day of Pentecost, for all Hebrew flesh; and on Cornelius and his household,

for all Gentile flesh; and Balaam's beast, for all other flesh; therefore, my dear hearers, we need not look for any other than water baptism. And as for revelation in this day of gospel light, it is simply folly, it is preposterous."

"I do not believe the sectarian clergy are impostors." Who then are impostors? "One who imposes on others; one who assumes a character."—Webster. "One who teaches for doctrine the commandments of men."—Paul. "One who claims to be an ambassador for Christ, and at the same time scoffs at revelation and all who are guided by its light" nowadays. Paul says:

"If we or an angel from heaven preach any other gospel let him be accursed."—Gal. 1:8, 9.

"If any man bring not this doctrine, bid him not God speed."—2 John 1:10, 11.

Their apologists to the contrary. How have the sectarian clergy manifested their sincerity and honesty for the past forty-four years? Have they obeyed and taught others over whom they exercised such unbounded influence to obey the gospel, the new covenant, the perfect law, as revealed to the choice seer, commanding all men to repent? Will not Jesus' saying apply equally now as then?

"If I had not spoken, [or come], they had not had sin; but now there is no cloak for their sins."—1 John 15:22.

Do we not hear from almost all the Elders, "We could have done more effective preaching, but for the prejudice we have first to overcome." Whence comes this prejudice? And who keeps it alive? Is it the ordinary class or the clergy who cry "delusion," "false prophet," "Joe Smith," &c., &c.; and yet the writer says, "I forbid them not." Truly charity covers a multitude of sins. Hear what another especial witness says, "Indeed it is sometimes difficult to decide which is the greatest evil and hindrance to the successful spread of the truth, professed Christians or avowed Infidels." Permit me to ask, Is it the privilege of a faithful watchman to sugar coat, or give so uncertain a sound as, "They should be commended for their zeal, * * and yet we need not endorse their authority." If "we need not," may others? "O consistency, thou art a jewel."

Earnestly praying that grace and courage may be given to all the ministers of Christ, that they may prepare a people for the coming of the Lord; that they emulate all virtue and good works; while they forbid any man taking the name of God in vain; for he has said, "He will not hold him guiltless that taketh his name in vain." I believe that speaking profanely is not the only prohibition herein contained; but that no one may take "this honor unto himself, but he that is called of God, as was Aaron."—Heb. 5:4. Who then are they not to forbid? "There is no man that shall do a miracle in my name, that can lightly speak evil of me, therefore forbid they not."—Mark 8:38.

Your sister in the new covenant,
M. J. STILES.

CRAIG, Holt Co., Mo.,
Dec. 22d, 1874.

Chaldean Account of Creation.

We have the pleasure of announcing to the public this morning, by a letter received from Mr. George Smith, one of the most remarkable and interesting discoveries yet made in connection with Assyrian researches. It is, indeed, difficult to conceive what imaginable record or document could be considered more remarkable and interesting than the one in question; and our satisfaction is not unreasonably augmented by the fact that the precious relic thus brought to light forms part of the collection of tablets which Mr. Smith's labors enabled us to present to the British Museum. It had already been notified that, in addition to the texts already deciphered upon the Deluge and other Scriptural narratives, this accomplished scholar had lately found an account of the building of the Tower of Babel and the Confusion of Tongues. But that which he has now revealed is no less than a long, copious, and nearly complete narrative of the Beginning of the World, the Creation of Man, his Temptation, Fall, and Curse, inscribed, like all these early Assyrian records, in arrow-headed writing on those burnt cakes of clay with which the public has now grown familiar. Mr. Smith re-

lates the circumstances of this singular trouvaille, and they add a new illustration of the good fortune that attends brave effort. He was on the eve of concluding the excavations carried out for the *Daily Telegraph*, when he found, among the very latest of the tablets unearthed, a fragment in appearance much like the others, and presenting nothing at first sight in its language worth particular regard. He contented himself with transcribing in his note-book the first few lines of the writing, and then packed it up with the rest for transmission to England. On his return to the Museum, other parts of the collection engaged his attention, and shortly afterwards the recognized value of the results obtained, induced the Government to commission Mr. Smith for a second expedition which was rewarded, as everybody knows, by a fresh and valuable accumulation of ancient muniments. These naturally engrossed his time and toils for a while, till about a month ago, when a more careful examination of the tablet dug up at Kouyunjik in 1873 disclosed to Mr. Smith that he had before him one among the first pages of that antique history of which the Deluge tablets formed part, containing the Chaldean account of the Creation of the World and of Man, and going apparently side by side with the Scriptural narration, *but in greater detail, and with many additions*. By the astonishing skill so often described in these columns Mr. Smith was able to learn from the tablet, thus suddenly become so valuable, continuations of the narrative from various sources, including the former collection in the Museum, and the result which he announces is a connected text extending from the Creation to the Fall and Primal Curse, thus presenting to us an original version of "Genesis" as it was kept on the sacred tablets,—an editio prima of such extraordinary import and interest for all Christianity that the discoverer declares the finding of this single tablet has increased many times over the value of the collection which he brought home to us.

A full translation of these books of clay, thus wonderfully preserved, will by and by be given; but time and study

are necessary for their careful translation. Meanwhile, however, Mr. Smith has perused enough of the collocated slabs to furnish the public this morning, through our columns, with a general idea of their contents; and the first point which arrests attention is their close general agreement with the Scriptural narrative. Like the Book of Genesis, these inscribed tablets speak of an earth "without form and void"—a desolate and empty chaos—in the age preceding "the Beginning." Like the Mosaic account, they tell us of an evil agency in rebellion against God, which after Man had been produced as the noblest animated work of the Creation, tempts him to his fall, and causes him to forfeit his life of Paradise and high estate of innocence. But Mr. Smith gives us glimpses of very remarkable additions and expansions which this Chaldean "Book of Genesis" contains; for example, the primitive chaos is represented as engendering monsters, and the old serpent who tempts the First man has already been overthrown from on high in a Miltonic warfare, "warring in Heaven against Heaven's matchless King." The Satan of Chaldea has, in his representation, the mingled characteristics of the Aryan Indra, the Grecian Jupiter, and the Zoroastrian Ahriman, "riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon." Most curious, too, is the mention made of a feminine power presiding over Chaos, named Tisalat or Tiamat, in these tablets, and identified by Mr. Smith with the Thalath of Berosus. The word *Thalatta* or *Thalassa* is Greek for the sea, and if Tisalat or Thalath may represent the Chaldean idea of a productive force dominating the formless waters of the unfinished planet; producing shapeless things and unorganized undifferential eozoons and monads; will not this cast a singular light upon the legend of the foam-born Aphrodite, "mother of men?" Will it not have a striking interest even for Darwinians, who may discover in this most ancient of written cosmogonies something to show that the idea of the "Ascidian," from which, following their

great leader, they trace human existence, is, after all, 4,000 years old? The Aphrodite or sea-born Venus of the Greek, is the Ishtar, Ashtaroth, or Astarte of Assyria and Phœnicia; and this word "Thalath," in Berosus, if a translation from the Chaldean term, has obviously curious rapport with "the waters" over which we are told the Spirit of God moved. Besides all this, the Kouyunjik tablets embrace a relation of the origin of evil, of the fall of the wicked angels, the nature of the serpent, and the aspect of the undeveloped world,—all omitted or merely glanced at in the Pentateuchal text,—which, however, resemble the Chaldean version more nearly than does that of Berosus. Could anything be of more absorbing novelty to the theologians, scholars, archaeologists, and scientific men of Christendom? A commentator says of the first eleven chapters of the Book of Genesis: "They have an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the *Lendavesta*, a philosophic speculation on the origin of all things; nor like the *Yih-king*, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy. It is only our record of the beginning of things, however interpreted."

And here, on a sudden, is an account parallel with it all, and probably drawn from the same original source as that wherefrom the pages of Scripture derived, under Providence, their hitherto solitary narrative! On the eve of closing that newly-opened tomb of Empire at Kouyunjik a lucky touch of pick-ax or shovel recovers for the unwitting excavator and through him for humanity, what we may call the "folio edition," with the *imprimatur* of antiquity, of the very first legends of our race. We do not know

what incident in the records of research equals the singularity and romance of these discoveries. Precious tomes of classical lore have been revealed from worm-eaten palimpsests; yellow and faded parchments have yielded unexpected facts of history; but this digging up of a King's library in the dust of thirty centuries, and finding in it the clear and legible story of the Beginning, as Abraham heard it in Ur, and the Pentateuch repeated it,—under circumstances, too, so full of chance, apparently, that the enterprize seemed to many one of little hope before hand, and its success almost incredible,—is passing strange. Nor could anything have preserved for us so valuable a possession except these same Assyrian shards of clay, which, with their inscriptions, were really all but imperishable. Stone, marble, metal would have long ago in such circumstances have lost the fine impressions given by the Chaldean priests; but these books of clay, once put through the fire, have remained absolutely unaltered, and the famous Assyrian of our Museum reads them as easily as did the scribes of Assurbanipal! When he has fully deciphered the present treasures of his toil, we shall be masters of the actual record as the Kings of Nineveh received and inscribed it; we shall all possess the *variae lectiones* of the Mosaic cosmogony, copied, no doubt, generation after generation, from immeasurably ancient traditions. It is of the deepest importance, we think, that the authorities of the Museum, and even the Government itself, should direct that henceforth no trivial departmental duties shall distract the attention of the scholar to whom so much is due, from the important task of editing these extraordinary discoveries.—*London Daily Telegraph*, March 4, 1875.

A New Religion.

A new religion, of a strange nature, is making its appearance in Colorado. The communicants are but few in number at present. They claim to be of that number spoken of in Rev. 14: 1. When the church is fully organized they will be that number, then Christ will come

to the earth and banish everything with destruction, except them. They believe that they are the only people of God upon earth. This people are looked upon as being deluded, but otherwise bear a good name; are very honorable in all their dealing, and very zealous in their religion. They affirm that all that join them will not taste of death; but live forever. They are not allowed to marry if they join while single; but if they are married when they join they can remain so. They do not preach, because their spirit does not allow it; but yet they desire converts. Their order of receiving members is something like the Latter Day Saints. They also believe in the power of the gospel.

I attended one of their meetings where they receive revelation, and where their power was made manifest to its fullest extent. I had an introduction to Mr. Despain, and had a pleasant conversation with him. He is the man they look to for revelation. He told me that John the Revelator had said that the tabernacle of God should be with man. "I, (pointing to his own lady), am the tabernacle of God," and told that he could lay his hands on the sick and they would get up and be well; which confirmed that he was what he claimed to be. This man, in his looks, is plain and unassuming; limited in education; but when operated on by the spirit, he is boisterous and boasting, declaring himself a mighty man. Their meeting was opened by singing a hymn, they use the Methodist hymn books), then they all knelt down and every member prayed a fervent prayer that God would forgive them, if they had done anything that was not pleasing unto him, and that God would speak to them through him who was appointed; they then sung another hymn; then Mr. Despain arose, stood motionless and silent for about two minutes, then his hands began to shake and turn half round and back very fast for two or three minutes; all at once, like a clapp of thunder from a cloudless sky, he gave utterance, declaring that he was the tabernacle of God with man, and that great things should be revealed to those who were willing to receive the

word of the Lord. A question was then asked for God to reveal to them just who they were, he then sat down, took the Bible in his hands; in a moment his hands began to shake as though they would break loose at the elbow, he turns leaves in the Bible from one place to another very fast, at last he stopped, pointing his fingers to the last chapter of Revelations, from the eighteenth verse to the last of the chapter; another member read it. Many questions were asked and answered by Mr. Despain by the shaking of his head, or speaking at the top of his voice; he did shake his head in answer to questions beyond all description.

There was nothing said or done which seemed to me to be either profitable or instructive, except to satisfy curiosity. Before they closed they all bore testimony to the truth of what had been revealed. Some of them manifested an excellent spirit, and desired to live pure and holy before God. F. C. WARNEY.

DENVER, Col., Feb. 4, 1875.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., April 15, 1875.

QUESTIONS.

WE have been seriously annoyed and somewhat disgusted with the perusal and consideration of a host of questions sent from various quarters, at different times for answers through the HERALD. Some of the questions we have tried to reply to, giving always our understanding of the subject enquired of. Some of them we did not attempt to reply to, and some we have yet to take time to answer.

Now, many of these questions are respecting the wrong and right, or right or wrong of certain supposed or real acts and lines of conduct; similar in nature to the question respecting the right or wrong of a Teacher taking a Teacher with him in laboring and teaching; and it is supposed by us that the questioner thinks or knows that

some one has done, or taught, or said, or thought in the manner stated or suggested in the question; and if they have done so, that they have done something reprehensible and unbecoming to Saints. We believe that the object of the most of the questions was to get information upon the points named; but we also have reason to fear that some of them were intended to discover grounds of complaint and accusation against other persons than the questioners, or ground of defense against accusation from others, in the opinion of the one who should answer.

We strive to feel willing to answer every inquiry intended to elicit truth or information, so far as ability permits us; but we are tired and disgusted with questions respecting the personal conduct of brethren. Upon what grounds, or for what reason is it expected that we, or any body else for that matter, shall sit in judgment upon this or that course of conduct, declaring this one or that one a wrong-doer; or this or that one entitled to praise or censure, upon a question sent, which does not, and cannot under any circumstances convey to the mind a knowledge of the conditions and surroundings of the parties engaged in the transaction. Besides this, is there to be a line of personal conduct drawn in the Church, similar to the old "blue laws" of Connecticut; a deviation from which will at once sever a man from his fellows. If so, who is to draw up the schedule? Is it expected of "ye editor?" And is his life so free from blame that he is the "pink-o'-perfection-pattern" after which all his brethren are to be molded? Are his convictions of what is and what is not proper, of what is and what is not right, or wrong, so truly in accord with all wisdom, all virtue, all knowledge and goodness that his word is to be the criterion and test of every other Saints or sinner's acts and words? If so, where is the room or place for the objection against infallibility, which the Elders so frequently urge. The fact is, this attempting to put one another in moral straight jackets is getting to be a sort of serio-comic tragedy; in which good feeling and fellowship are being driven off the stage, and technicalities, over morbid desires that the law of

God shall be kept—by our neighbors—are stalking them off, to the great detriment of the cause locally, and the possible injury of it in remote regions.

For instance—a letter arrives at this office, asking for instructions; the reasons given are, briefly, Br. A. mentions to Br. B. that sister. C. and D. refused to speak to Elder F. Br. C. being a Teacher at once concludes he has a case. So at it he goes; but meets a rebuff at the start, for Elder F. tells him it is none of his business; that if the sisters choose to pass him without recognition, that is their business, and he neither takes umbrage nor enters complaint; but the Teacher, either on his own motion, or incited by some one else, insists upon his case, and so cites Elder F. for contempt, and asks, in the letter, if such conduct is right, and to be allowed in the Church.

Agreed that this is a suppositious case; it is still sufficiently near the truth of many questions that do arise to answer the purpose. Now, who is the party to complain here? Elder F. is the party slighted, if any body is. He makes no complaint; possibly never thought about the matter the second time. If he did not complain, who was injured? Again; if sisters C. and D. had reasons for not greeting Elder F., when meeting him on the street, or on the road, or at anybody's house, and they made no complaint against him for those reasons; but remained silent, who should make their grievances a cause of complaint. They might or might not have been conscious of slighting Elder F.; besides, if they chose not to greet him on the street, was it not their privilege so to do? "But," urges the questioner, "the law must be kept."

In this case, as in many similar ones, what law is broken? What specific provision of the law is violated?

"Why! the law of God, of course."

But, pardon. What portion of the law of God?

But, why carry the suppositious inquiry further. There are differences occurring between individuals in nearly every Branch of the Church; and in too many, far too many of these differences, there is an instant attempt on the part of one or both to bring the other to the law. Of course such

thinks his or her course the right one; each seeks for sympathizers, and for confirmatory opinions, and too frequently each gets them—then away goes a letter freighted with an inquiry to the HERALD for a published reply, as to whether such and such an action is *right*.

Br. Tom Jones prescribes a course of conduct for Br. Bill Jenkins to follow, or that he should follow, in order for him to keep the law of God. Br. Bill Jenkins prescribes a rule for Br. Jones; Br. James prescribes a rule for both; and so it goes—the first thing the Church at large knows Bro. Jones is published as *cut off* from the Church, for unchristian-like conduct; which, of course, must in some sense mean transgressing the law of God, for a soul is damned if the acts of trial and condemnation were just; if unjust, there is a fearful responsibility resting somewhere.

Is there to be no "spirit of the law of life in Christ" by which the Saints are made "free from the law of sin and death."

Those who *will* it to be so are always obedient to that law—but busy-bodies, sticklers for conduct, will always find human errors in others with which to make themselves unhappy and annoy others.

THERE has been a terrible massacre of Protestants, at Acapulco, by Mexican fanatics, in a church while at worship, on January 26th, 1875. It is supposed to be the result of local feuds between Catholic and Protestant congregations. Many were killed, being shot, or cut to death with the Spanish machete, a sort of heavy curved bowie knife, a terrible weapon in the hands of an infuriated, phrenzied Mexican.

The April Conference closed its labors on the 11th instant; it having been one of the most harmonious and spirited ever held. The representation was excellent, and the brethren departed to their fields of labor in great rejoicing. There were quite a number from Western Iowa, there having been an arrangement with the B. & M. R. R., by which they came cheaply. The minutes will be published in the next issue.

The office of the Church Secretary and Recorder will be at Plano, from and after the 20th of the present month. All busi-

ness letters, communications, inquiries connected with these departments of Church labor, should be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Illinois.

Mrs. A. M. Woodward, Little Sioux, Iowa, will continue to receive orders for the medallion likeness of the Martyr Joseph Smith, a sample of which was on exhibition at the recent Annual Conference at Plano.

Freshets and destruction thereby are happening and to happen this spring, judging from the newspaper reports. There is danger everywhere.

The *Univers*, Paris, March 30th, publishes a papal encyclical renewing the excommunication pronounced against the Old Catholics of Switzerland, and censuring the authorities for protecting them.

Br. Dr. R. Baldwin, of Sherman, Mason Co., Michigan, March 18th, wrote encouragingly of the Branch at that place, and of Br. Samuel Bailey's visit there in January. He expects an ingathering there, if some people live so as to retain a clear conscience.

Br. H. C. Bronson, writing from Peoria, Illinois, March 23d, made favorable mention of Br. M. H. Forscutt's labors at that place, and of the organization of a Branch there. The outlook is encouraging in that region of country.

Br. B. F. Boydstun, of Rockwall, Rockwall County, Texas, writes us, "After a forty years' experience in the Latter Day Work, I am strong in the faith," but his advanced age prevents active labor in the field; he is seeking still to do good in buying and distributing tracts. The brethren in Texas desire an able, active Elder, who can devote his whole time to the ministry, to come and labor for and with them in the harvest of souls there. From every quarter the cry is, "We receive more calls for preaching the word than we can fill." May it please the Master to send forth more laborers into the harvest.

Br. Alma Rudd, Centralia, Nemaha Co., Kansas, March 2d, said, Elder Munns had been out there from Atchison and preached a couple of sermons, which had awakened a great inquiry in the minds of the people. They want to hear more. Who will go and divide the word to them?

Br. M. H. Forscutt delivered a series of discourses in the Saints' Meeting House, in Plano, beginning on the evening of March 31st, and continuing until Monday evening, April 5th, on the Sonship of Jesus; the witnesses to his being the Christ; and the sacrificial atonement and its object and design. His effort was well received.

Sr. Mary G. Steel, of Addison Point, Maine, March 14th, sent us a kind letter, expressive of her love for the truth as revealed in the fullness of the gospel, the hope of eternal life, and her determination to live for it.

Br. H. P. Robbins, of Stockton, California, under date of March 21st, informs us that the Saints in that place desiring to build a house of worship, conferred with Mr. Charles M. Webber, an old resident and influential citizen, to procure the lease of a piece of ground on which to erect it, when in conclusion—to their surprise he tendered them a deed to a lot 150x150 feet square, situated in a very desirable locality, "near California Street, the most beautiful in the city." They broke ground on the first day of March, and expected to have it dedicated shortly after spring Conference. We trust much good may be done there, and that the liberality of Mr. Webber may be rewarded many fold.

THIS is how the *Time Appointed*, W. C. Thurman's paper, fixes it now. In his paper of March, 1875, he says:

"Though we are expecting the appearing of Christ on the fourteenth of the first month, we think that he will not come to the earth until the tenth of the seventh month."

"PERLA WILD," writing from Inland, Iowa, March 4th, said:

"Br. John T. Adams had been holding a series of meetings there, and that much good had resulted therefrom; three had been baptized, others were set to investigating, and the Saints refreshed and encouraged."

Br. WM. ANDERSON, writing to Br. W. W. Blair from St. Louis, Missouri, March 10th, says:

"Our District Conference was held last Sunday and Monday. Sunday afternoon's

meeting was a glorious time, such as I never witnessed; there were more speaking in tongues and interpretations than I ever saw in one meeting, also prophecy and singing in tongues. The Lord truly remembered us with all our faults, which we know are not a few. * * * I think the brethren generally are trying to do the best they can."

QUESTIONS AND ANSWERS.

Q.—Is it right for an Elder to take charge and assume the leadership of a union weekly prayer-meeting, composed of Baptist, Methodist, and other sectarian denominations, when he is most strenuously urged by the parties to do so? A.—Yes.

Q.—Would his prayers and teachings be as a "leaven" to allay prejudice, and advance the interest of the kingdom?

A.—Yes; if he prayed and taught as he should do.

Q.—Is it the duty of Presidents of Branches to call upon and go with the Priest; because the law says, "He is to assist in all those duties, if the accusation requires?"

A.—No. The Priest is the *visiting* officer of the Church. D. & C. 17.

Q.—How could the Reorganization ordain Apostles, if they had not the Apostleship?

A.—By command of God; which gives the *right* to do the thing commanded to be done, always. D. & C. sec. 1.

Q.—Who has the right to convene a Court of Elders to try offenders?

A.—Branch Presidents, by vote of their respective Branches; District Presidents, by vote of Conferences when in session, and at discretion during the interval of time between sessions; Elders, Seventy, High Priests, or the Twelve, while traveling and preaching where no local organization exists; and by consent of local authorities where there are organizations. Rule:—the necessity of the case.

Q.—Must Branches necessarily adopt the finding of a Court of Elders, and lift their hands to disfellowship one against whom they report?

A.—No. They may forgive, modify the punishment, remit the penalty; or punish by severer methods than recommended, if the punishment be thought too light. The Branch *must receive* the report always; but

a reception does not adopt the report. The Branch is the power which passes and enforces the sentence, whatever it may be.

Q.—Is it the rule of the Church, for all the members, before partaking of the sacrament, to arise, one at a time, and ask each other's forgiveness; without having knowingly injured the feelings of some?

A.—There is no such rule. Some have done this; but it was at their own option. There is nothing requiring it.

Q.—Should the emblems be administered before or after testimony meeting?

A.—There is no rule. It is a matter for Branches to determine for themselves.

Q.—Is it right for Elders in administering to the sick to seal the blessing of health and strength on the one administered to, "by virtue of the Holy Priesthood vested in them;" and then ask God to seal it also?

A.—A late Conference in examining this same question decided that it was an improper assumption, and advised all Elders to desist from the use of the terms, "by virtue of the priesthood," and all similar expressions; and to use the simplest forms of prayer in the name of Jesus Christ; asking *God to seal*, and leaving the result with him. Prayer is just as good and efficacious without any assumption that power *vests* in man; and leaves no room for distrust and doubt in the minds of the sick, the administrator, or the outside barbarian or looker on.

Q.—Has a Priest the right to lay on hands for the healing of the sick, when there is no Elder within five or six miles of the Branch?

A.—The law does not give the *Priest a right* to lay on hands for the sick at all, whether there is an Elder within five or five thousand miles. If he does anything of the kind, his law is the necessity of the case; or the direction of the Spirit, if it is given.

Q.—When difficulties exist in a Branch, that cannot be settled without a trial, is it proper to notify the parties to appear before a Court of Elders, or shall the parties appear before the Branch authorities and be tried?

A.—The first is the legal way; but the latter may be adopted by consent of parties, unless it be for adultery, fornication, or

similar crimes, in which case the trial shall be *before the Elders only*.

Q.—Is it lawful for private members to attend Branch Councils, without an invitation from the Branch authorities?

A.—Branch business meetings should be open for all members of the Church, belonging to the Branch. If the Branch officers wish to consult together privily, they may do so; but their action in such case does not involve the Branch. If there is any place where all Church members are entitled to be heard, to speak and vote, it is the Branch business meeting. This does not refer to consultation between officers for advisory, consideration or counsel. Official *counsel* meetings are for officers alone. These may be attended by others upon official invitation.

Q.—Can a member not holding the priesthood, act as Secretary of a District.

A.—Yes, if competent.

Q.—What are we to understand shall be the proper action to observe the spirit of the commandment contained in paragraph 7, section 17, D. & C.?

A.—Persons who have heard the gospel preached by the ministers of the word, who wish to obey, must manifest such belief in the word and such desire; and such manifestation should be of that kind that satisfies the Church that they have "received the Spirit of Christ unto the remission of sin." This manifestation is a "witness unto the Church;" and may be orally, before the Church assembled, or to the officers or officer having watchcare of the flock of God. A proper acknowledgment of belief in Christ and a desire to become identified with the Church, may be made to the Elders, and this is a manifestation before the Church. It is in some instances better that the Church should be satisfied of the fact that an applicant is penitent, and has received the Spirit of Christ unto remission. A branch is at liberty to adopt the rule of requiring all candidates to make a public avowal of belief and desire to unite; but there is no general rule of the Church requiring such oral testimony before baptism to be made in a meeting.

Q.—Is it right for a Teacher of the Branch to take with him a Teacher to go and teach

the Saints, when the Deacon of the Branch is present.

A.—Yes, if the teachers so please; or the Priest may take a Deacon, or Teacher, or another Priest, or an Elder, if they severally agree and deem it to be wisdom under the circumstances.

Q.—Is it right for a brother or a sister to take part in the Saints' meeting, bearing testimony and singing and teaching the Saints, when they don't partake of the Lord's supper?

A.—We see no wrong in a person so doing. There may be reasons for not partaking which would not properly prevent their taking part in the other exercises of the meeting.

Q.—Is it obligatory that the person blessing children should have the spirit of prophecy; or may they simply ask the blessing of God to rest upon them?

A.—They are to bless; this is a duty. They may have the spirit of prophecy; but it is not obligatory; as it is given or withheld at the will of the Spirit; and a man may be a good Elder, a servant of God, a faithful minister, though he may not always have the spirit of prophecy upon him. This answer does not refer to that Spirit of prophecy which is the testimony of Jesus; this all Elders and members should have.

Correspondence.

LACROSS, Hancock Co., Ill.,

March 14th, 1875.

Br. Joseph Smith.—Having enlisted in the cause of Christ, and feeling a desire to assist and strengthen my brothers and sisters that have entered the narrow way, to keep their garments white and unspotted, their lamps trimmed and burning, so they may be ready for the coming of our Lord and Savior Jesus Christ, I wish to give my testimony to the truth of this work.

I know that this is the gospel of Christ. How? By the signs following the believer. I have not only seen the sick healed, but have been healed myself when very sick. I also know that Jesus is the Christ. How? By the Spirit of prophecy, for I have been under the influence of that Spirit and have prophesied. I have seen the signs and gifts manifested many times in our meetings, and also on many occasions, for which I feel to thank the Lord.

I also know that Joseph Smith, the Mar-

tyr, was a Prophet. How? By the fulfillment of a prophecy made upon my head, when a little child, in blessing me. He said I would yet preach this gospel of the kingdom, and should be the means of converting many souls. I have lived to see part of this fulfilled, for I now am a licensed Elder in the Reorganized Church of Jesus Christ of Latter Day Saints, and have preached; also have baptized eight converts into the Church. Having lived to see part of the prediction fulfilled, I hope and pray that I may see the rest accomplished. My prayer is that I may become a workman that shall stand approved when the time of refreshing shall come from the Lord, so I shall not be ashamed to behold his face, that I may endure his coming; that I may hear the glad welcome, Enter into the rest prepared from the foundation of the world, you blessed of my Father. May God be merciful, not only to me, but to every one of the sons and daughters of Israel, enlightening their minds, so they can understand the ways of life and salvation, that they may reap the reward, the crown of eternal life. The race is not for the swift, nor the battle for the strong; but the prize is to them that endure unto the end. And may the good Lord strengthen us for the race or battle of life, that we may overcome every temptation; and may He, by his Spirit, guide our minds in such a manner that we may honor and bless his great name, rendering such praise as shall be accepted in his sight. I for one feel to render thanks for the joy of gospel privileges, the light and liberty that is given by obedience to principles taught in this gospel of the Lord Jesus Christ. The man or woman that obeys, they will find the balm of Gilead, the pearl of great price, rest and peace to their souls that the unconverted can never know.

May God's blessing rest upon all his people, from the least unto the greatest; may he bless their flocks and herds, their lands and its increase, their wives and little ones, and all that appertains to them, is the prayer of an humble servant of the Lord Jesus Christ. Even so, Amen.

SOLOMON SALISBURY.

YORK CENTER, Steuben Co., Ind.,
March 18th, 1875.

Br. Joseph:—I start in the morning for Canada, in company with Br. D. Campbell. He has been teaching school most of the time for the last year, preaching occasionally on Sabbaths. My pathway has not been smooth all the time. Mrs. Briggs' health is quite good again.

Since I reported any work done, I have baptized four; Br. Charles Barr, formerly of the Disciple Church at Angola, this County, a worthy citizen and generous friend; also a Mrs. Smith, a worthy elderly lady,

of Clear Lake; also Mr. and Mrs. Sparks, of "good report." I held quite a number of grove meetings last summer; until I was hindered by sickness, and then I suspended work for about three months; but since last fall, have been holding meetings as usual to good congregations. Held two evening's debate with Elder French, of the Covenant Church, on "The Object of Baptism, and the Office Work of the Holy Spirit;" when he declined to discuss any more; though he had been very flippant to denounce new revelation as absurd, and repentance after death as false doctrine. When I offered to debate the subjects with him, he thought proper to refuse, except his congregation advised him to.

Sign-seekers have been very urgent this winter for miracles. I have comforted them all I could, by quoting Mark 8:12-38, associated with Mat. 16:4; also with many more not necessary to mention. An inquiry has been made, which I also wish to answer through the *Herald*. I am preaching that Christ is the "head over all things to the Church; which is his body; that the officers are ministers in Christ's stead to teach the word; and that signs should follow the believer, confirming the word, not teaching affinity between the sexes, or hunting lost property, though it be hung above or in the ground; that tongues are a sign, yet not the greatest or best gift of the Holy Ghost; that *wisdom should not be ignored, or knowledge forgotten*; that peace and love, which is to keep all the *commandments* of God, are EVIDENCES that we are the children of God."

I am thankful to God that I live in these days of trouble near the end of "preparation," or laying the foundation of the "marvelous work and a wonder." Yours in the bonds of love for Christ and his kingdom.

E. C. BRIGGS.

NICE, France, Feb. 8, 1875.

BR. JOSEPH SMITH:

President of the Church of Jesus Christ of L. D. S.

I am in the city of Nice, in Southern France, on the Mediterranean Sea, since last November, and feel very much like writing a few lines to you. I came to this place like many others on account of bad health; I suffer with chronic hoarseness, caused by a bad cold which I had in Indiana about seven years ago. Being now far advanced in age, (73 years old), I found that it was an injury to my health to live in a northern country during the winter season, so I resolved to come to this place where the climate is not only mild, but healthy, so much so that thousands are coming here every winter for health, not only from all parts of Europe, but many from America. I feel that my health has rather improved since I came here, although it may not last many years, as I begin to feel a failure of

bodily strength very often. In the spring, say April, I shall probably return to Switzerland, as I am a native of that country.

I hope the Mission of the Elders of the Church is more successful in Switzerland than it was a year or two ago. Where I am now most of the people are Roman Catholics, some few Protestants and many more Infidels. In religious matters, things are very dark, not only here, but throughout Europe; and the spirit of antichrist is progressing in all classes of the people, and every thing looks far more like heathen than real christian. I have very little hope that a general conversion will take place among the nations of Europe, although the gospel will be preached to them.

I am informed the Jews continue to move to Palestine, and that the land is increasing in fertility more and more. Sometimes I feel a desire to go there, but then I consider the fact that America is the land and home of the Church of Christ; it is very probable that I shall return there this season. I was informed by Bro. Frederick Gerber that Bro. Isaac Sheen died at Plano last spring. Should I return to the United States I shall be obliged to locate myself in one of the Southern States,—Alabama or Florida, on account of climate, with some of the Saints there. I hope the Church is still in a prosperous condition, and will become so more and more, and she will ere long find a permanent home in Zion. I have the Inspired Translation of the Holy Scriptures with me that you sent me to Indiana.

I am as ever yours respectfully in Christ,
LOUIS VANBUREN.

No. 124 Thurber's Av.

PROVIDENCE, R. I.,

March 12th, 1875.

Br. Joseph:—Feeling my duty as one having a trust in this great work of the last days, I will endeavor to give you a glimpse of the field in New York and Southern New England Mission agreeably with latest reports. The Brooklyn Branch is in an unsettled state in some respects, but some serious obstacles to a final adjustment have been removed; and I am looking for a day when the power of God will assist in accomplishing his will in their midst, and hope this summer will not pass without labors put forth in two or three new fields opened to us in different parts of that state.

Eld. E. G. Wheeler of Akron, Erie Co. N. Y. has suffered the loss of all his personal effects by fire except the apparel in which he escaped. The Fall River Branch, Elder John Gilbert presiding, at last advices, appears to be moving quietly onward in the path of its duties; many of the members, however being operatives in the cotton mills, suffer disadvantage from the fluctuations of mill interest in that city of mills.

The Boston Branch, under care of Bro. George C. Smith, presiding elder, has been highly favored with the continued assistance of the Spirit, and the fruits of their labors manifest by the accession of a number of intelligent and staunch members, to the one body.

Dennisport Branch, Eld. T. F. Eldridge presiding, has also been favored by the Good Spirit, and within a few months eleven have been added to their number.

The Brewster Branch has also received an addition of four by baptism, George Linnell, Presiding Priest at the time.

The Yarmouth Branch, in charge of Elder Louis Chase, is in a very active condition with new converts apparently nearly ready for baptism.

The Douglas Branch, in care of Elder Erastus Vickers until a few weeks past, has endured an unusual siege of the enemy. Elder Wm. Pond by invitation has dispensed the word to them often, for some months past. They abide in faith looking for the fruits of their labors.

The Providence Branch under the presidency of Elder G. S. Yerrington, was favored with a continual growth and additions by baptism; and of late Elder S. H. Morse being called to the same trust, has been made happy by others coming to the waters of baptism. Bro. Yerrington being called to missionary work in adjacent towns, resigned the care of the Providence Branch, and has continued faithfully laboring in Simmonsville and Scituate, R. I., with occasional visits to other localities to scatter the word of life. Bro. C. E. Brown is in the field of his mission upon the cape, and good fruits already reward his labors. Elder J. W. Nichols of New Bedford, although eighty-four years of age, it appears that his "eyes are not dim nor his natural force abated;" and he is rendering timely and effectual assistance both in missionary and home labors, under the direction of the District President. Two of the Elders in this District have finished their labors and await their blessed inheritance. Some have been deeply afflicted in their families, and several, because of home duties, can not move in the ripened fields as we desire.

Bro. Coombs, of the Providence Branch, has opened a field of labor in Wrentham, Mass., where I have been assisted by several brethren, and from which place Bro. Wm. Bradbury has baptized one staunch member; and I have still regular appointments there, and a deep interest is manifest.

Bro. Wm. Grant, of the Douglas Branch, has opened a work at Brookline, Ct., to which Bro. Vickers is called, and I am hoping to follow at an early date. New fields are opening up on every side, and calls beyond our ability to fill, constantly await us. Pray ye therefore the Lord of

the harvest that he will send forth laborers.

The general feeling and interest in the work are excellent, but the power of the enemy is great, and furious attacks are experienced at different points; but we know this; if we walk by faith, in strict obedience to every divine law and revelation, though our weapons be few and our stature small as David's were; yet no Goliath of Babylon can stand, if there be hurled against him even the weight of a small pebble, cleft from the rolling "stone cut out of the mountain without hands." May Israel's God hasten the glory of Zion and give wisdom and strength to all her armies for certain victory, is the prayer of

Yours in the great conflict,

C. N. BROWN.

NEBRASKA CITY, Neb.,

March 26th, 1875.

Joseph Smith, dear brother:—Considering the fact that our merciful Father has been very kind to his people living at this outpost, and that for the past six months we have enjoyed unprecedented good feelings, love and unity in the bonds of the holy covenant, sealed with the unction from on high, through the life inspiring principles of the gospel, we feel impressed to pen you a few lines, telling that the trials of our faith in days that are passed, have been but the purifying storms that have made our atmosphere purer and brighter than ever before. We verily believe and most earnestly hope that the feudal times of our Branch are forever buried. This thought gives us renewed courage to hold aloft the glorious and blessed invitation of salvation.

During last month we held a short series of meetings, we were ably assisted by Bro. E. L. Kelley. On the 14th of this month we commenced holding meetings, Brn. Jas. Caffall and Joseph R. Lambert are the laborers. During the first week we had very much to contend against; there being four revivals in active operation, besides "Nigger Minstrels," shows, &c.; also two snow storms, and three days and nights continued wind, blowing very severely and cold; notwithstanding all this, our meetings are increasing in attendance and growing in interest. On Wednesday, one man, the head of a believing family, put on Christ in baptism, and it is evident that the waters must again be troubled; for others are making manifest the fruits that the good word of the Lord produces, when it is sown in good ground, and is vivified by the Holy Spirit.

The condition of the people of the west, so far as religion is concerned, is unrest, a craving for something that cannot be found in the cold, empty forms that men, for the sake of gain, present as the means of grace. The result is, we are beset on every hand with urgent and pressing invitations to present our testimony concerning the restora-

tion of the irrefragable truths of the gospel. Where we cannot go in person and give the oral testimony, we send the silent but effectual worker, *Tract*; and through this means many are seeking knowledge that will prepare them for the acceptance of the ordinances of the gospel, in the due time of the Lord. The longest winter for a score of years is at an end, the ice in the river broke loose last evening, all the people rejoice in this blessing from the Father. We pray that the approximating General Conference may be specially cared for in the plenitude of God's best gifts for the upbuilding of his Church, to that end we shall seek to make sacrifice in righteousness, and trust our all to the righteous Judge. Yours in the gospel,

ROBERT M. ELVIN.

KEWANEE, Illinois,

March 15th, 1875.

Br. Joseph:—I have often thought that some one of the members in this Branch ought to write to the *Herald*, to let its readers know how we are getting along in this part of the Lord's vineyard, dead or alive. If dead, that they may pray for us that the divine Master might diffuse in each and every heart the life-giving influence of his Holy Spirit; and if fully alive in the work, rejoice with us, in hearing that our course is onward—onward to victory. To do justice to the cause I will say that the good spirit is not felt in general in its richness and power, as seen and felt ere this. This I feel to attribute to misunderstanding between brethren, each having their peculiar views upon matters and business in general pertaining to the Branch. Not that any had a desire to do wrong, for I have a better opinion of Christ's blood-bought band; but there seems to be a zeal unaccompanied with wisdom. Would to God that the time had come when Zion's watchmen could [would, Ed.] see eye to eye, when the Lord brings again Zion. I know that some of our brethren are indeed pained to witness the lack of confidence existing. I trust all will be well ere long, for we must learn to live and practice the great saving principle that must bind God's people together, by dear bought experience, if we will not by precept. Hence we have great need to be thankful to our heavenly Father for so sparing our lives for this intent.

Our meetings of late are thinly attended, I suppose by reason of inclemency of winter. Our Sabbath School, in general, is well attended, and I am persuaded to think that great good will be the result. Last Sunday afternoon meeting a minister of another order was present, and I was delighted to see the kind and generous spirit manifested by our President to invite him to the stand; requesting him if he had a

word to the people to say it. This to my mind is doing to others as we wish them to do unto us. The gentleman referred to seems to be a truth-seeking soul, and may God have mercy on him and all such, bringing them into the noble work assigned, preparing the way for him whose kingdom is not of this world. Some hearts of late have been made to bleed by an accident of death in the coal mines, the poor victim was not in the Church, but was a Sabbath School scholar. Yours,

JOHN D. JONES.

PRINCETON, Illinois, March, 1875.

Bro. Joseph.—Our Quarterly Conference closed March 7th, held at Canton, Illinois, where we enjoyed a peaceful and refreshing time from the presence of the Lord.

Bro. M. H. Forscutt was with us, having arrived several days before Conference, and was in an able manner declaring the glad tidings of great joy to the people. There was also with us Bro. John S. Patterson, an earnest worker for the cause of God; also Bro. David Holmes, from Buffalo Prairie, a faithful servant of his Master; also Brn. J. H. Hopkins and R. J. Benjamin, of Princeton, Illinois, two steadfast pillars in this part of the vineyard. We also shook the hands of other Saints from other parts of the District, whose countenances indicated that their hearts were warm in the cause of the last days.

We found the Saints of Canton earnestly engaged in the service of their Redeemer, and with stretched out arms and smiling countenances made us feel that we were welcome. During our entire session the good Spirit seemed to prevail; and not a single jar or jangle from first to last; but that brotherly love that should always characterize the Saints of God seemed to unite us together as one family in Christ. But while we were made to rejoice in the things of God, our hearts were made sad in having to accept the resignation of our worthy brother, Edwin Stafford, Secretary of the Kewanee District, an office which he has faithfully and praiseworthy filled for some years. He takes his departure for Decatur, Iowa, this month. May the blessings of God attend our brother and his family in his new home. Bro. John H. Robinson, of Peoria, Ill., was elected to fill his place. My prayer is for all God's people.

Yours in the covenant,

H. C. BRONSON.

DENVER, Col., March 15th, 1875.

Our Conference is just over. We had a good time. I returned home from the south the 8th. I stopped at Castle Rock, the Summit, Pueblo and Rockey Ford. I met Judge Crosby at Pueblo; he opposed me in my meetings; he is a brother-in-law to Dr. Robinson that was killed in Utah; he

acknowledged that I preached the Bible "But," says he, "how do you justify the Mountain Meadow massacre and the prostitution in Utah." I answered all his questions, and then he came to the stand, shook hands with me, and asked me to forgive him for what he had said. He also asked pardon of the congregation. He invited me home with him, and promised me that he would assist me. He was Judge in Utah four years.

At Rockey Ford I preached to good congregations; also at Castle Rock. At both those places I think the labors will result in good soon.

When I came home again, my heart was made glad when Sister Warnky told me what good meetings they had during my absence, under the presidency of R. D. Butterworth. Yesterday I baptized two promising young men. The prospects are good. We are well. Yours in love,

F. C. WARNKY.

DEER CREEK, Madison Co., Neb.,

March 4th, 1875.

Bro. Joseph.—We are holding meetings here every Sunday and on Wednesday evenings. We have good times, and enjoy the Spirit. We also have a Bible class in which the Saints are much delighted. We are small in numbers, yet all are diligent in the cause of Christ. I have not seen Br. Derry for two months, though we hear from him often. We understand that he is putting forth his every effort to roll on the work of God. We are trying to make ourselves ready to meet any calling that the Lord may see fit to call us to. May God help his Saints. Your brother in Christ,

JOSEPH A. HUTCHINS.

COLDWATER, Mich., March 17, 1875.

Bro. Joseph.—In the *Herald* 15, 1875, page 170, in the article headed "Favoritism," the author says he has "looked with charity and forbearance, when his inner promptings had rebuked his silence."—Again he says, "from every quarter comes imploring cries for redress and relief from wrongs." And this terrible state of things not only exists in "political kingdoms, nations and societies," but also in the Church of Jesus Christ," and that said Church "has suffered more from this one principle than from any other."

If all this be true, Br. "Anxious," that from its first history speculative schemes have been introduced in order that "favoritism might become the theme of justice and an object of aggrandizement;" then surely there is a band of Saints up here in Michigan, who have been sorely deceived in regard to the object of the Church.

Again, "tracing its history from the hidden mines of Wisconsin through the air-line railroad that was to unite the two mighty

ivers, and open a westward course to the corner stone of Zion, (Nauvoo)," we hear this anxious one speaking again of this terrible evil which has "sapped the Church coffers and turned the efflux into a financial speculation." All this to us is a mystical mystery. What can he mean! Is the Reorganized Church so very corrupt, and does Br. "Anxious" know all this; and yet lack that fortitude to come out and expose it, and tell us in what these "Will-o-the-wisps" consist, and in what direction we shall look for this "terrible monster?"

We read that the Lord delights in plainness. The angel that came to the Martyr said "this gospel could not be used for self-aggrandizement." So if any do it, they do it at their own peril. As for us we have no favorites, but honor every man in his calling. S. BAILEY.

HARRISVILLE, Weber Co., Utah,
March 2d, 1875.

Br. Joseph:—I have been absent from this place ten years. I came back; found my people in a state of confusion. Darkness reigns among them; even that same mist that Nephi saw his brethren go into in unbelief and hardness. I have six brothers—seven of us alive. I have seven sons, they are all alive; four of the seven have gone into polygamy; they wanted me to come back and do my father's work. My father died about the time your grandfather Smith; he died in the faith of coming forth in the first resurrection. I can't be reconciled to go and do as my four polygamist brothers. The same Gadiaton oath is among this people, and some have gone into the mountains; in my opinion they intend to organize and do all they can to overthrow the Church of God. They have chosen a wicked man to stand at their head. My prayer is that the Sun of Righteousness may arise, and the pure in heart come out from among them and be regathered to Zion.

It is easy to discern between the true and the untrue. Bogus revelations will not save any one in the kingdom of God. The women who have gone into plurality are often much dissatisfied. Many broken hearts among this people. That bolt you spoke of is falling very close to B. Y.; his heart begins to throb for fear, and there are hundreds of others in the same fix. He begins to tremble, and his house is divided against itself; how can it stand. I am a witness for God. If in your judgment you think I can do anything in honor to the cause of Christ, point out the station or post. If ever there was a time for the Elders to work it is now. By the help of God I can read the Book of Mormon and Book of Covenants, and read the New Translation to them; some will listen, and many will harden their hearts against the word of

God, and be lost in the great mist of darkness. If ever there was a time for the servants to feel the power of their mission, it is now. JOHN TAYLOR.

HARTFORD, Warren Co., Iowa,
March 25th, 1875.

Br. Joseph:—Our little Branch is scattered by removals to different parts, there is but three members left, yet we have a desire to serve the Lord our God, knowing that his promises are true and faithful; that inasmuch as we continue faithful until the end, we shall gain an inheritance at his right hand. Brn. White and Nirks have been preaching about six miles from here, and have baptized eleven into the kingdom. I was with them last Lord's day, and shall be with them again one week from next Lord's day. There is a prospect of a large Branch in that neighborhood; great interest is taken, and those that have given obedience seem to take hold like old veterans; I think they will make good, faithful Saints. May the Lord bless them with all wisdom and spiritual understanding, is my prayer.

O ye Saints of the Most High, I admonish you in the name of the Lord Jesus, to awaken from the slumber that hangs over us; let us become more united from day to day, that the blessings of our Father in heaven may be more abundant in our midst; seeing it is for this cause we are built up a habitation of God through the Spirit. Yours in the covenant, E. D. B.

VIOLA, Mercer Co., Ill.,

Brother Joseph:—I was a member of the old organization. I was a resident of Nauvoo at the time that your uncle and father were martyred; since that time we have been living in several states. Over two years ago I came to this village; thanks to my heavenly Father that I was directed here. Soon I heard that there was some Latter Day Saints here; did not know whether they belonged to Brigham, Strang, or Rigdon; so I was informed that it was the Reorganized Church. I heard H. C. Bronson preach; I had to exclaim that is the old doctrine; the same old ring, still I kept away for reasons only known to myself and the Creator. On the 17th of September, 1874, I was rebaptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints, at Millersburg, in this County. We have six Saints here, Br. and Sister Cadman, and three of their children. We hold our meetings Sunday and Wednesday. As each one takes a part in our meetings, when we hear the prayers and testimonies of those children, it makes us rejoiced to know that our heavenly Father has blessed us. I have been requested to see if there could not be preaching at Aledo, Mercer County. I have been

informed that there never has been a sermon preached there by an Elder of our Church. The Saints in Aledo and vicinity state that there is a good opening there for some gifted Elder. I am authorized to state that any Elder will be well cared for. As the Conference is near, could you mention this to the Elders that meet in Conference. Your brother in Christ,

L. STURGIS.

FRANKSTOWN, Douglas Co., Col.,
March 22d, 1875.

Br. Joseph.—We are doing all we can to prune this part of the vineyard. One man by the name of Isaac Catlin, that owns a ranche on the line between Elbert and Douglas Counties, on my way to Conference, as I was passing by his house, he called me in to pray for him; I went and administered unto him. He was convinced, and wanted to be baptized, and followed me a mile and a half or more; we could find no water. I gave him some tracts and he gave me his name for baptism, Isaac Catlin, formerly from Pennsylvania, and fifty cents to send the *Herald*, direct to Frankstown, Douglas County, Colorado Territory.

Brother Warnky is coming out to help me next Saturday. Your servant in the bonds of the covenant and co-worker in the Master's cause,
R. S. WOOD.

MILLERSBURG, Ill.,
March 26th, 1875.

Br. Joseph Smith.—I am contemplating making the west my future home, and desire correspondence from localities where a school teacher could find plenty to do, as that as my occupation. Any correspondence would be gladly received and answered by addressing, J. M. Terry, Millersburg, Mercer Co., Illinois.

OMAHA, Neb., March 12, 1875.

Br. Joseph.—I am an Elder of the Reorganized Church of Latter Day Saints; once belonged to Brigham's Church in England, about twenty five years ago; did as I was told; paid my tithing, emigration, temple fund, and every other requirement; paid my week's wages twice, thought I was in good standing. I came to this country without any aid from the Church, and now my mind is open to the truth once more; which I am thankful to my heavenly Father for it. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. I wish to say to my native brethren, let us not be discouraged; let us lay hold with heart and hand; serve our God; let us be united, labor for the salvation of Zion. The signs of the times speak of great trouble in the European nations, and also in this land; let us prepare for it; the Lord help us. I am going to send for a Book of Mormon, Doctrine and

Covenants, Voice of Warning, and four to five hundred tracts; take the sword of the Spirit and go in the field this summer; pray for me, brethren. I remain your brother in the everlasting covenant,

THOMAS GALLEY.

Conferences.

Philadelphia District.

Quarterly Conference of the above District was held at Philadelphia, Pennsylvania, February 27-28, 1875. Elder John Stone, president; Robert Cameron, clerk.

Elder Wm. Crumb reported by letter, having remained inactive for some years and neglected to live his religion; but had aroused himself to a sense of his duty, and began again to act in his calling, and had baptized one. Objection was raised to the brother's official acts being sustained on account of his careless manner of life, and failing to report himself to Conference before beginning to act in his office. On motion, it was resolved that the report be accepted; and pending the discussion of the brother's official acts Conference adjourned.

Sunday, February 28, 10 a.m. Meeting opened by singing and prayer, Elder L. D. Morgan presiding.

Elder's Reports.—Elder John Stone, President of the District, reported having visited the Branches, and preached in the District wherever opportunity offered, and considered that, by the united action of the Elders, the kingdom of God could be built up to a great extent in this District. Had been to Allentown, New Jersey, and found some old time Saints there who were inquiring into the claims of the Reorganization, and had baptized one since last report.

Elders E. Lewis, H. Beaumont and J. Webb reported having acted in their office to the best of their ability, in exhortation, preaching the word and administering in the ordinances of the Church wherever opportunity offered, or their services were required.

Elder Lewis D. Morgan reported the condition of the South Bethlehem Branch as good; they were blessed of God; and he was striving to spread the knowledge of the gospel to the people around him, as circumstances permitted, and had prospects of an increase soon.

Branch Reports.—Philadelphia: 53 members; 1 baptized, 1 excommunicated.

South Bethlehem: 8 members; no change since last report.

Resolved that the Elders in this District be requested to report in person or by letter to the Conferences.

The case of Elder Crumb was called up and on motion, it was resolved that his official acts be considered valid.

Resolved that the District be reported to Conference, and a request be made that the Brooklyn Branch be replaced in this District.

The Elders laboring in the District were sustained, and the spiritual authorities of the Church were sustained in righteousness.

Preaching in the evening by Elder Lewis D. Morgan.

Adjourned to meet at South Bethlehem, on the 4th Saturday and Sunday following, in May, 1875.

Colorado District.

Conference convened on Saturday, the 13th of March, 1875, at Elder F. C. Warnky's, Denver City Branch, Colorado.

Called to order at 11 a.m., by Br. F. C. Warnky, President. Time occupied in a prayer meeting.

Evening—Denver City Branch reported 16 members, including 4 Elders, all in good standing.

The following Elders reported: Br. R. S. Wood, R. D. Butterworth, and F. C. Warnky.

Br. R. S. Wood had been sick a good deal of the time; had not accomplished much; was willing to do all he could.

Br. R. D. Butterworth reported they were trying to keep the commandments of God. His determination was to press forward in serving the Lord; he had been laboring as President of the Branch, and had kept all in good order.

Br. F. C. Warnky had been laboring in the mountains, in the vicinity of Black Hawk and in Idaho; also had been in the southern part of the District, Pueblo and Rocky Ford, and was greatly encouraged, and had good success, especially at a place called Castle Rock.

Resolved that Brn. Butterworth, Ellis and Wood labor in their previous appointments.

That Br. Warnky is sustained by this Conference.

Br. George Edgar Ward was ordained to the office of Priest, Br. George O. Kennedy was ordained to the office of Teacher, by Elders Warnky, Butterworth and Wood.

Preaching on Sunday morning by Brn. Butterworth and Wood; in the afternoon, sacrament and testimony meeting, and in the evening preaching by Br. F. C. Warnky.

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

That we adjourn to meet at the call of the President.

Central Missouri District.

Conference convened in the Knoxville Branch, Ray Co., Missouri, March 6, 1875. J. D. Craven, presiding; W. T. Bozarth, Clerk.

Branch Reports.—Carrollton: Organized February 6, 1875; 8 members.

Knoxville: 11 members.

Willow Creek: 7 members.

Waconda: 27 members; 2 added, 1 died.

Far West: 35 members; increase 7.

Hazel Dell: 9 members; reported by the President.

Turkey Creek not reported.

Elders J. D. Craven, E. Curtis, E. W. Cato, W. T. Bozarth, A. J. Cato and A. J. Seely reported. Teacher John Alison reported.

Adjourned for preaching by W. T. Bozarth.

At 2 p.m. Conference opened for business.

J. D. Craven was sustained as President of the District, and Elisha Johnson as Secretary.

On motion, J. D. Craven and E. W. Cato were appointed to visit the Turkey Creek Branch, to investigate the condition of said Branch and report at the next Conference.

Resolved that this District petition the North-West Missouri District Conference, also the General Conference, to grant unto the Central Missouri District the counties of Caldwell and Livingston to be attached to the Central Missouri District.

Preaching by Wm. Kenyon. Saints' meeting after preaching, in which the Spirit of the Lord was enjoyed.

Sunday Morning, March 7.—Resolved that inasmuch as we contracted no debt for keeping Br. Knight that we pay none.

The spiritual authorities of the Church were sustained.

On motion, the Conference returned their thanks to the Saints of Knoxville Branch for their kindness to the Conference.

Officials present: Elders 7, Teacher 1.

Resolved that when this Conference adjourns, it does so to meet the first Saturday in June, at 10 a.m.; the place to be designated by the President of the District.

Preaching by E. W. Cato and W. T. Bozarth. Preaching in the afternoon by Wm. Kenyon and A. J. Cato. Saints' meeting at night, in which the Saints enjoyed the Spirit of the Lord in the gifts of the gospel.

Western Indiana District.

Conference was held at Nyesville, Feb. 27-28, 1875. Br. David D. Jones, president; Thomas R. Williams, clerk *pro tem*.

Resolved that we organize ourselves into a District.

That we call this District the Western Indiana District.

That James Houston act as President of this District.

That Thomas R. Williams act as Clerk. Preaching in the evening by Br. James Houston, from Matt. 5: 17-18.

Morning—Report of Branches.

North Mines: 7 members, in good standing. Reported by James Houston.

Nyesville : 12 members, in good standing. Reported by Jacob Waltenbaugh.

Elders' Reports.—Thomas R. G. Williams had preached in North Mines, baptized one, and organized a Branch. Also preached at Nyesville, baptized two, and, in connection with Br. David D. Jones organized a Branch.

Br. David D. Jones, laboring in company with Br. T. R. G. Williams, baptized one and blessed four children.

Br. James Houston labored at North Mines, and preached at Lodi, to full houses.

Br. Thomas R. Williams, Priest, had preached several times at North Mines, at Lodi, and once at Nyesville.

Br. John D. Jones, Teacher, reported laboring in the Branch. All are determined to do more in the future, the Lord willing.

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

That when we adjourn we do so to meet on the last Saturday and Sunday in May.

Thomas R. G. Williams addressed the congregation in the afternoon, from John 17: 2-3.

At seven o'clock, preaching by James Houston, from Rom. 10: 14-15.

Officials present—Elders 3, Priest 1, Teacher 1, Deacon 1.

Thomas R. Williams appointed Bishop's Agent, subject to the approval of Br. I. L. Rogers.

St. Louis District.

Conference was held in Saints' Hall, St. Louis, Mo., March 7-8, 1875; William H. Hazzledine presiding. Brn. James Anderson and Wm. May were appointed Deacons, and Wm. Anderson Clerk *pro tem*.

Preaching by John Beard and President Hazzledine.

Afternoon Session.—Officials present: 2 High Priests, 11 Elders, 4 Priests, 2 Teachers and 1 Deacon.

Sacrament was administered by James Anderson, Bishop of the District, and Richard D. Cottam, Presiding Elder of the St. Louis Branch. Saints enjoyed the Spirit of God in testimony, the gift of tongues and interpretations, prophecy, singing in tongues, etc. A time long to be remembered was given.

Elder George Thorpe had charge in the absence of President Hazzledine. Preaching by James X. Allen, from Matt. 28.

Monday, March 8th, 9:30 A.M.—Appropriate remarks by the President.

The minutes of the last Conference were alluded to, whereas it was recorded that W. T. Kyte was Secretary and Treasurer of St. Louis Branch, they should read, "Joseph Smith, Secretary, and W. T. Kyte, Recorder and Treasurer." Also the report of the Gravois Branch was not published in the *Herald* of February 1, 1875. It was requested that the Editor should let us know

if the Clerk omitted the Gravois report, or was it the publisher's fault?

[We do not know where the fault was—if ours we are sorry for it].—Ebs.

Branch Reports.—St. Louis: Aggregate last report 266; 2 received by letter, 1 died. 267 members. R. D. Cottam, President; W. T. Kyte, Recorder.

Treasurer's Report of St. Louis Branch for the quarter ending March 7, 1875:—Cash on hand Nov. 29, \$37.86. Received for quarter \$52.15. Disbursement \$70.25. Joseph Smith, Clerk of Branch.

The spiritual condition of the Branch was reported by letter; each officer doing his duty as far as he has knowledge and opportunity; the Saints being benefitted thereby. The poor, the sick, the unlettered rejoice in the light of truth. St. Louis, March 8, 1875. J. X. Allen, Teacher.

Gravois Branch reported by letter. 68 members; 2 marriages solemnized.

Financial Report.—Cash in hand last report \$7.40; received for quarter \$12.15; expenditure \$12.40. Wm. H. Hazzledine, President; John Sutton, Secretary.

Sabbath School reported average attendance 16; money in School fund \$2.88. M. A. Owen, Treasurer; John Sutton, Superintendent.

Alma Branch reported by letter. 43 members; 1 child blessed. Sunday School: average attendance 23; 3 teachers. George Mantle, President and Acting Secretary.

Bellville Branch reported by letter. 49 members; 3 children blessed. Joseph E. Betts, President; John Thompson, Sec'y.

Financial Report: Freewill offering fund on hand last report \$2; received \$11.25; disbursed \$11.50. Branch fund on hand last report \$1.50; income for quarter \$1; disbursed \$3.75; indebted to Treasurer \$1.25.

Cheltenham: 30 members; 2 received by letter. Wm. Gittings, President; Joseph Knowles, Clerk.

Cheltenham School Report: 23 scholars. Wm. Thomas, Superintendent; John Cook, Assistant Superintendent. The Cheltenham Branch has been previously reported "Dry Hill."

Alton: (previously Greenwood): 22 members; 1 died; 1 marriage solemnized. Sam'l Perks, President; E. H. Ebert, Clerk, *pro tem*.

Coon Creek and Whearso Branches not reported.

Elders John Beard, George Hicklin, Wm. Anderson, James X. Allen, George Thorp and Wm. Smith, and Elder Aker, from Carondelet, reported favorably of their labors during the past quarter.

Bishop's Report for the half year, from December 7, 1874, to March 7, 1875: Cash on hand last report \$88.05: received from St. Louis Branch \$5.30; collected from Zi:

on's Hope Sunday School \$35; Cheltenham Branch \$2.10—total \$130.45. Paid out by order of Conference to George Hicklin \$17.40; to the poor of St. Louis Branch \$57.05. Total expenditure \$74.45. Balance on hand \$66. Out of this sum there is Emigration Fund money \$31.30. Net balance due Tithing fund \$34.70. Audited and approved by James X. Allen and R. D. Cottam, Auditing Committee.

Resolved that President Hazzledine nominate two brethren to act as first and second Counselors, to serve for one year, unless sooner relieved.

James Whitehead was selected as first, and Abraham Reese as second Counselor; and approved by the Conference.

Resolved that the President and his Counselors direct the missionary labors of this District.

That the several Branches of this District send a written report of the condition of their Branch; from the testimony of the visiting officers.

That President Wm. H. Hazzledine be delegated to the Annual Conference of the Church to report the St. Louis District.

The spiritual condition of Bellville Branch was reported by Andrew L. Tucker to be very good. Gravois, by Br. Voice, to be good, with a few exceptions. Alma, by G. Mantle, to be in a fair way of working. Cheltenham, by Wm. Gittins, to be good, with few exceptions.

Resolutions to sustain the First Presidency of the Church; Bishop and his Counselors, and the spiritual authorities of the Church generally were unanimously passed.

President Hazzledine announced a priesthood meeting to be held in St. Louis, April 18, 1875.

Resolved that this Conference adjourns till the first Sunday and Monday in June next, 6th and 7th.

Miscellaneous.

Bishop's Quarterly Report.

Church of Jesus Christ in account with Israel L. Rogers.

1875.	Cr.	
Jan. 5, balance of tithings and offerings.....	\$142 12	
" 11, from Angus McMillan, Cal.....	10 00	
" 12, " John Sayer, Iowa.....	5 00	
Feb. 2, " David Dancer, Ill.....	170 00	
" 5, " J. A. Robinson, Ill.....	1 00	
" 12, " Burlington, American, Branch, Ia.....	10 00	
" 12, " Martha Kent, Ill.....	20 00	
" 12, " Henry Wagner, Mo.....	300 00	
" 16, " J. R. Nicholas, Iowa.....	10 00	
" 16, " James Wilsey, Ill.....	3 00	
" 16, " Peter Devlin, Ill.....	5 00	
" 23, " A brother, Iowa.....	5 00	
Mar. 3, " T. T. Thomas, Ill.....	3 00	
" 3, " Sr. M. E. Forney, Iowa.....	10 00	
" 3, " Wm. Bath, Ill.....	2 00	
" 10, " Edwin Cadwell, Ill.....	5 00	
" 13, " Sr. Jermina Calif, Mo.....	6 00	
" 13, " J. T. Phillips, Mo.....	5 00	
" 13, " Eva W. Lloyd, Mo.....	50	

Mar 18, from Richard Allen, Bishop's Agent,		
San Bernardino, Cal.....	81 50	
" 20, " E. N. Webster, Mass.....	10 00	
" 25, " Samuel Shepherd, Cal.....	100 00	
" 26, " John F. Williams, Pa.....	2 00	
" 26, " Sr. Anne Morgan, Pa.....	1 00	
Total Credits.....	\$907 12	

1875	Dr.	
Jan. 12, Paid Sr. C. W. Wandell, Nevada.....	\$ 30 09	
" 12, " Sr. M. A. Atwell, Kansas.....	15 00	
" 12, " Br. W. S. Loar, Kansas.....	15 00	
" 12, " Sr. J. W. Briggs, Ill.....	20 00	
" 12, " Br. H. A. Stebbins, Secretary.....	10 00	
Feb. 2, " Elder J. R. Lambert, Iowa.....	25 00	
" 2, " Elder John Avondet, Neb.....	25 00	
" 15, " Elder Charles Williams, Ill.....	30 00	
" 16, " Sr. Mary J. Town, Kansas.....	10 00	
" 18, " Sr. B. V. Springer, Ind.....	20 00	
" 24, " Sr. J. W. Briggs, Ill.....	50 00	
" 24, " Envelopes and paper.....	1 00	
Mar. 3, " Sr. Mary A. Atwell, Kansas.....	7 50	
" 3, " Elder J. R. Lambert.....	10 00	
" 3, " Br. W. S. Loar, Kansas.....	7 50	
" 9, " Elder W. W. Blair, Ill.....	20 00	
" 12, " Sr. Robert Warnock, Ill.....	50 00	
" 18, " Sr. John T. Davies, Kansas.....	50 00	
" 20, " To the poor.....	91 35	
" 20, " Eld. A. H. Smith, (Rare to Cal.)... 125 00		
" 31, " S. Sanders, Mo., boarding the poor.....	50 00	
Expended.....	\$662 35	
Balance due Church.....	\$244 77	
	\$907 12	

ON DANISH MISSION FUND.

1875.	Cr.	
Balance at last report.....	\$60 00	
Jan. 30, from Martin Nelson and others, Neb.....	10 30	
Mar. 12, " C. Anderson, Mo.....	5 00	
On hand.....	\$75 30	

IN ACCOUNT WITH HERALD OFFICE.

1875.	Cr.	
On Tithings and Offerings.....	\$ 5 00	
Jan. 12, from A. Sellon, Iowa.....	5 00	
" 18, " A. Jacobson, Mo.....	10 00	
" 18, " J. B. Price, Cal.....	5 00	
" 20, " Jesse Hay, Elder Bell and G. W. North, of Texas, each \$1.....	3 00	
" 26, " A. Faulconer, Pa.....	5 00	
Feb. 12, " Jane Creek, Ill.....	0 50	
" 13, " Sr. D. W. McGlashan, Cal.....	11 06	
" 17, " E. Robinson, Iowa.....	2 00	
" 26, " Sr. M. A. Gilman, Nev.....	3 55	
" 27, " Sr. Thyrsa Jackson, Ohio.....	75	
Mar. 12, " Wm. Franklin, Wis.....	1 00	
" 22, " Sr. Nellie Hanson, Iowa.....	1 25	
" 24, " Harvey Gibson, Iowa.....	2 50	
" 26, " C. E. Carkins, Iowa.....	2 50	
" 26, " C. W. Young, Mass.....	5 00	
" 29, " Sr. M. Davis, Mo.....	5 00	
" 29, " Br. M. A. Meeder, California, being amount of interest due him from Herald Office.....	300 00	
	\$363 11	

1875.	Dr.	
Jan. 12, to balance, as per Herald of March 1.....	\$19 05	
Feb. 15, to paid for Br. R. Warnock.....	7 24	
Mar. 13, to paid Sr. J. W. Briggs.....	25 00	
	231 90	
Balance due Church, 131 21		
	\$363 11	

1874.	Cr.	
ON DANISH MISSION FUND.		
Oct. 3, from Sr. C. Larsen, Utah.....	\$5 00	
Jan. 18, 1875, from O. Madison, Mo.....	5 00	
Jan. 18, 1875, from A. Jacobson, Mo.....	5 00	
Jan. 18, 1875, from H. P. Christian, Mo.....	1 00	
Feb. 2, 1875, from C. J. Anderson, Iowa.....	5 50	
Mar. 19, from P. N. Brix, Montana.....	50 60	
	\$71 00	

ISRAEL L. ROGERS, Bishop.

Board of Publication Meeting.

Extracts from minutes of Board of Publication meeting, held at Plano, Ill., March 2nd, 1875,—regular session.

After usual opening service, minutes of former meeting were read and approved.

Committee on removal reported no action. Secretary's report received.

Superintendent reported, and suggested the propriety of selling the hand press, for which offer to purchase had been made.

President reported job of binding on hymn book to be inferior.

Report of Secretary was taken up.

FINANCIAL REPORT OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, FOR THE QUARTER ENDING FEBRUARY 16TH, 1875.

Cash on hand, November 16th, 1874.....\$ 11 43

Cash receipts4,252 11

Total\$4,263 54

EXPENDITURES.

Paid Employees of *Herald* Office\$1,499 63

" Postage Stamps and semi-monthly mail 112 01

" Jane Henning, office rent..... 200 00

" Expressage, freight and drayage 21 41

" Telegrams and incidentals 20 42

" Mrs. Horton, poor fund..... 10 00

" W. H. Curwen, on his deposit..... 94 64

" D. H. Smith, from Missionary Fund 25 00

" W. G. Jarman, on his deposit 45 00

" Supp's fare to Chicago on business..... 4 25

" Mrs. J. W. Briggs, missionary fund..... 41 48

" W. W. Blair, for expenses to Janesville.. 23 00

" E. Banta, for Order of Enoch, by order Mrs. Gilman..... 65 00

" Mrs. Briggs, on J. W. Briggs' order, *Messenger* fund..... 25 00

" I. Cramer, order of Steward & Henning 10 00

" E. Banta, on Mrs. Gilman's deposit..... 54 85

" D. Dancer, as a loan 550 00

" Jansen, McClurg & Co., for books 42 95

" Marder, Luse & Co., printing material... 107 36

" A. J. Cox & Co., for binding the Book of Mormon 297 90

" Oglesby, Barnitz & Co., for paper 478 72

Returned Draft..... 36 30

Cash on hand, February 16th, 1875 498 62

\$4,263 54

RESOURCES AND LIABILITIES.

Accounts receivable.....\$3,875 80

Liabilities\$3,802 49

(No inventory of stock taken.)

I. L. Rogers and John Scott were appointed committee to obtain reduction in rent of office.

An order passed to pay the Welsh Mission and periodical fund to Elder John T. Davies.

Several accounts were presented and referred, or otherwise disposed of.

The Superintendent was given discretionary power to sell the hand press.

Proposition respecting Sunday School books from Br. T. W. Smith, presented by Br. M. B. Oliver, was deferred for consideration. Adjourned.

I. N. W. COOPER, *Secretary of Board.*

Bishop's Agent.

In accordance with the recommend of the Nodaway (Mo.) District of the Church, I hereby appoint Elder A. N. Berigo as Bishop's Agent for said District, trusting that

the Saints thereof will sustain him spiritually and financially for the benefit and progress of the work there and in the Church at large. ISRAEL L. ROGERS, *Bishop.*

Northern Illinois District.

The saints and friends interested will please take notice that a Two Days' Meeting will be held at Braidwood, Will Co., Illinois, May 8th and 9th, 1875, commencing at two P.M., the 8th. Br. Joseph Smith is expected to be present, and perhaps other Elders may come down. The next Conference of this district will be held in the city of Batavia, commencing at one o'clock P.M., June 12th, 1875.

H. A. STEBBINS, *Pres. of Dist.*

Notices.

The North Eastern Wisconsin District will hold their next Conference at the Saints' Meeting House, in the town of Black Creek, Outagamie County, on the first Saturday and Sunday in May, (1st and 2d), 1875.

PETER HARRIS, *Clerk of District.*

CHURCH LIBRARY.—"Every man his own Lawyer;" "Comment on the Collects;" "The Friendly Visitor;" and "Considerations on the life and death of Abel, on the life and translation of Enoch, on the life and death of John the Baptist," are the titles of four books donated to the library by Sr. Lee, of Wisconsin. And from Br. A. C. Inman two volumes, entitled, "Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice." LIBRARIAN.

Having been appointed by Judge Zuver, official reporter of Judicial District No. 4, in North-Western Iowa, I wish to say to the readers of the *Herald*, that if there are any persons living in this District, convenient to the county seats, whether they are in the Church, or are persons desirous of investigating our position, I would be pleased to call upon them. They will find me in the county seats, during the sessions of the Circuit Court. DANIEL F. LAMBERT.

ERRATUM.—In *Herald* for March 15, 1875, at the close of marriage notice, on page 190, read Woodward instead of Woodman.

MARRIED.

Mr. LEWIS VANDRAN and Sister PAULINA DEAN, of Plano, Ills., covenanted in marriage, at the Saints' house of worship in Plano, March 21st, 1875, at two P.M.; rites of the covenant solemnized by Elder Joseph Smith.

At the residence of the bride's father, San Bernardino, Cala., January 31st, 1875, by Elder Alma Whitlock, Mr. GEORGE BARR to Sr. MARY A. GARNER.

At the residence of the bride's mother, at Elm Creek, Mills County, Iowa, January 15th, 1875, Mr. JAMES DUNSDON to Sister MARIAN M. THORNTON; Elder George Kemp officiating.

At the residence of the bride's father, near Council Bluffs, Iowa, March 11th, 1875, by Elder Frederick Hansen, Br. JOHN P. CARLISLE to Sr. SARAH HANSEN, both of North Star Branch.

At their residence, in St. Louis, Mo., on February 28th, 1875, by Elder George Hicklin, Bro. WILLIAM C. COLESHAW, aged 27 years, and Sr. ELIZA ANN GEESON, aged 26 years.

Sweet their union, pure their pleasure;
Heart with hand to each they give;
Each one's heart the others treasure;
May they thus forever live.

DIED.

At Atchison, Kan., March 18th, 1875, of pneumonia, Sr. FANNY L. THACHER, wife of Bro. Watkin Thacher, aged 27 years and 4 months.

She left three children, and rests in hope of a glorious awakening. Funeral services by Elder David Williams.

At Fort Calhoun, Washington County, Neb., March 7th, 1875, of lung and typhoid fevers, FAY RUNYUN, youngest son of Nicholas and Angeline Runyun, aged 5 years, 3 months and 11 days.

The bud too fair to mature below,
Was kindly plucked by a Father's hand,
And placed above, where the pure waters flow,
To live and bloom in the angel land.
Funeral services by Elder Thomas J. Smith.

At Briar Hill, St. Clair County, Illinois, March 11th, 1875, Mrs. ANNA STODDARD, aged 30 years, 9 months and 10 days.

She was a daughter of Br. David W. Davis, and was born in Merthyr, Wales. Funeral services by Elder George Hicklin.

At Cwmynysflog, New Tredegar, Wales, February 12th, 1875, Br. DAVID S. EVANS, son of John and Sarah Evans, aged 19 years, 8 months and 24 days.

The deceased was born at Bydwellty parish, Monmouthshire, May 19th, 1855, was baptized by Elder Evan Morgan, November 18th, 1868. He was an obedient son to his parents, and he had a strong testimony of the work of the Lord. Funeral services by Elder R. Evans.

At Farm Creek, Mills Co., Iowa, February 24th, 1875, of typhoid pneumonia, CLAUDE LEON LILES, youngest son of Alexander and Frances A. Liles, aged 1 year, 3 months and 6 days.

Funeral sermon by Elder Longbottom.

At Del Norte, Rio Grand County, Colorado, February 24th, 1875, AGNES ELLIOTT, daughter of Silas P. and Elizabeth Elliott, grand daughter of John and Agnes Ellis, aged 11 months and 7 days.

Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

F. C. W.

In Cherokee County, near Cherokee, Craw-

ford County, Kan., Elder CHARLES KIDGELL, aged 68 years and 7 months.

One by one the old soldiers are being called from the field of mortal conflict. How blessed the rest and how joyful the anticipation of the day of awards.

In Salt Lake City, on the 19th of March, 1875, Sr. MARIA WELLS, aged 62 years.

Sister Wells came into the Church in an early day, and resided about seven years in Nauvoo, came to this place among the early emigrants, received her full share of the bitterness attending the great apostasy, and returned to the Church as Reorganized in 1870, and died in the hope of the gospel.

At Shiocton, Outagamie County, Wisconsin, December 6th, 1874, of old age, Sister ANN R. FEAVEL, aged 86 years.

She was born in Hagerstown, and brought up in Maryland. She joined the Church in the days of Joseph the martyr, and joined the Reorganization at Grafton, Wisconsin, in the fall of 1862. She died as she lived, strong in the faith of the Lord Jesus Christ. Funeral services by Elder Gilbert Watson.

At Bevier, Macon County, Mo., November 10th, 1874, AMY DAVIES, infant daughter of James and Margaret Davies, aged three weeks and one day.

Blessed by brethren Ephraim Rowland and Charles Perry. Budded on earth to bloom in Heaven.

Selections.

The Great Cyclones.

"In the last days perilous times shall come" and "Men's hearts failing them for fear, and for looking after those things which are coming on the earth"

Read the following correspondence to the *Louisville Courier Journal*.

Augusta, Ga., March 24.—The recent cyclone which passed over this region was the most awful ever heard of in the United States. It crossed the Chattahoochee River from Lee County, Alabama, and passed over ten counties, into the Atlantic Ocean off the coast of North Carolina.

A second cyclone, precisely at the same time, seemed to have formed this side of Milledgeville, crossed the Ogeechee River 15 miles below the Village of Mayfield, in Hancock County, and, passing through Glascock and the lower edge of Richmond, crossed the Savannah, 12 miles below Augusta, into Beech Island, S. C., and from thence ran due east into the Atlantic.

As I was along the northern line one of these cyclones, I will more particularly describe that. The two were exactly alike in size, shape, color, and devastation. The cloud was, in color, inky black, half a mile high, half a mile wide, was cylindrical in shape, and traveled very much like a revolving barrel coming end foremost. It was illuminated with phosphorescent light, and momentarily would glitter as if one million matches had been ignited by it. It was accompanied by a continuous, roaring sound, as of 500 cannon in the decisive moments

of a pitched battle. The bravest man ever born could neither have felt, seen, nor heard with calmness. There was a force and a power, a sublimity and grandeur about it unnatural, awful, wholly its own. But a thousand incidents are related showing that the hand of Providence was in it—that it was governed by laws as regular and immutable as is the sun. It traveled from west to a little north of due east, going as straight as a crane or a cannon ball would fly. It passed over the entire State of Georgia in exactly three hours, traveling at the rate of fifty-three miles per hour.

The whole number of killed in Georgia will not fall below 300, and the wounded reach 1,500.

Through Carolina the devastation and death were equally as great. The southern cyclone crossed the Savannah at Fury's Ferry, sunk the boat, struck the plantation of Mr. Foreman tore it to pieces, and killed and wounded a great many on it. From thence forward to the ocean the accounts are as terrible and as appalling.

News Items.

Elder T. F. Stafford preached an excellent sermon on the "Millenium," at the court house, Lewiston, Ill., Sunday afternoon, and to a very large audience. The Elder has improved as a speaker beyond all expectations, and was warmly complimented by many friends upon his happy effort. Elder Cook, whom we have not had the pleasure of hearing replied to Elder Stafford, in the evening. Barring some tolerably severe language, the discussion is an interesting one. It may be expected to get pretty warm. *Fulton County Democrat.*

THE POLISH CATHOLICS.—The clergy of the 250,000 Poles, the so-called United Catholics, who are on the point of abandoning Catholicism and embracing Greek orthodoxy, in a memorandum presented to the Russian Government account for their intentions by the moral impossibility of accepting the dogma of infallibility.

Cardinal Manning has the impression that the Catholic Church is approaching a fiery crisis.

Golden Grains.

One of Boston's clergymen describes the place of final torment as a place of "eternal uneasiness."

Ten thousand California salmon were deposited in the Mississippi river at Des Moines on the 14th.

A little girl, describing her ill-natured uncle, compressed much into a little compass when she remarked, "He hasn't a single smile in all his face."

HUSBAND FROM HOME.

I read in a paper the other day, that

"A little nonsense now and then,
Is relished by the wisest men;"

So I thought I would copy the following lines for you to read. I wrote them for Mr. R—, but they did not do him much good; because I never sent them.

I need not tell, you know it well,
That naught can please us better
While here we stay, and you're away,
Than getting a good letter.

'Tis lonesome now, we scarce know how
To get along without you;
There's not a day can pass away,
But what we talk about you.

I look around all o'er the ground,
And see how much you're needed;
There's many a rail that needs a nail,
Yet still it goes unneeded.

I see, of late, the largest gate
That opens to the pasture,—
It will not stand, and so I've planned
A rope to make it faster.

It don't look neat from house to street,
Like when you're here to tend it;
The fence is broke—and 'tis no joke,
When no one's here to mend it.

I try to plan, the best I can,
To keep all things together,—
The wind will blow; the fence will go—
I can not rule the weather.

Could you, by chance, just take a glance
At things around our dwelling,
You'd know forsooth, that 'tis the truth,
And that alone, I'm telling.

Perhaps you'll say, new you're away,
"That home will go to ruin;"
I can say, No, that is not so,
But many things need doing.

Our son must go to work, you know;
We can not do without it;
When he is there, he can't be here,
And so—that's all about it.


But do not fret, nor e'en forget
That time will roll the faster;
If you are bent, with good intent,
In faith to serve your Master.

Now pray let home and care alone,
And lay aside all sorrow;
Know He that fed, to-day, with bread,
Will not forget to-morrow.

I'm glad to tell, we are all well;
What can you hear that's better;
Please do not fail, by every mail
To send a good long letter.

July, 1874.

M. R.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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."—*1st of Mormon.*

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

Vol. 22.

PLANO, ILL., MAY 1, 1875.

No. 9

MINUTES

OF THE

Annual Conference, April, 1875.

The Thirty-seventh Annual Conference of the Church of Jesus Christ, being also the Twenty-third of the Reorganization, convened at Plano, Illinois, at ten A.M., April 6th, 1875. Hymn 938 was sung and prayer was offered by Br. W. W. Blair. On motion, President Joseph Smith was sustained as presiding officer of the Conference, and President W. W. Blair as his assistant. Br. Henry A. Stebbins was chosen as Secretary, and Brn. T. W. Smith and E. L. Kelley as his assistants.

President Smith addressed the Conference as follows:—I have been burdened and tried in my faith during the last year and a half, but I have considered that if my faith in God and his work was only good in times of peace and prosperity, whether that faith was worth anything to me or not; and I have determined that let this work have what it may for me in trial and distress, that I have and will still set my face for the reward, and that I will still strive. Though I may enter upon the duties of this session somewhat depressed, I shall try to point the brethren to the Lamb of God. The work is not for a day or for a year, but for eternity. Our own actions alone will endanger our salvation. I would instill into every Latter Day Saint's heart, no matter what their condition or circumstances, that if they abide in him, in the hope of their integrity, they will be welcomed by Him

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when he shall come. I would think I had not lived in vain if that could be firmly fixed in every heart; but to feel that there are those that would forget their hope, if I should prove recreant to the work, and lose their trust in God, because they had lost faith in me, is not a pleasant thought; for I am not the salvation of Israel, any more than any other man. I may have a work to do, so has every other man, and we are alike in this. I take the position appointed me, and labor in it, with a realizing sense that the Church occupies a position challenging the world everywhere, and that it is being tried and tested, and so are the people professing it. Some have departed from us, and others may be taken in the toils; but if so, this can not break up or destroy the work of God. As a people we may be widely separated in person, yet the same thoughts and feelings and love should dwell in every heart, producing a unity of thought and action, that there may be a unity of power.

President Blair said: The one thought that has always been uppermost with me has been that I must make a sacrifice for Christ of all things demanded. Ties have had to be sundered by all in entering this work, and I also had to step out and become separate. It seemed a great sacrifice then, when we were so few, but the question with me was, is it true? I can say that the work is truly divine, is of God; and its principles are eternal as the heavens, and I know that God will bring the ship safe to harbor. This comforts my heart. God has aided his ministers greatly the past year. Opportunities are greater for good being done,

and there is much to encourage. I look for trials, but I leave all in the hands of God. All efforts to overthrow the cause have only resulted in advantage to it. In 1860, when under great trial, while in Pennsylvania, I made it a subject of prayer, and the Spirit testified that the work, though then small, should never, never cease, until the Lord Jesus should come. We must have patience and trust in God. This Conference should make good effort to approximate to that grand unity of faith and action. I expect to see the day when the nations of the earth will acknowledge the honor and influence of the Church. The time will come when an endowment of glory will be given to the Church.

Brn M. B. Oliver, F. G. Pitt, R. S. Warnock and Wm. Bradbury were appointed Ushers during Conference.

Hymn 350 was sung. The President suggested the appointment of a committee before whom complaints may be preferred; also of setting apart an hour for free discussion, as done at last Annual Conference; also that occasions be set apart during Conference for devotional exercises, prayer and testimony meetings.

Secretary Stebbins read the minutes of the last General Conference, held at Council Bluffs, Iowa. The President called the attention of the brethren to the items of unfinished business left over from said Conference.

On motion of W. H. Kelley and James Caffall an hour of free discussion was set apart for the opening of each afternoon session.

On motion of Brn. O. P. Dunham and M. H. Forscutt the time allotted to each speaker was limited to five minutes.

The President read a letter from Sr. Butterworth, of Denver, Colorado, requesting prayer in behalf of her mother. He also asked for prayers for the sick of the Church generally.

Adjourned to meet at 1:30 P.M., with benediction by the President.

TUESDAY AFTERNOON.

APRIL 6TH.

Hymn 715 was sung. Prayer by Pres. Smith. The President announced that the hour of free discussion had arrived.

Br. W. H. Kelley said that a suggestion had been made to him in reference to ordination, especially that of Seventies, and inquired whether a District Conference had the right to ordain Seventies.

Br. C. G. Lanphear said that his mind was not clear on the subject, but referred to the revelation of the law, giving the Presidents of Seventies the authority to ordain Seventies till Quorums be filled.

Br. M. H. Forscutt inquired whether Branch officers have the right to take the names of members off the Branch record without a legal trial.

Br. J. E. Lambert remarked that these two questions were alike in substance, there being a law on both subjects. Said that there was a provision regulating the expulsion of members. Concerning ordinations I do not feel like answering the question; think, however, that what is written should govern every case; think that a formal charge should be preferred against them.

Br. J. S. Patterson called for the law regulating the ordination of Seventies.

Br. Robert Davis said he felt interested in the first question. He desired to know if the action of District Conferences in the ordination of Seventies would be valid, if done before the plan of ordaining by General Conference came in force.

Br. John H. Lake spoke on the latter question. Said there was but one way of introducing a person to membership, entitling them to have their names written on the records; that no one could be admitted by requesting to be admitted, without baptism or repentance. Says that the Branch has the same right to admit on that ground as to allow them to take off their names because they may desire it. Read from the law concerning the form of trial, and said that a custom prevails among some to allow names to be taken off at their request. He was submissive to custom, because not willing to stir up strife, but his better judgment did not believe in this method. If the Branch assumes to take the right and allow a person to have their names taken off, it amounts to the same thing as some churches in putting a person on probation.

Br. *G. H. Hilliard* said that where crime is open and known, and a person requested to have his name removed from the Church record, it could be done without a court of Elders; thinks it would be legal for a Branch to erase their names.

Br. *I. L. Rogers* said that if this position was true there would be no need of trying a man who had committed murder, if it was openly done, and the people could try him and execute sentence. If a member has committed wrong he should be tried by a court, according to law.

Br. *Wm. Leeka* said that when persons have done no crime, but who do not believe the doctrine and are unwilling to remain, they should be allowed to go.

Br. *E. Banta* remarked that if a man said before baptism that he believed the doctrine and then afterward denied it, he is an apostate and should be so dealt with.

Br. *Robert Davis* referred to section 42 of B. of C., and spoke upon the subject of transgression; some had other reasons for wishing to withdraw.

Br. *John Chisnall* said he was interested, and saw another phase of the question; admitted the mode of getting into the Church; thinks that persons may come into fellowship with Christ while not yet in fellowship with a Branch. Incompatibility of temper among brethren—should they be dealt with for this, while they might be in fellowship with Christ?

Br. *Whitehouse* spoke on same point.

Br. *S. V. Bailey* said that if the members are jurors or judges in the case, they could decide all cases upon request.

Br. *W. W. Blair* said that the practice, the custom, has universally been for persons, in any form of transgression, to be taken before a court for trial. He said it was the safest way. Apostacy is a crime. The members are not to sit in judgment. The Elders have the authority to try all cases, and not the members. In case of any transgression the law requires the transgressors to be brought before the Elders. It may be easier perhaps to bring before the members, but this exalts the members as a court, which

right they have not. In all cases they should be tried before Elders.

Br. *Joseph Smith* suggested a case. A member removes from a Branch—removes sixty miles from any Branch, sees something he does not like, writes to the Branch and desires his name taken off, no charge is preferred against him. If labor was to be duly made, or he was visited by the Priest or Teacher, said officers would be turned out of doors, or told that it was none of their business. What should be done?

Here the hour expired, and the Conference resumed its regular session.

On resuming regular business a resolution was passed authorizing the appointment of a committee on complaints, during this session.

Resolved, That the appointment of all committees, and the regulation of all meetings, not otherwise provided for, be left to the Presidency.

Pres. Smith appointed Brn. P. Cadwell, G. H. Hilliard and S. V. Bailey, committee on complaints.

The Secretary read the following

MISSIONARY REPORTS.

Zenas H. Gurley, of the Utah Mission :

To the Presidency, officers and members of the Church of Jesus Christ of Latter Day Saints in General Conference assembled, greeting:—In my last report I noticed my visit to Logan City and Providence, in Cache Valley, where I attended the Malad Sub-District Conference, visiting Ogden on my return to Salt Lake City. After my return I remained in the city until the arrival of Br. Briggs, which occurred in the latter part of November; since that period I have visited south as far as Nephi, a distance of about one hundred miles, preaching in the following towns: Union Fort, Granite, Willow Creek, American Fork, Pleasant Grove, Provo, Pond Town and Nephi: I also visited Lehi, Spanish Fork and other towns on this trip. Some of these places have been visited two or three different times, and the prospect in the majority is quite encouraging, as there is a demand for more preaching, which said cry is quite agreeable to our ears. North of the city I have spoken in Centerville, Kaysville and Ogden, and on Union Pacific railroad east, in company with Br. Warnock, (who with me visited some of the towns mentioned), Uintah, Morgan, Richville, and Henniferville; in all of which places we were kindly received with few exceptions. In the last named place there is a Branch which has passed through

severe trials, and some divisions; but through the labors of Br. Warnock the Lord restored order and good feeling, and I believe they will now succeed, as they all manifest a disposition to labor for Zion.

Since coming to this Mission there have been twenty-eight added to the Church, up to the 20th of March, twenty-two of whom were baptized by Br. Warnock and myself. There are twelve or fifteen others who have given their names for baptism, and I presume will be baptized at no remote period. I believe there are hundreds who are seriously considering their situation, and in due season, with proper care and culture, will come out of error and crime. There are now plenty of opportunities for preaching, and no energetic Elder need be idle; but with good weather and proper management, can speak most every night; whether this condition will extend through midsummer I am unable to say, but would suppose not, as farmers are usually too tired for much night meetings then; however there is plenty of employment to a thorough going missionary beside the pulpit work, and just as important. One thing I have regretted in my labors, and that is, that circumstances prevented my staying longer in each town.

The first three months of my labors were confined chiefly to Salt Lake City, believing as I did, and do, that at least one missionary should be established there. The brethren in various parts of the territory have written us frequently to "come and see" them, to a majority of which we have been enabled to respond in person, but not all. We should have been glad to have visited all, but where we have not, we trust the brethren will make due allowance; it is that same desire to visit all that has prevented our remaining longer in each town. The Branches of the mission, so far as we have ascertained, are in a fair condition. The Saints of Utah have many difficulties to labor under, considering which I feel to make due allowance under the circumstances; but all, or nearly all, whom we have met seemed determined to contend earnestly for the faith. Their treatment to me has been of the kindest; many are poor in this world's goods, but rich in "good will to man." No Elder coming here need have any fears but that he will find plenty to eat and a place to lie down; of course "*no Elder*" is expected to be an epicure, but like his Master, content with a "few fish and a barley loaf," or a "broiled fish and an honey comb," if needs be. The outlook for the Reorganized Church is growing brighter in Utah, and will continue to do so if a prosecution of the work is kept up, until the honest in heart will all be gathered out and brought back to Zion to "praise the Lamb." I trust the situation of Utah will

not be over nor underrated. It has required years to fasten upon this people the errors and crimes into which they have been led, until their consciences have become "seared over," and their sense of virtue and shame sadly blunted. You must know that the doctrine taught and practiced among this people that permits, nay enjoins upon a man the right and duty of slaying his fellow man in order to "save him," is devilish in the extreme; also the "abomination" of polygamy, which, if individuals enter, they are licensed to kill, provided they don't shed "innocent blood," and to commit "all manner of sin and all manner of blasphemies," yet are promised a "part in the first resurrection," simply because they have entered the celestial order of marriage, and propose to be "perfected through the flesh." The Adam-god-theory is also endorsed by many, which doctrines of the devil are an index to the stifled, blighted, warped and darkened minds of those who were once called Saints. Now all these "damnable heresies" have not been fastened on this people by force of reason, but by wicked and corrupt sophistry, united with a continued appeal to the baser passions, and also with repeated threats of "hell across lots" and eternal destruction hereafter. To "reason down" such wickedness is very difficult, as it was never "reasoned up;" consequently while the corruptionists of Utah may be overcome speedily, and their power broken, it is a work of time to reclaim the erring masses from the pits and "deadfalls" into which they have gone; and out of the many I look for a minority to be gathered to Zion. Orchards that are permitted to grow up without pruning or proper care, soon bear stunted fruit, and presently none; and when the Lord of the vineyard sends out his servants to prune these neglected trees, and a few are reached and pruned with much labor; it must not be expected that the tree will bring forth abundantly at once, but time must be given it to overcome its former blight. The blindness and stupidity of this people causes us at times to feel exasperated, yet 'mid all I have frequently been reminded to "see thou hurt not the oil and the wine."

I submit to your honorable body the necessity of a continued and vigorous prosecution of the Utah Mission; not for months alone, but for years to come, at least until the problem is solved. In support of that position I offer the two following reasons: 1st. To break down the power of tyrants and to indemnify the world in believing and knowing that Mormonism is not Brighamism, (Diabolism), that the "way of truth" may be rescued from the reproach and ignominy brought upon it by the wicked practices of this people; that all those in the world who will, may receive the same, and that the kingdom of God with its righteous-

ness, as established in 1830, may continue to roll forth in love and truth until it shall fill the whole earth. 2d. That the honest souls of Utah who have made many and great sacrifices for what they supposed was the truth, may be delivered and find rest to their souls.

Owing to health and circumstances I propose returning home this spring. I therefore respectfully ask your honored body to release me from this mission, and if permitted, I would insist that another be sent in my stead immediately. The Brighamites refuse to let us preach in their churches, and in most instances their school-houses, in return for which I hope and trust that our people will make special effort to afford their Elders a house to speak in, should they be passing through the land, and a place to rest themselves, with food to eat; go and hear them preach, and debate, or offer to do so, every point of doctrine that separates us—our Elders need have no hesitancy in the matter whatever. In many instances our administrations to the sick have been marked with success. In preaching I have enjoyed the blessings of the Master, and in my association with the Saints have enjoyed His peace and with them have felt and testified that naught but the “truth shall make us free.” Ever praying for the welfare of Zion and establishment thereof, and also that you may be blessed with the spirit of wisdom and rejoicing during your present session. I am your co-laborer for Christ,

S. H. GURLEY.

Salt Lake City, March 29, 1875.

Robert Warnock, of the Utah Mission:

To the President, Officers and Members of the Church of J. C. of L. D. S. in Conference assembled:—Brethren, the following is a brief report of my labors since last General Conference. Have traveled almost incessantly, preached about sixty-seven times, attended several prayer meetings, visited a great deal, and exposed error and taught the truth privately, baptized nine adults, opened several places for preaching, where prejudice is removed to a great extent. Several have given their names for baptism, who will be obedient soon.

In this place we have large congregations, while the Mormons can only draw out a few. We expect to baptize several next Sunday. Many say they are convinced.

I am very much encouraged with the prospect in this land, and am willing to continue my labors in this mission, should your honorable body so decide. My health is good.

Praying God to direct you in all your deliberations, I am your brother in Christ,

R. WARNOCK.

WANSHIP, Utah, April 1st, 1875.

Thomas Taylor, of the English Mission:

Beloved President and Brethren in Conference Assembled:—Having been appointed by your honorable body, at the Annual Conference of April, 1874, to the charge of the English Mission, I feel it my duty to offer you a report of my labors here. Although it is not what I could wish, still I feel thankful to say that the labor in this mission has not been in vain; and I have every reason to believe that a continual, steady effort will effect much good in time.

The English Mission is a peculiar one, and requires much patience, as those brethren who have been here have experienced. I have done the best I could under the circumstances in which I am placed, but of course I can not go about and do as much as though I had nothing else but mission business to attend to.

The work, though comparatively unobserved, is growing, and we gain a few converts here and there. The prejudice which has existed is fast giving way, and those who attend our meetings once generally come again, and they do not gainsay what they hear.

I have not heard much from the Saints in Switzerland and Geneva since brethren Avondet and Bear returned home. I think it would be a good thing if one of their own language could be sent to labor among them again; but that, of course, must be left to your better judgment.

In all parts of this Mission, with few exceptions, the local Elders are doing all they can for the spread of the work. It is thought by some that more good might be done if there was an Elder here who had no other business to attend to. But that, of course, time only could prove. I certainly feel my inability to discharge the duties of such a responsible position, and should wisdom direct you to favor us with some one more capable, I shall do my best to render him all the assistance possible.

In regard to Wales, that is well supplied in the persons of Brn. J. T. Davies and R. Evans. I believe them to be capable and worthy men, and may God bless them and all who sacrifice the comforts of home to carry the good news of the gospel of Christ. I frequently hear from Scotland, and the brethren there are trying to do what good they can by distributing the printed word. There are some who think that good might be done if an Elder could be sent to labor there.

I think I have given you all necessary items, and will now close, praying God to endow you with wisdom through all your deliberations, and with brotherly love I remain yours in the cause of Christ,

THOMAS TAYLOR.

BIRMINGHAM, England, March 12, 1875.

John T. Davies, of the Welsh Mission:

To the Annual Conference of the Church of

Jesus Christ, assembled at Plano, Ill., April 6th, 1875:—Beloved Brethren: I beg leave to report my work for the Church since my appointment at the April Conference, one year ago. I labored some in going through the State of Pennsylvania, on my way here; and thence coming to Wales, I took charge of this Mission, according to appointment. I have been doing my duty to the best of my ability for the advancement of the cause of Christ. Seeing the necessity for the help of the printed word, and, thinking a good series of *tracts* would be better under the circumstances, than a *periodical*, I have published, in the Welsh language, the following: 2000 Faith, 8 page. 2000 Repentance, 4 page. 2000 Baptism, 16 page. 2000 Laying on of Hands, 8 page. 400 posters to announce preaching from time to time; which will make a total of tracts 8000 and 400 posters, at a cost of £12 2s 6d. I have gone as far and fast in this direction as means would permit, and if you think proper to sustain me longer in this field, I am willing to do my best, and to follow the same course until the latter end of August or the beginning of September, 1875, when I think that my temporal affairs will call me to return home. This will make it to me about a year and a half from home, and I want you *positively* to grant me liberty to be home by next fall Conference at furthest. Until then, I am willing to continue in Wales, provided my family is supported. Br. Robert Evans labors in connection with me, according to appointment, and I find him a very energetic man in the field.

Your brother in charge of the Welsh Mission. JOHN T. DAVIES.

Aberaman, Wales.

John Avondet, formerly of the Swiss Mission:

To the President and brethren in Conference assembled:—Concerning the mission assigned to me by your honorable body, I feel that I am clear to say that I have worked with the endeavor to beware of leaving a bad name behind me, and I would not be ashamed to go into the same field again. I think I would be more friendly received now, for I made at last many good friends. I do not say I want to go back there, not in the least; but only I could go wherever I have been without being ashamed.

On July 27th, 1873, I baptized in Piedmont, Italy, Judith Marie Gardiol and Jeanne Clarisse Gardiol, and in August, 1874, I baptized Samuel Gaberthuel, in Geneva, Switzerland, and also Louis Eugene Ursenbach. In September, 1874, I went to Zurich with Br. Bear, where we baptized two men and two women, blessed four children, and ordained one Elder, and organized a Branch of sixteen members.

Br. Bear said to me in Affoltern, where

he had labored most of the time, that after I came with him he was better treated by his brother and more respected by his friends than before. He has the true love of God and the cause of Christ in his heart. I will try to give you hereafter a report in detail; this is not to give too much trouble to the Conference.

JOHN AVONDET.

Omaha, Neb., March 3, 1875.

Charles W. Wandell, of the Australasian Mission:

Dear Brother Joseph:—Yours of December 14th came duly to hand per last steamer, also three numbers of *Heralds* and *Hopes*. The news from you is encouraging and interesting. I hope that the Utah Mission will never be given up so long as polygamy is maintained by an organization. This, you may say, should not be very long; but you must remember that besides the many influences that bind polygamists together, there is an entire generation, in Utah, born and brought up under the influence of the many-wife system. Polygamists may move away; but, as a rule, they will not give up their social system.

I send you Br. Rodger's last note to me, you see by that how he is getting along. The Mission at Sydney is at a stand-still. I should be able to bear off this mission to a successful termination, but ill health prevents. I have had a relapse which threatens to close up my labors for this world. My chest and lungs are in a very bad condition, my muscular power is gone, and now my feet and legs are so swollen that locomotion is almost impossible. My cough is dreadful at times, and is worse when I am exercising the lungs in public speaking. I could not finish my sermon on Sunday evening in consequence of paroxysms of coughing, and unless I feel better than I do now I shall not undertake to preach again in Sydney. This being the situation, of course I have to give up all idea of the Tahitian Mission. In fact there is no apparent way of getting to Tahiti except by way of Auckland, New Zealand, and it would be more certain in point of time, and as economical, to go by way of San Francisco. It is for you to say whether I am to remain longer upon this Mission or not. I feel desirous of doing my duty, and dislike to ask to be released; but you see the circumstances, and should I live to breathe the equable climate of California once more, it might add a space to my life. I have now arrived at a point, at which something must be done in my case. Hitherto I have been able to fill the regular preaching appointments and to visit the Saints more or less; but I have a painful realization that I can not do so any more unless a great improvement in my physical condition takes place.

There are lights however around this

dark picture; I have sought with all my heart to fulfill every duty upon this Mission, with an eye single to the glory of God and of the Church. I have taught the true doctrines of the Church of Jesus Christ of Latter Day Saints, and have not been slow to expose deceit and imposture. For myself I have no fears of the future, because I know that the great Judge of all the earth will do right; and should I be called upon to rest from my labors, I have conclusive assurances that such rest will be sweet and undisturbed by malice and persecution, or by other disturbing causes. I realize that I should have written a great deal more in this letter, but feel unable to add more. Your brother in Christ,

C. W. WANDELL.

Forest Lodge, Sydney, N. S. W.,
Feb. 11, 1875.

Glad Rodger, of the Australasian Mission, to C. W. Wandell:

I arrived home from a visit to Wallsend last night, and found your letter. I am sorry to hear of the state of your health, and I fear that your labors in this life are but short. Your weakness is seemingly increasing. You can have but little comfort, only in the hope of the gospel. I believe you have done your utmost to fill your mission, and the Lord, who rules all things well, will be your helper in the end. We can but pray and hope for the best. This world seems to give but little comfort at the best. I am heart-sick at the conduct of some I have to call brethren here. Surely the evil-one works hard to overthrow what we have labored hard to build up. You may think I am discouraged, but I feel what I write. Though my determination is still to battle the foe, yet I feel it when the cause is disgraced by those whose age and experience ought to teach them better things. We meet this afternoon at Br. David Lambton's, and in the evening at Wallsend, where I try again, at the Odd Fellows' Hall. I have found some that wish to hear, but the weather is unfavorable, as we have had a great rain. I wish you to send me in all eight or nine numbers of the *Herald*, if you can spare them. I have more subscribers. I hope this will find you better than when you wrote last. We wish you every comfort, and may the Lord bless you and the brethren and sisters with you, is our constant desire and prayer. Kind love to Br. and Sr. Ellis and all. Write again when you can, for we are all anxious to hear from you and about you. Your brother in Christ,

G. RODGER.

Waratah, Feb. 7th.

E. C. Brand, in Iowa, Nebraska, Missouri and Kansas:

President Joseph Smith and Brethren in Conference assembled, greeting:—During the

past six months I have endeavored to labor for the Master in Iowa, Missouri, Kansas and Nebraska. Have preached as follows: In Iowa a total of twenty times; in Nebraska once; in Kansas four times; in Missouri forty-three times, making in all sixty-four discourses. I attended and took part in a debate. Have baptized one and blessed one child. I feel that I have been greatly blessed in my labors. I visited Br. David Whitmer, at Richmond, who received me very kindly. He bore his testimony to the divinity of the Book of Mormon, and showed me the original manuscript. I also visited Br. John Whitmer's family, and he also testified to the divinity of the work. He showed me the characters transcribed from the plates, in the hand writing of the Martyr, and I had the privilege of presenting the claims and position of the Church to him. His family seemed deeply impressed. I will here say that *all* the Whitmers still living are firm in the faith of the Book of Mormon, and I am satisfied that the younger branches will in time unite with the Church. I feel that I would give much to be with you, for you are going to have an important time; but I will be with you in spirit.

Praying that you may be abundantly blessed in your deliberations, and asking an interest in your prayers, I subscribe myself

Yours in bonds, E. C. BRAND.
April 1st, 1875.

John H. Hansen, of the Southeastern Mission:

*To the Church in Conference assembled:—*Dear brethren: I am still trying to build up the kingdom of God in the Southern States. Since my last report I have devoted my time to the ministry in this State and Tennessee. There has been an effectual door opened in Henry and Hickman Counties, Tennessee. There has also been some labor done in this vicinity, still my labors have been hindered some by the inclemency of the weather. I have preached sixty-eight discourses, blessed two children, and baptized eleven persons since last report. Five others have applied for baptism. Many others are believing "our report," and I think a goodly number will be added during the year. This part of the Mission is assuming a permanent shape. Concerning the Southern part of the Mission I can say but little. I had hoped to be able to visit that part before this, but circumstances have prevented my doing so. I am informed by letter that there is but little preaching being done there and times are reported very hard.

This mission needs at least one more Elder, and I hope you will provide for the return of Br. Clapp as soon as possible; and, as I learn that he expects to be back sometime during the present year, I will not ask you to appoint any one else.

I learned by the minutes of last fall Conference that an Elder Blodgett had been appointed to this Mission, but so far I have not heard a word from him. Now in consideration of his failing to comply with the direction of the Conference in this appointment, I herewith ask your honorable body to appoint a committee to inquire into the reasons why Elder Blodgett did not proceed to the Mission assigned him, or if that was impracticable why did he not communicate to me his reasons for not doing so, so that I could have made my arrangements accordingly.

I remain at the disposal of the Conference and am anxious to do all I can for the salvation of souls. May the God of Israel be with you all and bless you, that your every act may be in harmony with his will. Your brother and fellow laborer in gospel bonds,
J. H. HANSEN.

P.S.—My reason for asking you to inquire into the cause of Br. Blodgett's non-fulfillment of his Mission is, that it may be an example for others, so that when Elders assume a duty they may be more punctual in fulfilling it, or giving notice of their inability to do so, so that others may know what to depend on.
J. H. H.

Farmington, Graves Co., Ky.,
March 30th, 1875.

John C. Foss, of the Maine and Nova Scotia Mission:

To the Brethren and Saints assembled at the General Conference:—Dear Brethren in Christ, I hereby make a report of my labors in the gospel, thus far in my mission, in the North-Eastern and Nova Scotia District. I have been trying to do about all I can to help roll on the good work of my Master. There are, as far as I can learn, about three hundred members in this Mission. This is a very extensive field to labor in. Many are believing, yet I can not refrain from telling them that not the hearers of the law are just before God, but the doers of the law shall be justified. I am laboring the most of the time in the cause of my Lord and Master. I really should liked to have been at the Conference, but it is a long ways to travel and would cost me about eighty dollars, and as times are so very hard I have no means to travel with at present; but brethren, if I cannot be with you in Conference, 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 the one faith.

J. C. Foss.

Brooksville, Maine, March 15, 1875.

Frederick C. Warnky, of Colorado:

Dear President and brethren in Conference assembled, greeting:—After I was appointed to labor in Colorado by the last fall Confer-

ence, I remained a few days at Omaha, and three weeks at Pappillion, Nebraska. From there *via* Cheyenne, to Colorado, my field of labor. I will now report my labors to you. I was the pioneer to this country, all was not sunshine; but through patience, perseverance, and the help of God, I have gained the victory over the enemy thus far. My labor have been as follows: I have preached sixty times, baptized nine, confirmed six, blessed eleven children, administered to a number of sick, organized one Branch, and ordained one Elder, one Priest, and one Teacher.

I am willing to continue my labors here or any where else as you may desire. May the sanctifying influence of God's Holy Spirit aid you in your deliberations, is my prayer. I remain your fellow laborer for the redemption of Zion. F. C. WARNKY.

Denver, Col., March 20, 1875.

Charles Derry, of Nebraska:

Worthy President and Brethren assembled in Conference:—I respectfully submit the following report to your honorable body. I have labored to the best of my ability since the last General Conference, in the counties of Dacotah, Madison, Antelope, Platte, Dodge and Washington, in this State. I have made no enemies to the cause, but I have found plenty, and also have found some friends. In some of the above counties there is a prospect of doing good. None openly opposed, many professed to admire, and I believe some will seek the kingdom of God. I have now returned from my winter campaign. Wherever I have found six Saints, conveniently situated, I have organized them into Branches. Where I have found a lesser number I have urged the necessity of prayer meetings, at which the Scriptures and *Herald* should be read, and thus to keep themselves alive in the faith and in love with each other. Wherever this advice has been adopted, it has worked well, and thus so many centres have been prepared around which the honest in heart can gather and partake of the spirit of the work.

So far as I know, the four Branches of this District (Central Nebraska) are alive, increasing in faith and renewing their hopes in the kingdom of God. For my part I have nothing to boast, only in the gospel of Christ. I am determined, by God's help, not to be found wanting in my duty. I rejoice in the truth, and set my seal that God is true. I know that God has blessed my labors to some extent. I know he has clothed me with power to preach his gospel. I know that my own wisdom and ability have not closed the mouths of gainsayers or made glad the seeker after truth, but I know that the Spirit of God has done it, and to God I give the praise.

I regret that my circumstances prevent my assembling with you; but I pray that

the Spirit of the Holy and All-wise God, may direct your deliberations and give you abundant wisdom for all things. Will brothers and sisters please accept a brother's love. I remain in gospel bonds yours forever.

CHARLES DERRY.

Deer Creek, Neb., March 22, 1875.

Charles N. Brown, of New York and S. E. New England Mission:

Br. Joseph:—Feeling my duty as one having a trust committed to me in this great work of the last days, I will endeavor to give you a glimpse of the field in the New York and Southern New England Mission, agreeably with latest reports. The Brooklyn Branch is in an unsettled state in some respects, but some serious obstacles to a final adjustment have been removed; and I am looking for a day when the power of God will assist in accomplishing his will in their midst, and hope this summer will not pass without labor being done in two or three new fields opened to us in different parts of that State.

Elder E. G. Wheeler, of Ackron, Erie Co., N. Y., has suffered the loss by fire of all of his personal effects, except the apparel in which he escaped.

The Fall River Branch, Elder John Gilbert, presiding, at last advices appears to be moving quietly onward in the path of duty; many of the members, however, being operatives in the cotton mills, suffer disadvantages from the fluctuations of mill interests in that city of mills.

The Boston Branch, under care of Bro. George C. Smith, Presiding Elder, has been highly favored with the continued assistance of the Spirit, and the fruits of their labors manifest by the accession of a number of intelligent, staunch members.

Dennisport, Elder T. F. Eldredge presiding, has also been favored by the workings of the good Spirit, and within a few months eleven have been added to their number.

The Brewster Branch has also received an addition of four by baptism, George Linnell, presiding Priest at the time.

The Yarmouth Branch, in charge of Elder Louis Chase, is in a very active condition, with new converts apparently ready for baptism.

The Douglas Branch, in care of Elder Erastus Vickers, until a few weeks past, has endured an unusual siege of the enemy. Elder Wm. Pond, by invitation, has dispensed the word to them often, for some months past. They abide in faith, looking for the fruits of their labors.

The Providence Branch, under the presidency of G. S. Yerrington, was favored with a continual growth and additions by baptism; and of late Elder S. H. Morse being called to the same trust, has been made

happy by others coming to the waters of baptism. Br. Yerrington being called to missionary work in adjacent towns, resigned the care of the Providence Branch, and has continued faithfully laboring in Simonsville and Scituate, R. I., with occasional visits to other localities to scatter the word of life. Br. C. E. Brown is in the field of his Mission upon the Cape, and good fruits already reward his labors.

Elder J. W. Nichols, of New Bedford, although eighty-four years of age, it appears that his "eyes are not dim, nor his natural force abated," and he is rendering timely and effectual assistance both in missionary and home labors, under the direction of the District President. Two of the Elders in this District have finished their labors and await their blest inheritance. Some have been deeply afflicted in their families, and several, because of home duties, can not as yet move in the ripened fields as we desire.

Br. Coombs, of the Providence Branch, has opened a field for labor in Wrentham, Massachusetts, where I have been assisted by several brethren, and from which place Br. Wm. Bradbury has baptized one staunch member, and I have still regular appointments there and a deep interest is manifest.

Br. Wm. Grant, of the Douglas Branch, has opened a work at Brookline, Connecticut, to which Br. Vickers is called, and I am hoping to follow at an early date. New fields are opening upon every side, and calls beyond our ability to fill constantly await us. "Pray ye therefore the Lord of the harvest that he will send forth laborers."

The general feeling and interest in the work are excellent, but the power of the enemy is great, and furious attacks are experienced at different points; but we know this, if we walk by faith in strict obedience to every divine law and revelation; though our weapons be few and our stature small, as David's were, yet no Goliath of Babylon can stand if there be hurled against him even the weight of a small pebble, cleft from the rolling "stone cut out of the mountain without hands." May Israel's God hasten the glory of Zion and give wisdom and strength to all her armies for certain victory, is the prayer of yours in the great conflict,

C. N. BROWN.

Providence, R. I., March 12, 1875.

Heman C. Smith, of Western Iowa:

To the Brethren in Conference assembled:—As I am at liberty to spend most or all my time in the ministry, I thought it best to report, and place myself at the disposal of Conference. I have labored during the last fall and winter, with and under the direction of Br. Joseph R. Lambert. On the 19th of Oct., 1874, we started on a tour to Sac, Calhoun, Carroll and Greene counties, Iowa. We found some good openings for preaching. Nov. 28th, we started for Kansas, *via*.

Council Bluffs, where we attended Conference. Dec. 4th found us at Atchison Kansas, where we parted. Br. Lambert to remain in Atchison, while I went to Good Intent. I there labored for some time, and, then in company with Br. C. F. Stiles, went to Jackson county, Mo. Here found some good, faithful Saints struggling against the evil influence produced by the different factions. Interest was manifested on the part of some, and opposition by others, which only seemed to increase the desire to hear. I staid with Br. Stiles about three weeks, then returning to North Eastern Kansas, preaching at Good Intent, Atchison, Fanning and White Cloud. Here is an excellent field for labor, for I had more calls than I could possibly fill. I also assisted Br. J. W. Brackenbury in holding a series of meetings in what is known as the Chuning neighborhood, in Holt Co., Missouri, where considerable interest was manifested. Feb. 25th, found me again at Council Bluffs, where I remained until after Conference, (the 27th and 28th), returning thence home to Galland's Grove, where I have preached a few times. I am perfectly satisfied with my present situation, but am willing to go anywhere that in the opinion of the Conference my limited experience will qualify me for. H. C. SMITH.

Robert Fuller, of Amanda, Butler Co., Ohio:

To the President of the Church and Elders in Conference assembled:—I herewith submit the following report of my labors for the year ending April 6th, 1875. I have preached in all ten times, five times while I held the office of a Priest, and five times after my ordination to the Elder's office. I have no family to burden or hamper my movements, and I desire the direction of the Holy Spirit through the Conference as to where I shall labor during the coming year, or until such time as a District Conference may be organized in this part of Ohio. I am willing to labor to the best of my ability, as God shall aid me by his Spirit, wherever the Conference shall appoint.

ROBERT FULLER.

Amanda, Butler Co., Ohio,
March 29, 1875.

B. F. Boydston, of Rockwall, Rockwall Co., Texas:

Br. Joseph Smith:—This morning before the departure of the mail I write you a little, hoping that it may reach you in time to be considered at the April Conference. You will please say to that body that Br. J. W. Bryan, of Bandera County, and Br. B. G. Watson and myself of this County, met together in consultation and appointed a meeting to be held at Rockwall, commencing Friday, 16th of July next, and continue as to include the next or third Sunday in the month, and longer if wisdom and the

Spirit of God should dictate. Brn. Watson and Bryan are both Elders of short experience. What we want is, that Conference will send us one or two Elders, able defenders of the gospel of Christ and who have the cause of God at heart. Let them be assigned to a Mission in Texas, for at least one year, that they may have nothing to do but devote their time to the ministry of the word of God.

The Saints in this country are few and far between, four in this County, twenty in Bandera, three in Navarro, one in Denton, and two in Bosque County. The two last are Brighamites, but I think, with a little proper teaching, they will come out all right. Bandera County is three hundred miles southwest from here, these being the extreme points where Saints reside. The intermediate localities are so that Elders can visit them when passing from one extreme to the other, thus forming something like a circuit. There are a few other Saints in Texas, but I am not able to give their place of residence.

Br. Joseph, will you please attend to this business, and if you think this communication worthy, please publish in the *Herald*, it will answer as a guide somewhat for the traveler. At the same time we may be informed of the action taken, and be looking and preparing for the reception of the Elders when they come, and thus be ready to put them into the field of labor. I hope that the missionaries when appointed will also write to me at Rockwall as to when they will probably arrive. Rockwall is twenty-five miles northeast from Dallas.

Now, Br. Joseph, I will say to you and to whom it may concern, that after a pilgrimage and experience of forty years in the Latter Day Work, I am still strong in the faith, but being in my sixty-fifth year, I can never expect to do any more service myself, farther than to encourage others to labor for the upbuilding of Zion, and to distribute tracts and other gospel tidings, which I am determined to do to the best of my ability, God being my helper. I remain unshaken in the faith of the new and everlasting covenant of our Lord and Savior Jesus Christ. B. F. BOYDSTON.

Rockwall, Rockwall Co., Texas,
March 30, 1875.

A. C. Inman, of Knox, Stark Co., Indiana:

Dear President and Brethren in the Lord:—It having been a year since I had a voice in Conference, although I have tried to avail myself of such an opportunity, and can not now attend, I will report to your honorable body, ever praying God's richest blessings to attend his holy cause and his love to be with you during your deliberations. I have labored in Pulaski county, Indiana, and Crawford county, Illinois, and baptized one.

One child was healed under my administration who had been given up by two doctors, and there were two other cases of healing. My niece (whose child was healed) was the one baptized. I left some believing. I have done but little this winter, but I hope again to raise my voice in the Master's cause outside of our little Branch.

A. C. INMAN.

Knox, Ind., April 3rd, 1875.

T. W. Smith, of Pennsylvania, Virginia and Ohio Mission:

Left Plano for Southern Ohio shortly after last Conference. Preached about a month at Amanda, Butler Co., Ohio. Baptized ten and organized a Branch, with Br. M. B. Williams, Presiding Elder; Thos. R. Wren, Priest; Richard J. Williams, Teacher, and R. Bruce Jones, Deacon. I ordained also Br. Robt. M. Fuller a Priest. I proceeded from there to Pittsburg, thence to South Bethlehem, Penn., and from there to Philadelphia, Penn. From Philadelphia, in October, I went to Virginia—in the Shenandoah Valley; where I baptized seven and organized the Valley Branch—Brn. O. E. Cleveland, Presiding Elder; Benj. Bowman, Teacher; S. C. Andes, Deacon. From thence I went (Dec. 24th) to Syracuse, Ohio, where I found a small Branch of twenty-three members; but in a disorganized and very unhealthy condition. By the grace of God I soon got them into an united and consequently prosperous state. I baptized twenty-nine there and ordained three as Elders, who had held the Priesthood in former days, also one Priest and two Teachers. Br. David Hopkins, Presiding Elder; Brs. John Harris and Edmund Thomas, Priests; Brs. Thomas Matthews and Wm. T. Jones Teachers, and David Matthews (Elder) acting as Deacon. There is now a Branch of fifty-two members there; having a fine, large hall to meet in, and are a noble body of Saints among whom it is a pleasure to labor. I had considerable opposition there, having my life threatened several times, and cursed and vilified publicly by enemies of the cross of Christ. I left there on March 25th, and went to Butler Co., Ohio. I found the little Branch in an excellent condition, united and peaceful. There is a noble little flock there, and faithful officers, and efficient ones too. I baptized one there the night before I left. With two baptized at Plano, last April, during Conference, I have baptized 49 since last Conference, organized 2 Branches and reorganized another, ordained 5 Elders, 4 Priests, 4 Teachers and 2 Deacons. Have enjoyed, as a general thing, the aid of the Holy Spirit in preaching, in administering to the sick and in confirmation. Realizing that all that has been done has been by the power and favor of God, to Him be the praise, and honor and glory, through his Son Jesus Christ. Amen.

Joseph R. Lambert, of Western Iowa:

To the Saints assembled in Conference; dear brethren:—I herewith submit an epitomized report of my work in the ministry, performed within the last six months. Through the grace of God I have labored to the extent of my ability, having spent about three-fourths of my time in the advocacy of the Latter Day Work.

Our worthy brother, H. C. Smith has been laboring under my directions, but as he will report for himself, I will only say he was with me four or five weeks in Western Iowa, during which he baptized one, assisted in preaching the word, and in the organization of a Branch at Camp Creek, Calhoun Co., Iowa. I have preached, more or less, in seven Counties in Western Iowa, two in Kansas, once in St. Joseph, Missouri; also assisted in conducting a two week's series of meetings at Nebraska City, Nebraska.

Allen County, Kansas, is a new field. While there I baptized one, and left a good impression upon the people.

Since the last Semi-Annual Conference I have preached seventy times, baptized one, held one public debate at Magnolia, Iowa, besides other work unnecessary to report.

Yours in gospel bonds,

JOSEPH R. LAMBERT.

Plano, Ill., April 6, 1875.

The President suggested that three-quarters of an hour for prayer be spent in the morning before business.

Br. B. V. Springer, of Southern Indiana, reported as follows:

To the Saints in Conference assembled; dear brethren:—I herewith send a report of my labors in my mission in Southern Indiana, and although I have accomplished but little, I have done the best I could under the circumstances. I have traveled and preached to the best of my ability in nine Counties in Indiana, and two Counties in Kentucky, and at one point in Ohio; have baptized eighteen persons, ordained three Elders, two Priests, and one Deacon; blessed twelve children and organized one Branch.

My heart is in the work, and gladly would I spend the remainder of my days in preaching the gospel, but circumstances over which I have no control compels me to ask the Conference to release me from the Southern Indiana Mission. It is due the Conference, however, also to my many friends in Southern Indiana, as well as the Saints everywhere, that my reasons for abandoning the Mission should be given; I will hereafter, if permitted, give them through the *Herald*, which I have no doubt will give entire satisfaction to all concerned, meantime I pray that God will abundantly bless you, together with all his Saints, that your deliberations may result in great

good for the cause of truth. Yours in hope
of eternal life, B. V. SPRINGER.

Wirt, Ind., April 1, 1875.

Elder W. H. Kelley made remarks relating to the latter report.

The President read a request from Sr. M. E. Forney, of Woodbine, Iowa, for prayers in behalf of her daughter, Mrs. Herrington.

Br. Caffall was appointed to preach in the evening, assisted by Elder M. H. Forscutt, and Br. Robert Davies to take charge of prayer meeting to-morrow morning. Sr. Irena Stranahan, of Cannon Falls, Minnesota, requested prayers for her health; also Br. J. McKnight, of Omaha, Nebraska, for himself. Sang Doxology. Benediction by President Blair.

TUESDAY EVENING.

APRIL 6TH.

Sung hymn 474. Prayer by Br. M. H. Forscutt, who also read third chapter of Collosians. Hymn 177. Preaching by Br. James Caffall. Text Col. 3 : 4. A large congregation of Saints and of the world listened attentively to the discourse. Sung hymn 188. Benediction by Br. W. H. Hazzledine. Adjourned.

WEDNESDAY MORNING,

APRIL 7TH.

Prayer meeting at nine o'clock in charge of Br. Robert Davis.

BUSINESS SESSION.

Sung hymn 615. Prayer by Br. A. M. Wilsey. Minutes of yesterday's session read by the Secretary. Reading of Elder's reports continued.

James Caffall—Kansas, Nebraska, Missouri and Iowa:

To the President and brethren in General Conference assembled:—Since the Semi-Annual Conference of 1874, my labors have been chiefly confined to Districts and Branches in Nebraska, Missouri, Kansas, and Iowa. In every place I have found lovers of the Latter Day cause, and feel much pleasure in stating to your honorable body that during the last six months, some changes for the better have taken place among the Saints, but the effects of contentions in some localities are still visible. I do not wish to be a fault finder, but I must say in some of the above places there has been too great a laxity in administering the law. The enemy has therefore availed

himself of the opportunity of making some havoc among the Saints, and it will require a continued and persistent effort to drive him from his strong holds. In several localities there are good opportunities for preaching, with but very few, and in some places no Elders to send. You will discover by the statistical report of the Pottawattamie District, that in that District there are forty-seven Elders, and out of that number there are few who make it a point to be out preaching even on Sunday. I found quite an indifference relative to financial arrangements. I believe, and have so taught, that it is as much the duty of the officials to co-operate in financial arrangements as in spiritual matters; not only the ministry, but the feeble, the aged or needy should be cared for; for so we are taught. I think many reasons exist why an assembly of the general authorities should be held. With all our present struggles, the future, (if we abide in Christ), is bright, and will bring to us spiritual strength. Yours in gospel bonds, JAMES CAFFALL.

Plano, Ill., April 7, 1875.

C. G. Lamphear, New York and Pennsylvania.

I left Illinois for the East, May 13th, 1874. Stayed with the Saints the first Sabbath, at Knox, Stark Co., Indiana, and attended their meetings. Found the brethren there earnest for the cause. I was with the brethren at Green Centre, Noble Co., Indiana, two Sabbaths. Preached three times while with them. Called at Church Hill, Ohio, and attended Conference there early in June, and took part in the services. I preached four times at Springfield, Ohio, about twenty miles from Church Hill. Returned and staid at Church Hill two weeks, preaching at their Branch meetings and attending their Sabbath School. I also preached a funeral discourse of a child of one of the Saints. I was at Brookfield, Ohio, and met with a few of the Saints there on Sabbath. I was also in Crawford Co., Pennsylvania, and near Conneautville the latter part of July, and preached twice while there. Subsequently came into Steuben county, New York, the 7th of August, and held meetings most of the Sabbaths while there, till about the middle of October, when I went up to Savannah, New York; holding meetings there every Sabbath save one, till the 6th of January. I visited a family of the Saints in Herkimer county, and preached there on the Sabbath. I baptized two at Savannah. January 6th, I went into Jefferson county, and preached there on all the Sabbaths but one, till the 10th of March. An invitation to preach was sent me from the Trustee of one of the school-houses in Theresa village. I responded on the last Sabbath I was there. Had good attention, and a desire was ex-

pressed for more preaching. Also distributed a number of tracts and Epitomes of Faith and Doctrine. They took all I had and still wanted more.

I left there on March 10th, and called again at Savannah, Wayne county, and also at Steuben county. Left there March 25th, and the following Sabbath was at Church Hill, Ohio, among the Saints. The Saints there are having some trials, but are in a fair way of having an increase of numbers. On the 30th, came to Green Centre, Indiana. I preached there, Sabbath, April 4th, and baptized one at their request. I have been blessed in my labors, and feel a stronger desire than ever before to labor for Christ and his cause.

There are but few Saints in New York, but several places where they will make the Elders welcome, and there is no lack of openings for preaching the word, or at least I found it so where I was. There is much prejudice with a portion of the people, and also the warrings of the opposing sects to encounter, but wherever I have labored I felt that a good impression was made upon the people in favor of the cause. The few Saints are desirous that Elders should labor in their vicinities. They want help in Indiana also, and are desirous for a two-days' meeting at Green Centre.

My prayer to God is that he will continue to strengthen and bless his Saints, and that Zion's cause will continue to increase, till the knowledge of the Lord and his righteousness is established in the earth.

C. G. LANPHEAR.

C. W. Prettyman, of Knox, Stark Co., Indiana, said:

The work is in good condition in our section, and we are laboring for the cause as our pecuniary circumstances permit.

Wm. H. Kelley—Minnesota and Indiana:

To the President and brethren in Conference assembled:—At the Semi-Annual Conference held at Council Bluffs, in 1873, I was assigned to Minnesota, Michigan, Wisconsin, and Indiana, as my field of labor. For the first two months I remained in Western Iowa, visiting and preaching the word as circumstances demanded. To this country of my boyhood, after an absence of six years I returned and found relatives, friends and good brethren, with whom I spent much pleasant and, to me, instructive time. Among other pleasant things that I enjoyed was the association for a short time with our beloved President, who was then visiting the Churches in the West. Association with him tends to draw out and keep alive those nobler qualities that develop into true manhood, unto the utter despising of the low and unmanly actions of by far too many. In December I went to

Cedar Rapids, Iowa. Six miles north of that place, I preached about a week to attentive audiences, mostly Adventists. An aged brother and sister Harris live here, and this would be a good place for an Elder to labor in, although he would doubtless meet with a strong opposition in a public way, as other ways. From here I went to Minnesota, where I labored until the fall of 1874, in several counties in that State, most of the time in new places, indeed the most of my preaching for the last eighteen months has been among those not conversant with our faith; and in all the places visited, more or less interest is manifest, inasmuch that they still wish to hear. Some have given their names in for baptism, and now await the return of an Elder to induct them into the kingdom. There is a large field in Minnesota and Western Wisconsin, with Northern Iowa, that should not be left without a laborer. Some good Saints reside there, but are very much scattered.

Last fall I returned to Southern Indiana, where, during the winter, I preached in Ripley, Jefferson, and Switzerland Counties. Much prejudice existed here, even a fierce opposition in places; but after a proper investigation of our principles the intelligent class became more favorable. A good work can be done in Southern Indiana, and the way is opening up wider than laborers can be found to look after those openings. The brethren there are doing what they can to move on the cause, and are trying to live their religion. At Whitestown, Indiana, there is an excellent opportunity for preaching the word. Br. D. O. Trout resides here, and is much interested in having a good Elder sent there. I held three meetings there with very excellent effect, as I learned afterwards while on my way here.

In all my efforts to sustain the cause I have found it a delightful thing in standing for the truth, and the Lord has been with me in such a real presence that to try to doubt the work would be to sin against an absolute consciousness of light. All of my interests are centered in the success and glory of the Latter Day Cause, and I shall try to honor it wherever I may be.

WM. H. KELLEY.

Plano, Ill., April 7, 1875.

President Joseph Smith reported as follows:

After last fall Conference, I labored in Western Iowa for some time. Returning home, I visited and preached in various places in the Kewanee and Northern Illinois Districts, besides doing local labor. Bro. A. H. Smith has lately gone to his field of labor in California, and is now there. I have received inquiries from many different places for ministers, besides the many different places where good efforts are already

being made. I think it a good plan for the Elders to hold themselves ready to do all the local labor possible.

Bishop I. L. Rogers reported :

On my return from last fall Conference, I determined to do more in the work than heretofore. I have no ability for preaching, but like to take the Elders with me to various places where business or the interests of the Church call me. Br. Banta has been with me near De Kalb this winter, and he made a good impression. Intended having gone into Northern Iowa, but the severe weather prevented. The business of the Church is becoming greater, and this requires me to be at home more. I have no less determination to work for the cause than I have had heretofore, and I ask the prayers of the Saints that I may do my portion of it.

Br. J. H. Lake, of Southern Iowa reported.

Since last fall Conference I have devoted most of my labor to preaching among the Branches in the String Prairie District, Iowa, and I hear very favorable reports of the reception of the truth, and I have invitations to return to some places. Have done considerable outside of the Branches, and expect to continue, the Lord helping me. I desire to always lift my voice for the truth.

Br. E. Banta, of Sandwich, Illinois :

My work is mostly confined to the Branch in my charge. Went once this winter with Br. Rogers to a place north, and preached a few times.

Br. S. V. Bailey, of Michigan, said :

I have always had a desire to do something for the work, but my way has been hedged up. Last fall, found myself loosened and have been preaching considerable. I think the field in Michigan better than it ever has been before.

Br. Alfred White, of Des Moines District, Iowa :

I have had no mission given me, but have been at work in my District, which is large, with few working Elders. Br. I. N. White being the only one free to labor, I made temporal arrangements with him so that he might labor continually, and he has done a good work. In connection with W. C. Nirk has baptized fourteen.

Br. M. H. Forscutt reported :

From the time I entered the missionary field in August last, I have travelled and labored almost incessantly, having visited my home outside of my ministerial field only once since that time, staying home near three weeks, but only one Sunday, spending the other Sunday and a portion of the week nights adjacent to my home in

preaching the word. During the time since I left my home in August, I have labored to the best of my ability mainly in the State of Illinois, to which I was appointed; but also to some extent in Iowa, and in Nebraska a little; having travelled 3,554 miles, attended 269 meetings, speaking publicly 230 times. In some places I gave a course of lectures, in others a series of discourses, in others preaching as circumstances seemed to demand, and in all places trying to follow as the Spirit should lead.

Some thirty-two were baptized in the places where I labored, seventeen of whom I baptized; the remainder were baptized by local brethren. The conversion of some of these baptized is attributable to the labors of others before me.

In my travels I have ministered in Omaha, Nebraska; Council Bluffs, Magnolia, Harlan, Lake City and vicinity, Newton, Farmington, Vincennes, Lamoni, Pleasanton, Mount Ayr, Keokuk, Montrose and Burlington, in Iowa; Rock Creek, Belleville, Alma, Alton, Jeffersonville, Springerton, Cissie, Hard Scrabble, Brown, Caudle, Chapman, Dry Fork, Lewiston, Canton, St. Davids, Bryant, Peoria, Kewanee and Plano, in Illinois.

During my labors I have felt the good Spirit to be with me to aid and comfort me. I assisted in blessing children and confirming members. Have also administered to the sick, sometimes with immediate benefit, at other times without any apparent help to the sufferers. I have solemnized three marriages, and with the assistance of Bro. Hyrum C. Bronson, President of the District, have organized a Branch at Peoria, where I delivered a course of lectures with considerable liberty.

I am still subject to the will of the Lord, whatever he may appoint for me.

Plano, Ill., April 7, 1875.

Br. G. H. Hilliard, of South-Eastern Illinois, reported :

To the President and Brethren in Conference assembled:—I beg leave to submit the following report: The calls for preaching are more than can be filled by the few Elders in the District. There has never been so good an opportunity as now for preaching the word in the District. We have been visited by Brn. Blair and Forscutt during the past year. We have been blessed and instructed by their labors. There are but few active Elders in our District, and we would be glad to have an efficient Elder sent among us to labor this summer. I think a good work could be done. The spiritual condition of the Saints is not as good as it might be, but we hope to make an improvement. God has truly blessed our labors in the past. The brethren at our last Conference expressed a willingness and desire to

labor in the Master's cause, and we hope it may be successfully carried out. Br. Kelley's relatives in Johnson county think he could do a good work there, and they are anxious that he should come and preach among them. We hope to grow spiritually, and see many more added to our numbers, and finally be made perfect through Christ. As ever, I shall work and pray for this end.

G. H. HILLIARD.

Plano, Ill., April 7th, 1875.

Br. W. H. Hazzledine, of St. Louis District, said:

I am happy to represent such a noble people as the Latter Day Saints. The Spirit of the Lord was poured out in a great degree at our last District Conference, and the priesthood are endeavoring to obey the teachings of the Spirit of the Lord. Get these active and the people will follow. My heart is as earnest in the work as ever. We expect still better times, still greater blessings.

Br. J. S. Patterson:

I received no Mission from last fall Conference. I have attended Two Day Meetings and Conferences in the Kewanee District and have done some local labor. Have received much assistance of the Holy Spirit. One young girl, long confined by sickness, was baptized and healed, so that the next morning she was well. Have done all that my circumstances would allow. I am at the disposal of the Conference.

Br. Robert Davis, of Canada:

Two years ago I was assigned a field and have been continually in it. Saints have not enjoyed the Spirit as they should, but I see an improvement since the incoming of 1875. There are openings in all parts. Baptized a colored Methodist preacher and seven of his followers. Baptized thirteen since last October. Have also preached in Michigan. Expect to return to Canada. Believe that great good can be done there, but some trouble exists. Have traveled about fourteen hundred miles in the work since last report, and preached about fifty times. Administered to the sick with good results. I am willing to go where the Church sends me.

President J. Smith said that the chief cause of difficulty in Canada was from a prejudice, and an opposition against church association, and of fellowship with the colored race. The subject will come up when that Mission is reached, and I hope it will be thoroughly investigated. It is, in my opinion, high time that the Church rose to the broad plane of human rights vouchsafed in the gospel.

Hymn 225 was sung. Benediction by Br. Wm. H. Kelley.

WEDNESDAY AFTERNOON.

APRIL 7TH.

President Joseph Smith in the chair. Sung hymn 720. Prayer by Elder J. R. Lambert.

The hour of free discussion was opened by Br. James Hunter reading Isa. 14: 32; 42: 6; 4: 5; Mich. 3: 5; Matt. 20: 22.

Br. J. H. Lake spoke upon the subject considered yesterday,—that of members withdrawing from the Church, and alluded to the case supposed by the President. He said that if this case would warrant permission to withdraw quietly, then it would be similar to setting aside the ordinance of baptism in former days. It looks like bending the law to suit the creature. I cannot get my mind to consent to granting this privilege. I consider it a matter of too much importance, and that it would be throwing the doors wide open to allow members to withdraw without due investigation or trial.

Br. J. R. Lambert desired to learn something concerning ordinations, and referred to the revelations of God, reading, "whosoever would reap, let him thrust in his sickle and reap." I understand that though the brother has such desire, yet that it is to be revealed what work God has for him to do. I believe that men should be called by revelation or prophecy.

Br. M. H. Forscutt presented the following motion:

Resolved, That in the opinion of this meeting no member should be expelled from the Church, nor their names dropped from the Church Record, without such member having been first tried before a legally constituted court of the Church, or properly notified to appear, by an officer of the Church.

Br. Caffall said:—It is quite possible that a member should remove sixty miles from the Branch and subsequently request erasure of name. This will bring a formal trial, but involves great difficulties on the part of the officers. How is it to be performed? It appears to me that by such request a member forfeits his right and should be released. There

is a difference between such cases and those where offences have been committed.

Br. *Wm. H. Kelley* said that this is a matter of practical importance. The fact of a member being far off or near by does not affect the case of a person requesting to have their name taken off. If a member can have a name taken off to-day—he could to-morrow ask to have his name replaced—without going through the ordinary form. No individual who is in full fellowship could desire to have his or her name erased—if so, it is an evidence of apostasy.

Br. *Blair* read the 22d and 23d paragraphs of section 42, Book of Covenants. In it is found the principle to regulate all these matters. To my mind here is the law and the only one regulating expulsion; but in no sense are the members to act as judge or jury in the case, nor to arrogate to themselves power not belonging to them. The officers are to watch over the flock. I do not understand that the Priest or Teacher is under obligation to visit members at a distance.

Br. *Hilliard* said it would be the duty of the President of the Branch to call a Court of Elders.

Br. *E. L. Kelley* said that he felt that as a church we did not give as much attention to members who thought of withdrawing as we should. Believes that to obtain a retraction of the wish to have the name erased, would be worth all the trouble taken in accomplishing it. Believes we should do all in our power to retain members.

Br. *Lake* inquired whether it would be lawful in a case of appeal from a District Conference to carry it before another Conference of the same District, or from one court to another of similar power.

The hour expired; business resumed.

After the close of the hour's free discussion, Br. *Banta* introduced a resolution on the Gathering, requesting it to be made the special order of business Friday afternoon. No objection being made it was so ruled by the chair.

Br. *George Shaw*, of Canada, reported:

I am sorry to have to say to this Conference that I have not filled the Mission to Nova Scotia assigned me by the April Conference of 1874, but have labored in the Kent and Elgin District as the way opened. Assisted Br. *Robert Davis* in confirming twelve members, blessed several children. I am willing to fill the Nova Scotia Mission, if this Conference see proper to send me there.

GEORGE W. SHAW.

DISTRICT REPORTS.

Northwest Missouri District:

Five Branches, total 147 members, including 1 High Priest, 19 Elders, 4 Priests, 3 Teachers, 5 Deacons, 6 baptized since last report. James Kemp, president; James Wood, clerk.

Br. *Albert Bishop* reported as delegate:

Concerning the Northwest Missouri District, I am glad to say that prospects are somewhat brightening. At our last Quarterly Conference held in March, 1875, a good time was had,—more peaceful and orderly than many Conferences,—and much of the good Spirit was manifest. The De Kalb Branch, the largest Branch in the District, is now enjoying peace, and most of its members are feeling well, and are doing all they can to encourage each other—nor are they unmindful that help financially is wanted, and in this way they are willing to do their best, and are beginning to create a fund for the benefit of the traveling ministry, and to help the needy. The Saints are well aware of what has happened in the past, and there appears a desire amongst the majority of the Saints comprising the Northwest Missouri to profit from the past, and strive to do better in the future. There has been recently three added by baptism in the De Kalb Branch. Since the subdivision of the old Northwest Missouri District, our District, which still retains the name of the Northwest Missouri District, is comparatively small, yet we have plenty of territory, and we hope by God's blessing to make a good record of ourselves. Priests and Elders, with few exceptions, have engaged to labor all they can to preach the gospel.

ALBERT BISHOP.

Central Missouri District, no report.

Decatur, (Iowa), District, no report:

Br. *Blair* spoke of the favorable condition of the work in that District, in which is located the Lamoni Branch.

Little Sioux District, Iowa:

Six Branches—Magnolia, Little Sioux, Unionburg, Soldier Valley, Spring Valley and Six Mile Grove. Total 287 members, including 1 Apostle, 3 High Priests, 5 Seventies, 38 Elders, 11 Priests, 6 Teachers, 5

Deacons. Since last report, 19 baptized, 8 received by letter and vote, 4 expelled, 2 died. Net increase 21. Donald Maule, Clerk.

Br. P. Cadwell said of the District, that some little difficulty prevailed, but the Saints are generally feeling well. Br. Lambert has held a discussion with a Mr. Savage with good results.

Pottawattamie District, Iowa:

Six Branches—Council Bluffs, Crescent City, North Pigeon, Boomer, Wheeler's Grove and North Star, making a total, with scattered members, of 386, including 1 Apostle, 1 High Priest, 5 Seventies, 47 Elders, 10 Priests, 8 Teachers, 7 Deacons. Since last report 9 baptized, 5 received by letter, 1 died. Net gain 13. James Caffall, President; Frederick Hanson, Clerk.

Br. Caffall said that the condition of the District was not at all flattering—not one Elder out of the forty-seven, whose entire time is spent in the ministry, and not more than three who make it a point to go out and preach every Sunday. A splendid field of labor however in that region, and I will do all I can in those parts.

Br. Joseph Smith explained why there were so many Elders there—said it caught the drift of the Reorganization both ways.

Kewanee District, Illinois:

Hyrum C. Bronson, President, reported about 450 members. Spiritual condition as good as formerly—in some parts better. Through labors of Br. Forscutt a Branch was organized at Peoria. More promised to be baptized this week. Knew of but one Branch where there was any local difficulty. Had no report from Br. J. F. Adams, of Iowa Sub-District, yet learns that they are prospering. Spoke of a resolution looking to a setting apart of the Iowa Sub-District, and Buffalo Prairie Branch, Illinois, as a separate District. In the District Conference it was laid over for six months.

Br. J. L. Adams reported his labors in the Kewanee Sub-District:

Ways and opportunities are open in various directions for preaching. Have baptized ten persons, and in company with Br. Edward Larkey have assisted in baptizing four. Br. Jerome Ruby has also been preaching some.

Northern Nebraska District, no report.

Central Nebraska District:

Three Branches—Columbus, Shell Creek and Deer Creek. Total 61 members, 2 High Priests, 9 Elders, 4 Priests, 1 Teacher, 1

Deacon. Charles Derry, president; George W. Galley, clerk.

Eastern Nebraska District:

Four Branches, Platte Valley and three others. Total 124 members. Gain since last report 23, loss 6. Hans Nielson, clerk.

Br. Caffall said that this District is slowly recovering from the effects of internal broils. Some excellent Saints are laboring to the utmost of their ability for the furtherance of the cause. There are plenty of fields of labor, but laborers are few. Hopes ere long to report a more favorable condition.

North Kansas District, no report

Des Moines, (Iowa), District:

Four Branches—Newton, Independence, Pleasant Grove and Des Moines. Total 140 members, including 17 Elders, 5 Priests, 5 Teachers and 2 Deacons. 1 baptized, 2 expelled.

Br. Alfred White, (President), said this District was flourishing, and no difficulties existing. Needed help in filling openings presenting. Letter from Br. N. Stamm reported having baptized two.

St. Louis District:

Eight Branches, (no names) 499 members, including 3 High Priests, 1 Seventy, 40 Elders, 15 Priests, 15 Teachers and 10 Deacons. Four baptized; 1 received, 2 died. Name of Greenwood Branch changed to Alton, and Dry Hill to Cheltenham. Five Branches have Sunday Schools in good working order. Thos. R. Allen, Clerk.

South-Eastern Illinois District:

Six Branches—Dry Fork, Brush Creek, Elm River, Little Wabash, Deer Creek and Springerton. Total 195 members, including 1 High Priest, 11 Elders, 5 Priests, 5 Teachers, 3 Deacons. Since last report, 50 baptized, 14 received, 9 removed, 3 died. I. A. Morris, Clerk.

G. H. Hilliard, President, said that the spiritual condition of this District was not as good as it should be, but no serious trouble prevails. With Br. Isaac Morris, I have labored in Johnson county, and we baptized ten there. In Indiana, was challenged to discuss, but my opponent would not accept the propositions. We are building a house of worship at Springerton. Have been blessed with success, but not without opposition.

Southern Indiana District:

Five Branches—Eden, Union, Low Gap,

Pleasant Ridge and New Trenton. Total 127 members, including 1 Seventy, 9 Elders, 5 Priests, 3 Teachers and 2 Deacons. Ten baptized since last report, 1 received. No losses. We believe the work to be on a very fair footing, with fair prospects ahead. A resolution of our last Conference requests the General Conference to return Br. W. H. Kelley to our country. Harbert Scott, Pres., J. S. Constance, Clerk.

Br. *Kelley* spoke of the labors of Brn. B. V. Springer, Columbus Scott and I. P. Baggerly in this District, and of the good seed sown by them. Hoped some good man would go into that field to reap. He had found an excellent field in Southern Indiana, and there should be an effort made to keep up the interest. Br. Bell also testified of the work there.

Br. *J. Smith*, in reply to a question respecting having pictures hanging on the walls, said that he was not a picture worshiper, yet he was a lover of pictures of absent friends and familiar scenes. When troubled or bowed down he could look up at his array of faces and gain comfort and relief, and yet not be a worshiper of them; for I bow my knee to none but my God. I do not practice nor believe in dancing, because it leads from proper and more spiritual exercises.

Hymn 222 was sung and the benediction pronounced.

EVENING SESSION.

APRIL 7TH.

Sung hymn 357, prayer by Br. J. S. Patterson, who also read part of the fourth chapter of Matthew. Preaching by Br. J. R. Lambert. A short but very pleasing discourse. Sung hymn 87. Benediction by Br. John Chisnall.

THURSDAY MORNING.

APRIL 8TH.

Prayer meeting at nine o'clock in charge of Br. James Hunter.

Conference at ten o'clock. Prayer by Br. A. M. Wilsey.

Reading of District reports continued.

Fremont (Iowa) District:

Eleven Branches—Mill Creek, Fremont, Plum Creek, Elm Creek, Palmyra, Platte River, Nebraska City, Liberty, Nephi, Glenwood and Farm Creek. Total 410 members, including 4 High Priests, 2 of the Seventy,

38 Elders, 12 Priests, 13 Teachers and 8 Deacons. The District is in a fair condition, and a good prospect of improvement for the future. Scattered members are not reported in the above. Wm. Redfield, president; Wm. Leeka, clerk.

Br. *Leeka* said that the condition of this District was very favorable.

Br. *Caffall* said that this District is very large, and there is a great deal of room for preaching, but very little being done. Some difficulties heretofore existing have been settled.

Br. *Jos. Smith* spoke of some old time Saints removing from Western Iowa to Minnesota, who deserve to have an Elder visit them.

Br. *Kelley* spoke on the same subject.

Br. *Carl Gross*, of Nevada, spoke of the condition of affairs there, and very feelingly of his experiences and desires in and for the work.

The Secretary having yesterday's minutes now prepared, read them, and upon some slight corrections they stood approved.

DISTRICT REPORTS.

North-Eastern Wisconsin District:

One Branch. Total members in the District 72, including 2 of the Seventy, 10 Elders, 2 Priests, 1 Teacher; 1 baptized, 2 removed, 2 died. We have had four Branches, but through joining the present existing Branch, and for other reasons, we have now but one. Some are not living faithfully and are cold, but most of the Elders are trying to labor as their circumstances permit. Not near the work is being done that ought to be, and our prayer is that God will unloose the hands of his Elders to proclaim the gospel to the honest in heart. W. S. Montgomery, president; Peter Harris, clerk.

Br. *J. M. Wait* said that the Saints in his District are getting out of the troubles they have been in. The Elders have a desire to labor in the vineyard, but none are at full liberty to devote their time to it. Spoke of Br. D. B. Rasey's labors there. The Saints of this Branch (Wolf River) are erecting a house of worship at Binghamton.

Br. *M. Lampert* said he had spoken some in this District, and had met encouragement for the work. Had preached in Horicon. Brethren at Oshkosh wish some able Elder to come into that country.

Br. S. V. Bailey, of Michigan, said that State was an excellent field for preaching, and a great change had taken place in the minds of the people in favor of the work. In two neighborhoods a good influence has been created by reading the Book of Mormon. Br. H. C. Smith has done what he could considering his feeble health. We need some steady and efficient laborer. I will do all that I can.

Pittsfield (Illinois) District:

Three Branches—Pittsfield, New Canton, and Alma. Total 55 members; 16 scattered; 1 Seventy, 5 Elders and 3 Priests. C. Mills, president.

Br. Mills reported this District by letter:

To the Brethren and Saints assembled at the Annual Conference. Dear brethren in Christ:—I hereby make a report of my labors in the gospel in my District. It is not so good as I wish, but as it is I have done all I could under my present circumstances. I have held meetings every Sunday since last report. In April last I baptized two, in August one, in November five, making eight in all; organized one Branch, called the Alma Branch; ordained one Priest, and blessed three children. I have oft times administered to the sick, and in many cases very successfully. I have tried to do all I could in spreading the truth and to open up new places, and have made one new opening which I think will result in much good to the cause, for I think there will be a good Branch raised up there. Many are investigating, and some have said that as soon as it was convenient they would obey, for they were satisfied that we had the truth. I have also distributed tracts for them to read. Some have asked if we preach free, how we can afford it, and how we make our living. I answered that God did not let his servants go hungry or in want while in His service. The District is now beginning to look in a better condition than for some time. We would like if it was so you could send some one to help us in this District, for there are more calls than I can possibly fill. With this I send the District Report, and ever remain your servant in Christ, C. MILLS.

Pittsfield, Ill., April 4, 1874.

Spring River (Kansas) District: No report.

Northern Illinois District:

Fourteen Branches. Total 539 members, including 3 of First Presidency, 2 Apostles, 1 Bishop, 8 High Priests, 5 of the Seventy, 38 Elders, 12 Priests, 10 Teachers, 7 Deacons. Since last report 23 have been baptized, 20 received by letter and vote, 21

removed, 5 have been expelled and 13 died. H. A. Stebbins, president; Valentine White, clerk.

Br. H. A. Stebbins reported: A nearly general state of harmony prevails among the Saints. Among the world there are many calls for preaching, with some excellent openings for presenting the gospel, and good promise exists of considerable addition to the Church. As President, I have labored almost continually, though of late other duties have kept me from the field. Brn. Joseph Smith, W. W. Blair, E. Banta and Charles Williams have done some work outside of local labor, Brn. Blair and Williams especially. Branch officers and other Elders are doing fair amount of local labor generally. We intend still to prosecute the work, the Spirit of God being our guide and instructor in the ways of peace and truth.

Nova Scotia District, no report.

CANADA MISSION.

Br. Geo. Shaw said that Br. E. C. Briggs had lately visited Canada, and Br. Briggs claims that he has succeeded in settling the difficulties heretofore existing between the white and colored members. He had visited and labored some in connection with Br. Davis. Found quite a spirit of inquiry in Dover, and thinks that a good work can be done there. Spoke of an effort made there last Sunday to organize a Branch. Several colored Saints at that time gave a very excellent experience. These may do much good yet among their brethren.

Br. R. Davis corroborated the testimony of Br. Shaw; said that there are some able men in Canada; but he is the only Elder who can spend all or most of the time in the ministry.

Br. J. Smith said he hoped the brethren would prepare themselves to investigate the subject of the work in Canada. We are good-natured now, and I think we can discuss the question in good feeling. I have strong feelings on the subject, yet hold my views in perfect good feelings toward those who may differ from me.

Br. Elisha Culver, of Vermont, thought that if an Elder would visit there, good would result and many be made glad.

Northwest Indiana District, no report.

Br. C. W. Prettyman said that he had been laboring some, but his circumstances did not permit his doing much. Prejudices formerly existing have been removed, and people are willing to hear.

Nauvoo and String Prairie District:

Twelve Branches, Farmington, Keokuk, Montrose, String Prairie, Vincennes, Croton, Pilot Grove, Northfield, Rock Creek, Elvaston, Burlington (American), and Burlington (German.) 331 members, 1 Apostle, 3 High Priests, 1 Seventy, 14 Elders, 7 Priests, 10 Teachers, 5 Deacons. 45 have been baptized, 6 have been received by letter and vote, 13 have been removed, 4 expelled, 3 died. J. H. Lake president; Samuel Ferris, clerk.

Br. J. H. Lake said that in this District are many tried and true Saints. At Rock Creek they are building a place of worship. At Keokuk they have sold their house and are trying to build another. Contrasted the former condition in the feelings of the people of Farmington with the present favorable state of affairs, when many are willing to help them build a house of worship there. District generally in fair condition. Some trouble in Burlington Branch, but expect soon to see it settled.

Br. Wm. Anderson said that circumstances had prevented his going to California, as appointed; but still has it in his mind to go West, if nothing prevents. His inclinations lead that way.

Philadelphia District:

Three Branches, Philadelphia, South Bethlehem and Hyde Park—total 78 members. Condition of the District is fair, with a good prospect of increase of membership. Elders are awakening to their duties. J. Stone, president; R. Cameron, clerk.

This District also presented a request for the addition of the Brooklyn, N. Y., Branch to it.

Welsh Mission:

Nine Branches, and a total of 155 members, including 2 of the Seventy, 45 Elders, 12 Priests, 1 Teacher, 3 Deacons. 16 baptized, 7 expelled, 3 died. John T. Davies, president.

(For account of labor done, see Br. Davies' report.)—Sec'y.

Colorado Mission:

One Branch, Denver City, 12 members, including four Elders. Fred. C. Warnky, president; George O. Kennedy, clerk.

BRANCH REPORTS.

Yellow River, Indiana:

Eighteen members, 4 Elders, 1 Priest, 1 Teacher, 1 Deacon. In good condition.

Amanda Branch, Ohio:

Organized the past year. 14 members, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon. M. B. Williams, president.

Syracuse, Ohio:

Fifty-two members, 6 Elders, 1 Priest, 2 Teachers. 30 baptized since last report and 1 died. David Hopkins, president; Thomas Matthews, clerk.

President Smith called attention to items of business which would be called up, naming them in order.

Brn. Forscutt and Wait moved that no new business be allowed to be introduced after to-morrow noon.

Br. Blair spoke in opposition to the motion, arguing that it would be impolitic to pass such an order, and reasoned in behalf of some who were expected to come in the latter part of the week.

Br. Patterson offered an amendment looking to the permission of such who may come in later in the week—no second.

The previous question being called, the vote was taken, and President Smith decided that the ayes have it. Adjourned till half-past one P.M. Sung, "This God is the God we adore."

THURSDAY AFTERNOON.

APRIL 8TH.

Sung hymn 30. Prayer by Bishop I. L. Rogers. Sung hymn 614. Pres. W. W. Blair in the chair. He requested the brethren to be prompt, kind and courteous during the hour of free discussion.

Question presented was: "Is not the word *branch* an improper term to apply in designating organized churches of the Church of Christ?"

Br. Lake said that he did not remember of reading any place where the Lord called his Church a "Branch." Read from B. of C.

Br. Hilliard preferred to call the minor organizations of the Church "branches."

Br. Anderson quoted several places in B. of C. where the word "churches" occurs.

Br. Stebbins quoted sec. 104:17, 33, on the word "branches."

Br. Bronson quoted sec 17 : 16.

Br. Patterson quoted sec. 72 : 4.

Br. Chisnall argued in favor of the word "branch."

Br. Kelley thought that the idea conveyed was the main thing, and that both terms are admissible.

Br. White read sec. 17 : 25, 26.

Br. Wait thought the terms synonymous, and that all controversy on the subject was futile.

Br. Forscutt read sec. 72 : 4, and inquired whether the Elders recognized this law as binding on them or not.

Br. Hilliard presented and spoke in favor of the following resolution: That the words "doubtful" and "bad standing" should not be used in Branch reports.

Br. Caffall was willing to let the words "Branches" and "Churches" stand as they are. Thought something definite should be said on the point of erasing names from Church records. Considered also that the question of rendering accounts to the Bishop to be of importance, and should receive attention.

Br. Davis fully endorsed this view. Said that there was a better disposition to support the ministry, and thinks that accounts should be strictly kept and rendered.

Br. Bailey spoke of the necessity of financial and spiritual order. Considered that the financial interest of the Church should receive more of our attention.

Br. Lanphear said that he had generally rendered an account to the Bishop.

Br. Cooper thought the paragraph involved several important questions which should be considered.

Br. Forscutt read sec. 72 : 1, and argued that the Lord gave a law regulating the office of Bishop, and also a law regulating the Elders dealing with the Bishop.

Regular business session resumed. Secretary read the report of President Blair's labors as follows:

From close of Conference of April, 1874, to May 7th, following, was engaged with committee on tracts. Took a short Mission to Mission Branch. From 13th to 16th of May read manuscripts and proof-sheets for tracts, at Plano. On the 16th and 17th of May, preached at Batavia. From 18th to

23d, writing for tracts and for *Herald*. 24th and 25th at Batavia, preaching. From 25th of May to June 9th, was engaged on tract committee, and in preaching at Sandwich and Greenfield school-house. On the 9th, started for Nauvoo and St. Louis. In St. Louis and vicinity I labored till July 8th, preaching in the city, West Belleville, Gravois, and Dry Hill. On the 8th of July went to Alma Mines, where I staid till the 11th July, held council meeting, and preached twice. From Alma went to Wayne County, Illinois. In this County, and in White County, I labored in connection with Brs. Green, Hilliard, and others, till July 22d, with fair success. My next point was Floyd and Clark Counties, Indiana. I labored in these Counties, as also in Crawford and Perry Counties, with good result, till the 18th of August. From this field I went to Jefferson County, Indiana, where I had preached some in 1870. My labors were confined, chiefly, to one point, Union school-house, yet I preached once in the city of Madison, in the Methodist Church. I left this field September 1st, for Amanda, Ohio. At Amanda and vicinity I preached and held meetings five times. On the 7th of September started for my home, reaching there on the 8th. Remained laboring about home till September 17th, when I went to the Council Bluffs Conference. Returning home from Conference September 25th, I labored at Sandwich, Amboy, Mission, and Plano, till November 4th. November 5th Br. Stebbins and myself went to Marengo, and thence to Pecatonica, where we remained till the 13th, laboring with fair results. Our next point was Janesville, Wisconsin. I remained here with Br. Stebbins till the 19th, preaching at Porter, and in the United Brethren Chapel, near Br. O. N. Dutton's.

Leaving Br. Stebbins to continue our work, I went on to Burlington, Wisconsin, at which place and vicinity I remained, laboring, up to the 30th, when I returned home. From this time up to January 20th, labored at Sandwich, Plano, Mission, and Kewanee.

On the 24th of January I began a series of meetings in Pecatonica and the Grove two and a half miles south. I continued my efforts here till February 22d, and was blessed in them. From that time till this I have labored in Sandwich, Plano, Marengo and Mission Branches. Not a little of my time for the last year has been devoted to revising and writing tracts, in connection with the committee, as also in writing for the *Herald*, and in duties pertaining to my calling as a Counselor, and as a member of the Board of Publication.

My efforts in preaching have generally, if not always, been blessed of God. A goodly number have been baptized, though few, if any, by my hands.

Br. J. V. Roberts, one of the music committee, sent the following report:

To the Brethren attending the Annual Conference, greeting:—I, as a member of the Music Committee, submit the following report.

In selecting tunes for the different hymns in the Saints' Harp, I have adopted the following plan: 1st, I take the number of measures; 2nd, the number of hymns of each measure, including peculiar or accidental; and 3rd, select as great a variety of tunes as possible for each measure. For the 223 C. M. hymns, I can select 24; for the 222 L. M. hymns 20; for the 80 S. M. hymns, 10 good tunes. In like manner I have more or less tunes selected for the great variety of measures in the Saints' Harp. There are some few hymns in the Harp so peculiar that I have not, as yet, been able to find tunes for them in any author. I am selecting principally from A. D. Fillmore's Works. I can, if necessary, send up a list of all the tunes I have selected, but many may be new to you, and unless you had the music you could not tell of their quality. If you intend to have a music book published, it may be proper to get the consent of the different authors we select from, so as not to infringe upon the rights of any one. I am willing to do all that I can to make the enterprise a success. If we get up a tune book, I want it to contain the best selection of tunes extant. Let the Saints one and all assist. If any can offer a good tune, send it up, and we will all learn to sing it.

Yours, JAMES V. ROBERTS.
Plum Hollow, Iowa, March 18, 1875.

On motion of Brn. Forscutt and Caffall, the Secretary was instructed to send this report to Br. Norman W. Smith, chairman of committee.

Br. I. L. Rogers, Bishop of the Church, reported as follows:

Report of Bishop I. L. Rogers to the Annual Conference held April, 1875, at Plano, Illinois. Beloved brethren of the Church in Conference assembled:—I make the following Annual Report of the temporal condition of the Church, as shown by the receipts and expenditures so far as they are known to me, herewith presenting a statement of not only my own transactions for the Church, but also those of my agents, as reported by them:

Audited balance of tithing in Ap., 1874, \$70 11
Received during the year.....3,793 95 \$3,864 06
Expended for Church during year.....3,619 29
Balance of tithing April 1st, 1875.....\$244 77

Audited balance of Utah Chapel Fund April, 1874, and yet on hand.....\$77 45

I request the Conference to say what shall be done with this Chapel Fund.

Danish Mission Fund received during the year and yet on hand.....75 30

Account of Bishop's Agents since their appointment to March, 1875:

Name of District	Name of Agent	Received	Paid out
Canada.....	John Traxler....	\$89 39	\$85 65
Nauvoo & String Prairie.....	J. W. Newberry..	173 77	128 50
S. W. Mo. and S. E. Kansas.....	Richard Bird....	369 22	333 38
California.....	John Roberts....	332 43	292 75
Fremont, Iowa....	Wm. Leeka.....	30 10	36 00
Galland's Grove, Iowa.....	John Pett.....	16 00	10 00
Pottawattamie, Ia	Andrew Hall....	111 50	109 50
Nevada.....	T. R. Hawkins..	93 65	82 65
San Bernardino, Cal.....	Richard Allen..	185 50	191 87
Decatur, Iowa....	Wilson Hudson..	151 85	36 25
Central Missouri..	A. J. Seeley.....	12 15	9 30
Colorado.....	John Ellis.....	43 00	43 00
		\$1608 56	\$1358 85

Leaving a net balance in the Agents hands of.....\$249 71
\$1,608 56 \$1,608 56

Nearly all disbursements of the Agents have been made in their respective Districts, and I look with much satisfaction upon this method of each District endeavoring to care for its own ministry and poor, believing that timely efforts in giving, and wisdom as God may give, in relieving wants, will be a great advantage to the Church, and also lessen the care and anxiety of the presiding Bishop. I would here express my thanks to the Agents for their prompt reports. Brethren Hans Nielson, of the Eastern Nebraska, and J. C. McIntyre, of the North Kansas Districts, report that they have had no receipts or expenditures. The only Agent not reporting since his appointment is Br. A. J. Odom, of the Florida and Alabama District.

The account of the Church with the *Herald* Office stands as follows:

Church Dr. to <i>Herald</i> Office, as per report to General Conference of Sept. 1874.....	\$22 90
Bills allowed by said Conference.....	276 39
By balance on accounts.....	\$67 39
By receipts at <i>Herald</i> Office.....	363 11
Balance due the Church.....	131 21
	\$430 50 \$430 50

Requesting that a committee be appointed to examine my books and report, I remain respectfully yours,

ISRAEL L. ROGERS, Bishop.

H. A. STEBBINS, Sec'y.

On motion, the report was referred to a committee.

Br. H. A. Stebbins, Church Recorder, reported:

Brethren in Conference:—I have only to report that I have done some work upon the General Church Record during the past winter; and also that I have instituted quite a correspondence with District and Branch officers on the subject. I have, in consequence, quite a collection of reports not yet entered, and other corrections are constant-

ly being made and sent in in answer to my letters of inquiry. It was with some reluctance that I took hold of the task, but, for the short time I have worked, I am encouraged at the prospect of having in time a complete record, and of being able to make a satisfactory statistical report of the Church. I found that quite an effort had been made to this end prior to my taking the work and good was the result generally, while I also found peculiarities that have made more labor for me.

I cannot at present make anything of a statistical report, and as it has at one time been considered not the Recorder's duty, but that of another officer, I have not tried. The books and papers pertaining to the office of Church Secretary have remained idle for about three years, and so little has been done on the Record for a year past, that I trust that time will be given to whoever is to do this part of the work. In viewing the work I think that the office of Church Secretary and Recorder are so nearly related in the duties required, that they might profitably be combined, as no one is as well situated to know the statistics of the Church as the Church Recorder. Should I be sustained I shall continue to work, and if the ideas promulgated through the *Herald* are acceptable, it is probable that in another year we may have quite a full report of Districts and Branches at the Annual Conference.

I also present a request that payment be allowed to me for twenty-four days' labor in this office, and also three dollars paid for ink stand, stamps, envelopes, &c. I would also like to know if I shall hereafter present my bills to the Bishop of the Church as provided in the case of the former Recorder. I remain respectfully yours,

HENRY A. STEBBINS,

Church Recorder.

Plano, Ill., April 6, 1875.

Report was referred to the same committee, who may be appointed to audit the Bishop's books, and report. Brn. Hazzledine, Anderson and Wait were appointed said committee.

Br. Joseph Smith, as chairman of Committee on Church History reported "No progress."

On motion of Brn. Forscutt and Caffall, resolved that the report be accepted, and the committee be requested to present a formal report at the next General Conference.

Br. John Scott, Church Librarian, reported:

To the President and Members in General Conference assembled:—I would hereby report that since September 17, 1874, 27 volumes have been added to the Church Libra-

ry, 22 by donation and 5 by purchase, making a total of 195 volumes in the Library. Very respectfully submitted by your brother,

JOHN SCOTT, *Librarian.*

Plano, Illinois, April 5th, 1875.

The report was accepted.

Br. Forscutt asked the source of the funds for purchase of books for library.

President Smith read the resolution of April, 1874, authorizing the Board of Publication to purchase books not to exceed seventy-five dollars yearly out of the funds of the Church.

On motion of Brn. Forscutt and Lake, Resolved that the acceptance of the report be so amended as to include the thanks of the Conference to the donors.

On motion of Brn. Caffall and Forscutt, a vote of thanks was tendered the Librarian for his labors and care.

A motion entered for the purchase of a new library case was, upon statement of Br. Scott that it was not necessary, withdrawn, by consent of the body.

A petition signed by several members of the Brooklyn Branch, (N. Y.), to have their Branch transferred from the Massachusetts District to the Philadelphia District, was referred back to these members to be brought before the Branch for its action, with instructions then to refer the same to the former District.

A petition was read from the Branch at Kirtland, Ohio, requesting several counties in the northern part of the State to be set apart as the Northern Ohio District.

Br. W. H. Kelley objected to granting the petition on account of the small number of Saints in that section. Others spoke upon the subject, and, on motion, the petition was refused to be granted.

Petition of the Allenville Branch, Worth Co., Missouri, requesting to be detached from the Nodaway District and attached to the Decatur District, was read.

Moved by Brn. Forscutt and Lambert, that the petition be granted.

Brn. Chisnall and Caffall spoke on the subject.

Br. Patterson urged an amendment looking to the consent of the Districts concerned.

Br. J. Smith read a case in point of

transfer of a Branch from one District to another, and argued the propriety of inquiring into the reasons which may actuate Branches in making such requests.

Br. Lake spoke upon consulting the Districts concerned.

Upon amendment of resolution the petition was granted, providing the Branch has the approval of both of the Districts named.

Secretary read a petition from the Central Missouri District, asking for the Counties of Caldwell and Livingston to be attached to their territory.

Brn. Lanphear and Wilsey moved that the petition be granted.

Br. J. Smith read from minutes of last General Conference the organization of the Central Missouri and Northwest Missouri Districts, giving their geographical boundaries. He also explained the manner of the former division of the District. Much discussion followed ending thus:

On motion of Brn. J. Smith and Jas. Caffall, Resolved that this question be referred to a committee of three.

Brn. M. H. Forscutt, Alfred White, and H. C. Bronson were appointed as said committee.

President J. Smith appointed a prayer meeting for evening, and Br. J. M. Wait to have charge; also Br. O. P. Dunham to have charge of meeting to-morrow morning. Sung hymn 180, benediction by Elder Davis.

THURSDAY EVENING,

APRIL 8TH.

Notwithstanding the rain the Saints assembled in goodly number and enjoyed a season of refreshing prayer and testimony, being blessed by the presence of the Holy Spirit. Elder Wait in charge.

Notice was given that a funeral discourse would be preached to-morrow noon by Elder Forscutt.

To be continued.

"He who has a desire to bring souls to Christ and thrusts in his sickle is called." He may not be an official member, but by improving his talent to convert sinners, to encourage souls in the ways of righteousness, by converse or any way, he is thrusting in his sickle.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance *give your own address where you are taking your paper.*

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "*new subscriber.*"

The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., May 1, 1875.

"How shall deeds, bequests and legacies be made to the Church? Please answer."

Any one wishing to make bills of sale, notes, due bills or receipts, or other conveyances of personal property; deeds, mortgages trust deeds, wills, bequests, releases or other conveyance of real estate to the use of the Church, should, in all cases make such instrument of writing to the "Reorganized Church of Jesus Christ of Latter Day Saints."

This is in accordance with the Articles of Incorporation and the laws of Illinois, in which State the incorporation was perfected.

For deeds, the usual form in use in every State is sufficiently plain to be understood by almost every one wishing to make such a devise to the Church. Wills and bequests may be made in accordance with the general forms in use in all States, being sure to make the gift or bequest to the "Reorganized Church," as above stated.

THE 14th day of the first month has come—and passed. The midnight hour in which Mr. Thurman and his followers fondly waited for the coming of Jesus—has waxed and waned. The dread expectancy of many earnest, warm, honest hearts is over, and

their hope is departed. The sad, sad awakening to the realities of a continued worldly existence, unblest by the personal presence of the Master, took place for Mr. Thurman and his co-worshippers, in Svea Hall, in Chicago, where they had met to celebrate the Sacrament of the last supper—which was to be to them indeed a last supper—to administer in the washing of feet; and await the coming of their absent Lord—but who did not come. It was a terrible disappointment—a sad and terrible awakening.

We feel great pity for these people who so zealously taught the coming of Christ at that time; and so far as we can now do, we offer them our condolence, with the admonition to remain steadfast in their trust in God and in Christ, and to be prepared for his coming, let that coming be when it may.

THE editor lately visited Bro. and Sister Thomasson, of Leland, Illinois, and saw a sight worth any man's time to see. Br. Thomasson, aged *ninety-two*, bright, cheerful and apparently happy; eyes as sparkling as fifty years ago, and a faith as unshaken as the hills. His wife, aged eighty-six, steadily knitting, but as watchful a house keeper as many a younger woman; house all clean and tidy and cheerful; her hands alone showing the marks of age and toil more than her face. Her eyes were once, if one were to judge from their appearance now, very black and shining; and the vivid interest she seemed to take in conversation going on, showed that her mind was still active. God bless these faithful, aged children of the covenant. What a wonderful history the world has made during the four score and twelve years of Bro. Thomasson's life. It should be a happifying thought to the children of this aged father, that their parents are spared to them so long. Br. Thomasson came from Norway, and was much interested in Br. Fyran-do's mission thither.

From the various reports of the Elders and delegates present at the Conference, as well as from the letters lately received, it is evident that there is much liberty granted to those preaching the word; and also, that

many more are being healed by the laying on of the hands of God's servants. This increase of blessings must be attributed to a nearer walk to God, an approximation to a better realization of what is demanded of the Saints as a people. From a careful study of the late article from the pen of our worthy brother, Charles Derry, respecting medicine, would it not be a good "common sense" conclusion, as well as a spiritual one, to "throw physic to the dogs," and cease to rely upon the arm of flesh in our sickness; do as the law directs, and then be content to abide the issue.

BR. F. C. WARNKY—advices from him Apr. 6th at Cherry Creek, and 12th at Denver, Colo., show that he is energetic in pushing the work forward in his field, he has baptized two more, organized (or helped to) a Sunday School, enjoys ever and anon a "feast of fat things," receives more calls for preaching than he possibly can fill, had been waited upon by a United Brethren minister sent as a committee of one from a council of ministers of other denominations to invite him to unite with them in his labors for Christ, arguing that he could do more good by doing so, as "the name of Joseph Smith is not very popular" and that he would be able to do much more good by working under some other name. Bro. Warnky preached to him the restoration of the gospel, asked him when they (the ministers) would meet again, he said "this evening," but objected to Br. W's being present with them. In short Br. Warnky is making his mark in and around Denver. May success crown his labors.

ELDER FORSCUTT was at Lewiston, Fulton County, Illinois, from the 16th to the 24th of April, preaching in the evenings at the Court House. Court was in session, and much excitement existed in the town.

From late news sent by Br. Glauud Rodger, we learn that Br. C. W. Wandell was very ill; indeed, it was feared that he would not survive. We can ill afford to lose such a laborer as Br. Wandell; but all are subject to the change, and the Elder afar off, and the Elder near at home, must be ready for the call.

Br. J. L. Bear, who lately returned from Switzerland, sent a report to Conference; but owing to hurry and careless handling upon our part, it was mislaid, and we failed to present it to Conference in its order. We hereby apologise to Br. Bear, and will insert the report in the HERALD at the close of the minutes, with reference to it.

Br. James Dutton, of Columbus, Kansas, informs us that the Branch there, though much reduced in numbers, through the removal of members to other parts, still keep up their regular meetings—that he is in the field to do all he can this coming summer, and that he confidently expects an ingathering there ere the summer is past.

Brethren Magnus Fyrando and Hans N. Hansen left Plano *en route* for Scandinavia, on the 20th April. Br. Fyrando visited the Saints at Mission, and some of them at Leland, speaking in the Saints' Meeting-house at the former place, on Sunday, the 18th. He has left friends where he visited, and goes with his co-laborer to their distant field with the anxious solicitude and prayers of the church always rising, that a benison of peace and the halo of success may crown their labors.

Br. T. W. Smith spoke during the week after conference and the Sunday following, in the Saints' Meeting-house in Plano, and left for Kewanee and Millersburg on Wednesday, the 21st April. He will enter on the active duties of his mission at once.

Br. W. H. Kelley left Tuesday, the 13th April, for Minnesota; dropped us a line from Crystal Lake, Minnesota; all well.

Brethren Robert Davis and George Shaw left on Monday after conference for Canada—their field of labor.

Bro. John Hanson, Farmington, Graves Co., Kentucky, will be happy to welcome a co-worker in his field.

Brethren Boydston and Watson, of Rockwall, Texas, will please note that Br. L. F. West, of Florida, was appointed to Texas.

Br. Amos W. Bronson, formerly of Princeville, Ills., late of Wisconsin, was at the Annual Conference, and will make Plano his place of residence for a season.

Br. C. N. Brown, in charge of the New York and Southeast New England Mission, reports Elder Jesse W. Nichols, of Massa-

chusetts, aged eighty-four, as an active Elder. Bro. Nichols is busy for the Master, and believes, what every man ought, that "it is better to *wear* out than to *rust* out."

Br. John Landers, aged seventy-eight, is at work in the vicinity of Detroit, Dickinson Co., Kansas, declaring the words of Life and Peace.

Brethren Hervey Green and Thomas Dungan, of California, are both veterans, and both busy for the good cause.

The Branch at Greysville, Ohio, is in a prosperous condition, and the work onward there.

Sr. Nancy T. Johnson reports being healed by the administration of laying on hands, at Kingstown, Missouri.

Br. Robert Wiper and his wife Ann, living one mile from the Marietta and Pittsburgh railway, at Dexter City, Ohio, will make a laborer welcome there.

An excellent letter is received from G. S. and Sr. Jane Greenwood, No. 9, Grey Friars, Stafford, England, dated March 6th. Want of room prevents our inserting it.

The Editor was at Mission on the 18th April.

Correspondence.

WHITESTOWN, Boon Co., Ind.,
April 5th, 1875.

Br. Joseph:—An increasing interest is being manifest to hear the word of truth in Southern Indiana. The honest in heart, now mixed up with great Babylon's crew, occasionally show themselves, in spite of prejudicial surroundings; for when the truth is made apparent and the light shines into the heart, it as necessary opens in recognition of the divine impress, as do the living germs scattered profusely over mother earth develop into expansive life at the approach of the genial rays of an April sun; or a trembling shaking of the earth is felt at the great upheaving of a volcanic eruption. But truth no more affects the lovers of it, than those who despise it; the one rejoices, while the other becomes enraged, and with malicious words prates against it,—so the conflict rages. But as truth is mighty, we have hope in her glorious triumph.

As prognosticated in my last letter, the Baptist Church at Marion was closed against me. The same influence closed the school-house also. The teacher in this State has sole control of school building. This shutting out was not done, however, without

the protest of the more liberal, intellectual and religious class.

February 15th, I commenced meetings in the Union Chapel, three miles from Marion. I held five meetings at this place, Br. B. V. Springer speaking once, having called in on his way north. I kept up meetings here every two weeks, until the last of March. Several become very much interested in hearing of the faith. Among those who showed us much kindness was Mr. E. C. Mayhew and family, Mr. Gilleland and lady. I think them not far from the kingdom.

On the 10th I preached at Bethel in a school-house; but few were out, owing to the heavy sleet. Was kindly entertained by Mr. McClure, a man of the world, but has good ideas of a Christian course. He has an excellent family.

The 13th I held meeting at Boston, in the Baptist Church; also Sunday morning following. Audience was quiet, but made no demonstration of approval or disapproval. Prejudice could easily be seen. How long will it be until people can think and act with perfect freedom—prompted only by the love of the truth?

On the 20th, I went to Mr. George Buchannan's, to commence a series of meetings in Salem Church, but on arriving I found that my note for announcement of meeting had just reached them. I held two meetings, with a small audience, and went home. March 2d, I returned to this place and held four meetings, with good attendance. My old friend, Mr. James Stephenson, whom I met at Marengo, was present, and gave me battle every evening. This is where he has long resided. His friends had implicit confidence in his ability to scatter to the four winds anything not in accord with their notions. His replies became more tame as the meetings continued; and notwithstanding he was seconded the last evening by Drs. Sweeza and Gordon, who did what they could against us, the people gave the Saints the credit of maintaining their cause. We made many friends here who are anxiously waiting to hear more about the gospel. On the evening of the 6th, I preached at Center Grove, in the Baptist Church. Notwithstanding the muddy roads, a large audience attended. The Baptist minister occupied the stand with me, and showed himself a gentleman. A good impression was made, and still they want to hear. A Mr. Mermand resides here, of the Universalist faith, who kindly entertained us. Had a most pleasant visit at his house that snowy Sunday.

Monday, the 8th, according to previous arrangement, I met at Union Chapel, to commence a discussion with a Dr. Cass, (Adventist), of Holton, Indiana, who had gained some celebrity as a debater. He did not put in an appearance until eight

o'clock at night. He at once gave us to understand that he could only meet us that evening—no more time. Audience was disappointed at this. We agreed on a proposition, "These signs," &c., discussed until eleven o'clock and closed. The vote went large on our side.

Thursday, 18th, I started to Mount Eden to attend the District Conference to be held there on the 20th. At Madison I met with Brn. Springer and Jack, who accompanied me. A ride of fifty miles on the Ohio brought us to New Albany, where we breakfasted on the morning of the 19th, with our excellent Sister Constance and her four little rose-buds of promise. Fifteen miles walk, over pike and through the mud, and we were at Br. Harbert Scott's. And oh, how tired we were; I can almost feel it now. But our amiable Sister Scott, with her small family of thirteen little Hopes, soon gave better tone to our feelings, and so we passed the time away in a pleasant manner.

On the morning of the 20th, Conference convened, and we were permitted to take by the hand several brethren, with our co-workers in the field, Brn. Baggerly, J. C. D. and M. Scott and Constance, who have been trying to push along the cause in Southern Indiana. Peace and unity characterized the Conference session. The Saints felt blessed and cheered on in the faith. The Spirit of the Lord was with us at times in a very sensible manner. Two young ladies were baptized. May the Lord ever guide them. The ministry seemed hopeful, and desired to still labor in the cause. Success attend their efforts. The President of the District is worthy of commendation. He loves the cause.

On the evening of April 2nd I tried to preach to the Saints at Union Branch. May their little Branch continue to grow. Saturday evening, the 3rd, and Sunday, the 4th, morning and evening, I preached at Whitestown, Ind. A goodly number were in attendance. Quite an interest was manifested to hear. I was kindly entertained here by Br. D. O. Trout and his excellent family. May their faith never fail. So the gospel is onward bound. Who will grow weary in such a cause? Onward, watchmen, with armor bright. As ever,

W. H. KELLEY.

SEDGWICK, Iowa,
March 30th, 1875.

Br. Joseph Smith:—Since my last to you I have visited Terre Haute, and held a series of meetings, and baptized four—all adults. Had great liberty in presenting this Latter Day Work. I go this week northwest of Mt. Ayer, to hold a series of meetings. We pray that the Lord may go before us and prepare the hearts of the people. This District is in good condition. I

pray the Lord to be with you in Conference. God bless you all. May we learn our duty and do it, is my prayer. S. H. GURLEY.

ELVASTON, Hancock Co., Ill.,
April 7th, 1875.

Br. Joseph:—I read in the *Herald* many letters to you from strangers; you will therefore, I hope, pardon my boldness in writing to you. I wish to tell you that my dear mother was an old-time Saint. We lived five years in Nauvoo, during your father's life time. One of my brothers and my mother died in the triumph of a living faith, and in the hope of celestial glory.

We were driven from Nauvoo with the rest, but did not go to Salt Lake; we stopped in Iowa, forty miles from Keokuk, where my mother died, my brother died at Nauvoo; I was young and consequently forgot the gospel I had heard preached in Nauvoo, and joined one of the popular churches; but O, when I heard God's minister, Br. Lake, last fall, I knew the certain sound of the trumpet; and, thanks be to God, my wife and I obeyed the gospel and prepared for the battle. O that all the world would come to a knowledge of the truth, is my prayer.

Br. Joseph, will you please inform me through the *Herald* where my uncle, Archibald M. Wilsey, is.

Our little Branch numbers thirteen members, and I think there will be two more added soon. From your brother in Christ,
JOHN A. WILSEY.

[Br. A. M. Wilsey is living on his farm near Millbrook village, Kendall County Illinois. Letters addressed there will find him. James W. Wilsey, your cousin, is at Yorkville, same County and State. They were both at Conference.]—ED.

BIRMINGHAM, England,
March 13th, 1875.

Dear Brother Joseph:—I thought I would try to write a few lines to the *Herald*, just to say how I feel in the Latter Day Work. It is a grand and noble one, though the people seem so slow in coming to the standard of truth. We have had one come into the fold of Christ this year, and one more name given in to be baptized, and we thank God for it. We are few in our Branch, but am glad to say, though few, they are good Saints. I for one, knowing the promises of God are sure, will leave all in his hands. We know he has begun His work for the last time, and when it pleases him he can send laborers into his vineyard to do his work, and to gather the lost sheep that had strayed from his fold. I am thankful for the mercies bestowed upon me, for they have been very many; and I can not express the gratitude of my heart, for I was

in gross darkness. I am beginning to feel now there will be some good done here for the cause of truth; for we have good meetings and good brothers who can and do preach good sermons for the progressing of Zion. I ask an interest in your prayers, beloved Saints, that we all may be kept faithful. From your sister in the cause of Christ,
ANNIE HEMMING.

HANNIBAL, Mo.,
March 30th, 1875.

Br. Joseph:—We are beginning to open our meetings again, which I pray to our heavenly Father will be for the bringing of many into the fold of Christ. I have been alone here for some time; I have better hope for the future. Sunday, 28th, before our evening meeting closed, there came in two strangers who had travelled down from Quincy, one a Br. Richards, in company with Wm. P. Babcock, who came to be baptized. We were glad to administer to him the ordinance. They stopped with us all night. May we, who have taken upon us the name of Saints, give diligence to make our calling and election sure. Your brother,

JOHN TAYLOR.

BARRY, Pike Co., Ill.,
April 12th, 1875.

Editor Herald:—An Englishman, by the name of Matthews, claiming to be a Presbyterian minister, and an appointed agent of that society in England, to come to America, to investigate Mormonism as he said, came directly from Salt Lake City to our town last week, and lectured at the Baptist Church here; subject, "The Mountain Meadow Massacre."

I had a short conversation with him before he commenced his lecture, and he told me he had been to Utah to learn all about Mormonism, and was now on his way home to make his report. I then informed him that Brigham Young and his followers were no part of the Church of Latter Day Saints, and that if he represented them as such I should reply to him. He said he should allow no one to reply, as he was not here for discussion. So he commenced his lecture by saying, "That the Mormons regarded Joseph Smith as Jesus Christ, and that the teachings and the revelations of Smith was what had led that people to the belief in and practice of all the abominations taught and practiced by Brigham Young and his party in Utah, including the Mountain Meadow Massacre." After he concluded his lecture, I went forward to the stand, (by the consent of the pastor of the Church), and made a brief reply to the false statements he had made, and explained the difference between Brigham Young and his followers, and the Church of Latter Day Saints; and that the Utah

Mormons was to the Church of Latter Day Saints what Jeff Davis and his Confederate Congress was to the Government of the United States, and their object was to destroy the Church to which they formerly belonged. And then to show the difference in the faith and doctrine of the two parties, I read from the *Herald* the challenge that Elders Briggs and Gurley sent to O. Pratt and D. H. Wells, at Salt Lake City, last December, inviting them to public discussion. And my only object in making this short statement is, that when the Saints in England see and hear the wonderful disclosures of this Reverend gentleman, as they undoubtedly will, they may know that he willingly and designedly misrepresents the faith and doctrine of the Church of Latter Day Saints in America. J. GOODALE.

Conferences.

Quarterly Conferences.

The following named Quarterly Conferences met and adjourned as follows:

Little Sioux District met at Magnolia, March 13th, and adjourned to meet at the same place, June 5th, at 10:30 A.M.

Des Moines District Conference convened at Des Moines, Iowa, March 20th, and adjourned to meet at Newton, Jasper County, Iowa, June 12th, at 3 P.M.

Northwest Missouri Conference met with the De Kalb Branch, De Kalb Co., March 13th, and adjourned to meet again at the same place, August 7th.

Western Wisconsin District Conference met at Freedom, Sauk County, Wisconsin, January 16th, and meet again June 12th, at the school-house near Br. Thomas J. Ward's, town of Washington, Sauk County, Wisconsin.

Pittsburg Quarterly Conference met at Pittsburg, Pa., March 14th, and adjourned to meet at the Monroe, Ohio, Branch, June 12th.

Southern Indiana District Conference convened at Eden, Floyd County, Indiana, March 20th, and adjourned to meet at Union Jefferson County, Indiana, June 5th, at 10 A.M.

Montana Quarterly Conference met at Gallatin City, Montana Territory, February 27th, and adjourned to meet at Reese Creek Church House, May 29th.

Pittsfield District Conference convened at Pittsfield, Illinois, March 20th, and adjourned to meet at Alma Branch, Schuyler County, Illinois, May 15th.

Kewanee District Conference convened at Canton, Illinois, March 6th, and adjourned to meet at Millersburg, Illinois, June 12th.

Central Nebraska District Conference was held in the Saints' Meeting House,

Columbus, Nebraska, March 27th and 28th. Adjourned to meet in Newman's Grove, Madison County, Nebraska, June 26th and 27th.

Galland's Grove District Conference convened at Galland's Grove, Iowa, January 9th, and meet again at the Salem Branch, June 12th, 1875.

String Prairie and Nauvoo District Conference met at Keokuk, Lee County, Iowa, March 6th and 7th, and adjourned to meet at Pilot Grove Branch, Hancock County, Illinois, June 5th and 6th.

Miscellaneous.

Bishop's Agent.

This is to notify the Saints of the Northwest Missouri District that in accordance with request of their District Conference I hereby appoint Bro. Albert Bishop as my agent for said district, as I trust that the Saints will sustain and uphold him by their faith, and so far as is possible, give aid to the cause in that district and the Church at large, as they may feel to do by the Spirit of God. I. L. ROGERS, *Bishop*.

Notices.

The quarterly conference of the Spring River District will convene at Galesburg, Jasper county, Missouri, May 21st, 1875, at 7:30 P.M. JAMES DUTTON,

Clerk of District.

ERRATUM.—The last Nodaway District Conference convened in February instead of November, as indicated in the minutes, and will meet in the Freedom School-house on the 22d day of May, instead of the 29th.

DIED.

At Batternut Grove, Jackson co., Iowa, February 28th, 1875, of old age, Sr. HANNAH DUTTON, aged 84 years, 6 months and 14 days.

She joined the Church in Ohio, in 1832; has always been steadfast in the faith of the gospel; united with the Reorganized Church in 1863, and died as she had lived, in hope of a glorious resurrection, beloved by all that knew her. Funeral services by J. L. Adams.

At Maquoketa, Jackson co., Iowa, March 21st, 1875, of lung fever, MARY A. MORRIL, wife of Joseph Morrill, aged 40 years, 10 months and 7 days.

At Brookfield, Trumbull Co., Ohio, March 21st, 1875, of dropsy, JOHN EVANS, aged 60 years.

He lived and died in peace; he went to rest as though falling asleep, and in the Spirit waits the resurrection of the just. Funeral services by Elders Morgan Williams and William D. Williams.

Near Edgerton, Platte County, Missouri, April 13th, 1875, of typhoid pneumonia. Sr. ELIZA FRANCES BURNAM, daughter of Bro.

Henry Y. and Sister Elizabeth A. Burnam, aged 22 years, 4 months and 8 days.

She remained firm in the faith to the end. "Her pleasant disposition and gentle way won her many friends."

Near Dexter City, Ohio, September 15th, 1874, MARY JANE WIPER, daughter of Robert and Ann Wiper, aged 7 years, 10 months and 7 days.

"She rests in peace."

Near Pleasanton, Decatur County, Iowa, April 8th, 1875, infant daughter of brother George and sister Hellen Rockwell, aged 6 months and 12 days.

Funeral Service by Elder C. E. Blodgett.

At the residence of her daughter, Mrs. Susan Piatt, No. 54 Hill-street, Birmingham, England, of chronic bronchitis, March 10th, 1875, Sr. CHARLOTTE CRUMP, aged 76 years.

She died full of that faith peculiar to saint,
That, through Jesus, on earth she would gain
A life crowned with joy, no mortal can paint,
With all who are washed free from stain.

SUBMISSION.

"Thou wilt have a desire to the work of Thine hands."

Pure hearted love, whose eyes of blue
Are bent so steadfastly on mine,
In whose clear depths, reflected, shine
The light of purpose high and true.

You say: "Beyond the world lies free,
The rich soil waits the quickening seed,
A wider range for thought and deed
Is there; while here full patiently

"We sow and watch one narrow field;
Year after year, we strive and pray,
Lest blight should fall ere harvest day,
And sorrow prove our only yield.

"Brave workers both! yet weary I
Of constant toil, and seek for rest;
Oh, answer, dearest, is it best
"To labor thus—and laboring die?"

Ah, darling! whom I always find
So firm 'mid storms of dark despair,
My tender stay in every care,
'Than which none other is more kind.

I know how brightly, further on,
The streamlets flash, the glad birds sing,
While sweet in the wealth of blossoming
The meadows bask in sunshine warm.

But that some hand which governs all,
Assigned to us our humble lot;
No sighs are lost, no tears forgot,
By Him who marks the sparrow's fall.

Who sees the earnest pains we give,
The daily fear of shame and loss,
The frequent stumblings 'neath the cross
We bear, that so our souls may live.

He will reward. Each arid slope
Shall teem with fruitage, though 'tis late,
They happiest are who quiet wait
God's own fulfillment of their hope.

So, dear one, steadily and bold,
We twain, close clasped, will dread no harm
The while Life's suns dip round and calm,
"Westward behind the Hills of gold!"

ALLAN DEANE.

Selections.

Ephesus.

It is just twelve years since the Trustees of the British Museum inaugurated the researches at Ephesus, which six years later culminated in the discovery of the Temple of Diana—one of the so called seven wonders of the world. A firman was obtained from the Turkish Government, and Mr. John T. Wood, of London, was selected to superintend the excavations. The choice of Mr. Wood, an architect by profession, was most happy, and there have been great results from the wisdom of the selection made by the Trustees. For eleven years the investigations continued, and were brought to an end, we are told, through motives of economy on the part of the British Government. not however, fortunately, before some of the discovered relics were safely placed within the walls of the British Museum. Before Mr. Wood began his work, little was known definitely of Ephesus,—one of the seven churches,—and in its day a city magnificent in all its parts. The date of the founding of the city was about 1043 B. C. It was the ancient capital of Ionia, and was celebrated for its splendor. The first prominent result of Mr. Wood's work was the discovery of a beautiful building, 50 feet in diameter, having sixteen columns, standing in the middle of a quadrangle, believed to be the tomb of St. Luke, as a most reliable historian has stated that the Apostle was buried at Ephesus. In 1866, the exploration of the Great Theatre was commenced. This vast edifice was found to be 495 feet in diameter, and Mr. Wood calculates that it was capable of holding 24,500 persons. On the last day of the year 1869, Mr. Wood came upon the pavement of the Temple of Diana, some 20 feet below the present surface, and outside the precincts of the ancient city. At a gate of entrance two roads were found to diverge, one of which had deep ruts of chariot wheels, by following which the temple was reached. Pliny gave the dimensions of the temple as 425 feet long by 220 feet wide, but Mr. Wood found these were the dimensions of the lowest step of the base on which the building stood, the actual dimensions of the temple itself being 308 by 163 feet. Ctesiphon is named as the chief architect, and Pliny says there were 127 columns, 60 feet high, of Parian marble, furnished by so many Kings. Mr. Wood found the altar in its proper position, and a sculptured figure of Diana was discovered. A vast block of marble, about 11 tons in weight, part of the frieze of the temple, elaborately sculptured with a representation of the ninth labor of Hercules, was among the "treasure trove," and may be seen, together with every other morsel of the sculpture, at the British Mu-

seum. Mr. Wood found evidence in the relics that the temple was adorned with gold and rich coloring. The discovery of a limekiln on the lower step of the platform, and a large heap of marble chips, is suggestive as to what became of the missing part of the edifices.—*Boston Advertiser*.

Meteorological Cycles.

The prediction of Professor Tice, of St. Louis, in a paper on meteorological cycles, published in the *St. Louis Democrat*, in the early part of last month, to the effect that our earth and the atmosphere were about to be influenced by the then approaching equinox of Venus, which would occur on or about the 5th of March, and that during the perturbation we should have "heavy rains, fierce gales, possibly tornadoes, and probably earthquakes, especially in earthquake countries," has been singularly verified by the actual facts. Two shocks of an earthquake have been felt in Tennessee, one in California, and a dreadful one in Mexico; tornadoes of the most destructive character have swept over different parts of the country; gales and shipwrecks are reported from all directions, and there has hardly been a day during the month that a snow or rain storm has not prevailed in some locality on the continent. The extraordinary character of these phenomena is indisputable. The question is, are they the sequences of a special physical cause, as Professor Tice maintains, and can they be foretold so far in advance of their occurrence, and with such clear particularity, as he contends? It is a subject worthy of close investigation by scientists.—*Pittsburgh Commercial*.

Population of the World.

The *Foreign Missionary* publishes the following: according to Ravenscroft's tables, it appears that the estimated population of the world is 1,263,574,860.

Of this number Asia has 872,456,200, Africa 51,875,000, America 60,556,000, Oceania 3,990,000, Europe 274,697,660.

Respecting the religious state of this vast multitude, the following analysis will speak for itself: Asia—Heathen 788,256,209, Mohammedans 76,000,000, Jews 1,500,000, Christians 6,700,000. Africa—Heathen 22,524,000, Mohammedans 25,000,000, Jews 1,250,000, Christians 3,101,000. America—Heathen 3,000,000, Jews 30,000, Christians 57,544,000. Oceania—Heathen 2,985,000, Jews 5,000, Christians 1,000,000, Europe—Heathen 150,000, Mohammedans 4,688,000, Jews 3,431,700, Christians 266,427,960. Making a summary of these numbers, we have: Heathen 816,915,200, Mohammedans 105,688,000, Jews 6,216,700, Christians 334,754,000.

It is difficult to tell the number of languages spoken by these vast numbers of our race. The lowest estimate is 300. Some place the number at a much larger figure. The Bible, or a portion of it, is translated into about 250 tongues, or dialects.

The Famine in Asia.

Some terrible figures are published by the *Levant Herald*, showing the extent of the ravages of famine in Asia Minor. Taking forty-two villages in a district in which the English Relief Committee has been at work, as subjects of investigation, the following statistics have been obtained: The total of the population in 1873 was 16,900; it is now reduced to 9,261; 4,997 have died, and 2,642 are described as "dispersed." These poor people had, in 1873, 2,206 pair of oxen, they now have 427; they had, in 1873, 81,240 sheep, but now possess only 3,312; 3,635 of the inhabitants of these villages have been supplied with wheat by the English Relief Committee. Another district, containing 160 to 170 villages, in respect of which similar calculations have been made, seems to have suffered not less severely. Its population in 1874 was 52,000; the approximate number of deaths is stated at 20,000; the number of population dispersed at 7,000, and there is now a remainder of 25,000.

Bright Meteor.

A meteor arose in the north-west about 11 o'clock at night on February 12th, and passed directly over Marengo, Iowa, in a north-east direction, tinging the steeples and roofs of buildings with the roseate blushes of morning sunlight. The firemen, who had retired early, promptly arose to put the Holly water-works in motion, in obedience to the call of the watchman to prevent a general conflagration. The meteor made a noise like the concussion of heavy freight trains.—*Chicago Journal*.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., MAY 15, 1875.

No. 10.

A FALSE PROPHET.

"THE TABLES TURNED."

"Curses, like chickens, will come home to roost," is a common saying, and whether the chicken part is true or not, it is evident that the sentiment of curses being returned on the head of those who utter them, is true; for Jesus has said, "For with what judgment ye judge, ye shall be judged; and with what measure you mete, it shall be measured to you again."

A noted fulfillment of this principle, and exemplification of this divine rule, has been recently demonstrated in the unmistakable failure of the predictions of Wm. C. Thurman, concerning the second advent of the Son of God.

As the readers of the *Herald* are aware, from quotations made from his paper, (*The Time Appointed*, or as it may now be called, *The Time Disappointed*), and in other productions of his, that he had fixed upon the "hour of midnight of the 19th of April, 1875," as the precise day and hour of the Lord's coming, and that he was so positive that there could be no mistake; that he and others, or that he led others by his positive assertions, and fervent admonitions, and earnest pleadings, to dispose of their property; for many, if not all of those in Chicago of his faith, sold and gave away all they possessed, retaining only food enough to last till the hour appointed. Poor deluded souls, rendered peniless, homeless, and foodless by their confidence in this boastful reviler of God's people, demand our pity and our sympathy; but in view of the arrogant,

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self-sufficient and railing spirit of their deceiver, we can not have any other feeling than that of satisfaction in that God has brought upon his head a righteous retribution.

When penning these thoughts, however, no malice is felt towards this man, although the writer has been misrepresented, and sneeringly styled an "Apostle and Prophet" by said Thurman.

Howbeit, without any desire to claim a prophetic character, yet a prediction given in several places as a test of the Spirit actuating the writer, contrasted with that of said time-setter, that Jesus would not come at the time appointed by him, (Mr. T.), and that this prediction, or appointing of time, would fail; and not only that, but all subsequent appointments based on chronological data, made by men who reject direct revelation, would fail, has evidently proven true, as far as this particular time is concerned at least.

Thurman and his party have pledged themselves to make no further efforts at time-setting, as they have declared even at almost the last hour, that they will "lose all faith in the possibility of ascertaining the time," if they fail now. Thurman has repeatedly said that "there can be no other data affixed than what he has given for the beginning" of the 1290 and 1260 and 1335 days of Daniel; and such being the case, they must end at the time designated—19th of April—now past.

As they did not end at this time, the question now is, (admitting it for the argument's sake only, that these days mean years), did they commence at the

time stated by him? Of course not. Adventists have tried every date that can be found that could in any degree sustain their theories of the events to signalize the beginning of these periods. Thurman's were the only ones now that could be used, and they were not all historically correct. Some doubtless were, as the date of the "commandment to build Jerusalem," given by Cyrus, for instance.

But there is one conclusion that all must yet reach, and that is, that these periods are not years but literal days, and were fulfilled centuries ago, as will soon be demonstrated in the columns of the *Herald*.

Thurman and his friends have made especial parade and exultation over his great "discovery" of the beginning of the 1290 years; many of those who have been foremost in setting time heretofore, have said that they "never could find a date to fix the beginning of the 1290 days, and could not see where that period could fit, but now they are satisfied, all is clear." Yes, it began A.D. 540, and ended April 6th, 1830, in the setting up of the "detestable horrible," "the most abominable abomination ever known on earth;" in other words, the "Mormon Church." Yes, this was the grand discovery of Mr. Thurman; it was his pet idea; it afforded him especial gratification. Why? Does not Beadle and Gunnison prove the Mormon Church a "detestable horrible," etc.?

Although Thurman admits in a late paper that "Smith, Apostle and Prophet, probably is correct" in regard to 540 A.D. not being the date of the overthrow of the Gothic Empire, yet the 1290 years (days) did begin at 540; for did not Daniel, (in newly discovered Hebrew text), say that "until the detestable horrible is set up there will be springs 1290," and did not 1290 years end in 1830, in the spring of the year; and was not it a most "detestable horrible" that was set up April 6th, 1830? And as the 1335 years (days) begin at the same period, forty-five years more, or 1875 will bring in the "end of the days."

The reporter of the *Chicago Tribune*

affirms that he remained till about the dawn of the 20th, with the flock of Thurman, and saw them disperse, and I suppose they may be found somewhere now, and they are now aware that the end has not come. And hence Thurman must admit that he has greatly erred in regard to the date of the *beginning* of the 1290 years, and therefore altogether wrong in regard to the *end* of that period; or, in other words, the "detestable horrible" did not begin in 1830, April 6th. Thurman assumes that the 1290 and 1335 years (days) begin at the same date, and that the latter period ends with the Lord's coming. Now as he assumes that the "only day and hour" of the coming of Christ "revealed in the store-house of God's word, is the sixth hour of the night of the 19th of April, 1875, he must see that as that "day and hour" has passed, and the Lord not yet come, that he must now admit that not only did no man know in Christ's day, but that neither he or any other man now "knoweth" the day and the hour of the Lord's coming. His argument, as also others, has been that the Lord used the word know in the "present tense," and he used this argument on the 19th of this month, (April), in reply to a quotation made by some quakers in Chicago. He said that Jesus said "No man knoweth," not that no one should know, and quoted Daniel's saying, that "the wise should understand" or should know. Now as the "only day and hour revealed in the store-house of God's word" is the day and hour that he appointed, and that "day and hour" has passed and the Lord did not come, can he find any other "day and hour" without a special revelation from God, which would be an event hardly looked for by him. This date failing, and none other "revealed" according to his own statement, then is it not as true now as 1830 years ago—that "Of that day and hour *knoweth* no man?"

One of the evidences of Joseph Smith being a "false prophet" in Thurman's mind, was the fact that Joseph Smith said:

"But the hour and the day no man knoweth, neither the angels in heaven, nor shall

they know until he comes."—D. & C. sec. 49: 2.

Now as the "wise" were to understand, and as he (Thurman) did understand, (hence was "wise"), and did know the hour and the day, of course Smith was a false prophet."

But strange to say, the failure of *The Time Appointed* brings Thurman on the same ground with the false prophet; however the tables are turned.

He that judged is now judged by the same judgment wherewith he judged Joseph; the measure is now meted to him. False prophet is his character from this time forward. To assume that he was no prophet does not help the case; for all who have heard of his prediction, that the Lord would "positively," "most certainly," "without fail," "come at midnight, April 19th, 1875," will consider it as much a prophecy as any ever uttered by prophets in former or modern days. It is as emphatic, positive, and as definite as Jonah's prediction, that "yet forty days and Nineveh will be overthrown." If the statement or assertion that "Jesus Christ will come from the heavens to the air, and translate the living Saints, and resurrect the dead ones at the hour of midnight of April 19th, 1875," is not a prophecy, what in the name of common sense is a prophecy? But this very dodge, this very denial of being a prophet, stamps him as a false one; for it fulfills a prophecy of Zechariah perfectly, which certainly applies to Thurman particularly. The whole connection shows it to be a prophecy relating to the latter times:

"And it shall come to pass in that day, that the prophets shall be ashamed, every one of them of his vision which he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth."—Zech. 13: 4, 5.

Thurman has repeatedly stated that he was a "farmer's boy," and had "been a farmer before he began preaching." Who has had so much to say about the "vision" as he? Who has written so much on the "length of the vision," and duration and "end of the vision," as Wm. C. Thurman? And if he is not

now "ashamed" of his prophecy concerning the "end of the vision," it is because he is insensible to that feeling.

In the last number of *The Time Appointed*, Thurman has most completely cut himself and followers off from being of the family of former day Saints, or from being the brethren of Paul, for he heads an article, "Paul's Brethren," and asks, "Who are they?" and proceeds to answer thus: "If Christ comes before the 14th of the first month, [i. e., 19th of April], or if he should delay his coming one single day later than the time appointed, or 14th of the first month this year, he would come unto me in a day when I am not looking for him, and in an hour that I am not aware of. But says Paul, 'Ye brethren are not in darkness that that day should overtake you as a thief.' If you know not the hour at which a train of cars is to leave, do you not honestly admit that you are in the dark as to the time? If we know not the day and hour of the appearing of Christ, we are in darkness as to time. But Paul declared that his brethren are not in darkness." Now by what has been shown from Thurman's own admission, that no other time than the one appointed by him, is "revealed in the store-house of God's word;" and as that day and hour has not proven to be the right date, and as that day and hour has passed, hence Christ must not only come a "single day later," but many days later; for a number already have passed since April 19th, or the "time appointed," and so he will come in a day when Thurman is not looking for him, and as he now does *not* know of the day and hour, he is in "darkness," and as Paul declares that his brethren are not in darkness, does it not of necessity follow that he is not one of Paul's brethren? And from his oft-repeated assertions, as to the date so much referred to, being the only date revealed, or even possible, must he not be among those who shall be overtaken as a thief, because he knows not, nor ever can know, "the day and the hour?" In the name of all true believers in the doctrine of the personal and early appearance of

Jesus Messiah, we protest against this setting of time, for it makes the very doctrine itself a hiss and a by-word among the unconverted, and causes men to scoff at the idea of Christ coming, and we add to our protest the more weighty and definite one of Christ himself, "Watch, therefore; for ye *know not* what hour your Lord doth come." "Take ye heed, watch and pray, for ye know not when the time is."

T. W. SMITH.

MINUTES

OF THE

Annual Conference, April, 1875.

[Concluded from page 280.]

FRIDAY MORNING,

APRIL 9TH.

Prayer-meeting at nine o'clock, conducted by Br. O. P. Dunham. Regular session opened with prayer by Br. John Beard. Hymn 1 was sung. President Joseph Smith in the chair. He stated that in accordance with a resolution passed yesterday, no new business would be allowed to be introduced after noon to-day—not interfering of course with the ordinary routine of business. The Secretary then read yesterday's minutes.

Committee on petition from Far West Branch, Missouri, reported as follows:

To the President and Brethren in General Conference assembled:—We your committee on appeal from J. D. Craven and W. T. Bozarth for the granting of the territory of Caldwell and Livingston counties, respectfully submit as follows:

1st. We find from reports of the Northwest Missouri and Central Missouri Districts, as rendered at last Semi-Annual Conference, and published in *Herald* No. 20, Vol. 21, that Livingston county already belongs to the Central Missouri District, and can not therefore be granted, being already possessed.

2nd. That taking out the County of Caldwell from the Northwest Missouri District would not only violate the agreement between the two Districts at the time of the division of the former District into the two Districts now existing; but would also take a county clear out of the natural division lines of counties, and that, therefore, the petition, in the judgment of your committee, ought not to be granted.

We further recommend the reconsideration and rescinding of the resolution of last fall Conference granting the privilege of annexation of the Far West Branch with the Central Missouri District, as such grant was in violation of the unanimous vote of the Conference deciding Caldwell county, in which Far West is situated, to belong to the Northwest Missouri District. Respectfully,

MARK H. FORSCUTT, }
H. C. BRONSON, } *Committee.*
A. WHITE,

On motion of Brn. Hilliard and Dunham, the report was adopted and made the order of the Conference, and the committee was discharged.

The following letters having been received since yesterday's session, were read—Josiah Ells:

To the Presidency and Members of the Church of Jesus Christ of L. D. S. in Conference assembled, greeting:—Not being privileged, as I had desired, to assemble with you, I herewith present the report of my present condition and future purpose. Regarding my work in the ministerial field, I hope that I realize the responsibility of the trust committed to my charge, and desire to fulfill it to the best of my ability. But while I am favored with general good health, I find that time as it passes in a measure enfeebles me. I am no longer capable of the exertion of former days, as I am now in the seventieth year of my age. At times I feel my strength renewed as the eagle, and am for the time vigorous, but the feeling is transient, not enduring; therefore of extended efforts I am no longer capable. For thirty-seven years I have been favored and authorized to proclaim peace and offer salvation and life to the sons of men; and upon a review of that time, I see many things to regret respecting myself, but much to be thankful for, having received many mercies, with the watchcare and blessings from the hand of a kind and indulgent Father. Therefore I desire not only to continue in his love, but to spend my remaining days (be they numbered as they may) in his cause; for the glad tidings of the progress and extension of his kingdom is my chief joy.

I bear testimony to the truthfulness and integrity of the Latter Day Kingdom, as having been ordained by the Eternal God, and, brethren, if we are not in all respects as the angels, yet like them we should be found faithful in every good word and work. I can not realize that any men ever lived under better conditions for the successful working out of their salvation, than does the Reorganized Church of Jesus Christ of Latter Day Saints, because if every man does not sit literally, as yet, under his own vine and fig tree, with none to make him afraid, yet

every true Saint is protected by the hand of Almighty power, having the assurance that in trouble he will be with them and in every temptation make a way for their escape.

Brethren, can not a people thus favored bring again Zion? To us the Lord in his goodness has revealed the fact of his intention for its re-establishment, and further declared that the set time to favor her has come. But two things are necessary in the case, *viz.*, righteousness on the part of the Saints, and the sanctioning hand of the great I Am, for it is written Zion's converts shall be redeemed by righteousness. That is our part of the work, our qualification to the blessing. This being effected, will the Lord withhold on his part? Now the challenge on his part is fairly given. "Try me and prove me herewith, and see if I will not pour you out a blessing, that there shall not be room enough to contain it."

Therefore, beloved, let us arise in the strength of the Lord, shake ourselves from the dust as the captive sons and daughters of Zion. This is a practical work; let there be bread in the store house of God, a stretching out of the hand unto those who are willing, nay, anxious to go, and who have gone forth to gather sheaves for the garner of God. To this work every man and woman can put their hand, can show forth their faith by their deeds. Upon this hinges our success as a people, the triumphant establishment of the kingdom no more to be thrown down. This is the race set before us, and in the successful effort, the heavens and men are earnest and anxious spectators. Shall we do that for which we pray, namely, that the kingdom we have received may go forth, that the will of the Father may be done upon earth, as in heaven? Such a people constitute Zion.

Praying that peace and harmony may increasingly prevail in your counsels, and that light and wisdom from the throne of Him who governeth all things according to the counsel of his own will, be pre-eminently manifest in your assembly, I remain your brother in the faith and assurance of the gospel revealed by Jesus Christ.

JOSIAH ELLS.

Alleghany City, Pa., April 6, 1875.

John Landers:

Br. I. L. Rogers:—Some time has passed since we have been favored with the enjoyment of each other's society, and I often think how happily we have enjoyed ourselves. I trust that the time is not far distant when I shall be called from this field of labor to a greater sphere of usefulness. I am now well advanced in my eighty-first year, yet I am by no means tired of laboring here. I would like well to live yet a hundred years, to have no other care but to preach the gospel. The older I grow the

better I enjoy myself in the work. I pray daily for more love to God and man, and for stronger faith in God, so that I can ask and receive; and I know that my prayer is heard. There is a Branch of the Church here numbering twenty-one. They are praying Saints, and of course have power with God. The country is filled with inhabitants, and calls for preaching come from every direction, a great deal more than I can fill in the time I have to fill them. O that I had a brother laborer to assist me in this extensive field, where the grain is ripe and ready to harvest. I hoped to have been at the General Conference, but the Lord has ordered it otherwise. I received a message from the brethren who live here, saying that my help was greatly needed. I asked counsel of the Lord, and he bade me go, and said I should be blest. I have been here two Sabbaths and have spoken seven times. The congregations increase in numbers, and we trust in the Lord that a good work will be wrought here in bringing souls to the knowledge of the truth. As ever your brother in the Lord, JOHN LANDERS.

Detroit, Kansas, March 29, 1875.

President Smith spoke in commendation of Brn. John Landers and Jesse R. Nichols, the former eighty, the latter eighty-four years old, who are enrolled as active members of the ministry.

Nodaway, Missouri, District:

Three Branches, 95 members, including 13 Elders, 3 Priests, 4 Teachers, 1 Deacon, 7 baptized since last report. Frequent calls for preaching are received, but few of the Elders can respond. We invite traveling Elders to call upon us and preach. James Thomas, president.

President Smith spoke in reference to the Bishop appointing a Counselor in place of Br. Banta who was released last fall.

Bishop Rogers said:—I have thought much on this subject as being of importance, and my mind was easily drawn to consider the propriety of appointing the one whom I now nominate, our beloved brother, Henry A. Stebbins.

Brn. Banta and Dunham moved that the selection be approved. Br. Stebbins expressed his feelings, after which the motion was unanimously adopted.

President Smith appointed Sabbath morning for the time of ordination.

He presented the idea of choosing a Church Secretary, and

Brn. T. W. Smith and J. R. Lambert moved that the resolution pending from

April Conference, 1874, appointing the Church Recorder to act as Secretary *ex-officio*, be adopted.

Brn. Forscutt and E. L. Kelley moved as a substitute, that the Church Recorder be Church Secretary also.

Brn. W. H. Kelley and Banta viewed the office as unnecessary, and the latter asked to know the duties of said office.

President Smith read minutes of the April Conference of 1870 the reasons for appointment, and the duties of said office when Br. Forscutt was appointed.

President Blair explained that in the development of the work important correspondence will arise, requiring an efficient Church Secretary, and also other duties require such an office. He also heartily endorsed the appointment of Br. Stebbins.

The resolution was unanimously adopted.

Br. Stebbins thanked the Conference for their kindness and esteem.

The report of the Seventy's Quorum was read as follows:

Report of the Quorum of Seventies. Quorum met on call, C. G. Lanphear in the chair. The President gave the following report of the present situation of the members as far as he could ascertain:

C. G. Lanphear, President; laboring in his calling all of the time.

Duncan Campbell, one of the Seven Presidents; laboring in Indiana, Michigan and Canada.

Wm. H. Hartshorn; not preaching. His care and time taken in providing for his family. Is a worthy brother.

Thomas Revel; in good standing, and doing what he can in the cause.

Frank Reynolds, Secretary; is earnest in his calling, and doing what he can.

J. M. Wait laboring as circumstances will permit.

J. L. Adams has been preaching in Illinois and Iowa the past winter, and had good success.

E. M. Wildermuth; preaching in the Branch where he resides, and vicinity.

J. W. Gillen; laboring in Montana Territory with good success.

C. H. Jones; preaching at Lamoni, Iowa, and the region round about.

Nathan Lindsay; work in the ministry not known.

Jeremiah Jeremiah, President of the Canton Branch, Illinois; is doing what he can.

S. J. Stone; preaching occasionally in the Amboy Branch, Illinois.

Thomas Jenkins; doing all he can. Resides in Wales. Is in poor health.

J. T. Phillips is preaching and having good success.

B. V. Springer; laboring successfully in Southern Indiana. Care of his family prevents his giving his whole time to the ministry.

G. W. Shaw; active as his circumstances will permit. Has labored with good effect in Canada.

Wm. H. White; not known. Correspondence solicited.

Daniel Bowen; reported on the Secretary's books as advanced in years. Is a good and worthy brother.

Otis Shumway; age about eighty-two. Always had a good standing in the Church. Preaching in the Branch and vicinity.

J. W. Roberts; extent of his labors not known. Correspondence solicited.

Benjamin Leland; correspondence as to his labors solicited.

J. B. Lytle; supposed to be engaged in the work to some extent.

James C. Crabb; is presiding over a District in Iowa.

Andrew Hollisway; not known. Correspondence solicited from any of the brethren who can give information of his residence or address.

David Jones; is thought to have moved to the British possessions, and subsequently to have returned to Iowa. If any of the brethren know of his whereabouts, please inform me.

George Hatt; has been preaching in Nebraska. Some difficulties between him and the District authorities are pending.

Samuel Ackerly; reported by the brethren in good standing. No report of preaching.

C. F. Stiles; Preaching in the vicinity of his home in Missouri and regions about. Nearly in readiness to give all his time to his calling.

Jonathan Delap; is reported as not being in fellowship in the Branch where he resides.

Jans Johnson; residence not known. I would solicit information from any of the brethren who can give me his address and standing.

A. B. Alderman; was presiding over a Branch when last heard from. He desired to labor in his calling.

D. L. F. Bronson; no report of labor in the ministry. I would request correspondence with him as to his purpose and desires.

Isaac Bogue; was appointed on a Mission to Eastern Michigan at the last Annual Conference; but I have received no report, and would request correspondence.

Stephen Bull; is reported as not in fellowship with the Branch where he resides. Correspondence solicited.

David Jones; supposed residence in the

State of Missouri. Is reported on the Secretary's book in the field and ready to do what he can.

George Rouch; no report. Residence unknown. Any information about him will be thankfully received.

Samuel Gurley; earnestly working in the cause; presiding over a District in Iowa.

Robert Davis; time nearly all taken in his calling. Has had good success.

Joseph C. Clapp; engaged wholly in the ministry. Has had good success in all places where he has labored.

James McKiernan; laboring with an earnest desire to do all he can.

Glaud Rodger; on a Mission to Australasia. Has been blessed in his ministry.

J. H. Hanson; preaching in Kentucky and the Southern States. Has had good success.

J. C. Foss; laboring in Maine. Has had good success in his ministry.

C. G. McIntosh; desires to do all he can in his region, and expresses an earnest desire for the cause.

C. W. Wandell; on a Mission to Australasia, in company with Glaud Rodger. Has had great success in the cause. He was in poor health when last heard from.

Joseph Lakeman; laboring with success in Maine.

Andrew Hall; is acting as Bishop's Agent in Pottawattamie County, Iowa.

John Thomas; no report of labors. Correspondence solicited.

J. T. Davies; on a Mission to Wales. Is having good success in his Mission.

J. S. Patterson; has been giving all the time he could to the ministry with good success. Is ready to devote his whole time, if his family can be cared for.

The present number of members is fifty-two, as recorded on the Secretary's book. If there are any others knowing themselves to have been ordained to the office of Seventy, they are requested to inform the President and Secretary of the Quorum of the same.

There is in the Quorum from twenty to twenty-five in active labor. Of the remainder, about fifteen or twenty laboring to some extent, and a few no report of labors. Signed C. G. Lanphear, president; Frank Reynolds, Secretary.

It was resolved that the above report and the following resolutions be presented to the Conference, and for publication in the *Herald*.

Resolved, That the Quorum consider the acts of the Buffalo Prairie, Illinois, and Leon, Iowa, Branches, in disfellowshipping members of the Quorum, as being premature and illegal; as the charges and evidences sustaining them should first have been presented to this Quorum. And we hereby request that the officials of said Branches present the charges and evidence

to substantiate the same, to this Quorum for our consideration. And we also further request that all other Branches or Districts in future having grievances against members of this Quorum requiring trial, shall refer said cases to us for adjudication. Carried.

WHEREAS, Much misunderstanding exists regarding the legality of the ordinations of some of the Quorum, by reason of their having been ordained at District Conferences; therefore,

Resolved, That we request the present Conference to settle the question as to the legality or illegality of such ordinations.

Resolved, That the members of the Quorum are hereby requested to correspond with the President of the Quorum in regard to their work in the ministry, and their condition for acting in their calling, and to do so between this and the 10th of September, 1875.

Address: C. G. Lanphear, Sandwich, Illinois.

Resolved, That we sustain C. G. Lanphear as President, and Frank Reynolds, Secretary, together with all the members of the Quorum in righteousness.

Resolved, That we sustain President Joseph Smith, his Counselors, and all the other Quorums in righteousness.

Adjourned to meet at the call of the President. C. G. LANPHEAR, *President*.

J. S. PATTERSON, *Sec., pro tem.*

President Smith gave an account of the standing and condition of several of the members of this Quorum, as far as known to him.

By request, the Secretary read the resolutions already handed in for consideration of the Conference.

On motion of Brn. Chisnall and Bronson, the rule of an hour for free discussion was suspended during the remainder of this session.

Adjourned. Sung hymn 233. Benediction by President Smith.

FRIDAY AFTERNOON.

APRIL 9TH.

Sung hymn 190. Prayer by Pres. Smith.

The following preamble and resolutions, heretofore made the special order for this afternoon were read:

WHEREAS the impression seems to be gaining ground and it is believed that this impression results from the prevalence of the Spirit of the gathering; that the circumstances of the country and the condition of the Church indicate that the time is come that

there should be a gathering of the Saints into a more centralized condition, and that such centralization is demanded by the necessities of the Church and the genius of the Latter Day Work; and

Whereas the spiritual condition is favorable to such gathering; and whereas such a gathering contemplates the centralizing of the chief authorities of the Church at as early a day as practicable, in order to the more effectual work of the ministry, and building up of the Church of Christ and the locating of the "Publishing Department," Press and fixtures within the limits of such gathering place; therefore, be it

Resolved, That there be a committee of five appointed by this Conference, whose duty it shall be to take the matter herein suggested under consideration, and draft such resolutions as such consideration may make apparent to be wise; and report at as early a day as possible. Be it further

Resolved, That Joseph Smith and Wm. W. Blair of the First Presidency, I. L. Rogers and David Dancer, of the Bishopric, and Br. J. W. Briggs, of Quorum of the Twelve, be appointed such committee.

On motion of Brn. Forscutt and Cadwell, it was resolved that each clause be considered separately.

Br. Banta spoke in defense of the first *Whereas*. He believed that the object of this resolution could have been obtained years ago, if the people had lived up to their privileges; believed that the Saints are all favorable to the idea of a gathering, if not in one place, at least in places. Evidence is contained in the Book of Covenants that Christ will not come until the people are gathered and prepared for him. The cry is "Come out of her." Can we keep the commandment of gathering into holy places to receive the revelations to come while we are scattered? There must be a central point where the spiritual and temporal authorities can be assembled. Many are looking to such a movement. Quoted Sec. 48 : 2 and 102 : 7, 8. Did not advocate any one place or locality.

On motion of Brn. Forscutt and Lanphear, resolved that time be limited to five minutes each, subject to extension by voice of Conference.

Br. Chisnall thought the resolution could be adopted, and the matter left to the committee.

Brn. Beard and Hunter hoped the Lord would direct.

Br. Lake favored the concentration of the leading authorities. Said that the present headquarters could not be permanent.

Br. Bronson quoted the revelation of March, 1873. Question for him was, Had the time come?

Br. Blair quoted the revelation, showing that the appointment of stakes was not contemplated. Quoted pages 267 and 269 of Book of Covenants. The gathering into regions around about is a preparatory work, and a necessary step. The impression is gaining ground that the time is come for an attempt, and the condition of the country is favorable to the idea.

Br. Caffall thought the subject of great importance.

Br. Patterson agreed with the proposition. Thought now was a favorable time to purchase land.

Br. Forscutt was decidedly in favor of a gathering, and considered that the condition of the Church demanded thought and legislation by the brethren.

Br. Kelley said that the idea of gathering is established in the mind of every Saint, and he was decidedly in favor of the clause under consideration.

Br. Rogers thought that another good would result from having gathering places—the better chance to provide for the families of the Elders and the poor. Another still—the culture and education of the children.

On motion to adopt, the first clause was put to vote and carried.

The second clause was moved and adopted.

The portion of the document appointing a committee of five was moved and seconded.

Br. Blair offered the following substitute: That a committee of five be appointed to make such location and report at an early day.

Br. Banta objected to it.

Br. Blair said that the Conference having decided that the time has come for action, thought that the steps admitted to be necessary should be now taken. In explanation he said that the selection of a location was contemplated, not the purchase of land.

Br. Kelley said that if the appointment of a stake was contemplated, he was opposed to it.

Br. Forscutt was opposed to the substitute on the ground that the idea of such a place being purchased, might cause speculators to inordinately increase prices.

Br. Bronson said that the localities were already appointed, even the regions round about.

The vote being taken on the substitute, it was lost.

Br. Blair said upon the original that the appointment of a committee, as he argued for, would secure immediate action, which the Conference had already decided to be necessary.

Br. Forscutt moved an amendment, to strike out the words "of five," and to insert after the word "wise" these words, "that they also be empowered to select a location, arrange for purchase of lands, and report six months from this time."

Br. Forscutt explained it.

Br. Cooper approved it.

A vote was taken, division called for, and the vote decided to have been in the affirmative.

Br. Forscutt moved to amend by striking out the words "six months from this time," and the words, "and report at as early a day as possible;" and insert the words, "at the next Semi-Annual Conference."

The amendment was put to vote and prevailed.

Brn. Banta and Bronson moved that the resolution be laid on the table, and the motion prevailed.

Conference adjourned.

During the day meetings were held by the Quorum of Seventy, and by the First and Second Quorums of Elders.

FRIDAY EVENING.

APRIL 9TH.

Prayer by Br. George Shaw. Preaching by Br. George H. Hilliard. An earnest gospel discourse, followed briefly by Br. Shaw. Sung hymn 72. Adjourned.

Bro. Hilliard's effort was a most excellent presentation of the faith of the church in reference to the positive ful-

fillment of the gospel promises in the last days.

SATURDAY MORNING,

APRIL 10TH.

Sung hymn 124. Prayer by Br. J. S. Patterson.

Secretary Stebbins read minutes of yesterday's session.

Report of committee appointed on the Bishop's and Recorder's reports was read:

We, a committee appointed by General Conference of April, 1876, do certify that we have examined the Bishops books, and find them to exactly correspond with his Annual Report, and we believe both books and report are correct, and kept as they should be.

In the matter of Church Recorder referred, we report and recommend that the request made for consideration and payment of bill for labor, be referred to the Bishop to be audited and paid agreeably to resolution of April session of 1873, published minutes, page 29, and that the present Recorder be governed by such regulations until further ordered by you.

WM. H. HAZZLEDINE,

WM. ANDERSON,

J. M. WAIT,

} Com.

Plano, Ill., April 9th, 1875.

On motion of Brn. Fyrando and Dunham, it was resolved that the report be adopted, and the recommendations contained therein become the order of the Conference.

Report of the First Quorum of Elders read:

To the Conference assembled:—As Secretary of the Quorum I would report the following business transacted during this session of Conference. Quorum convened with Elijah Banta presiding, H. A. Stebbins, secretary.

Secretary gave notice of the deaths of Wesley Fletcher, James Horton, and Wm. Arnold, and the ordination of J. S. Patterson as a Seventy, and the expulsion from the Church of Noah Dutton, former members of the Quorum. The Quorum, on motion, erased the name of Noah Dutton from the record. The five vacancies were filled by choosing Elders Milton B. Oliver, Hyrum C. Bronson, John Beard, David Brand, and Samuel V. Bailey in their places.

The cases of Wm. F. Randall, Levi Lightfoot, and John D. Bennett were presented, each discussed separately, letters and documents read, and they were by resolution expelled from the Quorum, and silenced from acting in the ministry. Elders Oliver J. Bailey, John Keir and Wm. A. Moore were

accepted as members of the Quorum in their places.

By resolution, the President was requested to choose both of his Counselors at the next Semi-Annual Conference.

The case of Elder Isaac Beebe was presented, and, by resolution, the matter was referred to the Florida and Alabama District for investigation, with request to report to the Secretary of the Quorum prior to the next Semi-Annual Conference.

Respectfully submitted,

HENRY A. STEBBINS, *Sec'y.*

Resolved that the report be adopted and spread upon the record of the Conference.

Report of Second Quorum of Elders read:

Quorum convened and was called to order by President Phineas Cadwell. Br. William Anderson was chosen to act as Secretary *pro tem.*

The case of Br. Jesse Broadbent was brought up, evidence heard, and by a motion, was dropped from the Quorum.

Also the case of Br. B. F. Durfee was called up, Br. J. H. Lake was called upon to give evidence in his case. After due consideration it was motioned and carried that the case of Br. B. F. Durfee be deferred until the fall Conference.

It was resolved that the members of the Second Quorum of Elders shall report by letter to Donald Maule, Secretary, at Magnolia, Iowa, their post-office address, time and place of birth, time and place of baptism and by whom, time of ordination and by whom; their situation, and correspond with the officers of the Quorum.

PHINEAS CADWELL, *President.*

WM. ANDERSON, *Sec'y, pro tem.*

Plano, Ill., April 10, 1875.

On motion, the report was adopted and ordered to be spread upon the record.

Report of the Board of Publication was presented, considered as received, and referred to a committee.

Brn. Hazzledine, Wait and G. A. Blakeslee appointed as said committee.

Bills of *Herald* Office against New Translation and Plano Building committees, were referred to a committee.

On motion, Brn. Banta, Blakeslee and Bronson were appointed said committee.

President Smith reported on book of Parliamentary Usages as follows:

*To the Annual Conference in session assembled, greeting:—*Brethren—As President of the Church I would respectfully submit:

That soon after the last Annual session, in connection with Br. T. W. Smith, I began

the compilation and preparation of a book on Business and Parliamentary usages and rules, for the use of the Church; which is now nearly completed, and I would request your honorable body to authorize and appoint a committee to whom I may refer this work when ready, upon whose favorable decision I may at once proceed to put the same in print, and offer it for sale to the Elders of the Church.

Further; I will agree to make such work ready for examination within two weeks after adjournment of Conference, providence permitting. Respectfully,

JOSEPH SMITH, *President.*

On motion, the subject was referred to a committee consisting of Brn. Blair, Forseutt, and Patterson.

Brn. Banta and Dunham moved that when this Conference adjourn, it do so to meet at Lamoni, Decatur Co., Iowa, on the 8th of September, 1875.

This was opposed, and on motion the words Council Bluffs, Iowa, were substituted for Lamoni, Iowa, and with this amendment the motion was adopted.

Resolution of yesterday, relating to the ordination of Seventies by a District Conference, was, after some discussion, deferred until the next Semi-Annual Conference for consideration, owing to shortness of time now to discuss so important a subject.

President Smith decided that no one had a right to dispute the claims of those whose standing may be affected by this subject, until it is settled by the general authorities.

Resolutions in reference to missions to Texas, Southern Ohio and Virginia, were withdrawn, being otherwise provided for.

Resolution four was moved and seconded.

Resolved, That it is the opinion of this assembly that the gospel is to be offered to all mankind, irrespective of color, nationality, sex or condition in life; and that Elders in Christ are not justified in making, or insisting on being made, any separation in church privileges, worship or sacrament, other than is made in the Church articles and revelations in regard to ministerial ordinations and labor; and that we advise all officers of the Church to be governed by the spirit and tenor of this teaching and this resolution.

The question was argued in its various points by Brn. Joseph Smith, Patterson, Wait, Wilsey, Kelley, Bailey, Lake and Bradbury.

On putting it to vote, it was unanimously adopted.

Resolution five, on the Sacrament was discussed and rejected.

Resolution six was moved by Brn. Bronson and Banta.

WHEREAS, believing that the bread and wine used at the sacrament are simply blessed for the use of those who at the time and with an understanding of its purpose partake of it, in no way relating to its subsequent use, therefore be it.

Resolved, That we rescind a former resolution of General Conference making necessary the passing of the bread until all be taken.

Arguments were made upon each side, a majority favoring the view that the emblems are only blessed in their application. Brn. Kelley, Blair, Lambert, Forscutt, Stebbins and Banta took part. The resolution was put to vote and adopted.

Resolution seven, for the appointment of Br. Fred. P. Peterson to the Danish Mission was deferred till the subject of missions be taken up.

Resolution eight was brought before the house.

Resolved, That in the opinion of this Conference, there ought to be a stipulated amount paid by the Bishop of the Church to the families of every Elder devoting his whole time to the ministry; the amount to be allowed to be in proportion to the number to be supported in each family, and as their circumstances seem to demand.

Br. Blair spoke at length against it, as opposed to the spirit of the gospel.

Br. Lake thought that if the Saints did their duty in putting means in the hands of the Bishop, there would be no difficulty.

The question was put to vote and the resolution was lost.

The name of Br. Hans N. Hanson was presented by recommend of the Crescent City Branch, Iowa, for ordination as an Elder.

Br. Fyrando spoke upon the subject.

Br. Hanson expressed his feelings, saying that he would labor either as a Priest or as an Elder, as the Conference may think best.

Br. Caffall heartily endorsed his ordination as requested, and spoke highly of the brother's qualifications.

The request was granted with a unanimous uplifting of the hands, and the time of his ordination was set for Sabbath morning.

Resolution nine was read, moved and adopted.

Resolved, That it is the duty of the Quorum of the Twelve to take charge of all important missions, especially those to foreign countries.

A series of resolutions were read by Elder Forscutt, which, by vote, were made the special order of the opening hour this afternoon.

Adjourned.

SATURDAY AFTERNOON,

APRIL 10TH.

Sung hymn 184. Prayer by Br. J. Smith.

President Blair in the chair.

The resolution on the law of tithing, passed by an informal council at Council Bluffs, Iowa, September 24th, was read by Br. Forscutt as follows:

Resolved, That the law of tithing is binding upon the Church in its scattered condition.

It was, upon motion, adopted as the resolution of this Conference.

The following resolution of the same meeting was also presented:

Resolved, That in the opinion of this body, this Church has no right to subvert the liberties of its members by prohibiting their membership with what is known as "a secret society," unless such society shall first be condemned by either a decision of the General Assembly of the Church, or by the law of the land.

Brn. Forscutt, Hilliard, Bronson and Anderson spoke on the subject.

On motion, it was adopted.

Moved by E. Banta, that the document on the Gathering, laid on the table last evening, be now taken up. Motion prevailed.

President Blair retired from the chair, in order to take part in the discussion, and President Smith took the chair.

Brn. Blair and Patterson moved the following substitute in place of the resolution contained in that document:

Be it Resolved, That a standing committee of five be appointed by this Conference, whose duty it shall be to select and make such location as is contemplated in the fore-

going preamble, and arrange for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations, and consummating such purchases; and that said committee make report of their labors to a general Conference of the Church at as early a time as they shall deem prudent.

It was adopted without opposition.

Moved by Brn. Banta and H. S. Dille that the resolution of the document appointing the persons named as the committee provided for be adopted.

A substitute, placing the name of Henry A. Stebbins in the place of Jason W. Briggs was adopted. Subsequent motions were made, striking out and transposing words, until the resolution when passed, read as follows:

That Joseph Smith and Wm. W. Blair, of the First Presidency, Israel L. Rogers, David Dancer and Henry A. Stebbins, of the Bishopric, be appointed such committee.

The name of Morgan David, sent by Br. Z. H. Gurley from Utah, for admission on his original baptism was presented, and the matter was referred to officers in Utah having jurisdiction. This was done in consequence of the baptism having taken place later than June 27, 1844.

The names of Susannah Cramer, James Bewsher, Elizabeth Bewsher, Ralph S. Reed, Polly L. Hyde, Sally Richardson and Selinda Blair were presented testified to, and on motion received on their original membership.

President Smith presented the subject of missions, and the following were sustained:

Jason W. Briggs was continued in his mission to Utah.

J. Ells to Northern and Central Ohio, Pennsylvania and West Virginia.

E. C. Briggs to Michigan, Northern Indiana and the Canadas.

W. H. Kelley to proceed to Utah as soon as practicable, and until such time to labor in Northern Iowa, Minnesota and Wisconsin.

T. W. Smith to Illinois, Iowa, and visit the Cutlerites in Northern Minnesota.

Alex. H. Smith to the Pacific Slope Mission.

James Caffall to his present field of labor.

J. H. Lake in his present field, and to extend his labors into Pike, Brown and Schuyler counties, Illinois.

J. R. Lambert to Southern Illinois, Southern Indiana and Kentucky.

Z. H. Gurley was released from Utah, and appointed to labor in Iowa and Missouri.

C. F. Stiles and E. C. Brand to labor under direction of Elder James Caffall.

J. S. Patterson to Central Iowa, Central Illinois, Central Indiana and Southern Ohio.

John C. Foss to proceed to Southeastern Ohio and West Virginia as soon as practicable.

Robert Davis to Canada, under direction of Elder E. C. Briggs.

George Shaw to the same.

J. H. Hanson continued in his present field.

B. V. Springer to Southwestern Ohio and Southern Indiana.

C. G. Lanphear to his former field. He desired some one to accompany him—Br. Patterson preferred.

J. C. Clapp in his present field.

J. T. Davies and Robert Evans in the Welsh Mission.

M. H. Forscutt continued in his former appointment, and to extend his labors, if deemed advisable, into Iowa and Missouri.

L. F. West and J. W. Bryan in Texas.

S. V. Bailey to Michigan and Northern Indiana and Henry C. Smith to labor with him as far as circumstances permit.

Magnus Fyrando and Hans Hanson were continued in their appointment in the Scandinavian Mission.

Prior to it Br. Fyrando stated his views concerning the charge of this Mission being had by some of the Twelve.

President Smith read sec. 104 : 8 concerning the power of the First Presidency and Twelve to send those whom they choose into foreign countries.

Heman C. Smith under direction of J. R. Lambert.

Fred. Ursenbach to Switzerland and Italy.

Joseph S. Snively referred to a District Conference where he lives.

Nicholas Stamm in his present field, and referred to local authorities.

It was moved that F. P. Peterson be appointed to go on the Scandinavian Mission.

Br. Fyrando said that perhaps the brother's appointment had better be left to the fall Conference.

Br. Nielson spoke of the brother's qualification.

He was appointed to labor while in Denmark under direction of Br. Fyrando.

C. W. Wandell and Gland Rodger were sustained in their Mission to Australasia, with permission to Br. Wandell to return home if the state of his health demanded it.

F. C. Warnky was sustained in his Mission to Colorado.

Charles Derry was sustained in his field of labor.

The Bishop and his Counselors were sustained.

Robert Warnock in his Mission to Utah.

Thomas Taylor in European Mission.

C. E. Blodgett was released from his appointment to Kentucky.

J. V. Roberts referred to district where he resides.

Joseph Lakeman to take charge of the Maine and Nova Scotia Mission.

Duncan Campbell sustained in Canada, Michigan and Northern Indiana, under charge of E. C. Briggs.

E. L. Kelley released from his appointment.

Wm. Anderson sustained in Mission to California.

Jesse L. Adams in Iowa, and referred to his District.

R. W. Briggs released from his former appointment.

C. N. Brown in Massachusetts District.

Committee on Report of Board of Publication reported. We give the report and their action:

FINANCIAL REPORT OF THE BOARD OF PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, FROM AUGUST 16TH, 1874, TO FEBRUARY 16TH, 1875.

Cash on hand, August 16th, 1874.....\$ 165 06
Total cash receipts from Aug. 16th, 1874, to Feb. 16th, 1875.....6,089 87

Sum total.....\$6,254 93

EXPENDITURES.

Paid Employees in Publishing Department...\$2,659 25
" Coal, freight, drayage and weighing..... 136 43
" Expressage, freight and drayage..... 37 18
" Incidentals, including mailer repairs.... 6 37

" For Stamps.....	186 14
" W. H. Curwen, in full of his deposit.....	233 00
" Jason W. Briggs, missionary fund.....	20 58
" Mrs. J. W. Briggs, missionary fund.....	41 48
" Mrs. R. Warnock, missionary fund.....	36 00
" Mrs. Briggs, on J. W. Briggs' account.....	25 00
" Telegraphing.....	8 49
" For Books of C. Nicholson.....	8 50
" S. M. Howe, in full of his deposit.....	5 00
" Oglesby, Barnitz & Co., on running act's Fare of Binding Committee to Chicago and return.....	751 40
" Coal for Jason W. Briggs.....	6 95
" Mrs. Horton, of poor fund.....	13 72
" Store Fixtures.....	20 00
" For reporting sermon at Council Bluffs.....	2 00
" Joseph Parsons, from sisters in Utah.....	12 00
" W. G. Jarman, in full on his deposit.....	3 00
" S. P. Rounds.....	27 68
" Jane Henning, on rent.....	14 00
" Bi-monthly mail.....	200 00
" D. H. Smith, per Joseph Smith.....	13 98
" Register Book and office oil.....	25 00
" Lamp chimney and soap.....	1 70
" Supt's fare to Chicago and return.....	1 68
" W. W. Blair, expenses to Wisconsin.....	4 25
" Thomas Lewis, returned money.....	23 00
" E. Banta, by order of Mrs. Gilman, Nev.....	8 00
" I. Cramer, order of Steward & Henning.....	65 00
" L. O. Lathrop, in full.....	10 00
" E. Banta, on his deposit, with interest.....	3 55
" D. Dancer, as a loan, at 10 per cent. int.....	54 85
" Jansen, McClurg & Co., on account.....	550 00
" Marder, Luse & Co., on account.....	42 95
" To I. N. W. Cooper.....	107 36
" For Chicago Tribune.....	55 59
" A. J. Cox & Co., for binding.....	6 05
Returned to Phineas Cadwell one Draft.....	297 90
Cash on hand, February 16th, 1875.....	36 30
	498 62
	<u>\$6,254 93</u>

RESOURCES AND LIABILITIES.

Accounts receivable.....\$3,875 80
Liabilities.....\$3,802 49

(No inventory of stock taken.)

I. N. W. COOPER, SECRETARY.

We, the committee, have examined the above account, and find the same correct.

WM. H. HAZZLEDINE,

G. A. BLAKESLEE,

J. M. WAIT.

Committee on grievances reported:

The committee appointed to examine any matter of grievance that might come before this Conference, beg leave to report:

That there has but one case been reported, which is that of John B. Cox, who was expelled from the San Francisco Branch some time since, and who feels he has been dealt with unjustly. We have examined the case as closely as we can, and consider the action of the San Francisco Branch legal, and recommend, inasmuch as he expresses desires to become connected with the Church again, that he make reconciliation to them, as well as to the Newton Branch, of Iowa.

PHINEAS CADWELL,

G. H. HILLIARD,

SAMUEL V. BAILEY.

The following Quorums were, on motion, sustained:

The First Presidency; The Quorum of Twelve; the High Priest's Quorum; the High Council; The Quorum of Seventy; the First, Second and Third Quor-

ums of Elders; Elders not yet in Quorums; the Priest's Teacher's and Deacon's Quorums.

A vote of thanks was extended to the citizens of Plano for their hospitable kindness, and to the Saints of Plano and Sandwich for the same.

Moved by Brn. Pitt and Fyrando, that we reconsider the resolution appointing the committee on location.

Elder Banta said that he would like to avoid appointing a majority of the committee from any one Quorum.

Motion to reconsider prevailed, and the substitute was offered of putting the name of Jason W. Briggs in place of that of Henry A. Stebbins. This was further amended by inserting in place of Jason W. Briggs the name of J. H. Lake, which was carried, and the original resolution, as amended, passed.

Number of officials present: 2 First Presidency, 5 of the Twelve, 8 High Priests, 7 of the Seventy, 30 Elders, 7 Priests, 2 Teachers, 2 Deacons.

Sung hymn 221. Benediction by President Smith.

SATURDAY EVENING,

APRIL 10TH.

On motion, a vote of thanks was tendered the Secretary and Clerks of Conference.

On motion, the Board of Publication was sustained.

Sung hymn 206. Prayer by Bro. P. S. Wixom. An excellent discourse was preached by President Joseph Smith.

SUNDAY MORNING,

APRIL 11TH.

Before services six persons were baptized, Brn. J. Smith and W. H. Kelley officiating.

On convening, hymn 142 was sung. Prayer by Br. P. Cadwell. Sung hymn 953.

Pres. Smith called on Br. T. W. Smith to preach, and appointed Brn. Kelley, Lambert, Caffall and Forscutt to confirm those baptized.

The following preamble and resolution were adopted:

WHEREAS, There has been for some time

a balance of \$77.45 in the hands of the Bishop of the Church, and known as the Utah Chapel Fund, lying idle and unused, and whereas, the Bishop has desired to have this session of Conference decide what shall be done with it; therefore, be it

Resolved, That he be instructed to transfer upon his books the said sum from the Utah Chapel Fund into the general fund of the Church, with the provision, that if necessity hereafter require, that it may be retransferred to the said Chapel Fund again.

The report of the High Priests' Quorum was read:

The High Priest's Quorum report forty-two members, of which number the following are unknown to the members of the Quorum present at this Conference: James M. Adams, Thomas Carrico, Alexander Hunt. Of the foregoing number seven have reported in person, three by letter, two by proxy. From the others no report is received.

CHARLES DERRY, *President*.

MARK H. FORSCUTT, *Sec'y*.

The Secretary read the minutes of yesterday's session.

The President, for the benefit of those not members, spoke of the purposes of ordination and confirmation ordinances. He then engaged in prayer, and the Spirit of peace and solemnity rested on the assembly.

Following this, Br. Henry A. Stebbins was ordained and set apart as Counsellor to Bishop I. L. Rogers, under the hands of Brn. Joseph Smith and J. H. Lake, Pres. Smith being spokesman. Bro. Hans N. Hanson was ordained an Elder by the same brethren, the same one acting as spokesman. Good blessings and promises were pronounced upon the head of each by him.

The brethren appointed, confirmed Samuel M. Howe, Henry Staley, Beatrice Briggs, Ency Ewing and Mary Cazaley.

A short sermon was given by Br. T. W. Smith. Sung hymn 1063. Benediction by Br. P. Cadwell.

SABBATH AFTERNOON.

APRIL 11TH.

Sung hymn 41. Prayer by Br. J. Caffall. Presidents Joseph Smith and W. W. Blair in the stand.

Brn. Joseph Smith, and J. S. Patterson confirmed Mary Howe.

Pres. Blair read some extracts from the Book of Covenants applicable to the

subject of the sacrament, and made some remarks upon the duties and privileges of the occasion.

Sung hymn 777. Presidents Smith and Blair blessed the emblems and Priests F. G. Pitt and Wm. Bradbury passed them among the large assembly of Saints. In the fellowship meeting that followed many good testimonies were borne, and, as throughout the previous days, the Spirit of peace and good will prevailed.

Sung hymn 154. Benediction.

SABBATH EVENING.

APRIL 11TH.

Sung hymn 592. Prayer by W. H. Hazzledine. A good discourse was delivered by Br. M. H. Forscutt to a crowded house. Sung hymn 582.

Benediction by Br. Hazzledine.

Thus closed a session of peace and harmony, in which the brethren assimilated with each other in their acquaintance and parted with regret, and yet with renewed confidence and esteem for each other, and with increased love to God and with added zeal for his work.

HENRY A. STEBBINS, *Secretary*.

T. W. SMITH, }
E. L. KELLEY, } *Assistants*

Report of Br. Bear:

To the Brethren in Conference assembled, greeting:—Beloved President and Brethren, as I will not have the opportunity to meet with you, I take this method of making my report. I was appointed, as you know, at the General Semi-Annual Conference, held at Council Bluffs in 1872, to Switzerland and Germany, and left my home on January 14, 1873, arriving at the place of destination February 9th, after a cold and rough journey. Immediately after my arrival I commenced work for the Master. In the first few months, I had the privilege of preaching the word in private houses, and had a good many listeners, who seemed much pleased by it; but the mocks and scoffs of the world made many to shrink, fearing men more than God. Public buildings can not be obtained there without money, and as I was not in possession of the glittering metal, I had to do the best I could; preaching the word wherever I could get an opportunity, both in public and private.

A great obstacle in the way there, is that Brighamite Mormonism, which went the length and breadth of the land, and there is not one single corner left where Brighamism is not known or heard of, and all under

the name of Mormonism; consequently people believe it is the same thing, and a considerable work is necessary to remove this prejudice, which in some measure and to some extent, I was able to remove in some localities. The Brighamites have still their missionaries there, but they slip away from the Elders of our Church, striving not to come in contact with them; still I had the opportunity to meet with some of their native Elders, and one from the Salt Land, but they despise the law of God, and believe in the divinity of the Polygamic Revelation, and do not want to discuss the point with us, saying they are counselled not to do so. They warn their members in the strongest terms not to speak to us or read our works; nevertheless, through the mercy of God I have succeeded to snatch several out of their deluded furnace and have buried eleven in the waters of baptism. Some of these I rescued from those false emissaries; some apostatized from them some time ago, and some belonged to other denominations. God blessed me and my labors in his cause. When I consider the circumstances I was placed in, having to work a good deal with my own hands to sustain my temporal wants, a difficult thing to do there. A common laborer can not make any advance there whatever; his time is all occupied in working to sustain himself, and that very poorly. Dear brethren, Europe and America are two different lands, different customs and different people; there is not the hospitality shown as here in America; and a mission to such a people as on the continent of Europe to represent the true Mormon Church to those who never heard any thing about it, except as Polygamic Mormonism, is a hard task. To begin without means; finding no brother, no sister in the gospel to greet you or administer to your wants, till you had, through the help of God, convinced some of the truth. A home mission among the Branches is a pleasure, but a mission to foreign lands, to break fresh ground alone, is a hard task.

There is at present a very good opportunity to preach the gospel there, with a little means at hand. The State Church is tumbling, and the religious party is running to and fro from one sect to another. With thirty dollars a man is able to hire a room there for preaching for one year, that will hold two hundred persons, and in a good sized city too. Printing cheap; with fifty dollars you can get printed the four different tracts, of sixteen pages, one thousand copies each. I have translated into the German the following tracts:—1. Truth Made Manifest; 2. Bible *versus* Polygamy; 3. Is Polygamy an Original Tenet of the Church; 4. Legal Succession; 5. Brighamism, Its Promises and Its Failure; 6. The Plan of Salvation; 7. The Vision; 8. Re-

jection of the Church. I also wrote one myself, which was well adapted to the lower and higher classes of people. This tract makes about forty pages; but none of them are printed. I had not the means to get them printed, which I regret very much.

Bro. Henry Thalmann, from Thurgary, Switzerland, who embraced the doctrine through the efforts of Br. Avondet and myself, can speak not only his native tongue, German, but also French, and seemed to be a man of experience and sound judgment; we concluded to unite the members of the Church under his care and the members under my care into one Branch, until the members would increase, and a suitable man raised up to divide the Branch in two; inasmuch as they under Avondet's care were so far away from the others. We ordained therefore Br. Thalmann an Elder, and he was chosen by the then present members as President of the Swiss, (Italian), Branch, which Branch was organized on October 11th, 1874, with fifteen members; and if we count Br. Ursenbach with the rest then, sixteen members.

Bro. Avondet and myself, at the last fall Conference, were released from our Mission, and we started for our homes in the beginning of the winter of 1874, *via* England, and spent a little time there with the Saints, and refreshed ourselves both spiritually and temporally. They were very kind to us, assisting us wherever they could, and indeed if we would not have had any assistance from the Saints in England, both of us would have been in different circumstances; God may bless them abundantly for it, and to the Saints in America who did share their mite in our behalf, we also return our sincere thanks, praying that God may bless them, so that they may never want.

The departure from the Saints in Switzerland was very hard, the tears flowed on both sides in abundance. O what a difference between the children of the kingdom and the children of the world. I ask the faith and prayers of the whole Church in behalf of those few sheep in that far off land, surrounded by so many enemies of every kind, that God may protect them and keep them under his guardian care; and I hope sincerely that the Church will not forget that Mission, but make a new and good effort to continue what we commenced; not to let it drop again, but take it up in earnest; then, the whispering of the Spirit, which I felt operating upon me many times as I was there, told me plainly that hundreds and hundreds will yet come into the Church of Christ in those countries; but the printed word is needed, without it, it will be a hard struggle.

I arrived at my home, December 26th, 1874, being very nearly two years on the

Mission. Found my family well, but considerably broken down in temporal things, as they raised very little crops the last two seasons on account of the drouth and grasshoppers.

Since I am home I have received already two letters from the Saints in Switzerland; they are still in the faith, and desire to stand faithful, and send their greeting to the whole Church in America.

I am, as ever, your fellow laborer in Christ, praying that the Spirit of God may be with you during your session, transacting business for the welfare of Christ's Church on the earth, and the spreading of his glorious gospel among the nations of the earth.

J. L. BEAR.

Agency City, Buchanan Co., Mo.,
March 29, 1875.

The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., May 15, 1875.

CASE OF HEALING.

Br. David J. Powell, of Clinton County, Mo., writing May 5th, said he had met with a severe accident which he wished to report through the HERALD, and how he was relieved from pain and suffering. He was engaged in boring a well, when some part of the machinery gave away and a rod, or small bar of iron, attached to a chain, flew back with great force and struck him in the face, severely cutting his lips, breaking his jaw-bone, knocking his teeth out, and felling him to the ground in a state of insensibility, and, when discovered, was apparently dead, but was revived to a state of consciousness for about five minutes, when he became delirious for many hours. His case was considered hopeless. His family united in prayer for his return to reason—their request was granted. In the meantime he received the anointing with oil and prayer in his behalf by those holding authority so to minister. A surgeon having been called to set the bone and sew up the wound, the brother revived to consciousness without experiencing any pain. And he feels to give God the glory for so marvelous a manifestation of His power in his behalf. Truly the Lord is good!

BR. JOHN D. JONES, May 7th, writing from Kewanee, Ill., said he had just returned from one of the most soul-cheering meetings he had attended for a long time, in that part of the Lord's vineyard—he felt that the old times of rejoicing had come again—the spirit in mighty power is again visiting the Saints there, in tongues, interpretation and prophecy, which made all hearts feel like those of little children. A general awakening had been enjoyed, which made the hearts of the depressed, and those longing for better times, to rejoice. The aged and the young were receiving the outward manifestations of the Spirit. In fact said he, “Zion's cause is onward—onward to victory.” At or just prior to the time of writing, the Kewanee Saints had enjoyed a visit from Br. T. W. Smith and wife; those who have enjoyed like visits know what is meant by this statement. While at Peoria, Elder Forscutt was still moving the hammer of truth aloft, and dealing heavy blows to error and infidelity.

THE Plano Branch lately adopted a set of rules for the government of their Branch Meetings, which will be published in the *Herald*, as advisory helps to other Branches which may desire to adopt similar rules. We advise the adoption of such rules as aids to the proper administration of Branch government; but also advise that great care be taken to prevent a too close observance of rules, for this if carried too far hampers rather than helps. When rules become subversive of good feeling and fellowship, the “Gordian Knot” should be cut, and “red tape” be laid aside: but order and system will never prevent the enjoyment of the spirit. “Let all things be done *decently* and in *order*.”

PROFESSOR O. C. MARSH, of Yale College, in a pamphlet published in April, 1874, enumerates some twenty and more species of the fossil horse found in America, varying in size from the common fox to animals larger than our present family of that useful beast. Not more than ten years ago, it was thought there were no such remains to be found in America. Now let science or luck find coins in number similar to those

named in the Book of Mormon, and another link of evidence in the wonderful chain being woven by the Creator of the earth will be placed in the possession of the Saints.

ANOTHER cyclone has visited Georgia, and with it came death, destruction of property and mourning to the surviving inhabitants of the land.

The elements, water, wind and flame seem to revel in their freedom from the fetters of a long and severe winter. While their revelleries increase and men's hearts fail them for fear, let the Saints increase in good works and true righteousness, which consists in keeping all the commandments of God, then they will be prepared to claim and enjoy the protection of Him who is able to cause the destroyer to pass by, leaving them unharmed.

LOST AT SEA.—The steamship *Schiller*, which sailed from N. Y., April 28th, bound for Hamburg, with a crew of 120 men and 275 passengers aboard, struck upon one of the dangerous Betorriere ledges off the Scilly Islands, thirty miles west south-west of Lands End, Cornwall, on the night of the 7th inst. At least 200, if not 350 lives lost. Great excitement prevails. The steamer was 375 feet in length and 40 feet breadth of beam and 3600 tons burden. The vessel was fully seaworthy and insured for her full value, \$700,000. She had on board a cargo valued at \$150,000 and \$300,000 in gold and a large amount of mail. The disaster will cause mourning in many a home.

By letter from Br. Wm. Worwood, we learn that the trial of J. D. Lee, for participation in the Mountain Meadow Massacre, was put over till the June term of court. Mr. Lee was ready for trial, but the prosecution were not, and so asked for continuance. Some important witnesses are said to be “missing when wanted.”

Thanks to Br. Gland Rodger for late Sydney, Australia, newspapers.

The *Irish World*, of a late date, sent us by a brother in Pennsylvania, contains an able article against worldly pride, as exhibited in the undue respect paid to wealth and title; and urges that reformation is

needed in this regard, in the Catholic Church which the *World* represents. The paper, as its name indicates, is intensely Irish, and looks forward to a period of Irish independence. May it come.

By letter from Dr. R. D. Foster, we learn that we were guilty of an error in his letter. In giving the name of the Senator from Missouri, we gave it as Aaron, it should be Linn. We are glad to make the correction.

Br. J. C. Clapp left San Francisco, California, April 28th, for Oregon. So writes Br. T. J. Andrews.

The Missouri River is very high this spring. It threatens to terminate the existence of Eastport, Iowa, by cutting away its foundations of loose, friable soil.

Elder Forscutt was at Peoria, May 2d; would lecture there all the ensuing week.

Some kind soul has sent us a neat and useful letter scale, from West Oakland. We guess at the sender's name, but give thanks as directed by him.

We are in constant receipt of the *Nebraska Weekly Press*, for which Bro. R. M. Elvin will please receive our thanks.

Oshkosh, Wisconsin, has lately had a destructive fire, which burned over about one mile square of the city, leaving the finest business blocks and residences in ruins. Three are reported killed by falling walls. Upon a careful estimate from the assessor's books, the loss is reckoned to reach \$2,500,000. The flames were fanned into unfettered fury by a prevailing *high* wind.

The grasshopper plague is again threatening the states of Kansas, Nebraska and Minnesota. Illinois, Missouri and Iowa will be fortunate if they escape the visitation which bringeth famine. The Lord's armies are being sent to gather his tithes; and "That people on this land that will not worship him and deal righteously, shall be visited with sore vexations," is a prophecy receiving its fulfillment in our own time.

Bro. R. J. Anthony is again at home, after a two years' trip into the mountainous country; see his letter in this issue.

Br. Barney Dohoho, of Milton, Florida, writes us on the first of March, that notwithstanding the evils with which he is surrounded, he can still say with one of

old, "As for me and my house we will serve the Lord." Brother, may you, with all the faithful, receive grace to sustain in every time of need.

Br. James Houston, of Carbon, North Mines, Clay County, Indiana, March 23d, wrote us that he had held a discussion with a Mr. Boatman, an opposer of the gospel of Christ as understood by us. He thinks the truth suffered no loss from the debate. Br. Houston's letter was overlooked, or it would have received notice sooner.

Sr. Maggie J. Siegfried, of Rock Creek, Marsh Co., Kansas—sister to Br. Joseph R. Lambert—sent us a very interesting letter, telling how she was convinced of the truth of the gospel in the early years of her life—how she seemed to lose sight of the truth—of her seasons of doubtings, and removal to the west with her husband—her research of the scripture seeking for light and rest—of her return of faith and bereavement in the loss of her husband after days and nights of vigil and tender watchcare, of her submission to the Divine will, and visit from her brother, Joseph R., and of her burial, by him, with Christ in baptism, and of the sure witness of the Spirit which followed in continuance of her obedience to the gospel, which causes her to rejoice in hope of eternal life.

The Branch at Plano is enjoying a rich measure of the Spirit in their meetings now. There seems to be an increased desire in many of the members to keep *all* the commandments of God. Some are being added to their number.

On last Sabbath morning, [May 2d,] "Mother Holmes," of Buffalo Prairie, Ill., completed her warfare and passed behind the veil to swell the number of the Church on the other side. Br. T. W. Smith is expected to speak in her behalf, in a funeral discourse on Sunday morning, May 16th.

Br. T. W. Smith baptized eight into the fold and family of Christ at Kewanee, as he journeyed west from Plano.

President Joseph Smith and Elder Henry A. Stebbins, Church Recorder, are off on a little tour south to Braidwood, in Will County, Illinois.

Br. John S. Patterson baptized some at Streator, Ills., and reorganized the branch there, May 9th.

Correspondence.

WAHAGHBONSEY, Iowa,
March 14th, 1875.

Br. Joseph Smith:—I arrived home from the Mountains on the 17th of January. Since that time the weather has been very cold. I attended our Quarterly Conference at College Hill; we had a large attendance and an excellent time. Since that time Br. George Kemp and I have been trying to sow the good seed, and intend, with the help of our Master, to continue in the glorious cause. We have a splendid field to labor in; we shall have one appointment for every Sabbath at least; trusting that God will uphold us, and bless our feeble effort. We know of many places where the Elders may declare the way of life, and we hope they will work while it is day. I would to God there were more efficient Elders in the field.

Men labor hard to attain wealth and high honors in this world, things that will perish; then why not we that have tasted of the "good word of God and the powers of the world to come," be more earnest and faithful in the cause of Christ for the redemption of humanity; that we, with them, may be crowned with immortality and eternal life, priests of God and of Christ, these are honors that will not fade away. Yours in the gospel of Christ, R. J. ANTHONY.

PHILADELPHIA, Pa.,
April 27th, 1875.

Br. Joseph Smith:—We arrived in the above named place on the 22d, after a safe journey, found our way to Bro. E. Lewis', with whom we have made our home while here; have visited others of the Saints, and all have done all in their power to make our stay a pleasant one. Met with the Saints for worship on Sabbath morning and evening, had a pleasant waiting before the Lord. We leave here Thursday morning on the Steamer Illinois, and only regret that Plano is not on it. We hope always to be remembered in your prayer, and wish to remain your brethren in the gospel covenant. Love to your family.

M. FYRANDO.
H. N. HANSON.

INDIAN CREEK, Howard Co., Kan.
April 7th, 1875.

Br. Joseph:—I send you a prophecy fulfilled. Four years ago this spring, I lived in Newton, Jasper Co., Iowa; I was suffering a great deal of pain from an ulcerated tooth. My husband not being at home, for had he been there he would not have allowed it, I sent for the Elders to pray for me. Brn. John X. Davis and Gorden E. Duel came. They anointed me, when Bro.

Davis laid hands on me to pray, the gift of prophecy came on him, he prophesied that if I would live faithful that my husband would obey the gospel. I forget the rest of the prophecy. I was some like Thomas, of a doubting mind, for at that time my husband was as great a persecutor of the gospel as Paul was at one time. But last month, March 28th that prophecy was fulfilled. I saw him led down into the water and baptized by Br. Loar. My sister-in-law Elizabeth White, Alfred White's wife, of Edenville, Ia., were witness to this prophecy. If you can find space in the *Herald* for this, I think it will be read with interest by the Saints in Newton and Independence Branches. My husband is doing all he can now to break down polished infidelity, and build up the gospel; he is just as strong for the gospel now as he was against it.

From your sister in Christ,
MARY A. ATWELL.

BOND'S MILLS, Michigan,
April 22d, 1875.

Br. Joseph:—I am yet in the "land of the living," thank God; although I had a narrow escape from death by a railroad accident, last November, near Grand Rapids, Michigan; and from which I am now suffering, and probably shall suffer the remainder of my life. But, strange as it may sound at first, I have nothing to regret in what has passed, so far as this affliction is concerned, for I firmly believe that it is God's hand in mercy that hath chastened, and I am impressed to give a little experience for the benefit, perhaps, of some of the *Herald* readers who may be like circumstanced.

I left Iowa nearly three years ago, and came to the pine regions of Northern Michigan, hoping to better my temporal condition and provide a competency and independence for myself and family much quicker than I could on the western prairies; but not, I confess, without serious misgiving as to the bettering of my spiritual condition and the keeping of the faith. The result proving—I am obliged with, oh how keen regret, to say—that my fears were not without foundation.

Of course I make no apology, but any one who has undertaken to run logging camps and a saw mill in the pineries, will readily concede that it is as hard a place for a man to be a christian as is often found; indeed, in my experience, few try to do both; and in the rush and care of business, with all the other untoward influences, the family altar went down, and I thought to preserve my integrity in the gospel and omit the performance of one of the duties and especial commandments of God in these last days; a thing I warn all or

any Latter Day Saints not to undertake; and thus the first breach of the enemy. I thought I could in a manner "go it alone" by force of inherent honesty and morality; but I have since learned that "By grace are ye saved, and that not of yourselves, it is the gift of God," and that one is safe only in keeping all the commandments of God. A burden of unfulfilled duty accumulated on my soul and conscience; but one year ago, I resolved to shake off the lethargy that seemed creeping over me concerning spiritual things; but, oh, how hard to do, and with what persistence does Satan cling to those upon whom he may think he possesses a claim. My struggles and trials, and my cries for deliverance, *at any sacrifice*, are known only by those who may have been in like circumstances and in the book of God's remembrance,—and deliverance came, in a manner, and when I was least expecting; and in the re-establishment of the family altar, and the fulfillment of other neglected duties has the burden rolled from my soul, and the spirit comes down to bless, to comfort and console; and I can truly say that I have never been blessed since I united with the Church, as I have been in the few past months; never had I as great testimonies of the goodness of God in my life, and of the truth of the doctrine of Christ.

"If we receive the testimony of men," says John, "the testimony of God is greater." Yes, thank God; although we have the testimony of men in regard to the truth of the Latter Day Work, we unto whom "the Spirit of Truth" is sent, "know of the doctrine" by the power of the Spirit of Almighty God, which is far greater than any testimony that man ever has, or can devise, or "by searching, find out," completely overcoming all "oppositions of science;" a thing that I, in my natural moods, am troubled with—though not often of late. I am very lonely here, with no one of like precious faith to converse with; but I trust I shall not long be deprived entirely of this precious privilege which we fail to appreciate until lost. There are some very worthy Saints near, and Sr. Mary Brown, who lives in Grand Rapids; whose acquaintance I have made, and whom I commend as a Saint indeed, being filled with the Spirit and love of the "truth as it is in Jesus," and putting me to shame by her zeal in the work. But I am determined, by his grace assisting, to live as becometh the gospel in the future; for I am convinced that nothing can compensate for the loss of that "peace which passeth understanding," and "the little that a righteous man hath is better than the many riches of the wicked." I undertook to get rich and preserve the faith, and failing in both, I am reminded of Paul's instruction to Timothy, (1 Tim.

6 : 9, 10); also of the words, "Seek ye first the kingdom of God and his righteousness," and all necessary things shall be added. Yours in the covenant of peace,

M. H. BOND.

GALLAND'S GROVE, Iowa,

April 26, 1875.

Br. Joseph Smith.—On my return home from Conference, I made a flying visit to the old homestead in Rock Creek, Hancock Co., Ill., preached on the evening of the 13th inst, in the Lincoln School-house, to a goodly number, enjoying the Spirit of God.

My ticket only being good till the 16th, I left on the evening of the 14th for Woodbine, and have not been idle since my arrival. Last Saturday and Sunday a week, I was at Magnolia, preached three times, baptized three, including the eldest son of Bro. P. Cadwell, an intelligent young man who promises a life of usefulness in the Kingdom of God. Last Wednesday evening I preached at Six Mile Grove; Thursday and Friday evenings at Leland's Grove; yesterday twice at this place, enjoying myself very well, considering weakness of body.

Brother H. C. Smith and I intend going into our field of labor as soon as the Lord will. Cries for help salute our ears from many quarters; how hard it is to hear them when we can neither go nor send. The Saints out here seem loath to have us go from this field. Yours with confidence,

J. R. LAMBERT.

BOSTON, Mass.,

April 28th, 1875.

Br. Joseph Smith.—You may be some what surprised to hear from our quarter, as we very seldom correspond with the *Herald*. It is true, Boston is a place of considerable enterprise of a worldly nature, but in pure religion rather dull, having a form without the power; teaching for doctrines the commandments of men; preach for hire and divine for money; having men's persons in admiration, because of advantage to their pocket-books; hence they make merchandise of the word of God. I would like to see you face to face, but as this cannot be at present, I shall content myself with conveying my thoughts to you through the silent language of the pen; but being my first attempt to correspond with the *Herald*, feel not a little awkward. The Branch here was organized in 1867, by Elders George C. Smith and E. N. Webster. Well do I remember the time when, after much inquiry, and traversing three flights of stairs, my mother and I, with fluttering hearts, entered the little hall, and beholding the above named Elders, we took our seats; and the thought crossed my mind, "Surely this is the narrow way and few there be that find it;" for I believe we com-

prised the audience. But we heard the truth presented in its plainness, and as the Savior said, "My sheep hear my voice and follow me, but strangers they will not follow," we went forward and embraced the truth, and I still rejoice in the same. Since that time, many changes have taken place; some sixty names have been added to the list, but some are fallen away; but the good seed still remains and will bring forth fruit to the honor and glory of God. We have some good brethren and sisters in the Boston Branch, who would rather lay down their life for the cause, that they may find it in the world to come, than deny the cause they represent. My prayer is that we may be kept faithful, that like Paul of old, "We may fight the good fight of faith, and obtain the blessed assurance of a crown that is laid up for all the faithful." I look forward with joyful anticipations to the time when Zion shall be redeemed by righteousness, and her watchmen see eye to eye. Perilous times are nigh at hand, and the hearts of strong men will fail them when the judgments of God will be poured out without mixture, when men shall seek death and shall not find it. O that we may be faithful in holding forth the ensign of salvation to the people, that they be left without an excuse; for I perceive that gross darkness covers the minds of the people; they are turned from the truth to fables, and teach for doctrines the commandments of men, which will fall to the ground when the Lord Jesus shall come in the clouds of heaven, in power and great glory, taking vengeance on the ungodly and all that know not God, neither obey the gospel of our Lord. Through the faithfulness of the servants of God here. Our numbers are steadily increasing, and our souls are made to rejoice when, in broken accents the new believer arises and says, This is what I have been looking for. This is what I have been praying for, and now I want to go forward and embrace it. And thank God they are not only baptized with water, but according to the promise of our Savior, they are baptized with the Holy Ghost, as a Comforter through the journey of life, to cheer, to correct, and secure that hope which is like an anchor to the soul, sure and steadfast. And as I sit in my store penning these few lines, the beauty and grandeur of the hope of the Saints is presented to my spiritual view, and I rejoice and feel to exclaim with the Poet, "I shall be satisfied when I awake with thy likeness;" and with John, "Now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." I am determined, by the grace of God, to hold on to the rod of iron, and be ready when he shall come to reign, whose right it

is to reign; then our laws will be laws of righteousness, and her executors peace.

We are looking forward to the time when Br. Joseph shall make us a visit to Boston. We are not a little anxious to see him, and I think good would result from it. We are willing to do all we can toward it, so far as our pocket-books are concerned and making him welcome. The old saying is, "Money makes the mare go," perhaps it will bring Br. Joseph to Boston. I must now conclude with ardent desires for the eternal welfare of all the Saints of God, and for the rolling forth of the kingdom until it shall fill the whole earth. From your brother and fellow laborer in the Master's cause.

EDGAR WOODWARD.

STEWARTSVILLE, DeKalb Co., Mo.,
April 20th, 1875.

Br. Joseph:—For the information of the Saints wishing to gather in the borders of Zion, I would say that Dr. Book, of this place, offers to exchange property here and in this vicinity, consisting of improved and unimproved lands, to the amount of five hundred acres or more, and house, barn, and store-house in Stewartsville, village lots, &c., for property in St. Louis, Plano, or farms near either place; or for property in or around Canton, Ottawa, Ill.; or near the St. Joseph River, Indiana; or Coldwater, Michigan; providing he can get the value of all his property in the same locality. Any of the Saints wishing further information, will please address me at Stewartsville, De Kalb Co., Missouri.

This is not the worst place in the world, and Br. Brand did not mean to include all as meriting destruction; for he has many warm personal friends that he would lament to see destroyed.

Yours in the bonds of the covenant,
O. P. WORDEN.

HEALDSBURG, Sonoma Co. Cal.,
April 15th, 1875.

Dear Br. Joseph:—Your kind letter came to hand during our Conference. Our Conference went off well, and much good was done, I think. Six were baptized during the time; two of them young men whose privilege it is to become great in the kingdom.

I am only here for a short mission, and I will be off for the Webbfoot Country soon. I am receiving letters from Oregon every week; and they all are urging me on to come quickly. A good opening there now. I will do my best to build up the kingdom in that country.

The weather has been cold for California; indeed it has been the coldest winter that I ever saw in the country.

Uncle Hervey Green continues to "cry aloud," notwithstanding his age. Br. D. S.

Mills makes good proof of his ministry; he is an encyclopedia of useful knowledge, and "a tower of mental strength."

I am pleased to say that the thinking people are investigating our doctrine, and I hope to see much good done in this country the coming year. These great religious revivals may work some good for the cause of truth. Dr. Hammond played himself out in San Francisco; the papers criticise him severely.

I go to Santa Rosa on Monday, and will spend a few days there; and then to the Mission for a few days; and then to Oregon. Your brother and fellow laborer for Zion's weal,
J. C. CLAPP.

LAMONI, Iowa, April 21, 1875.

Br. Joseph.—I have been preaching in Osceola, and in vicinity. I preached eight discourses in Osceola, in the advent Church; congregation small, but orderly. It kept increasing to the last. Some very prominent men of the city came to hear me. In general the doctrine was well received. I also preached on the divinity of the Book of Mormon, the best attention given me. I can get the church any time. They want more preaching.

I feel humble and thankful that the Lord is mindful of one of the hearts of his servants. To the Lord be all the glory, now, henceforward and for ever. Amen.

I remain, as ever, a lover of truth. Yours in the covenant of peace,
N. STAMM.

MIDDLETOWN, Ohio,

April 21st, 1875.

Br. Joseph.—I feel it my duty, as well as a privilege, to tell the world, as well as the Saints, of the progress of the word in this place, and of my enjoyment since I obeyed the gospel of Christ. The work of the Lord in this region of country is onward; the seed that has been sown is springing up, and shows good prospects of bearing much fruit. In addition to the testimony that has already been given, I will add mine. Having received a knowledge of the truth, I have realized the truthfulness of the words of Jesus when he said, "My doctrine is not mine, but his that sent me;" "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I find that it is necessary to "live by every word that proceedeth out of the mouth of God," if we would be perfect.

I have been keeping the word of wisdom for several months, and by obedience to the command, my mind has become clearer, my understanding better, and God has made it manifest by his Spirit that I have been living to please—(however soon I may fall)—to Him be all the glory, for I know it is by the Spirit I have been kept. I will

never leave the pure word of wisdom while my heavenly Father gives me life and his Spirit to guide me.

I have had the pleasure of baptizing two into the kingdom, one on last Sunday evening, and one on the Wednesday previous.

Br. T. W. Smith and wife paid us a visit, just before Conference, which greatly strengthened the Saints of Amanda.

There is something I would like to say, and I hope to give no offense, to those brethren who do not see as I do. I think those who organize Branches should be particular to observe and teach the word of wisdom, which is a part of the counsel of God. Nothing should be kept back, but the whole counsel of God should be declared; for by failing to do this, many, in trying to follow the example of the Elder, become weak, some stumble, and may fall. I do not believe the Lord would give his people a commandment which he did not intend to have them obey. I hope the brethren will receive those few words in the same spirit in which they are given; that is, in the spirit of love.

Praying for the redemption of Zion, I remain your brother in the one faith,

M. B. WILLIAMS.

ECHO CITY, Utah,

April 29th, 1875.

Br. Joseph Smith.—I have just returned from a tour through Summit County, was absent five weeks and preached twenty-one times, besides visiting considerable, and of course the love of God in Christ is the theme of our mission and general topic.

At Kamas I baptized two, making five Saints in that place, some are believing, while many are investigating. In time we expect a church there.

At Peoa I baptized two, making four in that settlement. Others are investigating, who say they will unite with us when they are convinced.

At Wanship I baptized one, making five members there, all baptized this winter and spring, and enough are convinced to form a large church. They will unite with us ere long.

Last Sunday, the 25th instant, Brn. S. Foster and C. Hunt, of Henniferville, met me at Wanship, and assisted in organizing a Branch of nine members, partially composed of the Saints who reside at Peoa. Br. George M. Robinson was chosen to preside.

During the summer we can not do much public preaching in the settlements, but we can make the acquaintance of the people, and lay the foundation for a vigorous campaign the coming fall.

Let the Saints live above the obscene, profane and demoralizing language of the Brighamites. Let them not partake of their

drunken, lying, Sabbath-breaking spirit. In a word, let us discharge all the duties enjoined in the gospel.

I would also advise the Saints to send to the *Herald* Office for tracts adapted to this Mission, and circulate them amongst their neighbors.

I expect to visit most of the settlements in Utah this summer, and make the acquaintance of the brethren and sisters.

In time we shall gather out thousands of honest souls who are now "hanging their harps on the willows," and longing for deliverance from this abominable captivity.

Am thankful for the good news from Conference. Br. Kelley will meet a hearty welcome from the Saints in Utah.

My health is good and I am not tired of this Mission yet. The name of Latter Day Saint is a hiss and a by-word in the world, because of the abominations of this apostasy; and I feel that it remains for the Reorganization to demonstrate to the honest and virtuous that the dogmas of this *priestcraft* are not and never have been any part of Mormonism.

With sentiments of esteem, I am yours for truth,
R. WARNOCK.

LAMONT, Decatur Co., Iowa,
March 31st, 1875.

Br. Joseph Smith:—At the request of Br. Wm. W. Blair, I send you, for publication, the following occurrence that transpired in the year 1855, at Yellow Stone, Wisconsin. You may call it dream, trance, or absence of the spirit from the body. I believe, however, (as I recall the scene to my mind), that the spirit left the body in reality, and will tell it, and all who read may judge for themselves:

One evening in the year alluded to, after our evening prayer, (for my wife and I were members of this Church of Latter Day Saints then), my companion and myself retired to rest about nine o'clock in the evening, and as we lay in bed, talking one to the other about our future prospects, both as pertaining to the life that now is and that which is to come, I made a remark to my wife which required an answer, but no answer came. I called her by name—Katy—some three different times, and received no answer. I then sprang from the bed and lighted the lamp and looked at her, and shook her, but could not get any response from her; to all appearance she was dead, and I so thought; yet having heard of cases of suspended animation, I immediately resorted to the usual restoratives that women use in such cases, such as camphor, water, &c.; you may rest assured I did not use it *sparingly*, but all to no avail. I then prayed for the Lord to give her back to me, and then I went out of the house, intending to go to my father's, who

lived about sixty or eighty rods from me, for help, supposing truly that my wife was dead. I got outside the gate, and stood with one hand resting on it, debating in my mind whether to go and arouse my mother or not, when something seemed to say in a whisper, "Go back." It was about twelve o'clock midnight at this time, I should think. I did so, remarking to myself, "I am not afraid of the dead. I will take care of the body and will call my people in the morning." I came into the house, found the body still warm, but no breath or pulse that I could discover. I thought my lot was a hard one in losing my companion, for we had only been married a little over one year. I then lay down on the bed to wait for morning. I had lain that way for an hour, I should think, when all at once my wife raised her arms and gasped or drew breath, and said, "Oh Samuel! what a beautiful dream I have had." Says I, "Thank God. Dream, my dear, you have been dead this four hours." "Why," says she, "what is this? The bed all wet and camphor?" "Yes, replied I, "I have used half a bucket of water, I guess." Whereupon she got up, put dry clothing on herself and also on the bed, and then told me the dream as follows:

"I dreamed that I came out of my body. It seemed that I came out of my mouth, and after I came out, I looked at my body lying on the bed; and as I passed around to the foot of the bed, I could see you looking at my body; and I said to myself, 'I can see them, but they cannot see me.' I then stood at the foot of the bed looking at the body, when my attention was called upward, and as I looked I commenced to ascend. It seemed as if there was one straight narrow way for me to go right up; and I went up until I came to what seemed to be another world where it was quite light and beautiful; but I could see greater light beyond. As I stepped into this world, my little niece, Emma, who had been dead some time, met me, *recognized* me and I her. It seemed that in this place I could see thousands of children, of all sizes seemingly, from infants to eight or ten years old, at play; and all happy. I asked my little niece where Louisa was. This was another niece that was dead, and one that I loved very much. Emma says, 'Come and see.' I started to go towards where she was, towards this greater light; now I could not see the fullness of this light, it seemed as if there was a screen or partition like, that seemed to hide it from my view; yet through the passage-way upon which we were walking I could see the light, and as we approached I seemed to feel that behind this screen was our Savior. As we walked along, all at once, a thought came into my heart like this, I was

not so old but what I might have lived longer on the earth, and my friends down there will not know where I have gone. Just then, as this thought came, a personage says to me, 'You must go back now.' So I was conducted back to the same place where I came up; and I went down and saw my body just as I left it, and it seemed as if I commenced going into my body at my mouth where I came out, and I could feel the entering in from the crown of my head to the soles of my feet."

Whereupon the exclamation before alluded was uttered as she came to. This ends the dream.

I might here state, that my wife had been praying for some one or two years to know how it was after death. She had lost the two nieces alluded to, and also a brother, and she had almost come to the conclusion that there was nothing after death when she had this dream. From that time until her departure for the spirit land, (some eighteen years after), she never doubted. She died in faith, having seen in vision the time when her body and spirit would be re-united, having heard the voice calling for her to come forth from the tomb, for the resurrection morn had come. Amen.

SAMUEL H. GURLEY.

LIVERMORE, Alameda Co., Cal.,
April 15th, 1875.

Br. Joseph.—Perhaps, a few lines from this country might be of interest to some of the Saints, that they may know what the Lord is doing for us in this far west. To begin with, he is withholding that which at this time seems to be much needed, that is the rain; the consequence is, the crops are suffering badly; some of them being beyond the reach of rain; and unless the watery visitation should come soon, a great deal more must likewise perish, and consequently hard times will follow close after; from the present outlook, it is hard to tell what the people are going to do to make a living, particularly emigrants who are now pouring into this State at the rate of six and seven hundred per day, overland. I trust that the Lord will provide some way for his Saints, if they will only be faithful and hearken to his word. It appears to me that the time is near at hand when the folly of those who despise law will be made manifest; who seek to counsel their God, and seek to become a law unto themselves.

Our Conference is over, and it was a pretty long one too, lasting six full days. The attendance was large, both of the Saints and of the outside world, and I trust much good was done to both; six were baptized during Conference. The word was preached every evening, and twice on Sunday, and a good interest manifest; and I believe that ere long the seed that was so

ably sown by Br. A. H. Smith, J. C. Clapp, D. S. Mills, J. M. Parks, John Carmichael, P. C. Briggs, and others, will take root and grow, and bring forth fruit to the honor and glory of God.

The work in California is onward, doors are opening in every direction for preaching, and I think that the next year will tell a good story in the Pacific Slope Mission for the Master's cause. I regret that I am not better qualified and prepared to fill some of those numerous calls; but I intend to try and do what I can in my weakness, the Lord being my helper.

Br. Joseph Burton and myself made a short tour down into San Louis, Obispo and Santa Barbara Counties, not a great while ago; we were gone a little over three weeks; we held nine meetings, distributed about a hundred tracts, and left quite a number of persons investigating the doctrines of the Church; which effort, if followed up, I believe will result in good.

Praying the Lord to bless every effort that is made for the spread of the gospel and the redemption of Zion. Your brother in Christ,

R. R. DANA.

MT. AYER, Iowa,

April 25th, 1875.

Br. Joseph.—The Elders in Southwest Iowa are alive to the work, and there is a lively enquiry after truth, and more calls for preaching than we can fill. Br. Charles Jones and myself are just returning home from a short tour in Union County, where we opened a new field last June. Four have obeyed by baptism, and a number of others are ready to obey. The adversary is at work, but I don't think he will affect the work any. The harvest is fully ripe and ready for the reapers. There has not been as great a desire manifested by the people to hear and learn as now. Remember us that we may be faithful ambassadors for Christ and the Spirit of truth. As ever, your fellow-laborer in the gospel,

A. KENT.

One who writes words occasionally to encourage others on in the way of holiness, is like a traveler who plants a fruit seed here and there as he journeys through a wilderness country, where timber is scarce and good water not abundant, so that after the traveler has passed on to the better land beyond, some weary, thirsty pilgrims going the same way, may be refreshed with the fruit, and get rest under the shade of the trees.

Just as God leads, I onward go; oft amid thorns and briars keen;
God does not yet his guidance show; but in the end it shall be seen.

Innocence is like a polished armor; it adorns and defends.

Conferences.

Alabama and Florida District.

Conference convened in the Lone Star Branch, Monroe County, Ala., at 2 o'clock P.M., April 3d, 1875. President G. T. Chute in the chair, J. M. Booker appointed Secretary *pro tem*.

Branch Reports: Pleasant Hill, 32 members, 1 baptized, 1 cut off. Butler, 18 members. Santa Rosa, 23 members. Lone Star, 83 members. Evening Star, Coldwater, Mt. Olive and Eureka were not reported.

Elders' Reports: G. T. Chute had labored for the cause for the last two years up to the 1st of January 1875, since which time had quit the field, but had preached some on Sundays near home, he earnestly desires to see the cause advance and exhorted the Elders and Saints to build up the kingdom of God.

Frank Vickery, George Vickery, W. J. Booker, John Hawkins, John Booker and J. M. Booker also reported.

Resolved that when this Conference adjourns it does so to meet at the Pleasant Hill Branch, near Garland Butler Co., Ala., on the Saturday before the first Sunday in September, 1875.

Evening Session: Preaching by Elders F. Vickery and W. J. Booker, on the Spiritual Gifts.

Preaching Sunday morning by Elder G. T. Chute to a large and attentive congregation. Prayer and testimony meeting in the afternoon, in which the Saints seemed to be strengthened. Preaching in the evening by Elder G. T. Chute, the house was crowded.

Conference adjourned after a peaceful session, to meet as above stated.

Nevada District.

Conference convened March 3d and 4th, 1875, in Genoa, Douglas County, Nevada, at the residence of Br. John Walker. President Smith made some very appropriate remarks in regard to the duties of every Saint who could consistently attend their District Conference, yet were not present; can it be possible that they lack the Spirit and energy, or suffered the cares of this life to overwhelm the Spirit of God that points out to every Saint their line of duty.

It was motioned by Elder D. R. Jones and seconded by Elder D. E. Jones, that Br. George Smith be continued as the District President for the ensuing quarter; also that T. R. Hawkins be continued as clerk of the District.

Minutes of the last Conference were read and approved.

Branch Reports.—Mottsville, 44 members, 1 baptized, 1 child blest, \$9.50 sent

to the Bishop the last quarter. Three-fifths of the members are now absent, yet all report occasionally, excepting one.

Dayton 11 members, 3 members absent in California.

Franktown, 19 members; Carson, not reported.

Remarks by T. R. Hawkins, on the duty of Presidents of Branches to know who their members are, their standing in the Church, and where they reside.

Remarks by D. R. Jones upon pruning the vineyard, followed by D. E. Jones and President Smith.

Elders' Report.—Elders George Smith, D. R. Jones, A. B. Johns, D. E. Jones, and T. R. Hawkins reported. Teacher John Walker reported.

Bishop's Agent reported moneys received up to date since last Conference as follows: From Carson Branch \$11; Br. J. Walker, \$2.50; Sr. Gilmer, \$2.50; total \$16.00.

Sunday Morning, preaching in the Court House by A. B. Johns, on the fullness of the gospel, followed by President G. Smith.

Sunday afternoon, the Saints met for a prayer and testimony meeting. Some unfinished business was then transacted, when it was then resolved that we as a Conference assembled, and as individuals, will sustain all the spiritual authorities of the Church in all righteousness by our faith, prayer and means; likewise A. H. Smith, as President of the Pacific Slope Mission.

Resolved that when this Conference adjourns, it will adjourn to reassemble in Mottsville, on the 12th and 13th of June, 1875.

Preaching in the evening by President G. Smith, to a very attentive audience.

Eastern Nebraska District.

Conference was held in the Saints' Meeting-house at Omaha, on the 3d and 4th of April, 1875. James Caffall presiding; H. Nielson, clerk. Called to order at 2 P.M., by the president.

Branch Reports.—Scandinavian the same as last reported, with the exception of one removed by letter, one child blessed and a change of president. Financial report: on hand last report \$3.38, received since \$30.-62; paid to the poor \$5.65, to insurance of the Meeting-house \$1.40, for janitor service \$6.45, to Scandinavian mission \$20. O. Matson reported the spiritual condition.

Bro. Brown reported the organization of the Platte Valley Branch. Said the Saints enjoyed good meetings, and spread the truth by distributing tracts in the vicinity of their homes. There is a Sabbath School in the Branch, in good standing.

The officials were requested to send a correct report of said branch organization to the district clerk, and the same be enrol-

led on the district record. No report from the Florence Branch. Bishop's agent reported. Elders H. Nielson and J. Avondet reported.

Evening Session.—Omaha (Eng.) Branch reported 65 members, 2 received by letter, one died. Financial: on hand last report \$1.85, received since \$12.14, branch expense \$7.85, remaining on hand \$5.46. N. Rumel reported the spiritual condition.

Resolved that Br. T. Edwards be requested to labor at Florence, and call assistance if he shall deem it necessary.

Resolved that the Elders, Priests, Teachers and Deacons, whose labors will not be demanded in their respective branches, labor elsewhere as much as practicable.

Resolved that when this conference adjourns it does so to meet at this place on the first Saturday and Sunday in July, [3 and 4], 1875, at two o'clock.

That we uphold the constituted authorities of the church.

Br. Caffall reported to the conference that in keeping with the request of the conference, embodied in a resolution passed last conference, relative to Br. George Hatt, that he visited the said Br. Geo. Hatt, and that he, Br. Geo. Hatt, not only refused to hear him, but ordered him from his house; that he immediately wrote a letter to Br. George Hatt, and thereby informed him of the object of visiting him, and informed him that if he would see brother H. Nielson, the secretary of the district, in a week from the time of his receiving the letter, and explain why he had failed to labor in harmony with the district, and promise to labor in future as other Elders of the district labor, that the matter would end; this he failed to do. I also informed him in the event of his failing to comply, that he would be silenced through the *Herald*, and notified to appear at this conference. I also reminded him by a written notice a few days before the sitting of the present conference that his case would not be deferred through his non-attendance, unless he was prevented by sickness or otherwise, and he so reported.

Whereas Br. Geo. Hatt has failed to appear after being duly notified, and seemingly treated the conference defiantly, therefore, be it resolved that we still consider him silenced, and that a copy of these proceedings be forwarded to the president of his quorum.

Malad Sub-District.

Conference convened at Malad City, Montana, March 27, 28, 1875; H. Bake presiding. A. Metcalf clerk.

Morning Session.—Remarks by president and others on the duties of officers and members of a branch.

Afternoon Session.—Report of Branches.

—Malad 25 members, including 8 Elders, 2 Priests, 1 Deacon; 1 child blessed. Branch in a growing condition in spiritual matters.

Providence 20 members, including 4 Elders, 1 Priest, 1 Teacher; 1 died. Branch in good condition.

Reports.—Elders A. Metcalf, J. Lewis, H. Bake, J. Nicholas, A. Jones, Wm. Richards, R. Thomas, and Priest W. Bradshaw reported.

Resolved that this conference consider whether a member has the right to make a resolution for the adoption of conference. Affirmed.

That this conference appoint a committee to see that strangers are well cared for.

That this conference take into consideration the best plan for the spreading of the truth in this district.

That we sustain Joseph Smith as president of the church, and W. W. Blair and D. H. Smith as his counsellors, by our faith and prayers.

That we sustain the Quorum of the Twelve by our faith and prayers.

That we sustain the Bishoprick, and all quorums of the church, by our faith and prayers.

That we sustain J. W. Briggs, Z. H. Gurvey and R. Warnock in the Utah Mission, by our faith, prayers and means.

That we sustain H. Bake as president of the Malad Sub-district by our faith and prayers.

That when this conference adjourns it does so to meet in Logan, or Providence, the last Saturday and Sunday in June, [26 and 27] 1875.

Preaching in the evening to an attentive congregation by A. Metcalf and H. Bake.

In the morning a prayer and testimony meeting was held, at which the Spirit of the Master was truly manifest.

During the afternoon, sacrament and testimony meeting was held; four children blessed. The saints enjoyed themselves in faithful testimony of the blessings of God, under the influence of his Spirit.

Preaching in the evening by A. Metcalf, on the divinity of the Book of Mormon, followed by J. Lewis on the divinity of the Bible, to a good sized and attentive congregation.

There is some stimulant derived from tea and coffee, there is a comfort in a pipe of tobacco, there is gladness in a glass of wine; but to abstain from these now and look forward to that glorious rest soon to commence, when we can drink wine with wisdom, eat with health, and all enjoy the Spirit of God, and not want any hurtful stimulants, and have nothing to wish or to fear—is far better.

Inasmuch as men do good, they shall in no wise lose their reward

Miscellaneous.

A song given by the Spirit, and sung in my sleep to the tune of "Auld Lang Syne," on the night of the 16th January, 1875.

See Daniel's vision soon will end,
And Satan's prying round;
The chosen Saints of God to bend,
And bow them to the ground;
But trust ye in the power of God,
Who has the truth unveiled;
Midst thunder's roar and tyrants' rod,
The wicked's heart shall fail.

But when at opening of the seals,
The wrath of God display;
O, may we Saints remember well,
To oft-times fast and pray;
Or like Belshazzar, king of old,
Was weighed and wanting found;
Thus now the Spirit doth unfold,
For those with sin abound.

Awake ye Saints and mount the tower,
Amidst your scorning foes;
For death may come at any hour,
And sleeping find your souls.
So throw the shackles off your feet,
And keep your lamps well trimmed,
And cleanse your garments, soon to meet
Your great Eternal King. B. DONOHU.

Notices.

TWO DAYS MEETINGS.—A two days meeting will be held in the De Kalb Branch on the 29th and 30th of May, 1875; and at Maysville on the 12th and 13th of June, and at the Delana Branch on the 26th and 27th of June; and at the Far West Branch on the 10th and 11th of July, 1875. We would like as many of the Elders and Saints to attend those meetings as can make it convenient.

JAMES KEMP, *President*.

CENTRAL MISSOURI DISTRICT.—The Central Missouri District Conference will convene on the 5th of June, at the residence of J. D. Craven, in Knoxville Branch, Ray County, Missouri.

J. D. CRAVEN, *District Pres.*

ERRATUM.—In the letter of Dr. R. D. Foster, published in *Herald* for April 15th, page 225, for "Senator Aaron," read Senator Linn.

The quarterly Conference of the Western

Indiana District will be held at Nyesville, Park county, Ind., commencing Saturday, May 29th, 1875. JAS HOUSTON,
District President.

MARRIED.

At the residence of the bride's father, Magnolia, Iowa, April 25th, 1875, by Elder Phineas Cadwell, Bro. WILLIAM FRANKLIN GARNER, to Sr. MARGARET H. BLACKMAN.

April 15th, 1875, by S. E. Rowell, Esq., Br. JOHN S. PAGE, of Rush county, Kansas, to Miss ROSETA A. FIELDS, of Hampshire, Kane county, Illinois.

At the residence of the bride's parents, near Marietta, Crawford county, Indiana, April 25th, 1875, by Elder I. P. Baggerley, Mr. THOMAS N. JOB to sister CLARINDA E. ROBERTSON, all of Marietta.

At the residence of Elder E. H. Webb, Sacramento, Cal., October 13th, 1873, by Elder E. H. Webb, Br. JOHN NIGHTINGALE, of Peters, San Jacquin county, to Sr. SARAH MARTHA BASTION, of Sutter Creek, Amador county, all of the state above named.

At Council Bluffs, Iowa, April 26, 1875, at the residence of the bride's parents, by Elder A. Hall, Mr. JOSEPH HALDER to Sr. HANNAH KAY.

May their lives as one be blended,
Full of patience, hope and love;
Until in blissful union ended,
They are, by thee, their God approved.

DIED.

On the 14th February, 1875, at his residence in Mound Fort, near Ogden, Utah, of dropsy of the bowels, CHARLES MCGARY, in his 68th year.

Deceased was born in Canada, February 5th, 1808. He was with the "Mormons" during their troubles from Kirtland, Ohio, to Missouri; locating in Nauvoo in 1840, where, in the same year, he was baptized into the Church. In 1846 he moved from Nauvoo to Missouri, via Winter Quarters, where he remained four years. In 1850 he emigrated to Utah, settling in Ogden. In 1855 he went on a mission. Returning in 1857, settling again at Ogden, where he resided until his demise. He was taken suddenly sick on the 5th, and was attended by Dr. Wangaman, a skillful physician; but the disease would not yield to treatment, and culminated in his death. The deceased was a kind, generous and noble-hearted man, an affectionate husband and father, and leaves a family and large circle of friends to mourn his loss.

At Omaha, Nebraska, [date not given] of consumption, Sr. MARY JANE JONES, consort of Br. James Jones, aged fifty years.

Sister Jones was one of the first to receive the Reorganization at Florence, Nebraska. Her testimony was, "It is the work of God."

At Pleasant Ridge, Perry county, Ind., March 20th, 1875, of bronchitis, Br. GEORGE EYRES, son of brother Robert and sister Charlotte Eyres, aged 21 years, 6 months, and 9 days.

He died in full faith and assurance of a glorious resurrection.

At Henniferville, Utah, March 12th, 1875, sister MARIA JONES, wife of brother Morgan Jones, aged 73 years.

The deceased was born at Landaff, near Cardiff, Wales. Was baptized in Wales in the year 1844. She joined the Reorganization in 1870, and continued faithful in the gospel until death. Funeral sermon by Z. H. Gurley. Br. Jones hereby returns thanks to the sisters for their kindness during her affliction.

At Galesburg, Jasper County, Mo., of pneumonia, Sister SOPHIA MUNROE, aged 63 years, 10 months and 2 days.

She united with the old Church at Nauvoo, in July, 1841. She was rebaptized by Hugh Lytle into the Reorganization, at Bandera, Texas, September 6, 1865. She felt a deep interest in the great work of the latter days, in the gathering of God's people, for future happiness. We miss her, but as we think of her past life we have the sweet assurance that she rests with the righteous. Services at the grove by Elder John A. Davis.

At Amboy, Illinois, April, 25, 1875, of paralysis, JACOB DOAN, aged 74 years, 3 months and 18 days.

He was born in North Carolina, raised in Ohio, in 1841 moved to Illinois, near where he died; in 1860 united with the Church at Amboy. His funeral sermon was preached by Elder E. Cadwell, of that place, to a large concourse of people, who followed his remains to their last resting place.

Selections.

Another Cyclone—Middle Georgia Devastated by a Terrible Cyclone.

Dispatches to the Atlanta Herald.

IN HARRIS COUNTY.

COLUMBUS, Ga., May 2.—Harris County was visited with the fifth tornado since the 20th of March on last Saturday. The cyclone was terrible. It swept everything before it, doing an immense deal of damage, tearing down houses, uprooting trees, scattering fences and killing people.

The storm, as first heard of by us, was

blowing things away about Cusseta, Alabama. The amount of damage it did there we do not know. Coming eastward, the "storm king" crossed the Chattahoochee at Hale's Ferry, and dashing aside everything that opposed his course, swept through Harris County across Pine Mountain, and on, we know not where.

Upon entering the county it scattered the dwellings, out houses, fences, and everything else on Henry Williams' place, wounding several of his people. Going directly east it played havoc with the farm of Henry E. Morse, (better known as Hal. Morse), two miles south of Whitesville. There is not a house of any kind left on his place. Six negroes were killed by the falling timbers. Mrs. Morse is wounded, it is feared fatally, and several others of the family slightly. After going about one and a half miles farther east, John Booker's place was crossed, and all his tenants were scattered to the winds. The report of the number of killed and wounded there is conflicting.

The widow Smith's, about one mile farther east, was the next place in the path of the tornado. There was no one killed there, but the list of wounded is large, and the amount of damage is considerable.

W. C. Davis' house, about three-quarters of a mile further, was the next house that chanced to be in the track of the wind storm. His house was blown down, his leg broken, his wife's leg broken, and three or four children injured.

Two miles further, and Judge Spence's place blocked its passage. After beating against the house for a while, it gathered unusual strength, and, hurling a tenement house from its path, attacked the Baptist Church, which is on his place, and utterly demolished it; in fact, "one stone was not left on another." It then tackled his dwelling house and blew one half of it away. Four negroes were killed and six or seven wounded by the falling of the building. Scattering fences and ruining crops for about three miles, it struck Murray and Spence's mill, and did not leave a timber standing. Jourdan Reiley, the negro miller, was killed, and three white men were wounded.

Going up the creek about one mile, it laid low the house of Pickens Murray. He and his family were only saved by leaving the house and taking refuge in the peach orchard. Still rushing eastward, it, after skipping over two miles, struck Calvin Teel's place, leaving not a building standing. Then, crossing Pine Mountain, it changed its course by turning a little to the south, and commenced its ravages on Col. James R. Mobley's place. His gin-house and all his out-houses were blown down, and six negroes wounded.

COLUMBUS, Ga., May 3.—Another tornado

in Harris and Talbot Counties started near the Chattahoochee River, in Harris, and went through Talbot. The storm neared the recent tornado, and in one place followed it for five miles. The loss of property is immense. Up to this evening it is ascertained that seventeen lives were lost, among them five whites. About thirty-five persons were wounded, and a large number of mules and cows killed outright. Fences and houses were blown entirely away, and the crops along the route are entirely destroyed. Portions of houses were blown a distance of fifteen miles.

AT CONYERS.

CONYERS, Ga., May 3.—Great excitement prevails among our citizens on account of the cyclone which passed within a few miles of this place on Saturday last. Contributions are being taken up to assist the afflicted. A large posse of citizens and ladies are going out to replace fences and houses, and to relieve the injured. The damage is greater than at first supposed.

AROUND WEST POINT.

WEST POINT, Ga., May 3.—A very destructive hurricane passed one mile north of West Point at 2 p.m. yesterday. It demolished all the outhouses on ex-Mayor Reed's place. A large wagon was picked up and carried across Chattahoochee River.

At Collier's farm, in Alabama, three miles from the city, all the out-houses were destroyed, and three negroes killed. The tornado came from the west and passed on to the east.

Another hurricane passed south of here—ten miles—through Berlin, Ala., destroying houses of all kinds on the places of John Booker, where it seriously, if not fatally, wounded the wife of the proprietor, and killed all his mules; P. G. Collins, where it wrecked everything, but killed no one; and J. J. Benton, where it tore down all the out-houses, and killed one negro.

THROUGH MORGAN COUNTY.

RUTLEDGE, Ga., May 2.—The following you will find, as near as possible, a correct report of the terrible tornado that passed over this place. It crossed the Georgia Railroad at this place at a quarter to three o'clock, going in an eastern course. The day passenger train was just leaving the depot as the storm was raging. It destroyed the house of Dr. J. J. Montgomery, but none of his family were killed. All his out-buildings and fences were blown down. Next in the line was the plantation of Mr. Jno. Stapp. His small plank dwelling-house was picked up from its pillars, turned half round, and set on the ground twenty feet from the original place. Out-houses and fences all down. The next victim was Dr. C. P. Brown, who lived at a newly-settled place in quite a

dense forest. The timber was strewn in all shapes and directions, one tree striking the corner of his house. One room, in which the family happened to be, was uninjured. A very tall tree near the place was clothed in the top with a beautiful dress that Mrs. Brown was just finishing. A table cloth decked another tree some fifty feet high. The next place was Mr. Hes Tomblin's. Two rooms of his house were left. Forest trees, fruit trees, fencing, and out-houses are all gone. The next and worst victim was Mr. J. Hill Davis. His house was literally demolished, and he was bruised considerably. Mrs. Davis had her jawbone broken, and her little girl is not likely to live. All the buildings and fences are gone from his place.

The storm next crossed Hardlabor Creek, and in line tore down the house of Mr. James Benton completely; family not at home. The next place was that of Mrs. Thomas Stallings, where it blew down both chimneys and tore off the roof of the dwelling, and demolished the fencing and all out-buildings.

All of this is in a distance of five miles from where it crossed the Georgia Railroad at Dr. J. J. Montgomery's, going a little north of east. Dr. J. J. Montgomery was a deep sufferer in the terrible tornado, in the year 1866, that passed through Newbern. His house was completely destroyed in that storm, and he had not recovered from that loss, having an invalid wife and several girls and small children. Mr. J. Hill Davis, the greatest sufferer, is also an invalid, and has a helpless family.

The injury in the village of Rutledge was the destruction of the new and beautiful Masonic Academy and Hall, in which Mr. Thomas Burruss had quite a flourishing school. It was lucky that the storm came on Saturday. The wind also picked up an unfinished house belonging to Capt. William Vining, and set it off the pillars on the ground some eight or ten feet from where it was built. It also blew down the smoke-stack of Messrs. A. Vining & Brother's steam gin, blew their stables away, and destroyed a beautiful grove of oaks in the middle of the village, belonging to the Georgia Railroad and Mr. John Smith.

THROUGH HENRY AND CLAYTON COUNTIES.

GRIFFIN, Ga., May 3.—Saturday's storm was very destructive. From McConnell's, a farmer in Clayton County, two miles from Jonesboro, it swept down Cotton and Indian Creeks, through Clayton and Henry Counties, crossing the road between McDonough and Decatur, destroying every house on Mr. Johnson's place, then on Hightower's, and there other plantations, names not known, all torn up. The last heard of the tornado it had passed the Goodwin place in the di-

rection of Covington. In one instance a fence-rail was driven through a tree, and rocks were driven into trees like Minnie balls. One child blown off has not been found, and Mr. Johnson was injured.

LATER.—Mr. R. H. Hightower, at Stock-bridge has his leg broken; Mrs. Livingstone and her three-months old baby were blown one hundred yards into a gully. The four-mule team of Cowan & Bro.'s saw-mill at Whitesburg was blown helter-skelter, and Cowan was blown seventy-five yards. Cowan had to cut his team loose to get them from the wagon. It is rumored that thirteen persons were killed in Harris County on Saturday.

STILL LATER.—About eight plantations were devastated in the track of the storm. Dr. Hightower is in a critical state. At Matthew Johnson's a large shade-tree fell on the house just as the wind tore the house down. The family escaped to the kitchen, of which all but four or five logs was blown away. Mr. Johnson, in attempting to run from the house to the kitchen, was hurled against the smoke-house and seriously injured. The negro cook was mortally wounded, and several children were hurt.

Mr. J. W. Robinson saw a hail-stone fall as large as his head. It broke into pieces, but he picked up a splinter seven inches long.

The elements of Nature seem to have a special spite against the South. Last summer and fall great floods swept away thousands of dollars' worth of property in the Valley of the Mississippi, and, since the new year came in, tornadoes have been busy keeping up the work of destruction. In February, the Town of Houstonia, Mo., was visited by a tornado which destroyed the buildings, killed 6 people, and wounded 17 others. In March, Rienzi, Miss., was nearly destroyed, 6 persons were killed, and many injured, and a water-spout burst at Fayetteville, Tenn., causing great destruction of property. A second tornado at Richland, S. C., killed 2 persons and injured many others. The third swept over Georgia with unparalleled fury involving a loss of hundreds of thousands of dollars, killing 300 people and maiming many more. The fourth struck in Louisiana, killing several negroes. The fifth killed 5 persons in Mississippi and injured 25 others. In April, a tornado killed 5 persons at Little Rock, Ark. May opened with a tornado at Columbia, S. C., which wrecked many houses, killed one person and injured many. In all, there have been eight tornadoes in the South since the 1st of January, killing about 350 persons and injuring hundreds of others, and destroying property to an amount reaching the millions.—*Chicago Tribune*.

BE GENTLE, FORGIVING AND KIND.

Oh! why are we always so ready,
To hear what another may say,
To canvass the faults of a neighbor,
Forgetting our own by the way.
We know not the heart that we censure,
Be gentle, forgiving, and kind,
One drop from the fountain of pity,
A wound that is bleeding may bind.

A word, like an angel of mercy,
The sunshine of gladness may bear,
May cheer a lone spirit forsaken,
Or add to the weight of its care.
A word! do we think of its import,
Tho' uttered perhaps with a smile,
A heart may be writhing beneath it,
Or breaking with anguish the while.

A word that in coldness is spoken,
May sever the friendship of years,
The flowers of feeling may wither,
And leave them in sorrow and tears.
Then why should we always be ready
To hear what another may say,
To canvass the faults of a brother,
Forgetting our own by the way.

The Vendome Column.

The restoration of the column of the Place Vendome is completed at last. On Saturday, October 7th, 1874, a steam engine raised the bronze, cap which covers the lanthorn, a distance of 47 metres, and deposited it safely in its place. The operation was a difficult one on account of the great weight of the cap, but it was accomplished with entire success, and in the course of twelve minutes. Nothing now remains to be done but to finish the bronzing, already nearly done, and to take down the scaffolding. In the course of a week or two, the Place Vendome will have entirely resumed its former aspect. The final decision as to the statue to be placed on it does not seem to have been arrived at, but it is supposed that the original one, by Chaudet, representing the Great Emperor in a Roman toga and diadem of laurel leaves, will be restored to its old place. This statue was condemned, in 1815, to be melted down, and to contribute its bronze to the statue of Henri IV., now on the Pont Neuf. All the working population being then Bonapartist, those who were employed to perform what they regarded as an act of sacrilege carried off a quantity of the original bronze, and made a number of reductions therewith, replacing the bronze thus taken by them by an equivalent quantity purchased by them with the aid of a subscription made for that purpose among themselves. Two of these statuettes were enclosed, it is said, in the

left leg of the statue of Henri IV., where they have necessarily remained, as they could not be taken out without destroying the latter. The little figure of Victory, which the statue held in its hand, escaped the demolishers, and was discovered entire a few years ago.

In 1832, as Victor Hugo in his Imperialist days expresses it, "its statue was restored to the widowed column," and the figure of the modern Alexander and Caesar again occupied its place; according to the same poet, "Alone, by day in the azure, by night amidst the stars." But, instead of the statue of Chaudet, the one chosen to fill the void was the one by Seurre, "the little corporal" in the legendary grey overcoat. Napoleon III. had a statue made after the model of Chaudet; the work was executed by Dumont, and the original Victory was placed in the hand of the statue, which however, when the column was pulled down by the Communists, was broken into an immense number of pieces. All of these, strange to say, have been recovered; but the little Victory has again disappeared. The model of this little figure, however, still exists, and it will be easy to reproduce it with exact fidelity, should the statue of Chaudet be again restored to its old place.

The restoration of the column has occupied eighteen months, and cost £10,000; £3000, in addition, have been voted for repairing the pavement and the railings round its base. There have been over 700 pieces of bronze to join together, each piece having been carefully repaired before being joined in with the others. Sometimes it was a nose, sometimes a head, sometimes a hand, or a leg that was missing; here and there a whole figure had been broken off and had to be replaced; but so neatly has all this patch-work been done that curious visitors seek in vain to detect any trace of breakage or replacings. The column itself is of hard stone from the St. Maximin quarries; each block being solidly fitted to the one above and below it by strong iron clamps. The plates of bronze are not adherent to the surface of the stone, but fit into each other, and are held in place by bolts. In order to get them apart they would have to be broken, together with the stone inside them, unless the demolishers began at the top, working gradually downwards.

The execution of the column as it now stands has been done by M. Alfred Normand, the skilful and learned architect of the Pompeian mansion in the Avenue d'Antin; a freak of Prince Napoleon's in his bachelor days, since destroyed to make room for a new caprice of a wealthy purchaser of its site. The repairing of the bronze has been done by Thiebaut, one of the most skilful of the rivals of Barbedienne.—*Sydney Herald*, December 22d, 1874.

Golden Grains.

I, the Lord, am bound when ye do what I say.

Those whom God designs for preferment, he clothes with humility.

The smiles of the world are stronger temptations than its sorest persecutions.

To answer passion with passion, tends only to the increase of passion.

Those who are most dead to men's praise, can most safely bear their contempt.

Kind words are jewels beyond price, powerful to make the weighed down spirit glad.

Cheerfulness is the right weather of the heart.

Sobriety is the breeze that keeps off many clouds, so that the rays of cheerful light may shine more oft from the sun of love.

Money is like manure, of very little use unless it be spread.

A moment's effort in controlling passion may often prevent days of sorrow.

Love is the basis of all true joy and pleasure. Selfishness is the bane of life.

He who receiveth all things with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold. Yea, more; wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman. And he that is a faithful and a wise steward shall inherit all things.

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"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*.

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

Vol. 22.

PLANO, ILL., JUNE 1, 1875.

No. 11.

Cleansing of the Sanctuary.

HOW LONG THE VISION, DAN. 8:13.

In giving my views of this most important subject, I shall in this article affirm or merely state some propositions; which, if questioned, or if any desire more definite evidence upon, I may more fully explain at another time. I will be as explicit as possible, so as to condense the subject, so that it can be published in a couple of issues of the *Herald*.

The vision referred to is found recorded in Daniel 8, which please read. There is brought to view the following objects in the vision:

1. A Ram, with two horns, pushing northward, westward and southward.

2. An He Goat, with a notable horn, which attacked the ram.

3. This notable horn is broken, and four others arise in consequence.

4. Out of one of these a little horn arises, which became exceeding great towards the south, east and pleasant land.

5. This horn opposes the prince of the host of heaven, takes away the daily sacrifice, or continual temple service, and casts down the place of his (the prince's) sanctuary, and casts down the truth (the gospel) to the ground.

6. The question, "How long the vision, the daily and transgression of desolation, to give both the sanctuary and the host to be trodden under foot."

7. The answer, "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

Explanation in brief:

1. The Ram is the kingdom of Media and Persia.

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2. The He Goat is the Grecian empire.

3. The notable horn between his eyes is the first king, or Alexander the Great.

4. The four horns that grew out of this one when broken, were four divisions of this kingdom.

5. Out of one of these divisions or kingdoms, in their latter time, or at their end, a "king of fierce countenance," a ferocious, destructive kingdom arises, which we understand to be the Roman empire.

6. This power shall destroy the "mighty and holy people;" i. e., people of God, (the Jews.)

7. This power shall oppose the Prince of princes; i. e., Christ.

Now let it be borne in mind that the leading features of this vision are those that relate to Daniel's people—the Jews. These preceding features; that is, the rise and progress of the Medo-Persian power, (the ram), and the succeeding powers are of benefit only in learning the extent of the vision, as it relates to the Jews, and the length of time, and the character of the opposition they were to undergo. Like the vision of the "great image," the central figure is the "stone cut without hands," the rest of the figures are essential to bring out in "bold relief" this leading figure—the "stone." The principal idea of the vision of Daniel is the taking away of the daily or continual oblation and worship of the Jews, and the "cleansing of the sanctuary."

How long the vision? Answer, 2,300 days; that is, symbolic days or years. I need not stop to prove that literal days

are not meant here. No one can sustain the assumption that at any time the sanctuary was cleansed in about six and a half years from the time it was polluted or destroyed at any time. Daniel evidently thought it meant literal days, for, some years afterward, finding the city of Jerusalem still under the oppressor's heel, and the condemnation of the Lord resting heavily upon his people, he prays unto the Lord, and confesses his and the people's sins, (see chapter 19.) Gabriel is now sent to explain the vision, showing that Daniel had not understood it, except about the kingdoms. Daniel's prayer mainly has reference to the city of Jerusalem, and the sanctuary, or Jerusalem as the place of the sanctuary of the Lord. It is well to keep this fact in mind, for it seems that the destruction of the city and sanctuary, and its cleansing, is the main or central figure in the case; and this is a point which writer's on "prophetic time" have altogether overlooked and misunderstood, and have erred in judgment," and some have assumed and taught many wild ideas and some very uncharitable ones.

As Daniel prayed for the "holy mountain of my God," Gabriel came to give him "skill and understanding;" he was sent in answer to Daniel's prayer; he says:

"At the beginning of thy supplication, the commandment came forth, [a speedy answer to prayer], and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

Understand what matter? Plainly the subject matter of his prayer, which he was sent to explain in answer to the prayer; and what was that subject? Who the ram, he goat, little horn, &c., meant? Nay, but Israel's scattering, affliction, and redemption, and mainly the restoration of the city and sanctuary. "Cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and hear, and behold our desolations, and the city which is called by thy name. O Lord hear; O Lord forgive; O Lord hearken; defer not, for thine own sake, O my God: for thy city and thy people

are called by thy name." Could such earnest, agonizing prayer, by *such a man*, remain unheard? He lacked wisdom on the matter of the Lord's purposes concerning his people Israel. And here, I repeat, is the rock on which all "time-setters" have split. They "understand not the scriptures" on the subject of Israel's redemption, for nearly all who have ever written, *if not every one*, reject the literal gathering and salvation of literal Israel; hence, even if a correct chronological data of many events should be discovered, which I doubt not is the case; and for which discovery, as the result of patient study and research, they should have due credit; but as it is by human learning and skill correct dates of important events are discovered, yet the subject of prophecy and vision may not be understood, even although such parties should claim to be the wise who shall understand.

Daniel is now informed that "seventy weeks are determined [or allotted to] upon thy people, and upon the holy city, to finish [or restrain] the transgression [of Daniel's people], and to make an end of sins, [or to culminate their wickedness], and to make reconciliation for iniquity, and to bring in everlasting righteousness [by the atonement of Jesus], and to seal up the vision and prophecy [concerning the Messiah's mission], and to anoint the most holy," [*i. e.*, glorification of the Messiah.] These "seventy weeks" of years, or 490 years therefore reach till the transgression is finished, or as I understand it, till the Lord brings upon the transgressors their full punishment. This end of transgressions and transgressors Jesus predicts in Matthew 23. (please read from 34 to 39 verses), and as a punishment for the culmination of their transgressions, in crucifying the Son of God, and killing his servants; for even if the Roman power slew the Apostles, and other nations did also, it was only through the persistent persecuting efforts and unrelenting opposition of the Jews; therefore, as Paul says, the "wrath of God hath come upon them to the uttermost." These seventy weeks therefore reach from a definite time to a

definite time. What is the starting point? "Know ye therefore, and understand, that from the going forth of the commandment to restore, and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks." This is one week, or seven years less than the Seventy, or 483 years; but where are the other seven? It is cut off the seventy, for only sixty-nine are needed to reach to Messiah, or to the birth of Christ, who was called "the Christ" at his birth. (Mat. 11 : 4.) The seven years are used in the finishing of the transgression, leaving a space between the end of the sixty-nine, or that portion which reached to the Messiah.

The whole seventy weeks are allotted to the people of Daniel. Seven years or one week are required to fill up a space occupied by a covenant which he shall confirm with many for one week.

I shall make a "new departure" here and claim that the "he" is the Messiah, who shall confirm the covenant for seven years.

But what covenant? The covenant of blessings and cursing which God gave Israel, as recorded in Deut. 27, and which Israel accepted or agreed to, as recorded in chap. 29, (which turn to, and read and understand). And strange and even wonderful as it may well appear, this covenant was literally confirmed during the seven years that reached from A. D. 65 to 72, (in which year Josephus says the war ended). The tender and delicate woman did actually eat her own children in the "straitness and seige" that they had to undergo; and this nation which destroyed them was to be a "nation of fierce countenance," (Deut. 28 : 50), which is the very kingdom referred to in Daniel, which should destroy the city and sanctuary. "A king of fierce countenance and understanding dark sentences," says Daniel. "A nation of fierce countenance * * * whose tongue thou shalt not understand," says Moses.

Who made this covenant? God and Israel. And who confirmed and fulfilled the curses threatened when their "transgression had come to the full?" The

Messiah—to whom all authority and power had been given of the Father, and who had been appointed judge of the quick and the dead.

For one week the Messiah confirmed the covenant made some 1500 years before with Israel: (for they made it for themselves personally, and for their descendants—see 29th chapter): and he poured out the curses threatened in the covenant, and fulfilled many or all that had not been until that time accomplished, most literally as history informs us. (See Josephus, Book V. and VI.)

"In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, [of the covenant], and that determined, [the curses], shall be poured out upon the desolate" [city and sanctuary]. This covenant I understand then, was confirmed by the Messiah in the seven years or one week, that is from A. D. 65 to 72.

"In the midst of the week he [the Messiah] shall cause the sacrifice and oblation to cease." A. D. 70 has always been the date affixed as the time that the temple was destroyed, at which time of course the "daily" service of the temple with the "sacrifice and oblation" ceased.

Before we proceed to examine the date of the beginning of the "seventy weeks" and other periods, it would be well to notice that the present or common chronology of the Bible is very defective, and has been proven so in several directions for years, as I could show had I space to spare.

It has been arranged from "Ptolemy's canon," said Ptolemy being an Egyptian astronomer of the second century of the Christian Era, who collected a catalogue of kings who had reigned during the space of about 800 years prior to his day, specifying the number of years each king reigned. This canon has been found defective in several important features—in one way particularly, that is of commencing a king's reign, who had governed several years cotemporary with his father, as an associate, thus counting the full reign of father and son, whereas they

reigned conjointly for years, and so counting the same or a portion of the same period *twice*.

Upon this canon the common Bible chronology is based. By recent discovery of ancient records, by astronomical calculations, in which marked events, such as total eclipses of the sun and moon, which have been noticed and recorded by other historians, have been proven incorrect in data, and Ptolemy's canon based on such incorrect data, is also out of tune. By a more correct chronology the age of the world—for instance—is found to be 4126 years at the birth of Christ.

There is another point worthy of consideration, and that is, that the seventy or sixty-nine weeks can not commence with the 2300 days; for they (the 69 weeks) were to commence from the "going forth of the commandment to restore and build Jerusalem," which "commandment" was given by Cyrus, as recorded in Ezra 1 and II. Chron. 36 : 22, 23, which our common chronology fixed at B. C. 536; for 483 years or 69 weeks would end before Christ 53, or in other words would not reach to Christ or the Messiah, by fifty-three years, and the 2300 would end in 1764 A. D., or over an hundred years ago. And that the sixty-nine weeks did commence with the commandment referred to, I will prove. But this date (536) is not correct, but 448 B. C. has been clearly shown to have been the first year of Cyrus' reign; but this would bring the end of the 2300 at 1812, which is also in the past. If the 69 weeks commence at that date it is evident that the "2300 days" do not, and hence must begin later, and if later, then these weeks can not be taken off the 2300, and are a distinct period, although they necessarily occupy some of the same period of time. It would appear then, that, although they measure a period of time concerning events included in the "vision," yet are not designed to mark a portion of the length of the vision, but to mark a particular scene connected with it; for even if the 2300 should end this year, 1875, they must have commenced at B. C. 425, but the 69

weeks could not begin then, for they constitute 483 days or years, and would reach from B. C. 425 to A. D. 58, some 35 years after Christ's death, and no event to mark their ending. So then, it is impossible to begin the 2300 days with the 69 weeks, and if the 69 weeks ended at Christ's death in A. D. 33 (common chronology) which would begin them B. C. 450, (and no event then to sustain the assumption), it would end the 2300 at A. D. 1850.

So we are compelled to consider that the 2300 days measure a distinct and independent period, even from the pushing of the Ram power against the Jews, (an idea I will hereafter endeavor to sustain), till the cleansing of the sanctuary.

When did the sixty-nine weeks commence? I understand, at the commandment of Cyrus, B. C. 488. The prophecy says, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince [birth] shall be seven weeks and threescore and two weeks." Many have confounded the "going forth of the commandment" with the execution thereof, or, in other words, have commenced the period with the date on which the "commandment" was executed, but here is where they mistake—there is an entirely different period commencing then—even the "*threescore and two weeks*," which reach to the Messiah's death, which we will notice in its place.

Was Cyrus the one who gave the "commandment." I answer yes—for he was the one the Lord had selected to do it, and foretold should do it, even naming him, 200 years and more before he was born. "That sayeth of Cyrus, He is my shepherd and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid."—Isa. 44 : 28. "He shall build my city, and he shall let go my captives."—Isa. 45 : 13. This "commandment to restore and build Jerusalem" was made "in the first year of Cyrus, the king," B. C. 488. In the reign of Darius, some twenty years afterward, when the building of the temple

was going on, certain foes of the Jews asked them, "Who commanded you to build this house and to make up this wall?"—Ezra 5 : 9. They answered, "In the first year of Cyrus, king of Babylon, the same king Cyrus made a decree to build this house of God."—5 : 13. This the foes did not believe, and sent to King Darius to have him institute a search among the records to see if there was such a decree, (5 : 17), and as a result, there was found a "roll," and on it written : "In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded," etc.—Ezra 6 : 3. All supplementary decrees or commandments were only given to cause this "commandment" of Cyrus to be executed ; so I consider it clearly established that from the "going forth of the commandment" of Cyrus, in the first year of his reign, B. C. 488, the "sixty and nine weeks" commence.

I understand the "seventy weeks" to commence at this same period, but divided ; "sixty-nine weeks" reaching to "Messiah the Prince, and the "one week" finishing the transgression, or comprising the "seven years war" ending with the carrying away into captivity of the Jews, and the complete subjugation of the city, A. D. 72, which I have alluded to before.

"But," says one, "the 'sixty-nine weeks' make 483 years, and come five years short of the birth of Christ." True, providing our common chronology is correct ; but I think it can be shown that Christ was born five years before the present Christian era, so called. It is evident from the Bible that Christ was born *before* Herod's death ; which occurred according to Bible chronology *three* years B. C., but history and astronomical calculation locate his death B. C. 4, and as Christ was born previously, and fled with his parents into Egypt, and remained there a space of time, his birth must have been B. C. 5, that is, five years before the period assigned in common chronology. "As the battle of Actium, B. C. 31, was in the seventh year of Herod's reign, (counting from the

capture of Jerusalem, or the death of Antigonos), and as Augustus Cæsar's reign began at this epoch, Herod's eighth year synchronized with Augustus' first year—consequently Herod's thirty-fourth year, (the year of his death), must have synchronized with Augustus' twenty-seventh year, therefore Herod died in the twenty-seventh of Augustus' forty-three years reign, leaving only sixteen years of his reign after Herod's death, or fourteen to the beginning of Tiberius' reign in consort with him. beginning two years before he (Augustus) died ; and 'in the *fifteenth* year' of Tiberius' reign Christ was "thirty years old." Now let us count back to find the year of his birth—fifteen years for Tiberius, and fourteen for Augustus, carry us back to Herod's death B. C. 4, but make only twenty-nine years ; therefore Christ must have been born a year earlier, or in B. C. 5. It will avail nothing to say that perhaps Luke meant Tiberius' *fifteenth* year after the death of Augustus—for this would make 31 years (15 and 16) and locate Christ's birth a year *after* Herod's death, and thus contradict the Bible." In an ancient work it is stated that the crucifixion occurred at a Paschal full moon, and on Thursday "three days before his resurrection" and in the third year of the "two hundred and second Olympiad" which Paschal full moon occurred on that day A. D. 30. There are four annual passovers found between Christ's baptism and death, and being crucified A. D. 30, he was thirty years old at his baptism, which thus locates his birth B. C. 5. As Christ was born in the fifth year before the present Christian Era (as it is called) and not more than four annual passovers were observed by him, (the last one at his death), and if born at the time generally observed as the day of his birth, he would have been over 34 years of age, which was evidently about his true age at his death and locating his death at A. D. 30.

Thus the 483 years or sixty-nine weeks reach to the fifth year B. C., at which time Christ was born, according to a correct system of chronology, and

clearly fulfilling the prophecy of the angel Gabriel, "That from the going forth of the commandment to restore and to build Jerusalem, shall be seven weeks and sixty and two weeks," "unto Messiah the Prince."

The sixty and two weeks, when do they commence, and end? This is a distinct period of time, and begins and ends with entirely different events than the "sixty and nine weeks," although, like the 2300 days, it covers much of the same ground occupied by the "seventy" or sixty-nine weeks—for the latter reaches to the birth of the Messiah, while the "sixty and two weeks," which is a shorter period by *seven* weeks, and of course would end that length of time before Christ was born, whereas they reach till "Messiah be cut off," (or nearly to that date), for it says "*after* threescore and two weeks." It is evident that they commence with the building of the street and the wall in troublous times. (See Dan. 9 : 25, 26). The prophecy could be better understood if read, as it evidently should be, thus, "The street shall be built again and the wall, even in troublous times; and after three score and two weeks shall Messiah be cut off, but not for himself." The Bible informs us that the wall was built or completed in the thirty-second year of Artaxerxes, which was eighty-two years after the decree of Cyrus, and B. C. 406, and it was finished in the month Elul, which was the twelfth or last of the Jewish civil year, and twenty-fifth day, so near the end of the year (within five days) it would be proper to begin the 434 years with the 405th B. C., which would bring us to A. D. 29; and as it is after three-score and two weeks, or a little over the even number of weeks, so in A. D. 30 Messiah was cut off or crucified, not for himself, but for the salvation of his people, his own, the lost sheep of the house of Israel, and finally for the world.

To be continued.

The Fullness of the Gospel.

The Lord said unto the Nephites, that in the latter days the truth should come to the Gentiles, and the Father

commanded Christ to say unto them that when the Gentiles should sin against the gospel, he would offer to them redemption and the fullness of the gospel; and if the Gentiles should repent, and return to the Lord, they should be numbered among his people, the house of Israel, and that he would not suffer his people, who were of the house of Israel, to go through among them; but if the Gentiles would not repent, and turn unto the Lord, and hearken unto his word, he would suffer them, his people the house of Israel, that they should go through among them and tread them down, and they should be as salt that has lost its savor, which is good for nothing, but to be cast out and trodden under foot of the people of the house of Israel.

Now as the Gentiles had no authority from God to officiate in the ordinances of the gospel when the Book of Mormon came from God, they had no savor to lose. Authority was given to Joseph and others, and they have sinned and repentance will be offered to them. If they accept the offered mercies, and repent and return to the Father, it will be well for them; if not, they then will be as salt that has lost its savor. Nephi 7.

In the ninth chapter, last paragraph, the Lord says, "Whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give him power that he shall bring them forth unto the Gentiles, * * * they shall be cut off from my people who are of the covenant."

What people are in covenant with God? No people except the Saints. What people are to be cut off? The Saints who will not believe the fullness of the gospel, when given by the Savior.

As there were no people in covenant with God, either of Israel or the Gentiles, when the Book of Mormon came forth from God, there can be no other people now in covenant but the Saints. "And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go-

eth through both treadeth down and teareth in pieces, and none shall deliver." The penalty is the same as for rejecting the fullness of the gospel, which the Father gives to the Son, to deliver to the Gentiles, then the work of the Father begins to fulfill the covenant made with the house of Israel. Nephi 12 : 1.

Mormon tells us if we will not believe these things, the greater things should be withheld from us to our condemnation. (See Nephi 2). The things which are sealed shall not be delivered in the day of the wickedness and abomination of the people. First chapter of Ether, last paragraph, Moroni says, "Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge of which is hid up because of unbelief." The Lord said that all lyings, deceivings, murders and whoredoms, and the wickedness which he told the Nephites the Gentiles would introduce after he should give them the gospel, should be done away when he gives them the fullness of the gospel, and many other things that were not in existence when the gospel came forth.

First Book of Nephi 3 : 38, the angel told Nephi that the great and abominable church had taken away from the gospel of the Lamb many parts which are plain and most precious, and many covenants of the Lord have they taken away. And showed him after the plain and precious parts and the covenants of the Lord had been taken away from the Book, and said, "Thou beholdest, that it goeth forth among the nations of the Gentiles, and because the many plain and precious parts of the gospel are taken out of the book, many of the Gentiles do stumble exceedingly."—vs. 39.

And because the Gentiles do stumble, and know not the right way, the Lord has promised them in the latter day much of his gospel, and that to be written by the seed of Nephi, and delivered to them in the last days. In this promise he did not supply that part of the gospel taken out of the Bible, neither did he promise to give the covenants that had been taken out of the book. In the 40th verse, he promised Nephi that other

books besides the one he had seen among his brethren should be given them by the power of God from the Gentiles, and it should convince the Gentiles, the remnant of the seed of his brethren, and the Jews that are scattered all over the face of the earth, that the records of the prophets and the twelve apostles of the Lamb are true. Verse 41: "These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things taken away from them, and shall make known to all kindred, tongues and people, that the Lamb of God, is the Son of the Eternal Father, and the Savior of the world, and that all men must come unto him, or they cannot be saved; and they must come according to the words established by the mouth of the Lamb.

The words are to be made known in both books when the gospel is restored to the Bible that was taken away. The reader will bear in mind that the angel is telling Nephi about the book that should make known the plain and precious things taken away from the Bible, and the book that should make known to every kindred, tongue and people, that the Lamb of God is the Savior of the world. When the Lord is pleased to give the Gentiles this book, he then gives them authority to carry it to the Lamanites. When the Gentiles are armed with the truth here revealed, it will be easy work to convince the Jews and the unbelieving Gentiles that the records are true, and all people, nations and tongues, that Jesus is the Christ, the Son of God and the Savior of the world. Verse 42 reads:

"And it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day, that he shall manifest himself unto them in word, also in power, in very deed, unto the taking away their stumbling blocks, and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father, and shall be a blessed people on the promised land forever, and shall no more be brought down into captivity."

All can see that the foregoing is in the future, and is a Gentile promise. The stumbling blocks have not been removed, and many of the Gentiles have stum-

bled, and are in a worse condition than before they received the truth. The promise is, when they receive and obey the promised scriptures, they *never* shall be brought down into captivity. And the house of Israel shall no more be confounded, and that great pit which hath been digged for them, by the great and abominable church, shall be filled by those who digged it; precious promise to Israel, but not to spiritualist Gentiles.

"And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord, with the house of Israel; [the lost ones restored]; and thou also hast heard that whoso repenteth not, must perish; therefore, we be unto the Gentiles, if it so be they harden their hearts against the Lamb of God; for the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts, and the blindness of their minds; unto their being brought down into captivity, and also unto destruction both temporally and spiritually, according to the captivity of which I have spoken."—48v.

This great work referred to is to be done after the book comes forth that contains the fullness of the gospel; and when that is preached to the people, it will divide the people; the faithful will increase in their faith and righteousness, and the wicked in their wickedness, and ripen for destruction, and soon fill the measure of their iniquity, and soon be destroyed. Then the word of Nephi will be fulfilled:

"For the time speedily shall come, that all churches that are built up to get gain and power over the flesh, and all those that are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and do all manner of iniquity, are those who need fear and tremble." (See Nephi 12: 14.)

Speaking of the coming of the book, and the events to follow, he says:

"The Lord God shall commence his work among all nations and people, to bring about the restoration of his people upon the earth, for the time speedily cometh that the Lord God shall cause great division among the

people, and the wicked will he destroy, and he will spare his people, even if it so be that he must destroy the wicked by fire."—1 Nephi 3: 44.

"And he said unto me, Behold there are save two churches only; the one is the church of the Lamb of God, and the other the church of the devil. Wherefore, whoso belongeth not to the church of Christ, belongeth to that great church, which is the mother of abomination."

When is this to be?

"When the Lord himself shall deliver the book, or my words, the Savior says. 1 Nephi 1: 10; 3: 40-43. (See Nephi 12: 12.)

The work then begins that will divide the righteous from the wicked. Then all those who will not embrace the truth, with the love of it, will be compelled to the side of spiritualism; then one will be the church of Christ, the other the church of the devil. That we may be prepared to receive the word of God, when he in his mercy gives it to the Gentiles, let us build upon the rock, as the angel told Nephi, speaking of the Book of Mormon, said in them shall be written my gospel, my rock, and my salvation.

"Wo be unto him that saith, We have received the word, and need no more. And in fine, wo unto all those who tremble, and are angry, because of the truth of God. For behold, he that is built upon the rock, receiveth it with gladness: and he that is built upon a sandy foundation, trembleth, lest he shall fall."—2 Nephi 12: 3.

If we refuse to receive the word, when in his mercy and wisdom he shall give the word, we certainly will fall. (See Nephi 12.) Many of the Gentiles will receive the truth, and carry them forth to the remnant of our seed. R. H.

A Preacher's Experience.

No. 4.

There is but one infallible tribunal in the universe, and that tribunal is the "three that bear record in heaven; the Father, the Son and the Holy Spirit." So long as the Church on earth is in a condition to receive divine communications from this infallible tribunal, the "ignorant can come to understanding, and such as murmur can learn doctrine." "God is his own interpreter, and he can make it plain."

If the religious world would agree to

humble themselves, and ask God to show them the right way, undoubtedly he would; and then their disputes on doctrine would be at an end.

Then I admonish you to cease your everlasting contentions, which have marred the peace of society so long; and cease from following man whose breath is in his nostrils, and turn to the living God and learn wisdom, which is first pure and easy to be entreated, peaceable, full of faith, hope and love. Come then to the fullness of the gospel of peace, and receive the grace of our heavenly Father, and be filled with joy and gladness, and put on the beautiful robe of righteousness, and struggle for the crown of life.

The invitation is to all. O what a blessing for the sons and daughters of men in the glorious gospel of the Son of God. Consider, O ye children of men, and be wise.

After I had finished my discourse, an opportunity was offered for remarks by any one who felt disposed to speak. A rough, angry looking man arose from an obscure corner of the house, and said he wanted to talk a little about signs, if I had no objections. I told him to proceed.

"Very well," said he, "I understand you to say the signs follow the believers now, the same as in the days of the ancient Apostles; and of course you profess to be one of such believers. Well, I have a short way of deciding that matter. If you will take a deadly poison, such as I can fix up for you, it will kill you as quick as it would a dog; and that will be the end of all your talk about 'everlasting gospel restored to the world' in the nineteenth century. I profess to be a believer in Christ myself, and I know of no sign following me." And he sat down, while many in the congregation giggled right out.

After quiet was restored, I answered the gentleman, as follows: "You say you are a believer in Christ, and no signs follow you; then you may take the dose of poison you propose to fix up for me, and see if it don't kill you as quick as it would a dog. So you are as liable to be

killed by dog-poison as I, yourself being the judge. Is it becoming in you, a professed follower of and believer in Christ, to thus make sport of the words of our divine Savior, who has said, 'These signs shall follow them that believe.' The Savior was once on the pinnacle of the temple, and Satan came to him and said, 'If thou be the Son of God, cast thyself down; for it is written he shall give his angels charge concerning thee, lest at any time thou should dash thy foot against a stone.' Satan, at that time, wanted to see a sign; he wanted a strong testimony that Jesus was the Son of God, but failed to get it. Now I will give you a case similar to that. There is now a man who says he is a believer in Christ, another says to him, 'If you are a believer in Christ, drink this deadly poison; for it is written concerning such, If they drink any deadly thing it shall not hurt them.' This answer caused the funny ones to look somewhat sober. After this the congregation became much disturbed, contending one with another; so I thought it wisdom to dismiss the meeting. A gentleman invited me to go home with him, as he wished to converse with me on the subject of religion. While I was stopping with him, he related much that had happened in the community around him. He said they had all sorts of doctrines preached by all sorts of men, and he had become so confused in his mind that he felt glad to have some one come, who could make the way plain. He said he was well satisfied with my preaching, and intended to obey the gospel, and his wife also agreed to be baptized.

When the news went abroad that some were believing, and were going forth to obey, much excitement arose in the neighborhood; many cried "Delusion;" some wanted to raise a mob and drive me from the neighborhood. The ministers of the different orders called their flocks together, to warn them to beware of what they called "Mormonism." So, for a time, there was much preaching in that section of country. They got up great union meetings, thinking by that means to divert the attention of the people from the doctrine I set

forth among them. The preachers told the people that I was of the number who would, if possible, deceive the very elect; hence, they must keep away and not come out to hear me any more. One very intelligent man, who was a member of the Baptist Church, objected to the advice of the preachers, and offered his reason for objecting, as follows:

"I am a member of the Baptist Church, and according to the doctrine we believe, once in grace always in grace. I am not afraid of falling from grace by hearing the man preach what you call 'Mormonism.' Neither am I afraid of God's elect being deceived. So if this man can deceive us, it will prove that we are reprobates, and it will make no difference in our case any how; so I intend to go and hear all, and try to hold fast to that which is good, as we are commanded in the scripture to prove all things, and receive the good."

An elderly gentleman stated that he had known the Mormons for a number of years in places where he had been, and liked them as citizens very much; but had never investigated their doctrine.

A young preacher then spoke and said that he had never investigated their doctrine, and more than that, he never intended to; but he was willing to help "egg" any Mormon preacher who dare come into that place.

"Young man," said the elderly gentleman, "you are rather hasty in your remarks. The course you propose to take is in direct violation of the law of the land; you have set out in the clerical profession, and we look for you to be a friend of law and order, and to set a better example before the world than to engage in an eggging expedition. If you have not brains to meet the man in honorable discussion of principle, pray do not resort to any unlawful measures to drive the man from our midst."

"I would not debate with a Mormon—it is beneath my dignity. I would not dirty my hands with such," was his reply.

"Your hands may be very clean now; but if you help to egg the man, your

hands will be soiled,—and your heart too,—in the eye of the law and good men. Certainly amongst so many preachers, we ought to find enough talent to vanquish one poor illiterate Mormon, by fair scriptural argument, without resorting to such measures as you propose. Come, now, be a man and investigate the doctrine, and see if you can't confound it by argument from the Bible."

The elderly gentleman was a liberal minded man. He was bound to no narrow, selfish creed, and was inclined to treat all men with respect. He was a man of honor and a moralist in the strict acceptance of the term; a man that belonged to no church,—but was friendly to all religious people,—and was found attending church quite frequently. All the denominations in that vicinity had tried very hard to induce him to join their church, and wondered why so good a man stood aloof from church associations. One certain preacher undertook to scare him into his church by telling him that the moralist was a greater enemy to religion than the out-breaking, wicked man; because the people would look to his deportment and claim that it excelled in virtue the deportment of many who professed religion; while the vicious and immoral man could have no such influence over the world to keep them from joining church. And hence, if there was one place in hell hotter than another, the moralist who refused to join church would certainly go there. But this saying of the preacher did not alarm the gentleman at all; he still declined the invitation to join church. The preacher became very impatient to know why the elderly gentleman did not join some church, and asked him why he did not join a good orthodox church. The elderly gentleman tried to wave the matter for fear of hurting feelings. But being pressed so hard to tell why, he proceeded in the following manner: "According to orthodox teachings, it is made impossible for me or any other man to join the Church of Christ, without being looked upon as a dishonest hypocrite."

"You are certainly mistaken," the orthodox preacher replied.

The gentleman continued, "No, sir, I am not mistaken, and will show you that I am not. How would it look if I should join one church to-day and to-morrow another, and keep on joining a church from time to time, until I have joined all the orthodox churches that now exist or ever will exist."

"I think it would be folly in you to do so; there is no necessity for you so to do. Besides, we have never taught that such a course would be right; but the contrary, we have taught that all orthodox churches are safe, and people should have their choice of churches," was the preacher's reply.

The gentleman continues with the following dialogue? "Have you not taught that each orthodox church is only a member or branch of the Church of Christ? Then was I to join your church it would only constitute me a member of a member or branch of the Church of Christ; hence I would have to join all the members, or branches, to get into the Church or body of Christ composed of many members."

"I think it would be quite an up-hill business for any conscientious man to attempt such a thing," was the preacher's reply. "You should not stand on such technicalities."

The gentleman continues, "I cannot dethrone my reason in order to accommodate myself to the peculiar creed of any one. There is another inconsistency in your plea that I will mention. All orthodox churches claim to be guided and enlightened by the Holy Spirit. If this is correct, the Holy Spirit has to perform a difficult task; it has to help build up and strengthen many conflicting theories and doctrines; in short, it has to do such a work as would injure the reputation of a man forever; for should a man be found to build up and strengthen one set of tenets to-day, and another to-morrow, and go from place to place preaching to suit the particular church he happened to fall in with, he would be branded as an impostor, unworthy the confidence of any one."

The preacher answers, "I must admit that you have shown me an inconsistency."

"Then I will try to show you another. You are a preacher, as you say, of the gospel; and when you preach it is your aim to present the peculiar tenets of the particular church you represent, and if said tenets are the gospel, or any part of it, how dare you promise any one salvation who does not believe and obey your preaching? Unless a man can be saved that rejects the gospel?"

Preacher's reply was, I must acknowledge that if I preach the gospel, all must obey it or be condemned."

Gentleman pursues his theme: "Then it will be by the preaching of the gospel that your church is built up, for such as obey your preaching comes into your church; from the premises now before us, we conclude that all others who preach doctrines or tenets in opposition to yours are in error; and hence, do not preach the gospel that builds up your church. Then I would ask, have you charity for their errors? Certainly not, you may have charity for them and ought to tell them of their errors in kindness, and try to disabuse their mind of errors; but never, through fear of offending them, shun to declare to them the truth. I will now lay down a truism:—When two individuals differ on any matter, (religion not excepted), they both can not be right. One may be right, and the other wrong; they both may be wrong; they both can not be right. When you know you are right, should you find one opposed to you in doctrine, as certainly as you know the right you will know the one to be wrong who opposes you. Or, if you believe with all your heart that your doctrine is correct, you may try your best to believe an opposite doctrine to be correct and you will find you cannot. Or, if it is your opinion you are right, it must also be your opinion that those who differ from you are wrong; therefore let charity be always compatible with honesty; don't, for the sake of popularity, compromise any truth, but preach what you believe to be truth; and don't let prejudice hinder you from investigating the claims of all persons whomsoever. 'Prove all things, and hold fast to that which is good.'"

"All you say," replies the minister, "is very true, and I intend to profit by your instructions, and be more consistent in the future."

The young clergyman before mentioned made an appointment to preach, at a place where much prejudice existed in the minds of the people against the church of which he was a representative, and as a consequence, when he stood up to preach to the people, a band of rude fellows came in front of the door of the meeting room and cast rotten eggs at the young man, soiling his clerical robes very badly, causing him to decline any further remarks on the occasion. He went immediately to the magistrate and sued for redress; claiming serious damages for being interrupted in his religious duties. Many persons expressed their sympathy for the young man in his affliction; others did not pity him, because he had agreed to egg the Mormon preacher, and thought it would be a good lesson of experience to him; knowing that experience teaches a dear school; but fools will learn in no other. The young man failed to bring these outlaws to justice, and received no indemnity for his losses, and in the depths of humility sought forgiveness for his wicked designs against the humble preacher he had defamed, and agreed to investigate the doctrine preached by the Latter Day Saint.

On the occasion of the baptism of the two persons before mentioned, many persons came out to witness what they called the *overt act*. It was indeed a solemn occasion, when the dear, good man and his wife professed their faith in Christ, and went down into the cold, chilly waters to be buried with their Lord in baptism, in the sight of a wicked and gainsaying world; some pointed the finger of scorn; others spoke in derision of the act; but I felt that the Lord was with us to strengthen and assist, and I felt to pray for my enemies that they might be forgiven as persons who were ignorant of what they are doing. After the baptism, we retired to a suitable place to attend to confirmation. Many came to witness this ceremony, which

was new to them, and O, what joy those persons had in believing. They bore a strong testimony in favor of the truth of the blessed gospel, to the astonishment of many a listener. I was about to take my leave of the place, and offered a solemn prayer to God for the people of this community, and commended the blessings of God on those I had baptized. The young preacher came to me and requested an interview; he invited me to come to his study, I went with him and we had the following conversation. He related to me his past experience during his religious life, saying like Paul, "that after the strictest sect of his father's religion he had lived a Pharisee;" or, in other words, he had been very exclusive in his views. But recently a change had come over him, and he desired to investigate the doctrine believed and preached by the Mormons or Latter Day Saints. I told him that I was happy to converse with one who sincerely desired to know the truth as it is in Jesus. Truth cannot suffer by investigation.

"Truth crushed to earth shall rise again;
But error wounded, writhes in pain,
And dies amid its worshippers."

I would like to hear your religious position, if you have no objections to state the same. The young clergyman proceeded to state his position on theology. "I hold to no creed but Christ. He is the true creed, hence my creed is not a doctrine but a person. The confession of faith that saves the soul is not in a doctrine, but in a person. He that believeth in Christ shall not perish, but have everlasting life. He that confesseth Christ before men, he will confess before his father and the holy angels. I take the Bible alone as the rule of faith—not to prove doctrine by, but as containing the doctrine itself. I consider that the religious world, both Catholic and Protestant, have departed from the ancient apostolic faith and practice to a greater or lesser extent. My object is to endeavor to preach what the apostles preached, as it is found in the Bible, and endeavor to reduce the same to practice. I make a distinction between the instructions given to Saints

and such as apply to sinners. To illustrate: three thousand sinners on the day of Pentecost ask the question, 'Men and brethren what shall we do?' They as sinners were told to repent and be baptized in the name of Jesus Christ for the remission of sins. See Acts 2. All Saints are commanded to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. See 2 Peter 1. I consider that the same instructions apply to us. If we are sinners, we should obey the former; if Saints, the latter instructions. The former are made the conditions of entering the church on earth, and the latter the everlasting kingdom of Christ. The ordinances of the gospel receive no saving efficacy through the administrator of those ordinances; but simply through the obedience of the subject; the administrator at best is only an earthen vessel, from which we receive divine ordinances. If we take medicine we expect the virtue to reside in the medicine and not in the vessel from which we receive it; hence, I contend for no priesthood save the common priesthood of which all Saints are a part. 'For,' says Peter, the apostle, when writing to all Saints, 'Ye are a chosen generation, a holy nation, a royal priesthood, to offer spiritual sacrifices acceptable to God,' a sacrifice of a broken heart and a contrite spirit is an offering of great price. Christ is the altar, and it is not the offering that sanctifies the altar; but the altar that sanctifies the gift, says Jesus. Now what objections have you to offer against my religious position?"

"Your religious position in many respects I consider to be correct and reasonable; more so than any I have found among the various denominations extant; but I would offer a few amendments to the same. You say you have no creed but Christ; confession of faith that saves the soul is not in a doctrine, but in a person; and that person is Christ. I believe Christ to be a divine personage, and hence his teachings are divine; and inasmuch as he came to this world to teach doctrine, I am willing to receive his doctrine and abide in the same. If I reject the doctrine of Christ, it is the

same as rejecting him. In receiving Christ, we receive his doctrine. Confessing our faith in Christ will avail nothing if we have no faith in his doctrine. If you are sick and call a physician, you must take his medicine in order to receive the benefit of the physician's skill; the healing virtue is supposed to reside in the medicine he requires you to take; the doctor can do you no good independently of the means he employs for your relief. Just so in relation to our faith in Christ. We must come to his terms of pardon and acceptance in order to avail ourselves of the blessings of life and salvation in his name. You say the Bible alone is your rule of faith. This being the case, I will have to meet you there; for notwithstanding I accept other books as divine, I will not offer you authority from any book but the Bible. I admit all you say in relation to the distinction made between Saints and sinners in the scriptures. If sinners will believe in Christ and repent of their sins, the shall receive the remission of them the same as sinners in former days under the gospel dispensation; and then through the ordinance of the laying on hands of they may receive the gift of the Holy Spirit; as you will see by reading Acts 8:14, and Acts 19:6, and thus become Saints. For they are not only washed and cleansed, but they are justified and sanctified in and through the name of the Lord Jesus and by the Spirit of our God. Then whatever instructions were given to Saints in former days, will apply to Saints in our day.

"As for the ordinances of the gospel receiving no saving efficacy under the hands of the one who may administer the same, I am aware that Bishop Campbell assumes that position in his discussion with Bishop Purcell; but I think it a very untenable position. The Bible teaches us that God called certain men to fill certain offices. He called Moses to lead his people out of Egyptian bondage. Joshua was called to lead his people into the land of promise. Aaron was called to the office of High Priest, and all the tribe of Levi was called to be

priests of the order called the Levitical priesthood. Saul, the first king over Israel, was called the Lord's anointed. Samuel, a prophet of God, anointed David a man after God's own heart. Solomon, king of Israel, was the one chosen to build the temple; and before all, Abraham was called to be the father of the faithful, Judah was to hold the scepter till Shiloh come. Above all, Jesus, the Christ, is the only name given under heaven or amongst men whereby we can be saved. Christ is our ransom, our advocate, our propitiation for sin, our great High Priest, our Mediator, our King, and Redeemer. He stands in his own place; no one else can stand in his place,—every one will have to stand in their own place; Abraham, Isaac, and Jacob; Noah, Job and Daniel; Moses and Elias, Joshua and Caleb, David and Solomon, John the Baptist, will all stand in their own places, and so will Paul and Peter, James and John, all, all the Apostles and Elders; and even you and I will have to stand in our own places, and so will every soul of man. The men who sought to supplant Moses were destroyed. Uzzah who touched the ark fell dead, for none but priests dare touch it. Christ commissioned men to go into all the world and preach the gospel to every creature; and after he had thus commissioned men to do this work, he refused to tell even a Saul of Tarsus what the gospel required him to do; but sent or referred him to Ananias to learn what was appointed for him to do. Christ is Lord of all; yet he showed respect to the rules and regulations of the law of Moses under which he lived; and when he healed a man of leprosy, he tells him to go and show himself to the priest, and offer for his cleansing the gift that Moses commanded. When the Lord calls a man to do a certain work, he expects the man to do said work, and will hold him responsible for the same. He said to his apostles, 'You have not chosen me, but I have chosen you and ordained you.' If any one should choose to administer the ordinances of the gospel, without receiving authority from Christ, either directly

or indirectly, I think it would be null and void.

"We read in the Acts of the Apostles of certain persons who had been baptized, as they thought, unto John's baptism; being baptized by Paul, who ignored their previous baptism. Why should such a thing be done, if there is no virtue in the one that administers the ordinance?"

"Baptism is for the remission of sins; hence it is a legal transaction; therefore it must be officially administered. I admit that the treasure is contained in earthen vessels; but God must put it there, for every good and perfect gift cometh from the Lord.

"How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things."—Rom. 10: 14, 15.

"I admit that all Saints have a right, as lively stones, to offer up spiritual sacrifices to God, and that a broken heart and a contrite spirit is an acceptable sacrifice with God; but admitting this, it does not follow that there is no one that has authority to administer the ordinances of the gospel more than another. When Philip went down to Samaria to preach, many of the Samaritans believed and were baptized, both men and women, and they had great rejoicing in the city. Philip was a good preacher, and he also could baptize; but he did not lay on hands for the reception of the Holy Ghost; hence Peter and John had to come all the way from Jerusalem to attend to that ordinance. If Philip had had the right to lay on hands, why call for Peter and John to go to Samaria to confer the Holy Ghost. Or why lay on hands at all, if persons could receive the Spirit by being baptized? You say it is not the gift that sanctifies the altar; but the altar that sanctifies the gift. Very true; but are not men set apart to offer gifts. Was it not death by the law of Moses for any except priests to make offerings? Yes,

it was. Christ was ordained before the foundation of the world to be the Savior of men, no one else could fill his place. If all the sons of men had suffered death on the cross, it would not have atoned for the sins of any; none but Christ could die for sins—He alone could ransom our ruined race. Hence we find in him an all-sufficient Savior. He selected twelve men and made unto them the following promise: 'You who have followed me through my tribulations, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.' One of these twelve (Judas) forfeited his throne by betraying his Lord and Master, another took his bishoprick. None others can take the place of those twelve apostles when the time comes for them to sit upon their twelve thrones, it will be their right and none can take their places. Paul was called to be the Apostle to the Gentiles; he was faithful to his calling, and gained a crown of righteousness. Others are mentioned in the New Testament who are called apostles; such as Barnabas. Paul laid hands on Timothy to ordain him to some office in the Church. Paul instructed Titus to ordain Elders in every city. You are certainly aware that it was the ancient custom in the Church to lay on hands to ordain men to fill certain offices in the Church of Christ.

"The kingdom of heaven is a perfect kingdom, having a King, territory, laws, subjects, persons appointed to administer the laws of the kingdom. Without these prerequisites no kingdom can exist. Can you assume the office of President of the United States, or any office, state or national, and your acts be legal? Certainly not. You may go to some island of the sea, with the Constitution of the United States, and teach the same to the inhabitants of said island, and if they are disposed to adopt such a form of government as provided for in the Constitution of the United States, you can organize a government; but it will not be the government of the United States. The United States government will not be responsible for any

act of your government, for weal or woe, unless you had a commission from our home government to form said government.

It is useless for you or any other church man to claim authority from the apostles, for the Roman Catholic church stands between you and the apostles, and according to the canons of the Catholic Church no man can be certain that he is ordained to the priesthood. This in substance is the decree concerning ordination. The man who ordains another to any office in the Roman Catholic Church may go through all the forms and ceremonies appertaining to said ordination, yet at the same time if he does not intend in his heart or ordain him, his ordination is null and void. How then can any one holding priesthood be certain that he is legally ordained, unless he is omniscient, and can know the heart of the one that ordains him. And moreover, he must know the hearts of all that preceded him, down to St. Peter, so that he would know that the intention was not wanting in any case. I will now describe the situation you are in. After sects had multiplied exceedingly, you became disgusted with the confusion of creeds, and began to look for the old landmarks. You had the New Testament, which teaches but one way, one Church of Christ, one faith, one immersion; so, without any commission from on high, you sought to establish a church which you called the church of Christ, not knowing whether it was pleasing to God or not. You say that because the apostles were told to preach, you have the right to preach, and baptize, and build up the church, independently of revelation; so your church is entirely of this world. But the kingdom of Christ is not of this world; hence, he as the king, or head, must be consulted in matters pertaining to his kingdom. When the primitive church existed, as read in the New Testament, the comforter, or Holy Spirit, revealed the mind of Christ to his servants.

I will now proceed to show the difference between a kingdom of this world and the kingdom of Christ, that is not

of this world. The king is on his throne at a certain place; his subjects can see him at any time. He makes laws, and has them executed; he changes laws to suit his convenience; he may adopt the law of Moses, or a portion of the same; he may even select divine law from the New Testament, and require all his subjects to be baptized for the remission of sins; yet after all, his kingdom is of this world. The kingdom of Christ is different. All power, both in heaven and earth, is given to Christ. He is on the right hand of the Father; no man can come to him personally; he is divine, perfect, unchangeable. His law is perfect; he sends to earth the Spirit which proceeds from the Father, which Spirit reveals the mind of Christ; by this Spirit he endows his servants, qualifies them to conduct the affairs of his kingdom; hence, the natural man cannot comprehend the things of his kingdom, for they are spiritually discerned. A man must even be born again before he can see the kingdom of God. Not so with the kingdoms of this world; the natural man can see them at any time. Now how is it with persons who have joined your church? Do they have to be born again before they can see it? If so, when does that birth take place that brings to view that which is invisible to the natural man? Look at these points candidly and considerately.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., June 1, 1875.

It is with regret and pain that we announce the sad news of the death of the life of the flesh of Br. Charles W. Wandell, missionary, in company with Br. Glaud Rodger, to Australia. The letter of Br. Rodger, received by us on the 19th of May, and published in this issue, contains the tidings of his demise on the 14th of March last, in the fifty-seventh year of his age.

We never saw Br. Wandell, but we feel that he was a true and faithful man; one of

whom it may be fitly said, "He hath lived faithfully, and now rests, awaiting the resurrection to the better life beyond the veil."

We cannot express in words the solemn sadness which pervades our thoughts, while writing of the departure of this excellent laborer. We have no fitting tribute in readiness to offer to his memory. We can only for a moment fold our hands, close our eyes, and in silence reflect upon the glory of life, the incomprehensibility of death, and the grandeur of a life-work well finished, the fitness of the death of a co-laborer while in actual labor for the Master of life.

We offer our condolence to the Saints at Sydney and at Waratah; and express a hope that the life of Br. Wandell may have been a sanctifying influence to their establishment in the peace of the kingdom of our God and his Christ.

Br. Rodger will remain in charge of the mission until otherwise directed.

THE Papal reign of Pius IX. is not to close in peace, even if his present illness terminate fatally. A Bill for the suppression of Religious Orders was read in the Lower House of the Prussian Diet, on May 9th, a second time without amendment; and instructions have been given the provincial authorities to treat as criminal the collection of moneys for priests who have been subject to legal penalties.

Nine hitherto unknown portions of the *Codex Sinaiticus*, the oldest MS. of the New Testament extant, it is said have been discovered by Prof. Brugset.

From and after this date, until further notice, Br. M. H. Forscutt's address will be Fairfield, Wayne County, Illinois.

Br. Norman W. Smith, of Hopkins, Allegan County, Michigan, chairman of the committee on Music Book, thinks that the Saints should exercise great care in purchasing organs. He thinks about four-fifths of those sold are nearly worthless, and recommends the George Wood make. Br. Norman, probably, has not heard or used the Western Cottage, made at Mendota, Illinois.

ERRATUM.—April Conference Minutes, HERALD, page 293, in the Bishop's remarks

about choosing Counselor, instead of "easily drawn," read early drawn.

Br. W. S. Loar, writing from New Albany, Kansas, May 1st, sends good news. He had baptized two since last writing, and had been singularly blessed in administering to the sick. One lady sick unto death desired baptism, but owing to the wishes and fears of attendant physician and friends, the rite could not be administered.

Br. H. Beaumont sends us word of a good visit at Philadelphia by Brn. Fyrand and Hansen. He added a postscript that the vessel on which they sailed was reported as having "arrived out" safely. They have had quite a refreshing time in the "city of brotherly love."

Br. S. V. Bailey has baptized one since his return to his home from Conference, and says, "I expect to be in the ministry this summer." The spirit of a laborer be with you, brother.

Br. B. V. Springer, of Paris, Jennings County, Indiana, is prepared to furnish photograph copies of the Martyrs, Joseph and Hyrum, album size, for fifty cents per copy, postage paid.

There is but *one* sized print of the Holy Scriptures printed. There are several styles of binding, but the print is the same in them all.

It is better that the Sacrament of the Lord's supper should be administered in the afternoon, as more in keeping with the circumstances of its institution. It should be something more than an ordinary train of difficulties that should prevent this order, as it is universally so observed throughout the churches. However, should the Saints be unable to meet in the afternoon, they should meet at as suitable an hour as possible, so that the Sacrament should not be neglected.

"Who is Melchisedec?" King of Salem, or Prince of Peace, a High Priest of the Order of the Son of God, contemporaneous with Abraham, who by a life of purity and uprightness had secured and was noted for having *great* power with God.

Br. Thomas R. Williams, of Nyesville, Indiana, May 10th, writes us hopeful news from that region of country. The brethren there are doing what they can for the spread

of truth, and feel that the Lord is working with them for the honest in heart.

Br. Joseph Emmett, of Charing Cross, Kent County, Ontario, May 17th, wrote us an excellent letter in which he expresses his delight in studying *the books*, (Scriptures, old and new), and his desire to attain unto yet greater knowledge and usefulness in the kingdom of God, and testified to the truthfulness of the Latter Day Work, that it *is the* "marvelous work and a wonder" spoken of by the prophet. He said the Branch there are all strong in the faith of the Latter Day Work; and that the longer they are in it, the greater their zeal and love for it. May the Saints there, through grace, as well as elsewhere, abound in faith, love and good works, unto eternal life.

We are in receipt of two tracts sent us by Bro. J. T. Davies, from Wales, one entitled "Bedydd," and the other "Arddodiad Dwy-law." Should any of the Welsh Saints desire any for use among their countrymen Br. Davies will likely be able to supply them.

We visited Northville, Ill., on Sunday, the 23rd, and spoke in the village church there, assisted by Bro. Odin Jacobs of the Leland Branch.

KEWANEE DISTRICT.—We notice in the minutes of the Kewanee District Conference held at Canton, Illinois, on the 6th and 7th of March, 1875, that steps were taken to effect a division of that District, and the matter was deferred to a Conference to be held six months from that time; and further, the following proceedings were had:

"On motion, the President was instructed to request the President of the Kewanee Sub-District to notify the members of the Sub-District, that the question of a division of the Kewanee District would come up for consideration at the Conference to be held six months from date; and also to instruct the Branches to send delegates to vote their desires in the matter."

BR. ZENAS H. GURLEY, writing from Pleasanton, Iowa, April 26th, says:

"I arrived home on the 12th instant, much fatigued. Found all well, and matters spiritual and temporal in a healthy condition. My health has been improving ever since I struck the lower altitudes."

BR. S. H. GURLEY, of Lamoni, Iowa, May 5th, said:

"Since I wrote you last I have been preaching the word, and have baptized four more, all adults. Br. Banta has been preaching near Davis City. He and I will take a little tour soon. Br. Zenas has been sowing the seed since his return."

THE Reformed Episcopal Church having been in session of Conference for some time have at length concluded their labors, and have agreed upon a creed similar in all essential points to that of the Church from which they have seceded.

There were reported 27 parishes, 461 baptisms of *children* and adults, 178 confirmations, 109 marriages, 140 burials, and 2,150 communicants. Bishop Cheney said, however, that there were more than double that number.

Rev. Dr. Nicholson was elected Bishop, making two, Rev. Cheney being the other. So the divisions multiply.

WE are in receipt of the following candid and excellent criticism on the answers given by us to questions in the HERALD for April 15th, present volume:

"I understand from your answer to the question, 'What are we to understand shall be the proper action to observe the spirit of the commandment contained in paragraph 7, section 17, of Doctrine and Covenants' that the candidate is to manifest that he has received the Spirit of Christ unto the remission of sin, before he is baptized."

"I confess I am unable to see how this can be. I understand baptism to be for the *remission of sins*. If that is the case; how can a person receive remission before hand; *i. e.*, before baptism?"

"I understand the spirit and meaning of the paragraph in question to insist that the candidate shall, in his application, manifest his willingness and determination to show by his godly walk and conversation, after he has become a member of the Church, that he has received the Spirit of Christ unto the remission of his sins, through becoming a member of the Church; or in other words, through obedience to these first principles of the gospel; and that all persons who manifest their determination shall be received by baptism."

"To the last question, in the same HERALD, you answer, 'They may have the Spirit of prophecy, but it is not obligatory; * * * though he may not have the spirit of prophecy upon him.' And lastly, 'This answer

does not refer to that spirit of prophecy which is the testimony of Jesus.' I presume you mean in the first and second instances, that 'they may have the spirit (to) prophesy;' for I only know of one spirit of prophecy; which, as you say, is the testimony of Jesus, which all should have."

It was our intention in answering the question first referred to by this writer, to convey the idea that persons who desired to be received into the Church by baptism, should manifest before the Church that they had become fully impressed with the importance of being baptized to fulfill the commandment, and of the necessity of it as a saving ordinance; and that they had received of the Spirit of Christ unto a conviction of their sins, and so thorough a repentance thereof, that they would be entitled to a remission of them upon being baptized; and that this manifestation before the Church should be of such a nature that the Church should be satisfied that the candidate had been convinced of sin, had received the Spirit to that extent that they had repented, and were in the condition requisite to so entitle them to baptism, and consequently a remission of their sins.

It was our intention that our answer to the next question referred to, should express the idea that it was not positively obligatory upon the Elders administering in the blessing of children, that at the time and in the act of administering they should be under the influence of the *prophetic gift* to that extent that the blessing pronounced upon the child or children will be utterances of the Spirit, prophetic in character and absolute in itself; that those administering might possibly have that Spirit "to prophesy," as suggested by the writer of the criticism quoted, and possibly speak under its influence, in pronouncing the blessing, if it so pleased the Master; but that they should not refrain from administering though they were not so moved upon.

This was intended by the answers referred to given by us; but we conclude now that the "ambiguous" vein, complained of by some as existing in us, must have prevailed just when they were penned and we failed to give our meaning. We shall feel pleased if we succeed better this time, and acknowledge the kindness of the one writ-

ing to us and the justness of his criticism with thanks.

A CATHOLIC Priest, Father Riordan, of the St. James Catholic Church, Chicago, has given utterance to the following terse language, in rebuke to the spirit prevailing in the various churches of the land in regard to finances connected with the building of churches; *i. e.*, houses to worship in.

In a discourse preached by him, the subject of which was the building of a church to be occupied by his congregation, he said:

"After I have finished, you will be handed a financial statement of the condition of the church. Every year, hereafter, I will give you a similar statement, so that you may understand exactly what you have done, and what you have to do. When, two years ago, we began the subscription for building a brick church to take the place of this old wooden one, I told you that it was by subscription alone that the new church should be built. The lot which you decided to buy on Wabash Avenue cost \$25,000. The entire amount which you have subscribed to pay for it, as you will see,—I give you every name, and the sum the person paid,—is \$10,608. The rest I have made up by rigid management of my household expenses, and the running expenses of the parish, which I have kept at a minimum.

* * * * *

"I will not wheedle any one to subscribe, I will not go to any man's door to beg for a cent. If you do not care enough about your church to put it up yourselves, it cannot go up. I shall do everything toward its hastening which a priest can do. I will work, and contrive, and save for you; but I will not have a fair, nor a dance, nor a lottery, nor sell liquor; nor will I do anything toward it inconsistent with the character of a priest."

Here is an outspoken sentiment from the supposed "mother of harlots," that ought to be as a scathing reproof upon the cupidity and venality of the "daughters of their mother," which said daughters should profit by.

It seems to be almost a foregone conclusion, that the most successful way that churches can raise money for real or imaginary need, is to give (or sell) back to those from whom the money is received its value in pleasure, other than those benefits supposed to be derived from a sitting within the sanctuary, and a through ticket over

the broad gauge track direct to the great city.

This spirit ought not to find a lodgment in the breasts of Saints; if it does, it makes this the practical motto, so far as the pocket is concerned, "dollars for the devil; pennies for the Lord." It reminds us of the man who expressed his thankfulness for a free gospel in the following terms: "I thank God for a free religion. I have been a member of the Church for seventeen years, and it never cost me but TWENTY-FIVE cents." The fervent ejaculation of his pastor, who was in charge of the meeting, instead of being Amen, was, "And may the Lord have m-e-r-c-y on your p-o-o-r s-t-i-n-g-y s-o-u-l."



TRY THE SPIRITS, INDEED.

A BROTHER resident at Burlington, Iowa, has sent us *The Signs of the Times*, for April 22nd, 1875. This paper is published at Oakland, California by the Seventh Day Adventists. In the number sent us is an article entitled "Try the Spirits," in which the writer, Eld. J. H. Waggoner, assumes that the gifts, or the manifestations of them, among the "Mormons or Latter Day Saints" are counterfeits, and attempts to prove the assumption. The brother who sent us the paper requests an early refutation of the statements of the writer, if such refutation is practicable.

The writer divides those in error on this important subject, thus: "Some accept every manifestation of power as from the Spirit of God, or from good spirits, while others discard every manifestation of spirit power as evil."

The first class he again divides into two parties; one, the Spiritualists, he thinks easily disposed of; and he does it in this way, "Spiritualists do not occupy, either in theory or practice, the position of God's people upon whom he is pleased to bestow the gifts of his spirit."

The other party, the Latter Day Saints, does not seem so easily put aside. The writer says of these: "They have always claimed to have the *gifts* among them. The fact of their making this claim has, *perhaps more than anything else*, created a prejudice against the truth, and brought

this important doctrine into disrepute. These differ from Spiritualists in that they profess faith in Christ, and preach and claim the power of the spirit only as a fulfillment of the promises of the gospel."

The first argument urged against the claim of the Saints that the gifts manifested among them in the Church, are genuine gifts of the Spirit, the comforter, the Holy Ghost, the Spirit of Truth, is substantially as follows:

"Beware of false prophets.' A true prophet has a gift of the Spirit of God, False prophets may be of two kinds; mere pretenders having no gift at all, or, having a spurious gift by an evil spirit. 'Ye shall know them by their fruits.'"

To these statements, as they stand, we make no objections. They are utterances of possible truths which will try the works, faith and professions of Elder Waggoner and his brethren, in their application, just as certainly as they will the claims of the Latter Day Saints, whom he denounces. Upon these sayings the writer bases his argument.

"1. The Mormons are well known to be egotistical and boastful of their gifts. Any where and every where they are ready to thrust their claims upon our notice."

To this it is well that we direct attention both of those who so assert and those of whom it is stated. The statement that the Mormons are "egotistical," will be news indeed to very many who have been acquainted with them as a people for many years, and with these it will not be needful for us to deny it; but, as the statement is an unsupported one, we shall be content with denying it in behalf of the body; while we are willing to admit that there may be persons in the Church of whom it may be true as individuals. If it is a good argument against the claim to genuine spiritual gifts as made by us, that there are some men so claiming that are egotistical; then, in its application, it would prove that the church to which the writer belongs can not possibly be a church of God's people, if perchance there are any individuals in it who are egotistical; and if there be no egotistical Adventists known to Elder Waggoner, his circle of acquaintance in his

own Church must be very limited.

The Saints as a class are not boastful of the gifts. It is forbidden by the Church articles, is publicly and privately rebuked by the Elders and has ever been taught as a sin against which the word and spirit of the law were directed. The assertion that the gifts are had in the Church is not a boast, it is a simple statement of fact, of a similar character to the one made by an Adventist when he says, "We keep the seventh day as the Sabbath of the Lord."

That there may be members who make the possession of the gifts in the Church a subject of congratulation may be true; we do not think it necessary to deny this, but that it is a leading characteristic of the Latter Day Saints to be boastful is an error, which an acquaintance with them where they exist will enable any one to deny. We commend the enquirer to the neighbors of the Saints for their defense against this charge, as a people.

To the next item of this argument, admitting its correctness for the sake of the argument, we reply: It is and ever should be conceded the right of all men to hold, declare and defend, what they conceive and earnestly believe to be truth. The writer of the article to which this is a reply, would be indignant if we should assert that he had not the right "any where and every where" to present the claims of what he terms the command of God to keep the seventh day; and would strenuously defend his right. Not only this, he would, and doubtless does "every where and any where thrust his claims" upon the "notice" of every body who will hear him. To what other end does he preach and write? For what other object did he pen the article called "Try the Spirits?"

We hold that this is our right, to importune the world of mankind to hear us; to thrust our claims upon their notice; to go "any where and every where" crying:

"Repent and be baptized, every one of you, * * and ye shall receive the gift of the Holy Ghost."—Acts 2: 38, 39.

To "Preach the gospel to every creature," saying, "These signs *shall follow* the believer."—Mark 16: 16.

To "Contend earnestly for the *faith* once delivered to the saints."—Jude 3.

To "Hold fast the form of sound words."
—2 Tim. 1: 13.

To give "An answer to every man that asketh reason of the hope that is in us."—
1 Pet. 3: 15.

The spirit of the gospel has ever been an aggressive one, so far as its propagation is concerned, and candid readers must admit that there is no ground in this objection against the claim to invalidate which is the purpose for which it is presented.

It will further be remembered that this reply of ours is penned in defense of the Reorganization of the Church, as a body of religious believers, not in defense of special individuals.

The writer goes on to state:

"2. Not only the boastfulness of their profession, but also the fruits of their lives have been inconsistent with the teachings and spirit of the gospel. They have manifested a spirit of worldly selfishness, and a disregard for the rights of others, which is the reverse of that self-denying love to our neighbor which characterizes the true followers of Jesus."

Under this head the writer makes the following charges, five of them against Joseph Smith, the "founder, leader and prophet of the sect;" six against the Church under his leadership, and one sweeping one against the Church at Salt Lake City, Utah, under Brigham Young.

1. Joseph Smith set up a bank at Kirtland, Ohio, which "proved to be a swindling concern."

2. He became Mayor of the city of Nauvoo, Illinois.

3. He placed his followers on a war footing.

4. He was commander-in-chief of the Nauvoo Legion.

5. He even announced himself a candidate for President of the United States.

Fraud has always been charged by the enemies of the Church, upon the originators of the Kirtland Bank; but we are not aware that fraud was ever proven in the courts, in any civil action against its stockholders. That it was a failure and a bad one for so poor a set of men as its originators and shareholders were, and a still worse one for a handful of religionists, need not be denied; and that the ones upon whom the burden of subsequent reparation fell, had just

reason to repent we well believe. But it is certainly a poor argument against the claim of the Church to the possession of the gifts that should follow the believer, unless it can be shown that there is a relationship claimed to have been asserted as existing between the possession of these gifts and the banking business. We do not defend the measure as having been a wise one; but do fully believe that if it had been a successful venture, it would never have been cited as an argument against the possession of spiritual gifts.

Other banks failed; the Northwest was flooded with "wild cat," and "Red Dog" currency; and it would have been singular indeed if a people so universally despised as the Saints were in those days, had sustained a financial venture of the kind. We have reason to believe that the Kirtland Bank was originally honestly designed; but mismanagement, and a lack of that very "worldly selfishness" with which Joseph Smith is charged, may have, and possibly did precipitate ruin, which in its effect was much the same as if it had been designed.

As there was certainly no more criminality in Joseph Smith accepting the office of Mayor of a city, than there would have been in accepting that of a Justice of the Peace, and as there was no statute of the State of Illinois providing for the punishment of such an act as that charged in this item, at the time it was committed, and none has been since enacted declaring it to be an offense, we pass it, content with stating that however much this writer and others may now object to the fact of Joseph Smith having served as mayor of Nauvoo, it was not at the time considered so heinous an offense, and can have little weight as an objection against the claim for the possession of spiritual gifts as following the believer.

It is not true that Joseph Smith "put his followers on a war footing." The laws of the State required the enrollment of the citizens, subject to do military duty in the militia; the Nauvoo Legion was a part of such militia, organized as provided by law, subject to the rules and laws governing the militia, and liable to the vicissitudes con-

trolling all the other militia of the State. Joseph Smith was at one time the commander-in-chief of this force, and however much it might have been an error, considered from a purely denominationally religious point of view; it was not at all out of harmony with the character of the Generals in Israel in olden time, as instanced in the fact that Moses, David, Joshua, Joab, Jephtha, and other spiritual leaders were also great warriors; nor should the comparison be considered odious, for no other tribes mourn for their dead slain in battle by the Nauvoo Legion, under the command of Joseph Smith; while there is blood upon the skirts of those ancient heroes to be accounted or atoned for.

The last, and from the writer's emphatic *even*, we may conclude the most outrageous crime of which a religious leader could be guilty, as he regards it, Joseph Smith aspired to be President of the United States. We may be pardoned if we confess that we do not exactly see in what the writer would have us to suppose the crime consisted; whether the office of President was then, or is now, of so corrupting a nature, that it is wrong for a good man to expose himself to its influences; or that it is so pure in its nature and surroundings, that the ambition to occupy the station—the boldness to look so high is a wickedness in and of itself—we leave the readers to draw their own conclusions; remarking however, that it is the boast of Americans that “there is no office within the gift of the people, no position of honor or emolument to which the humblest citizen may not properly aspire.”

As these five items, or charges of *evil conduct*, are cited as characterizing Joseph Smith, one of the sect, to prove that the whole were guilty of such crimes as to make void the claim made by the Church, that the spiritual gifts should and did follow the believer; we may, from a rule holding good every where, conclude that these are the worst that can truthfully be stated against the sect so far as individuals are concerned, and therefore form the best evidence in the possession of the one urging the objection. Let us see how the objection works.

The Latter Day Saints claim that the spiritual gifts should and do follow the believer. Proof text, Mark 16: 16.

Joseph Smith and others profess to be believers, and that the gifts referred to are manifested among them.

Objection: “The gifts claimed by Joseph Smith and others are spurious. The Latter Day Saints are egotistical and boastful; their lives are inconsistent with the teachings and spirit of the gospel.”

Proofs: Joseph Smith “set up a bank,” which failed;

He became mayor of a city;

He organized “his followers” into military companies under the law of the State of Illinois;

He was appointed and served as their General or “Commander-in-chief;”

He aspired to the Presidency of the United States;

He was a Latter Day Saint; therefore Latter Day Saints are all guilty of crimes “contrary to the teachings and spirit of the gospel;” therefore the gifts manifest among them are “spurious;” therefore the spiritual gifts referred to, Mark 16: 16, do not follow the believer.

Now, what there can possibly be in this objection so far as we have considered it, that can be taken by common sense, intelligent people, as invalidating or disproving the claim made by the Church to the manifestation of the gifts of the gospel, spoken of in Mark 16, and I. Cor. 12, supposing these various charges to be correct and to be crimes, we can not discover; and when it is considered that there is only one of them in which there is a probability of there being criminality; *i. e.* the possible fraud in the bank failure, it is simply astounding that any one should for a moment urge them as valid.

Further examination will necessarily be deferred till our next issue.

Correspondence.

STOCKTON, California,

April 27th, 1875.

Br. Joseph.—Br. D. S. Mills and myself came to Stockton on the 24th instant, to dedicate and open a Chapel, built by the Saints of this place. Though few in number, they have done a good work. Their house is small, but is as neat as a pink, inside and out, and speaks well for their

energy and perseverance. There is not a neater or more pleasant meeting house belonging to the Church anywhere, that I have seen. We have now held four good meetings in it, and hope to hold many more.

I was surprised this morning by meeting Br. Charley Gross, right from Plano, or as straight from there as he could come, owing to the blockade on the overland railroad. Of course he brings late advices from headquarters. He feels good. I anticipate much news when the mails all get in. Have had no news from home for many days.

There has been two applications for baptism here, and I hope more will come. The general prospects for the work never were better in California. The crops have failed, and immigration is immense. I do not see what many poor souls are going to do for a living, this coming summer and winter. This land is filled with beggars now; strong, able-bodied men who go from place to place, hunting work and begging food as they go. God help them when the incoming flood of immigrants spreads over the land. Give my love to all. Yours always.

ALEXANDER H. SMITH.

SCHUYLER, Colfax Co., Neb.,
May 5th, 1875.

Br. Joseph:—It has been a little over one year since myself and wife were baptized by Br. George Hatt, at Valley, Nebraska, where we resided six months, and enjoyed the blessings of God. From there we removed to Schuyler, near Columbus, Nebraska, and now belong to the Columbus Branch. The Saints at the Valley Branch are laboring hard to serve their Master. I was ordained Priest for that Branch, and did all I could, by the help of God, to keep the work rolling onward. Bro. Nelson Brown is now presiding over them; he is a young soldier for the cause, but is a good worker for Christ. Since Bro. Hatt is not preaching any more to them, they are not doing so well. I remain yours in Christ,

EDWARD BOLSON.

PLEASANTON, Decatur Co., Iowa,
April 26th, 1875.

Editors Herald:—Please compare the following statement which I copy from a pamphlet entitled, "Answers to Questions," and published by the Brighamite—faction once of the Church—with your statement in *Herald* of April 1st, page 209. This statement embraces the history of that people from 1847, to the fall of 1850, as you will notice:

For about *three years every head* of a family issued his breadstuff in rations daily, varying from one quarter to one pound per soul, according to the amount of provisions

he had on hand; most of the time the rations were from one-half to three fourths of a pound, sometime accompanied with vegetables and milk; but if without these, the bread was not increased, for it was necessary to make it last until harvest. This order of things continued until the population increased to 12,000, when in 1850 an abundant harvest put an end to the necessity of rationing."

Some may assume that this statement refers more particularly to Salt Lake City; but the writer, George A. Smith, does not so state; but furnishes evidence of the settlement of only five counties besides Salt Lake, up to December 1st of that year; and those settlements, according to his account, were lean affairs; so that we may accept the statement of Mr. Smith, that 12,000 Mormons were all there was in Utah in 1850. Last fall, while in Utah in company with others, we made an estimate of the approximate number of Brighamites from four years old and upward, now in Utah and adjoining territories, and we could not count on over 100,000. Of that number you may allow at least *half* for children, born since 1844. Of the remaining *half* I do not think you could count more than one in ten as old Mormons, the residue having united with the Church since 1844, and the majority of them since 1846. The proportion of "old Mormons" who have died in Utah is very small, compared with the mortality among children. I have frequently heard Tabernacle orators in Salt Lake City claim 150,000 dupes, but have never had any good reason for believing the statement; as the United States Census of 1870 was decidedly against them, for if my memory serves me, the whole population in that year was less than 100,000, including Gentiles and apostates, who number their thousands, and which latter classes are rapidly on the increase. That the number of the Utah Mormons has been largely overestimated I have many efficient reasons for believing. With due regard and an earnest wish for Zion's welfare, I am yours for truth,

Z. H. GURLEY.]

ELVASTON, Ill., May 5th, 1875.

Br. Joseph:—My husband and I joined the Church last fall, were baptized by our worthy brother, J. H. Lake, and I have not had a doubt of the truth of the gospel. Br. Lake made it so plain that a child could understand it. O, how I wish he would come and preach to us again, he has not been here since December. The people here are not quite as much prejudiced as they were, for there are several that says they will go to hear him if he comes back, even the Methodist preacher here says he wants to hear a Latter Day Saint preacher. I believe all the members of our little

branch are strong in the faith. I am the only one of my father's family that belongs to the Church, but I think my sister, Mrs. Wells, will soon join. Please except our thanks for the information you gave us through the *Herald* of the whereabouts of my husband's Uncle, Eld. A. M. Wilsey.

From your sister in Christ,

SARAH E. WILSEY.

Catharine Street, Forest Lodge,
New South Wales, Sydney,
April 9th, 1875.

Br. Joseph:—My last to you gave an account of the illness of Br. C. W. Wandell, and the condition of the work here. This will bring you the sad news of Br. Wandell's death. He died on March 14th, at 3:30 p. m. Br. and Sr. Ellis, Br. Aspinall, Sr. Marriott, from Newcastle, and several others were present when he breathed his last, apparently sensible, though unable to speak for some time. His faith and hope were in the great Latter Day Work. He was respectfully buried in the Balmain cemetery, near Sydney, where he rests the call to the faithful. His diary contains his last will, with directions to be sent to you, after a Conference has been called. This I will do when convenient. The few Saints here meet the expense of everything with willing hearts.

As regards the work here, it moves slowly. We are now doing all we can in Sydney, and hope to see brighter times. Our meetings are better attended than they have been for some time past. I hope the Conference has taken the work here into consideration, and that some good man will be sent to help us. The field is large, the workmen few. If we get an opening at all, we have to force our way through many difficulties not met with in many places. Still I believe a great people will be gathered from this land. It will take patience and steady labor; may the Lord help us to be ever on the watchtower.

I received by the last mail, arrived here April 3, Books of Mormon, six; Bibles, six; Book of Covenants, six; Hymn Books, twenty; several parcels of Voice of Warning; also *Heralds*, all in good order. Therefore you need not send my last order. We are pleased with the Book of Mormon. It never was so neatly put up. The Hymn Book just suits; the Covenants rather clumsy. I shall send you some money by my nephew who leaves here on May 8th. He will deliver it to Br. John Roberts, Bishop's Agent, San Francisco; subject to your order.

To those who may enquire after Br. Wandell, he said, "Tell them, 'All is well.'" He had every comfort the Saints could afford, and the best of medical skill, who pronounced his the heart disease and incurable.

Pray for us, that we may be made useful in the good Master's house. And may the peace of God abound with you evermore.

G. RODGER.

SYDNEY, Australia,

April 9th, 1875.

Br. Joseph:—Once more I pen you a few lines. One sad news is the death of Bro. C. W. Wandell. I have no doubt but that Br. Rodger informed you of it in his letter to you by this mail. Dear brother, I can bear my testimony that Elder Wandell has been a faithful Latter Day Saint and a servant of God while in this far-off land, and has left a name that will never be forgotten by the Saints here. I believe he died of heart disease. He stopped at my house until he could not get up stairs to his room, then he desired me to get him to St. Vincent hospital; he thought that by going there he might be thoroughly cured of bronchitis, which he thought he had; but soon after he was admitted to the above institution, he was told that it was the heart disease he had; yet he thought he would rally and be able to attend to his mission. The Saints visited him twice every week, but we could see that he was going fast. He was happy, and had no fear of death; he also bore his testimony to the truth of the work, and that you was the legal successor of your father. He also stated that the angels visited him and sang for him. He was under medical treatment just one month. He had everything he wanted, and was buried respectfully. We bought a grave lot for him where two can be buried.

While we were standing round the grave, Elder Rodger gave us a short discourse on death and the resurrection, and a short history of Br. Wandell's life; then we selected a few verses of the hymn Elder Wandell composed, "Weep, weep not for me, Zion," and sang it over the grave before we separated, and it had great effect upon all present.

The work in Sydney has been very dull of late, but my hope is better for the future. Since Br. Rodger come down from New Castle to stop with us in Sydney, the people begin to flock round to hear him expound the Latter Day Work; there was no less than fifty-one came to hear his fourth sermon; and if the people continue to come at this ratio, we will have to engage a larger place for him to preach in. Quite a number was pleased with his preaching. I hope you will send him assistance, as the work on the Hunter River requires a traveling Elder there, as well as in Sydney; indeed the field of labor is large. There are more than twenty villages within twenty miles of Sydney, and there is not an Elder that can be spared to visit them. Still I am doing the best I can, trusting in the Lord to assist me in well doing. My cir-

cumstances are such that I cannot return as soon as I expected; but my faith and hope is that we may meet again before very long. I should be happy to hear from you. Kind love to yourself and all in the office. God bless you all. Yours truly.

R. ELLIS.

The following notice clipped from a Sydney paper accompanied the above letter.

"The friends of Richard Ellis are invited to attend the funeral of Rev. Charles Wesley Wandell; to move from his residence, Catharine street, Forest Lodge, at half-past 2 p.m., this day, Monday, March 15, for Balmmain Cemetery."

BINGHAMTON, Wis.,

May 10th, 1875.

Bro. Joseph Smith:—Our conference at this place on the first and second of this month was a very good one. The attendance was not large, owing to the inclemency of the weather. I have been holding services since with fair attendance. Good attention is given to the word, and we hope for substantial and enduring fruits. The Saints here have built them a nice little church, which we dedicated to the worship of God on the afternoon of the second inst. Appearances indicate that this branch will receive some accessions to their number at an early day. A large proportion of their present numbers are new converts. Among them is Bro. Nathan Nye and wife, aged people. Sr. Nye relates a very remarkable experience, and I herewith give it as she told it to me. She says, "About forty-three years ago, in Calais, Vt., my little son Milo, aged 2 months and 16 days, was sick nigh unto death; and I prayed unto God with great fervency that his life might be spared if only for one year. The child began to amend from that hour and got well. Just one year from that time it died. My grief at its loss was very great, and my sorrow weighed heavily upon me. Three or four weeks after its death, when in deep anguish and wholly comfortless, on retiring at night my mind deeply occupied with thoughts of my child, suddenly my room was filled with a soft and beautiful light, which was far brighter than mid-day, and presently there stood by my bed-side a personage dressed in spotless white. This I thought to be my aged grandmother, who had died twenty years before. She spoke to me and said I must not mourn for the child; that the Master had called for him, and that they had need for him in heaven. She further said that I asked for the life of the child for one year, and that God had granted my prayers, and now that I must mourn for him no longer."

This branch has enjoyed the gifts of the spirit to some extent, and they are hoping

for an increase in spiritual power and blessings. Satan has sought to sift some, and did entrap some with his wiles.

Rapping spirits—"familiar spirits," have been at work in this region. A boy aged about thirteen years was lost in the woods near here in the fall of 1873; the spirits were consulted through mediums, and hundreds of men were on search for him under the direction of these spirits for near seven days. All their directions and statements concerning the child proved to be most delusive falsehoods. The child was found at length, but in another locality, and in another direction than that pointed out by the spirits.

The prevalence of these spirits, their success in deceiving so many through their electro-magnetic control of persons, are so many evidences that we are living in the closing scenes of this present world's history.

W. W. BLAIR.

BOTHWELL, P. O., Ontario,

April 27th, 1875.

Br. Joseph Smith:—I have just returned home from a short tour. I preached twice in the Temperance Hall, in the city of London, on April 4th, baptized four on the 5th instant. Went from London to Usborne, preached some there, and confirmed one brother that was baptized by the Priest of that Branch. Returned again to London on my way home, and two others were added to the Church; baptized by Br. Cornish, confirmed by myself. Since that I find I became subject for a piece in a newspaper, in which they state we cannot have the hall again to preach our "pernicious doctrine" in. But if we cannot get that one we can get another; they have let the matter run too long to put a stop to it now. There is already fourteen members of the Church in London.

ARTHUR LEVERTON.

KEWANEE, Ill., May 12, 1875.

Br. Joseph:—Knowing the interest you feel in all that pertains to the welfare of the children of Zion, and that their rejoicing makes you rejoice; I thought I would jot you down a line or two by way of information as to how we are getting along in this part of the vineyard.

Prior to the meeting of the General Conference, our esteemed brother, M. H. Forscutt, while on his way to the same, gave us a call, and labored with us to the delight of all who could listen to him free from the dark clouding influence of prejudice; and though he had not the opportunity of reaping the fruits of his labors, I have much pleasure in noting the fact that there is some who are now praising God that they had the privilege of hearing him simplify that which to them had been hitherto a tangled web. After his departure, eviden-

ces soon made their appearance that the seed sown had taken root, one good soul had yielded to the influence of the guiding star, and is now rejoicing in the possession of a distinctive gift from God.

On the first instant the indefatigable apostle of the Lord, T. W. Smith, called upon us while on his way to Mercer County, and further gladdened the hearts of the Saints by arousing them to a realization of what they were, and what they might or ought to be. He seemed as one sent in due season, as all are now testifying. He had the privilege of leading eight precious ones down to the waters of baptism; and as he in part reaped fruit of others' sowing, so I confidently hope some one else will soon reap from his sowing. And thus it is as of old, Paul planteth, Apollos watereth, God giveth the increase.

These hastily penned lines will hardly give you a proper idea of our rejoicing; suffice it to say, that after all we are learning that "love is the fulfilling of the law." Old time misgivings are fleeing away, Mesdames Rumor, *alias* Grundy, to the contrary, notwithstanding. A vivid experience of good things present with us, takes the place of hitherto frequent longings for the good things in the past.

Our newly baptized brethren and sisters are standing up in the strength of weakness, declaring their joy in the Lord, in that they have received the seal of their adoption, and are thus enabled to cry Abba, Father. Eight of the nine new members are new converts; one, a veteran of sixty-four summers, was an old-time Saint in the old country, others of the same class are within hailing distance.

Our Sunday School is in a thriving condition; enclosed you will find order for increase of *Hopes* to seventy; and should appearances hold good, a further increase will soon be needed. Br. Smith, while here, in company with his estimable wife, attended our school, and both entered heartily into the labors of the same. Not wishing to trespass too much on your limited space, I trust that your curiosity may be aroused as to the veracity of these statements, to the end that you will soon come and see.

Yours in peace and good will,

JOHN CHISNALL.

LONDON, Ontario,

May 12, 1875.

Br. Joseph.—Having a desire to see this work roll on, I deemed it proper to write and tell of the goodness of God to me. In February of this year I first heard the principles of the doctrine taught by Br. J. Cornish. It is true, I could not hear enough of it, Br. John being careful to feed me on milk first; now he delights in showing me more of the things that are deeper. I was

baptized in April, and I can say I truly received the Spirit of God; which caused my heart to rejoice in the good work. I also have seen the sick healed by the prayer of faith, and last Sunday I had the pleasure of seeing two more go down into the river Thames and be immersed. This causes the Saints to rejoice to see their fellow men obeying the principles of truth. O, brethren, push onward; the kingdom is ours.

Your brother in Christ,

JAMES H. STRATTON.

WEST VERDE, Texas,

May 6th, 1875.

Joseph Smith, dear sir.—I am not a member of the Church of Jesus Christ of Latter Day Saints; but I believe that all true Latter Day Saints have the true New Testament doctrine, and by reference to your list of subscribers you may find that I am a subscriber to the *Herald*, the reading of an article in which (*Herald*) called forth these lines. In the *Herald* of February 15th, 1875, page 104, "Foundation of the Church;" written by D. H. Bays. He says, "The Romanist, in order to support and give place to his darling theory of apostolic succession to St. Peter's chair, asserts the term 'rock' to mean Peter, as the name Peter in the Greek signifies a rock; as does also the name Cephas in the Syrac. Others claim the rock, &c., is revelation; while still a third class believe it to be Christ, the Son of the living God."

He (Bays) says, "From our understanding of what is written concerning the matter, we strongly incline to the view last stated." Now it is "view last stated" that I wish to examine. From the reading of Matthew 16:18, which reads thus, "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." I think that if the "view last stated" is the correct one, and the foundation of the Church is "the Christ, the Son of the living God." That the verse above quoted should read thus: And I say also unto thee, that thou art Peter, and upon this rock my church shall be built, and the gates of hell shall not prevail against (me.)

Now I "strongly incline to the view" of the revelationist. For if the Christ, the Son of the living God, is the foundation of the Church, what does the foundation rest upon? Nay, but revelation is the foundation, and the Christ, the Son of the living God is the chief corner stone. Now I am willing to admit, and I believe that Christ is the corner stone; but the foundation upon which the corner stone rests, certainly is revelation, from the very fact that upon Christ having been revealed from heaven depends his divinity; the foundation of

Christianity, the only evidence that we have that he is our Savior.

On two different occasions is it recorded that God said, "This is my beloved Son, in whom I am well pleased." Br. D. H. Bays quotes some passages of scripture in support of his theory, but they prove as much or more for the revelationist, as they do in favor of "the view last stated."

The gates of hell never has prevailed against revelation, for there never has been a time since the crucifixion of Christ that there was not some men and women on the earth that believed that Jesus was and is the Christ; and that he was revealed from heaven by God unto men as their Savior. But the gates of hell did prevail against Peter, and to some extent against Christ, for he was taken and by wicked hands was crucified and slain. It is a very strange matter to me how men who profess to be guided by the Holy Spirit of the everliving God, as does Br. T. W. Smith and Br. D. H. Bays, upon this very—well, as I consider the most important subject concerning their faith; for upon its foundation the Church must stand, or else it must tumble down to the ground. If divinely inspired men differ so widely upon so grave a subject, is it very surprising that unenlightened men do turn skeptics, or even become infidels.

Br. T. W. Smith is the only Latter Day Saint Elder that I have ever heard preach much. I think that he holds the right views. I will refer Br. D. H. Bays to him for further argument at the present. Please let him know about this difference, he is better skilled in argument than I am, I think that he is able to do better pen and ink warring than I am, and I know that he is a better speaker.

Yours in hope, W. H. DAVENPORT.

GREEN CENTER, Noble Co., Ind.,
May 10th, 1875.

Br. Joseph Smith:—I arrived here the next day after leaving Plano. I found the Saints about in usual health. I appointed a meeting at a school-house at two o'clock yesterday, but was kept from the appointment by a flooding rain. The Saints met here at Br. Huntsman's, and I occupied a portion of the time to good effect, by the help of the Lord, in preaching to them.

Next Sabbath, at ten o'clock, we made an appointment to meet here again for worship. I purpose arranging an appointment again at the school-house for preaching in the afternoon of the same day.

I met with a kind reception from two of the Saints in Chicago, and was made welcome by their families. Stopping at the house of Sr. Trowbridge over night, whose husband is not a member; but who made me welcome, and kindly invited me to stop

again. At the house where Sr. Gilbert resides, kindness and welcome were extended to me. I will report progress again ere long. Yours in bonds of gospel light,
C. G. LANPHEAR.

Conferences.

Pacific Slope Mission.

Conference was held at Washington Corners, Alameda Co., Cal., April 6th to 12th, 1875. Met pursuant to adjournment of the Semi-Annual Conference of the Mission. The Elders present assembled in council, to arrange the order of business, after which the Conference convened. Alex. H. Smith, of the Twelve, was chosen to preside; Elder Hervey Green as vice president; Elder Peter Canavan, clerk, and Elder Joseph C. Clapp, assistant.

Opening prayer by Elder Hervey Green. The President then addressed the meeting; his remarks were instructive, especially to the ministry, upon whose duties he dwelt at some length. He spoke of the nature of the business that brought them together, and advised all to forbear speaking anything calculated to wound the feelings of any one, but to exercise that spirit of meekness and charity that ought to pervade the hearts of all Saints. Our efforts for good are to be continual and persistent. No minister is excusable in the sight of God for idleness or inactivity in the Gospel. As far as he was concerned, as an individual, he was determined from henceforth to be more active in his efforts in the ministry, for he felt encouraged through the manifestations of God's blessings in his behalf, and has seen those manifestations in the cases of others. God is preparing a way for his work in our immediate neighborhoods; also, in the nations of the earth, we find that God is preparing the hearts of the people, which is plainly manifest. The cry everywhere is Come and help us; and no where do the doors seem to be shut against us, for the people are ready to give all a hearing, and to give something more. If those who go forth to preach will present the truths of the gospel in the proper spirit, they will find hearts ready to receive those things, and rejoice that they have found God, after stating the order in which the business was to be brought forward during conference, the session closed.

2 P. M.—Minutes of previous Conference called for, and reading deferred till to-morrow. No report from Oregon and Nevada Districts.

Report of Elders.—Hervey Green reported the district of California; said that wherever he went he found manifestations of the good spirit, and a desire to hear the word; one gentleman in Calistoga had rented the

Masonic Hall there for twelve months, the use of which he tendered to the Latter Day Saints rent free, with use of fuel, etc., at any time when not occupied by any other meeting. In company with Br. J. M. Parks visited Lake county, and organized a branch of the church there, called the Pine Mountain Branch.

R. R. Dana reported his labors in San Louis Obispo county with Br. Jos. F. Burton, speaking encouragingly of the work there. Many are investigating; he believes good will result from their labors.

Orren Smith, president of the San Joaquin Sub-district, reported the work in his field as prospering; found the Lord true to his promises; organized a branch of seventeen members in Visalia; had been strengthened and edified by the Spirit of God.

Joseph C. Clapp had preached at San Bernardino, Gospel Swamp and various other places, since his return to California.

John Carmichael, president of Alameda Sub-district reported the work there in a better condition than he expected to find it; had visited Nortonville, and found many old Latter Day Saints, who were glad to hear the sound of the gospel.

7:30 P.M.—Evening occupied by Alexander H. Smith in preaching the word.

April 7th, 9:30 A.M.—Reports of Elders continued:—Jas. M. Parks of Santa Rosa, David J. Phillips of Watsonville, John R. Cook of San Antonio, Henry P. Robbins of Stockton, Wm. R. McLean of Butte Creek, Daniel Brown of Watsonville, Jacob Adamson of Petaluma, Peter C. Briggs of Healdsburg, Jos. F. Burton of Monterey county, Geo. W. Harlow of Brighton, Lyman Smith Hutchings of Monterey county, J. H. Lawn of San Benito, Wm. Potter of Petaluma, Joel Edmunds of Alameda county, and John Roberts of West Oakland, reported.

1 P.M.—Minutes of the previous conference, held September, 1874, were read and corrected.

Branch Reports.—Jefferson 26 members, 2 baptized, 1 removed, 3 children blessed; Joseph F. Burton president.

There being a difference of five names between this and the former report received by the Mission Recorder, an explanation was asked for, and Br. Burton explained by stating that the names were sent brother H. A. Stebbins, the general Church Recorder. Br. Burton desired to be informed as to who he should send the list of names to, as he wanted to proceed in a right manner in the future. He was informed that the proper way to proceed, was to send his reports to the conference, then the Mission Recorder would receive them from the conference, enter the particulars on the Mission Record, and forward the original reports, or a copy, to the General Church Recorder.

Sacramento 63 members, 1 received by letter, 1 died, 4 children blessed, 1 marriage solemnized, 7 scholars and 3 teachers in the Sabbath School. C. Bagnall, president.

Brighton 13 members, 9 received by letter, 5 by baptism, 1 removed by letter.

This report was objected to, because there was no names of members attached to it. G. W. Harlow, president.

Br. G. W. Harlow stated that the reason there was no names reported was because the matter had been entrusted to Br. Marcus Lowell, the former president, to get the names and other particulars, necessary to be put on record, he had promised to have it done, but had failed in doing it. The members requested Br. Marcus Lowell to resign the presidency of the branch, which he did. The members of the branch are desirous to be represented, and have their names enrolled on the church books. Br. James H. Parr is now clerk of the branch, who will obtain all the information necessary for the record and forward the same to the Mission Recorder as soon as possible.

Nortonville 13 members, 1 child blessed. This branch was in a state of disorganization, owing to most of the members removing to other parts; some have returned, and the branch is again in working order. Thomas R. Davis president.

Visalia 17 members; reorganized January 30th, 1875, by Orren Smith.

A letter from Elder Silas M. Hubbard was read by the clerk.

Reports of Priests.—James H. Parr of Brighton, Jasper Twitchell of San Benito, James Henderson of Oakland, Andrew Anderson of Alameda Creek, and William Probert of Volcano, reported.

Teachers.—Gabriel Dani and Benjamin H. Hallowel reported.

On the recommendation of the Jefferson Branch, it was resolved that Priest George N. Davison be ordained an Elder.

On recommendation of the San Benito Branch, it was resolved that Joseph Walker be ordained an Elder.

Resolved that Bro. Jeremiah Root be ordained.

Branch Reports.—Watsonville 53 members, 3 received by letter, 14 scholars and 3 teachers in Sunday School. Daniel Brown, president.

Stockton 39 members, 1 received by letter, 4 removed, 1 marriage solemnized. H. P. Robbins president.

Healdsburg 21 members, 12 children blessed. Peter C. Briggs president.

This report was received upon the condition that the names of the members be sent to the Mission Recorder.

Pine Mountain 7 members; reported by Elder J. M. Parks.

San Benito 38 members, 8 added by bap-

tism since last report, 2 removed by letter; has a good Sunday School, with an average attendance of 30 scholars and 3 teachers. J. H. Lawn superintendent.

Santa Rosa 61 members, 4 added by baptism, 1 removed, 5 children blessed. J. M. Parks president.

The Petaluma Branch has been disorganized, and the members now belong to the Santa Rosa Branch.

San Francisco 62 members, 1 received by letter, 1 died. William Hart president.

Humboldt Sub-district reported by letter. Elder Bradbury Robinson president. The report stated that a conference was held March 6th and 7th, 1875. The Eureka Branch did not report, and but little business of importance was done; hopes to be able to give a better report next time.

Petaluma Sub-district reported by Elder Jacob Adamson president. The report states that there are three branches in the district, viz: Santa Rosa, Healdsburg and Pine Mountain, having a membership of 90; 9 added by baptism, 9 children blessed and one branch organized; the district is in good condition.

San Francisco Sub-district reported by letter, Thos. J. Andrews president. Prospects are not very encouraging in San Francisco for the immediate progress of the work. The president tendered his resignation to the conference, which was accepted.

Resolved that the president of this conference appoint a committee of seven Elders to try all cases that may be brought before them.

Preaching at 7:30 by J. C. Clapp.

APRIL 8TH, 9:30 A.M.—After the opening service the president read a letter from E. H. Webb, also a letter from Bro. Bohall, president of the Eureka Branch.

Elder John Roberts of West Oakland presented his report as the Bishop's Agent for the California District, when it was

Resolved that the report be accepted and spread upon the minutes.

John Roberts in account with the Church of Jesus Christ of Latter Day Saints, for the District of California, in the Pacific Slope Mission, from Sept. 1st, 1874, to March 1st, 1875. Moneys received and expended.

1874.	Dr.	
Sept. 1.	To balance on hand.....	\$ 37 68
Mar. 1.	" amount received.....	85 00
	Total.....	<u>\$122 68</u>

1874.	Cr.	
Mar. 1.	By amount paid.....	\$ 83 00
" 1.	" cash on hand to balance	39 68
	Total.....	<u>\$122 68</u>

Resolved that a committee be appointed by the President to audit the account of the Bishop's Agent.

Brn. G. N. Davison, and Joseph Walker

were ordained to the office of Elder; Bro Alex. H. Smith officiating, assisted by other Elders.

A motion to form a new Sub-district was opposed by Elder P. Canavan, on the grounds that it was becoming a habit with this Conference to form new districts, conflicting with former resolutions on this subject.

Motion lost. It was then.

Resolved that the President appoint a committee to draw up a paper stating what and where are the present Sub-districts of the district of California; also to report what changes may be necessary, so that it may be published.

The President appointed Elders, Peter Canavan, James W. Parks Peter C. Briggs, Hervey Green, John Carmichael, Joseph F. Burton, and Daniel Brown, as said committee. This committee to be a standing committee during Conference to try all cases that may be brought before them. Committee working during recess.

Afternoon Session, 2 P. M.—After the service, the numerical strength of the priesthood present was called for. There were present 1 of the Twelve, 1 of the Seventy, 29 elders, 4 priests, 4 teachers, 1 deacon, total of the priesthood present 40.

Report of the committee entertained. We your committee respectfully submit that we find the District of California to be divided into six sub-districts as follows: 1st, San Bernardino Sub-district, composed of the counties of San Diego, San Bernardino, Los Angeles, and Santa Barbara. 2nd, Visalia Sub-district, composed of the counties of San Luis Obispo, San Buena Ventura, Tulare, Monterey, Fresno, Western Mono and Inyo. 3d, San Francisco Sub-district, composed of the counties of San Francisco, San Mateo, Santa Cruz, Santa Clara, Alameda, Contra Costa, San Joaquin, Stanislaus, Merced, Mariposa and Tuolumne. 4th, Sacramento Sub-district, composed of the following counties, Sacramento, Amador, El Dorado and Placer. 5th, Petaluma Sub-district, composed of the following counties: Marin, Sonoma, Napa, Solano, Yolo, Colusa, Lake, Mendocino, Humbolt, Trinity, Klamath, and Del Norte. 6th, Marysville Sub-district, composed of the following counties: Sutter, Yuba, Nevada, Sierra, Butte, Tehama, Plumas, Shasta and Siskiyou. There has been changes in these districts made at various times, but the changes have not been recorded, consequently the boundaries are not known.

Your committee respectfully submit the following to be sub-districts of the California District as a necessary change from all former divisions. 1. San Bernardino, composed of San Diego and San Bernardino counties. 2. Los Angeles, composed of Los Angeles and Kern counties.

3. Santa Barbara, composed of San Luis Obispo, Ventura and Santa Barbara counties. 4. Santa Cruz, composed of Monterey, San Benito, and Santa Cruz counties. 5. San Francisco, composed of San Francisco, San Mateo, and Santa Clara counties. 6. Alameda, composed of Alameda and Contra Costa counties. 7. Visalia, composed of Tulare, Fresno, Merced, and Mariposa counties. 8. San Joaquin, composed of Stanislaus, Tuolumne, Calaveras, and San Joaquin counties. 9. Sacramento, composed of Sacramento, Amador and El Dorado counties. 10. Alpine, composed of Inyo, Mono, and Alpine counties. 11. Petaluma, composed of Marin, Sonoma, Lake, and Napa counties. 12. Yolo, composed of Solano, Yolo and Colusa counties. 13. Humboldt, composed of Mendocino, Humboldt and Trinity counties. 14. Del Norte, composed of Klamath, Del Norte, and Siskiyou counties. 15. Placer, composed of Placer, Sutter, and Nevada counties. 16. Butte, composed of Butte, Yuba, and Sierra counties. 17. Plumas, composed of Plumas, Lassen and Modoc counties. 18. Shasta, composed of Shasta and Tehama counties. Signed by Peter Canavan, Joseph F. Burton, Hervey Green, Peter C. Briggs, Daniel Brown, James M. Parks, John Carmichael, Committee on Re-Districting.

Resolved that we approve of and accept the division of the California District into Sub-districts, as laid off by the committee appointed by this conference.

Resolved that Elder Joseph F. Burton be appointed to preside over the Santa Barbara Sub-district.

Resolved that Elder D. S. Mills be released from the presidency of the Santa Cruz Sub-district, and that he be appointed to labor under the direction of the President of this Mission.

Elder Jacob Adamson requested to be released from the presidency over the Petaluma Sub-district. Request granted.

Preaching in the evening by Elder James M. Parks.

APRIL 9TH, 9:30 A.M.—After the service the president read a petition signed by John Garner, R. Allen, senior, E. Ridley, G. W. Sparks and John Brush, requesting the conference to return Elder D. S. Mills to San Bernardino. No action taken.

Elder Peter Canavan reported the numerical strength of the Pacific Slope Mission to be about 1,072, according to the church record, and disposed of as follows: 923 in the district of California, 115 in the district of Nevada, and 34 in the district of Oregon; (this is the number reported to conference, April 6th, 1869, from the Sweet Home, Oregon, Branch); I believe there is a Salem Branch there, but I have no report from there. Of the 923 members in the Califor-

nia District, 640 names are enrolled on the Mission Record, leaving the balance of 283 names to be forthcoming from the following branches: San Bernardino Branch, at the last heard from, had 223 names; Oakland Branch 26 names; Healdsburg Branch 21 names; Brighton Branch 13 names. There are several scattered members, of which there is no account.

Resolved that Elder Peter C. Briggs be appointed to preside over the Petaluma Sub-district.

Resolved that we sustain Elder J. Brush as president of the San Bernardino Sub-district.

Resolved that Roswell R. Dana preside over the Santa Cruz Sub-district.

Resolved that we sustain Elder Cornelius Bagnall as president of the Sacramento Sub-district.

Elder John Carmichael asked to be released from the presidency of the Alameda Sub-district. Request granted.

Resolved that we sustain Elder Bradbury Robinson as president of Humboldt Sub-district.

Resolved that we sustain Eld. Peter Canavan as Church Recorder for the Pacific Slope Mission, and we earnestly request all traveling and presiding Elders in this Mission to forward to him all the information he may require of them for the Church Record.

Resolved that Bro. John Madison Range be ordained to the office of Elder.

Resolved that Elder Jos. C. Clapp be appointed to preside over the Oregon District.

Resolved that Elder Orren Smith be sustained as president of San Joaquin and Visalia Sub-districts.

Resolved that Elder J. B. Price preside over the Yolo Sub-district.

Resolved that Elder E. H. Webb labor under the direction of Elder C. Bagnall.

Elder John Roberts requested that the subject of moving the family of Alex. H. Smith's family to California be considered, as he had money in his possession for that purpose.

1:30 P.M.—After the opening services, President Smith, in compliance with a former resolution, appointed D. S. Mills, H. H. Morgan, and Roswell R. Dana, as the committee to audit the account of the Bishop's Agent.

Resolved that Elder H. H. Morgan be appointed to preside over the Alameda Sub-district.

Resolved that Elder Alma Whitlock be appointed to preside over the Los Angeles Sub-district.

Resolved that Elder Wm. McLean be appointed to preside over the Butte Sub-district.

Resolved that Elder J. M. Parks be ap-

pointed to preside over the Sub-districts of Placer, Shasta, and Del Norte.

Resolved that Elder Wm. Potter be appointed to preside over the Plumas Sub-district.

Resolved that we sustain Elder George Smith as President of the Nevada District.

The resolution of last Semi-Annual Conference concerning the building of a house for the use of the President of the Pacific Slope Mission, under discussion. The following resolution obtained:

Resolved that we carry into effect the building of a house for the use of the President of the Pacific Slope Mission, agreeably to the intention of the resolution passed at the Semi-Annual Conference of this Mission, held September, 1874.

Preaching in the evening by Elders P. C. Briggs and John Carmichael.

APRIL 10TH, 10 A.M.—After opening service, the report of the investigating committee was presented and received.

A motion to defer action in the case was lost, and the following resolution obtained:

Resolved that the report of the committee be sustained.

Action was taken according to the finding of the committee.

Resolved that Elder E. P. Prothero be appointed to labor in the Vasalia Sub-district, with Elder Orrin Smith.

Resolved that we tender a vote of thanks to the Saints and friends of this vicinity for the kind manner in which they have entertained the Saints and friends from afar.

Resolved that Elder Silas Monroe Hubbard be appointed to preside over the San Francisco Sub-district.

Br. Jeremiah Root was ordained an Elder by Elder D. S. Mills and others.

Br. John Madison Range was ordained an Elder by Elder J. C. Clapp and others.

Resolutions sustaining the First Presidency, and the several Quorums of the Church, were duly passed.

Resolved that we sustain A. H. Smith as President of the Pacific Slope Mission.

Resolved that we sustain Israel L. Rogers as Bishop of the Church of Jesus Christ of Latter Day Saints, with his Counselors.

Resolved that we sustain Elder John Roberts as Bishop's Agent for the Pacific Slope Mission.

The committee appointed to audit the account of the Bishop's Agent, report that they found the books correct in every particular; signed by H. H. Morgan, R. R. Dana and D. S. Mills.

Resolved that Br. P. Canavan be requested to make out a bill of expenses for stationery, and that the Bishop's Agent be instructed to pay it.

Resolved that we recommend Br. P. Canavan's form of Branch Report to the consideration of General Church Recorder, as adapted to the wants of this Mission.

Resolved that the Bishop's Agent be instructed to pay the expenses of the President of this Mission to his field of labor, and that the remainder of the money in his hands be devoted to the purpose for which it was collected.

1:30 P.M.—After the service, the President called upon Elder D. S. Mills to give a report of his labors, he not having been present when reports from the ministry were being heard. After hearing his report, which occupied most of the session, adjourned.

7:30 p.m.—Preaching by Elder Jos. C. Clapp.

Sunday, April 11, 9 a.m.—Prayer and testimony until 11 o'clock. From eleven to one o'clock, preaching by Br. D. S. Mills. The President appointed Elder Joseph F. Burton to administer the ordinance of baptism to four persons who had requested it.

2 p.m.—Prayer and testimony. Six persons were confirmed.

Preaching in the evening by Elders John Carmichael and D. S. Mills. After preaching, prayer and testimony.

April 12, 10 a.m.—Elder Joseph F. Burton was chosen to act as Secretary, in the absence of Br. P. Canavan.

Resolved that we appoint John Roberts, D. S. Mills, Simeon Stivers, Jas. M. Parks, Moses Meeder, John Joyce and R. Huntly to be a committee to report on a location for the Presidency of the Pacific Slope Mission to the Semi-Annual Conference, to be held at Washington Corners, Oct. 6, 1875, as follows:—1. Not less than three different situations, considered to be centrally located, with the amount of land and price, with terms of payment. 2. Not less than three different plans or specifications of a building to be considered, with cost of completely finishing such buildings, also statement of office furniture necessary, with probable cost of such furniture.

Resolved that all presidents of districts and branches ascertain what amount of funds can be collected in their respective fields of labor, for the establishing and paying for an office location for the Presidency of this mission, and report to the Conference to be held at Washington Corners, Oct. 6, 1875.

Resolved that all elders and priests who have not been appointed to fields of labor by this Conference, shall labor as their circumstances may permit, under the Presiding Elder of the Sub-district in which they live.

Resolved that We now adjourn until Oct. 6, 1875, to meet at Washington Corners, Alameda Co., California.

Benediction by President Alex. H. Smith.
PETER CANAVAN, Clerk.

M. H. Forscutt, Fairfield, Wayne Co., Ills.
J. Kemp, Stewartsville, DeKalb Co., Mo.

Miscellaneous.

NOTICES.

This is to certify that Elder Joseph S. Snively has been restored his license as a minister, and is again authorized to officiate in the duties of his calling; the disabilities heretofore existing, and for which he was for a time silenced, having been duly removed. By order of ARTHUR LEVERTON,

Presiding Elder of District.

Bothwell, Ont., April 27th, 1875.

The Kent and Elgin District Conference will be held in the Zone Branch, Ontario, June 18th and 14th, 1875.

Who Is He?

We received May 24th, a letter from Monterey, Pulaski county, Indiana, containing one dollar for *Herald* subscription, without any name or direction as to who it is from, or to whom the *Herald* must be sent. Will the sender please forward us full directions?

DIED.

Near Gower, Clinton county, Mo., April 25th, 1875, Bro. WILLIAM HAWKINS, aged 34 years and 10 months.

He was afflicted about eight years, of which time he was quite blind five years, which he bore with Christian fortitude. He died calmly, and rests in peace.

At Dunlap, Iowa, April 25th, 1875, Eva EDITH SKIDMORE, infant daughter Thos. J. and Sr. L. A. M. Skidmore, aged 4 months.

Blessed by Joseph R. Lambert.

At Lamoni, Decatur county, Iowa, April 15th, 1875, Br. RICHARD ELLIKER, of Canada, aged 43 years and 9 months.

He left a wife and two children to mourn the loss of an affectionate husband and father. May they and all the Saints in Lamoni strive to emulate his virtues, which have won the admiration of all that were acquainted with him, that we with him may secure an exaltation among those who shall be made perfect to dwell in the presence and glory of God. M. A. A.

At Lamoni, Decatur county, Iowa, sister ABNEY E. HOOVER, wife of brother Thomas Hoover, and daughter of brother and sister A. J. Green,—was born November 30, 1854, in Jackson county, Iowa, and was baptized by brother A. W. Moffitt, September 2, 1872, departed this life April 28th, 1875, aged 20 years, 4 months, and 28 days.

She was an exemplary and faithful member of the Church of Jesus Christ of Latter Day Saints, and died in full fellowship, and the Spirit witnesseth that she will come forth in the morning of the first resurrection. Funeral sermon by brother S. H. Gurley,—text Revelations 14: 13.

At Augusta, Kennebec Co., Maine, March 26th, 1875, JOHN B. MURRAY, aged 38 years, 1 month, 13 days.

At Addison, Washington Co., Maine, on the 18th April, 1875, MARY M. LOOK, aged 64 years, 14 days.

WHEN THE SPIRIT'S WITHDRAWN.

Weary of life and its clamorous din;
The ceaseless tide of besetting sin,
Striving ever to set apart
That veiling of soul, that shrouding of heart;
Buried in sin, yet longing to be
At home, at rest from the turbulent sea;
I shrink from the endless turmoil and strife;
Father of Glory, I'm weary of life.

Weary of life, its darkness and crime;
Its poisoned creeds, its turbid line;
Its sin, its crime, how bitter to taste
The tempting fruit of a Babylon waste;
A fruit for which the ignorant sigh,
But, alas, in ashes with them it will die,
Filling the soul with the woe of strife;
Father in heaven, I'm weary of life.

Weary of life, so troubled and dark;
Tossed in the tempest, a frail little bark;
Waiting, dear Lord of the heavens above,
For a whispering voice of thy cheering love;
Seeking the light with which I was blessed,
'Gainst a deluge of sin in the human breast;
Seeking a freedom from sin and strife;
Father, my Father, I'm weary of life.

Weary of life thus thrown away,
While waiting the dawn of Millennial day;
What a contrast to Elija and Enoch of old,
Who went to the Shepherd that's keeping the fold,
Or his loving disciples, who yet on the earth,
Since the day of his coming, or the day of their birth,
Waiting thy time that shall end this strife;
Father of heaven, I'm weary of life.

J. J. CRANMER.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future. If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

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THE TRUE LATTER DAY SAINTS' HERALD.

Levi Cooper 1876

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

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

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PLANO, ILL., JUNE 15, 1875.

No. 12.

Prophetic Chronology.

[Continued from page 647.]

We learn by this last quotation, that the mystery of God's will, which had been hid for ages, was made known to Paul, and by him made known to the Ephesians; that God proposed to gather together all his Saints, those in heaven and these on the earth, even all that are in Christ, some time in "the dispensation of the fullness of times."

Thus we understand that "the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began," (Acts 3:21), and "the dispensation of the fullness of times," (Eph. 1:9, 10), are identical, and cover the same period. We shall not attempt here to notice all the things that God has proposed to restore during this period, but only a sufficiency to identify and demonstrate the time of its introduction.

The first item of promise that I wish to notice, is found in Ps. 102:16-18:

"When the Lord shall build up Zion, he shall appear in his glory; he will regard the prayer of the destitute, and not despise their prayer; this shall be written for the generation to come, and the people which shall be gathered shall praise the Lord."

Here we have the promise, that the Lord will build up Zion, just before he comes in his glory, which is, doubtless, his second coming.

The Holy Scriptures abundantly show that the coming of the Lord in glory will be his second coming. (See Matt. 25:31, and 16:30.) The building up of Zion is, as we understand it, to build up the Church or "Kingdom of God,"

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or to restore the "true worship," which we have shown, was supplanted by a false and idolatrous system of worship for 1290 years, or from A.D. 540 to A.D. 1830. And herein consists the necessity of the angel's mission, Rev. 14:6, with "the everlasting gospel," to restore the true worship, with administrative authority; for be it remembered, that "the everlasting gospel" is one of the things that God has promised to restore in the times of the restoration of all things, and marks the beginning of the great restitution.

To restore the true worship is to restore the ancient order of the Church as introduced by Christ and the Apostles, with its outward organization of Apostles and Prophets, Evangelists, Pastors and Teachers, Eph. 4:11, 12, as well as its internal "righteousness, peace and joy in the Holy Ghost."—Rom. 14:17.

This, we see, could only be done by faith in, and obedience to, the same identical principles taught by Christ and the Apostles. By obedience to these principles, or "the everlasting gospel" restored, is Zion built up. That God was to commence the work of restoration before the times of the Gentiles expired, is clearly taught by both prophets and apostles.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, 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. 2:25-27.

We learn from this text that the new

and everlasting covenant which, in the hands of God's ministry, is to perform the work of the deliverer in turning away blindness from Jacob, is to be in Zion, and in full force at the expiration of the times of the Gentiles, which proves that Zion is to be built up, or to be in process of building, before the times of the Gentiles terminate. For remember, reader, that the Jews, up to this time, are in blindness; and, as a consequence, are in infidelity. Therefore we must look for the existence of Zion among the Gentiles, for there it must be found before their time expire.

The term *Zion* has four scriptural definitions or applications. First, it is applied to heaven, the palace royal of the universe. David, in speaking of the ascension of Christ, says:

"Yet have I set my king upon my holy hill of Zion."—Rev. 2: 6.

The following seems quite clear:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."—Heb. 1: 3.

"For Christ is not entered into the holy place, made with hands, but into heaven itself, now to appear in the presence of God for us."—Heb. 9: 24.

Again:

"Out of Zion, the perfection of beauty, God hath shined."—Ps. 50: 2.

Zion, the perfection of beauty, does not exist on the earth now, nor will it until the "tabernacle of God shall be with men."—Rev. 21: 3.

But God has shined out of his holy heavens through the mission of Jesus Christ; for says Paul, in commenting on this very psalm:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2 Cor. 4: 6.

So that all the light we have of the glory of God and the perfection and beauty of his holy residence, is reflected by revelation from there, as also in the face of Jesus in his transfiguration.

Second, the term *Zion* is applied to the people of God, who are engaged in

his divine service, as we may easily learn by the following scriptures:

"O Zion that bringeth good tidings, get thee up into the high mountain."—Isaiah 40: 9.

"And the Lord called his people Zion, because they were of one heart, and one mind, and dwelt in righteousness."—D. & C. 36: 2.

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion, the pure in heart; therefore let Zion rejoice."—D. & C. 94: 5.

Third, the term Zion is applied to the city in which the people of God dwell. Isaiah, in speaking of this city, says:

"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory of Zion shall be a defense."—Isa. 4: 4.

It seems quite clear that the dwelling-place of the Lord's people is here referred to. Again, Isaiah says:

"And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called sought out, a city not forsaken."—Isaiah 62: 12.

Again, Isaiah says:

"Look upon Zion, the city of our solemnities."—Isaiah 33: 20.

And fourth, the term Zion is applied to the land in which the city is located, containing the people of God with the divine service. For instance, "Zion shall be ploughed as a field." This could only be said of the land of Zion. Again Isaiah says, "Zion shall be redeemed by judgment, and her converts by righteousness." By these evidences we see that the term Zion is applied to the land of Zion, which is to be redeemed by judgment. But it is *Zion*, as the people of the Lord, the Church, out of which Paul says the Deliverer shall come at the fullness of the Gentiles, to turn ungodliness away from Jacob. For the Lord says:

"I will place salvation in Zion, for Israel my glory."—Isa. 46: 13.

The Psalmist, when contemplating this great work, exclaims:

"Oh that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."—Ps. 14: 7.

Again the Lord says:

"Seek to bring forth and establish my

Zion, keep my commandments in all things."

—D. & C. 12: 3.

"Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills, and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all."

—D. & C. 34: 6.

Therefore Israel may look in vain for restoration and salvation, only from Zion; for it is in Zion that salvation and the keys of authority for the deliverance of Israel is placed. Hence the Lord says:

"Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness. Wherefore, I must bring forth the fullness of my gospel, from the Gentiles unto the house of Israel."—D. & C. 12: 5.

Here we have the terms, deliverer, covenant, salvation, and the fullness of my everlasting gospel, all indicative of the renewed covenant, God's righteous plan of justifying men by faith, as revealed in the gospel that is to go out of Zion; and that, too, by way of the Gentiles to the house of Israel, "to turn away their blindness, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God." And all this is to be done at the "fullness of the times of the Gentiles."

We are right, therefore, in dating the beginning of the restoration in A.D. 1830, some forty-five years before the times of the Gentiles end. So God, in mercy to the elect, (as Jesus said), shortened the days by piercing the times of the Gentiles with the dispensation of the fullness of times. Not that God cut short those prophetic periods, but that he pierced one dispensation with the other in such a way as to grant unto Gentiles a chance to obtain eternal life, through obedience to the gospel, or to fill up the cup of their iniquity by rejecting it.

This principle was most beautifully illustrated at the first advent, and during the first age of Christianity; for instead of his coming at the end of the seventy weeks, or at A.D. 65, he came "and put away sin, by the sacrifice of himself," some thirty-five years before; thus granting to the Jews a full opportunity to ob-

tain life and salvation through the merits of that sacrifice, or to fill up the cup of their iniquity by rejecting it. Hence it is said of Jesus that "He came to his own, and his own received him not; but to as many as did receive him, to them gave he power to become the sons of God."

We are informed that the gospel was confined to the Jewish nation for some eight years after the day of Pentecost, before it went to the Gentiles. Indeed, we might say they had access to it until they, as a nation, rejected it, and then in A.D. 65, "judgment came upon them to the uttermost." We see the wisdom and justice of God made manifest in this principle of reaching, as it were, back thirty-five years into the Jewish period of seventy weeks with the gospel "net," to gather "the remnant," "the elect." For had not the Lord done this, there would have been no Jewish flesh saved; but in this way he hath shortened the days "for the elect's sake." Precisely upon the same principle hath the Lord wrought in our day. For instead of waiting until the times of the Gentiles expired, or until A.D. 1875, to begin the restoration, he pierced the times of the Gentiles with the dispensation of the fullness of times, (Eph. 1: 10), some forty-five years, or to A.D. 1830, which was the end of the 1,290 period, the appointed time for the true worship to be restored, (Daniel 12: 11); and all this hath the Lord done, that he might gather out from among the Gentiles a people for his name, and to prepare the way for his covenant to go to the house of Israel "by way of the Gentiles," (Book of Mormon, page 564); for this is my covenant unto them, when I shall take away their sins as concerning the gospel, they are enemies for your sakes, but as touching the election, they are beloved for the Father's sake; for the gift and calling of God are without repentance.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy."—Rom. 2: 27, 31.

We say as did Paul, "O the depths of the riches, both of the wisdom and the

knowledge of God;" for we see that he bringeth all these things to pass, "to the intent that now unto the principalities and powers in heavenly places might be known *by the Church*, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."

The time, relatively, when the work of the Father was to commence, was made known to Nephi, as may be seen from the following quotation:

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth; and as there began to be wars and rumors of wars among all the nations which belong to the mother of abominations, the angel spake unto me, saying, Behold the wrath of God is upon the mother of harlots, and behold thou seest all these things. And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people which are of the house of Israel."—Book of Mormon, page 34.

This testimony is plain, and is in perfect harmony with the testimony of the angel with the gospel:

"Saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of water; and there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Rev. 14: 7, 8.

These scriptures plainly show, as do many others that might be brought up, the condition of the world at the time the work of the Father was to commence, by which we identify the time as well as by chronology. We learn from these scriptures another important point; that is, that this work was to be in a preparatory state or condition from A.D. 1830, to A.D. 1875, or until the times of the Gentiles be fulfilled.

This brings us to consider the answer to the question:

"How long shall be the vision concerning

the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand, three hundred days, then shall the sanctuary be cleansed."—Daniel 8: 13, 14.

The term "sanctuary" is found in Exodus 15:17, and is applied to the land of Canaan; and in Psalms 104: 2, it is applied to the Jews. The term is also found in Numbers 3: 28, 4: 12, 19: 20; also Joshua 24: 36; 1 Chron. 22: 19; Ps. 78: 54; Isa. 63: 18, and in many other places, but in most of these places it refers to the tabernacle or temple,—the place where divine service was held.

It is by Daniel applied to the city of Jerusalem. Hear him:

"O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain * * * cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."—Daniel 9: 16: 17.

If we apply the term sanctuary to the holy land, and the cleansing to the removing of all those Gentile powers and abominations which have trodden down that land for lo these 1800 years; it will be understood, of course, that we include Jerusalem, with all that pertains to the sanctuary. But this event is so inseparably connected with the restoration of Israel, that we will treat of them both under one head; for we notice that the sanctuary and the host, (the Jewish nation), are trodden under foot precisely the same length of time. And as the cleansing of the sanctuary is to take place at the end of the 2,300 years, and the restoration of Israel at the expiration of the times of the Gentiles, and as these two events are inseparably connected, we by this demonstrate that the times of the Gentiles terminate with the 2,300 years, which we have endeavored to show would terminate about A. D. 1875.

The next event then, in the order of the great restoration, will be the cleansing of the sanctuary, in connection with the restoration of the house of Israel to their own land, and in connection with those signs spoken of by Jesus:

"And again shall the abomination of desolation spoken of by Daniel be fulfilled; and immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation in which these things shall be shown forth, shall not pass away, until all I have told you shall be fulfilled."—Mat. 24: 33-35, I. T.

That the Jews will gather back to their own land, after they have borne the shame of their iniquity long enough, is plainly taught by the prophets. Isaiah says:

"Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city, because the palace shall be forsaken, the houses of the city shall be left desolate; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."—Isa. 32: 13-15.

Here is a promise, that notwithstanding the long trodden-down condition of Jerusalem, and the consequent dispersion of the Jews, that God would bless both them and their land; would pour his Spirit upon them, and turn their land to a "fruitful field," by causing the return of the early and the latter rains, thereby restoring its ancient fertility. That the Lord is now beginning to bless that land, and make it a fruitful land, is admitted by most of the writers who have lately visited the holy land. We do not aim to adduce all the evidence there is on the subject of the restoration of Israel, but a few must suffice. The Lord says by Ezekiel:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness in the land of Egypt; so will I plead with you, saith the Lord God, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—Ezek. 20: 33-38.

Here we have the children of Israel gathered out of the countries wherein they were scattered, with "a mighty hand" and "a stretched out arm and with fury poured out;" they are then brought "into the wilderness of the people," and there the Lord is to plead with them "face to face," just as he did with their fathers in the wilderness of Egypt. Now I ask, how did God plead with the Hebrews in the wilderness of Egypt? Was it not by revelation, signs and miracles, through Moses and Aaron, his authorized ministers, including the covenant that he made with them? "In the day that he took them by the hand to lead them out of the land of Egypt." If so, this will be in *like manner*. He will cause them to pass under the rod, and bring them into the bond of the covenant. This brings to mind the "new covenant," so often promised in the scriptures, to be made with the house of Israel and with the house of Judah, which Paul says, shall be the means in the hands of God of their deliverance from blindness, and ungodliness, at the fullness of the times of the gentiles. The Lord, speaking of some of the means to be used in the salvation and restoration of Israel to their own land, says:

"Behold I will send for many fishers, saith the Lord, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks, for mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes; and first I will recompense their iniquity, and their sin double."—Jer. 16: 16, 17.

We notice here that this work is not done for Israel until God first recompensed their iniquity and their sin double, or by long tribulation. And further, that *the means here introduced is not the works of a man-made priesthood*, or of modern missionary societies, to send out uninspired men to teach Israel several hundred different doctrines and opinions of men, but the God of heaven is to *call* men by actual revelation direct from heaven, and *they* shall fish, and hunt, them from every mountain, and from every hill, and out of the holes of the rocks. *God* is to give them their mis-

sion, and clothe them with power to execute the great work, in defiance of opposing elements. Ezekiel in his 37th chapter has spoken of the writings of the stick of Judah and also of the uniting of the two sticks of Joseph, and further these two writings was to become "one" in the hand of God, and are a means to be used in the hands of these "fishers," and "hunters," in their "pleading" with the hosts of Israel, and Judah. At the 18th verse he says:

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them *one stick*, and they shall be *one* in my hand."

It was customary in ancient days to write upon parchment and roll the same up on sticks, and such reading-sticks, or rolls, were called books; see Jer. 36: 1, 13. If then a reading-stick, or roll, containing writings, is called a "book," then this word of the Lord to Ezekiel was a clear and beautiful representation of the union of two books, in the hand of the Lord. The writing "upon one stick for Judah, and for the children of Israel his companions," was a representation of the Bible; for all the religious world agree that the Bible is the record of Judah concerning the house of Israel his companions. Then the writing "for Joseph upon the stick of Ephraim and for all the house of Israel his companions," as a representation of the Book of Mormon which all Latter Day Saints believe to be the record of Joseph, written in Ancient America concerning "all the house of Israel his companions." In the interpretation of the meaning of the two sticks the Lord says, "I will take the stick of Judah and put it with the stick of Joseph? No, no! the Lord did not say that, for the people have never been dispossessed of the stick of Judah, but have ever believed in it more or less. "Thus saith the Lord God, behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with

him, even with the sticks of Judah, and make them one stick and they shall be one in mine hand."

The purpose for which the Lord was to take the record of Joseph, and unite it with the record of Judah, and make them one in their testimony concerning the houses of Israel is plainly stated in the same chapter. And as to the effect of this united testimony of both records upon the whole houses of Israel, the Lord says, "Behold I will take the children of Israel from among the heathen (gentiles) whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them *one nation* in the land upon the mountains of Israel, and *one king* shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, neither shall they defile themselves any more with their *idols* nor with their detestable things. nor with any of their transgressions, but I *will save* them out of all their dwelling places wherein they have sined, and will cleanse them, so shall they be my people and I will be their God."

We learn here that the Lord is yet to restore the kingdom to Israel, that they are to become one nation, one kingdom "in the land upon the mountains of Israel," and at the 27th verse the Lord says, "My tabernacle also shall be with them, yea, I will be their God, and they shall be my people." Thus God has promised to save Israel from all their dwelling places, and cleanse them from all their sins and uncleanness, which necessitates the fulfillment of the promise made in the twenty-sixth verse of this chapter, "Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and I will set my sanctuary in the midst of them for ever more." The term *sanctuary* here means "holy place," or true worship which God will restore to them to remain forever. But I am only tracing one line of the great restoration, the events of which widen very rapidly. I have already omitted to speak of the

second advent of Christ in its proper place. The restoration of the Lord Jesus to this earth is one of the most important events that will transpire during the entire restoration. God has promised to restore him to this earth, not only by the prophets, but by the apostles as well.

"And he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath promised by the mouths of all his holy prophets since the world began."—Acts 3: 20, 21.

We have also the testimony of the angels as uttered at the time of the ascension of the Lord into glory, that he will come again to earth:

"Ye men of Galilee, why stand ye here gazing up into heaven; this same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

So that we have not only the promise of the second personal coming of the Lord Jesus, but the time when. As his coming is one of the things promised in the restoration, Peter says that God will send Jesus in the times of the restitution.

The coming of Christ brings us to the resurrection of the dead, which seems to be the next event in the order of the great restoration; for God has promised to restore all the race of Adam back to life.

"For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Christ, the first fruits, afterwards they that are Christ's at his coming."—1 Cor. 15: 22, 23.

Christ having thus come, the work of the restoration receives a more direct and physical form by his voice, and the divine energy of the Holy Spirit, the righteous dead are raised to a state of immortality and eternal life, and the immortal state of the kingdom, (to which all the righteous of every age or dispensation are heirs), is introduced. Christ, as King, commences his personal reign on the earth, which will continue for one thousand years; he will subdue all things to the Father, "for he shall put down all rule, and all authority, and powers, for he must reign till he hath

put all enemies under his feet; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." "The last enemy that shall be destroyed is death." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." Here the times of the restitution end. Here the "eternal purpose of God," through Christ, reaches a finality. Here time ends, and eternity begins. Reader, if we sum up the few evidences contained in this article, which we have selected from the many that could be introduced, we will be constrained to say "of a truth," that God has commenced his marvelous work, and the further we investigate this subject, the more wonderful in our eyes is this great Latter Day Work. Surely the fact that God has interposed in these last days, to the fulfilling of his glorious designs with reference to the human family, and especially for the salvation of the generations of to-day, that we may prepare for the second glorious appearing of the Savior, is a grand and sublime theme.

The prophet, when viewing the great work of the last days, though under the influence of the Holy Spirit, only denominated it "a marvelous work and a wonder." And O ye nations of the earth, to you is this message of God's mercy (the gospel restored) submitted, and you are called upon to accept and be saved. For, remember, it is to be proclaimed as "a witness to all nations," and by it we are sealed to life and glory, or to judgment and a separation from God and Christ. It is a work of destiny.

O ye Saints and Elders, to whose trust God has committed the sacred work of making known the glorious news to the nations of the earth, and bearing aloft the gospel banner as the royal ensign to which the nations are to gather for life and salvation, let us be faithful and press on to final victory. Let us keep pace with the grand march of events as they thicken, as if betokening the near approach of the day when we may be brought to realize our hope,—eternal

life and immortal glory in the celestial kingdom of God. Remember, we have but a limited time to work in, for "a short work will the Lord make upon the earth, for he will cut it short in righteousness." May we be ready.

HARBERT SCOTT.

"Anxious" on Favoritism.

The *Herald* of March 15th is received, also a letter from home asking "What do you think of Favoritism." After a casual glance at said article I have concluded to answer through the *Herald*.

The writer presumes to say, and "hopes no one will deny, that the Reorganized Church of Jesus Christ has suffered more from the principle of favoritism than from any other, and so wide spread is the effect of this evil, that from every quarter comes imploring cries for redress and relief from wrongs;" and worse than all, this state of things has existed "from her first history, in order that favoritism might become the theme of justice and an object of aggrandizement," thereby "oppressing the heart with a sense of imminent distress," and not one "hardy pioneer," (who dare tell his name), is yet found in all the Church, in any quarter, who "dare marshal the subject," and speak for injured innocence, and bring this "horde of petty tyrants" to justice.

Quite a charge! Who would have thought it! Doubtless the news will be startling to all but the discoverer, who has been looking on with "charity and forbearance" for a "long time," without the courage to speak, notwithstanding his "inner promptings have often rebuked his silence."

Let us examine the merits of this all comprehensive, monstrous accusation, made against the body we so much love, by who knows who? Remembering at the same time that the accuser has not given one item of evidence to substantiate any of his numerous charges, but rests his case on the "hope that no one will deny" them. This, to my mind, savors not a little of egotism, dogmatism and tyranny, or ignorance.

Some "hidden mine of Wisconsin" is mentioned as a "speculative scheme," to

bring "aggrandizement" to some person in the Church.

We know of several who were engaged in mining in Wisconsin before and after the establishment of the Reorganization; these brethren were simply developing their own property, and were the only losers in the investment. One of these departed this life in August, 1871; and a more energetic, self-sacrificing, efficient advocate of the gospel of Christ, the Church has never known. Thousands can testify to this fact. Shame on the man that dare attempt to defame his character. The others are living, with characters unimpeached and unimpeachable, so far as their lives are known.

Next, the "Air Line Railroad" company is called up for trial on grave charges. I move that this case be thrown out, the court not having jurisdiction, from the fact that the majority of officers and members of that company were not communicants in the Church. However, before dismissing this case, I shall briefly review its history and claims. Some time before the late rebellion, a company was organized to construct a railway through the southern tier of counties in Iowa. Said company was composed of Gentiles, with the exception of one or two who were church members; one of the last named was elected President. The work on this road moved rapidly, with the prospect of completion, until the late war crushed out almost all public enterprises in the Western States. At the close of the war the work was resumed; and the president, considering the investment a paying one in time; also believing that members in the Church were able to construct and control said road, presented the enterprise to them individually, and a few invested. Later developments showed the propriety of selling out, which the company did, not from choice, but with a view to protect the stockholders, whose interests the president always endeavored to serve. Those who owned stock in the first company have received transfer certificates from the present company, and now own an interest in a running road. The worth of said stock, after the road is

completed, remains an open question.

The president spent about ten years of the best of his life and invested almost all he was worth in the enterprise; nevertheless, to effect a sale and secure the stockholders, he donated all his individual stock, which amounted to more than that held by all the Church members besides. Furthermore, it has not been demonstrated that church members could not have built said road; neither can it be proven that when built the road would not have been a success in many ways.

Is it truthful or just to charge those failures on the whole Church, when she never entertained a motion respecting the enterprises, endorsing or recommending them in any wise?

Is there any law known to the Church, or any body of free people, denying them the right to invest in mining or railroad stock?

With these facts before us, I consider it unreasonable in the extreme to denounce those failures as "wrecks of favoritism;" and those who suffered in them as "financial dogmatists," who must "hide their faces for shame, and be known as men who have clogged the gospel car, and planted discord and doubt in the minds of many."

Now, Br. "Anxious," if you could prove all those charges against the Church, or even individuals, the legal conclusion would be that you were implicated, from the fact that you have known of those evils for many years, and until now have never said a word publicly against this tide of iniquity; which you say has swept all over the Church. Surely you can not be a faithful watchman on the towers of Zion! In this implication we accept your confession of guilt, but all the rest of the horde stand acquitted, until the evidence is satisfactory to condemn them. I do not know who Br. "Anxious" is, neither do I care; my object in writing is not merely to defend the character of innocent men, but also the fair fame of the Church; in those matters I know no policy, but act from principle.

If any person knows of any officer,

not to speak of a "horde of petty tyrants," who is subverting the laws of the Church for self-aggrandizement, in any matter, let him speak out, and bring the culprit to justice; the highest council in the Church is open to every member.

In conclusion, I do most emphatically deny that the Reorganization has suffered from *financial* favoritism, and challenge one instance. On the other hand, I claim that the broadest liberties known in the law are guaranteed to all her members; that all the Church business, financial and spiritual, is transacted, directly or indirectly, in open conference, where every member has the privilege of speaking and voting.

Again; I am evidenced that when jealousy and prejudice supplant all our noblest attributes, truth and reason take their flight, and the basest passions rule supreme.

Thanking God for the Reorganization, I am,

ROBERT WARNOCK.

Cleansing of the Sanctuary.

HOW LONG THE VISION, DAN. 8:13.

[Continued from Page 326.]

The 2,300 days, when do they commence and end? To arrive at anything like a correct idea on this point, we must observe what was the first scene that claimed Daniel's attention. It was plainly the power represented by the Ram, "pushing westward, northward and southward." The time that Daniel had this vision was in the beginning of the Babylonian captivity, and as the ram represented the Medo-Persian empire, it is evident that the ram could not do the work assigned him till years after Daniel saw the vision, indeed it was to be "shut up," and was to "be for many days;" i. e., not to begin for many days. It should be observed that the vision has a relation in all its parts to the state or condition of Daniel's people; that is, the Jews. These different powers are brought forward to show their relation to the Jewish people, and it concerns them mainly, if not entirely, and this is a point overlooked or rejected by writers in general

in treating on this matter; for many, if not all of them, have no faith in Israel's future salvation and glory, consequently they cannot see that this vision is Jewish throughout. I understand that the vision begins with an infamous persecution of the Jews, and ends in their deliverance and restoration. The first scene that Daniel sees, is the persecution of the Jews, (his people), by the ram. They were then in captivity, and he longed for their deliverance, and prayed earnestly for it, thinking after he had seen the vision, and learned that it was for 2,300 days, that it should be interpreted to be literal days, and to disabuse his mind of which idea, the angel came to instruct him, and which he did do. This ram power had not risen when he had the vision; but in the first year of Darius, the Median, he prayed for understanding, and is shown that the deliverance for which he prayed for Jerusalem and the sanctuary, could not be granted; that hundreds of years would elapse before the full punishment would come upon the transgressors, even his people, who would be guilty of greater crime than those they had been suffering for in the seventy years' captivity in Babylon. This pushing of the ram, or the Medo-Persian power, did not begin till many years after the prayer of Daniel in the first year of Darius.

The word "beasts," Daniel 8:4, is nowhere else rendered "beasts," that is the Hebrew word 'ghahy,' an adjective, is hundreds of times translated "living," "lived," "live," "alive," &c., and no doubt in this place should be translated "living;" that is, "So that no living might stand before him."

When Daniel saw this ram, he had his horns, and they were "high," and the "higher came up last," which was Cyrus, the Persian;" for "Darius, the Median," was the one that took the kingdom of Babylon.

In the first year of Cyrus, he says, "The Lord of heaven hath given me all the kingdoms of the earth." If, therefore, when Daniel saw this "ram pushing westward and northward and southward," with his two horns, and "they were high,

and the one higher than the other, and that one came up last;" and, of course, being already up, there were no kingdoms to push against; for the only kingdom, (Babylon) that could oppose his march, was already overthrown by Darius. The pushing was then against Daniel's people, or the Jews. It was not a collision, but a pressing, a pushing, an oppressive act. "How long the vision," embraces an inquiry concerning the pushing of the ram against the Jews with his two horns, and their oppression by the Grecian "he goat," with his "one great horn," and subsequent, "four broken ones;" and also the taking away of the "daily sacrifice" and pollution of the "sanctuary" by the great Roman "horn," till the cleansing of the sanctuary, or deliverance of the city; for the temple itself does not exist, only so far as its site is concerned, which is polluted by the Gentile buildings thereon.

When did this "pushing" commence, westward, northward and southward, for there was no Jews eastward of Persia to push against? "In the twelfth year of King Ahasuerus."

"Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace."—Esther 3:7-15.

So we see the ram pushing into every province belonging to that kingdom west, north and south of Persia, by the posts or messengers, "hastened by the king's commandment," to cause the destruction of Daniel's people, even "all Jews, both young and old, little children and wo-

men." Well might Daniel "faint," and be "sick certain days" at the prospect of the complete extermination of his race; for this kingdom was an universal one, and was over "all people," even over "an hundred and twenty-seven provinces." This "pushing of the ram" therefore is made in the twelfth year of Ahasuerus' reign, which the common chronology places B.C. 510; but which would end the 2,300 days at A.D. 1790, at which date there was nothing like "cleansing the sanctuary."

It has been demonstrated recently by several satisfactory processes, that the twelfth of Ahasuerus was in the year B. C. 426. The "wall" was finished in the thirty-second year of Artaxerxes, *alias* Ahasuerus, and that was B.C. 406, at the close of the year; twenty years back of this, to his twelfth year, will bring us to B.C. 426, which taken from 2,300 leaves 1874; but if we count 426 years from the first month of the Jewish year, which corresponds to our April, they will reach to that period of the year one of the Christian era, and 1874 years added to that brings us to 1875, A.D. So if this calculation be right, Jerusalem ought to fall into the hands of the Jews in the year 1875. This is neither impossible nor improbable. Jesus intimated the coming forth of a self-appointed redeemer or messiah, whom the Jews would receive as such.—John 5:43. Russia, which has been seeking for years to crush the power of Turkey, especially in the land of Syria or Palestine, might find some good or sufficient pretext for driving the Ottoman or Turkish power out of Jerusalem and the land of the Jews, and restore the Jews to the possession of their beloved city, and aid them in building the walls thereof and their temple, as the prophet declares, "The sons of strangers shall build thy walls."

There must be a restoration of the temple before the end comes, and a rebuilding of the city; for Christ declares in Matthew 24, that the abomination that maketh desolate shall stand again where it ought not, or as once before in the temple. However if the time is

at hand for God to "cleans the sanctuary," he can soon destroy the temples of the anti-christs which now pollute his "holy mountain" and the "place of his sanctuary;" for I understand that the complete destruction of all places of worship of false religions, and the removal of all enemies of the Jews, is included in the work of "cleansing the sanctuary."

There is a prediction of the Savior that we might now notice in connection with one of John in the book of Revelation:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."—Luke 21:23.

Daniel records similar language:

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host [the Jews] to be trodden under foot."

John says:

"But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

The Jewish months were lunar, commencing with the new moon, containing alternately twenty-nine and thirty days. But as twelve lunar months, or 354 days, fall short of the solar year by nearly eleven days, it was necessary to add an intercalary month called Ve-Adar once in three years, to preserve the coincidence of the months with the seasons. Forty-two months of this character would make 1239 days; Jerusalem must have fallen into the hands of the Mohammedans by 636 A.D.; for in 637, a Mohammedan Mosque was built on the site of the temple, and which city has been in the hands of the Gentiles literally from that time; 1239 years added to 636 would bring us to 1875.

There is one point of much interest, which the Inspired Translation unfolds in one place, and which it and King James' version plainly indicate in tolerably clear language. In Matthew 24:33, we read:

"And again shall the abomination of desolation spoken of by Daniel be fulfilled."

Now it must be apparent that there cannot be a repetition of the time in which Jerusalem shall lie desolate, for this next assault on Jerusalem will be at the "time of the end." It cannot be the fulfilling of the treading under foot of the sanctuary referred to in the eighth and ninth chapters of Daniel; yet it will be a destruction of the Jews, and a pollution of the sanctuary, but not its destruction. In the tenth chapter, Daniel is said to have had a vision, "and the thing was true, but the time appointed was long, and had understanding of the vision," 1v; and he was told that he should "understand what shall befall thy people in the *latter days*." And in the close of the eleventh chapter a power is described, who occupies a position so that a "king of the north" and a "king of the south" shall come against him. This power overflows the glorious land, and "arms shall stand on his part;" i.e., he shall be supported by "arms" or helped by other nations, "and they shall pollute the sanctuary of strength, and take away the daily sacrifice, and they shall place the abomination that maketh desolate."—31v.

"And at the time of the end shall the king of the south, [Egypt], push at him; and the king of the north, [Russia], shall come against him like a whirlwind."—40v.

"He shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet shall he come to his end, and none shall help him."—45v.

"And at that time, [time of the end], shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—12: 1.

It must be apparent to every intelligent mind that this power cannot refer to the Roman power, which took away the "daily sacrifice" about the year A. D. 70. I need not occupy space to refute such an evidently false position. But if not that power which destroyed the temple and the city, it must be another power in the "time of the end" which shall take away the "daily sacrifice," &c.; but what power can take

away that which is not now, and has not been, in existence for 1804 years?

The Jews can not offer their daily sacrifice except in a temple, as all will admit; how then can it be taken away till the temple is rebuilt? And how can it be rebuilt until the "place of the sanctuary" is cleansed, and the city again come into the hands of the Jews?

Zechariah, in his twelfth, thirteenth and fourteenth chapters, most unmistakeably foretells Jerusalem's reoccupation and deliverance, and then being besieged and taken, and then its final and complete deliverance by the personal appearance of the Messiah.

"Jerusalem," he says, "shall be inhabited again in her own place, even in Jerusalem."—12: 6. (See also the 8th chapter.) And he says another thing, which some may well take heed unto, and it applies to those who have reviled Israel's redemption in the flesh, and have been predicting their complete destruction and their own speedy deliverance as spiritual Israel; and it will be after Israel has gathered home and has inhabited Jerusalem.

"And it shall come to pass in that day, that the prophets, [foretellers of events, and predictors of the day and hour of the Lord's coming], shall be shamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth."—Zech. 13: 4, 5.

Some who have set the day for the Lord to come, have used the very words of the prophet; others say, "I was raised on a farm, and had no chance to study books," but who still predict, and will yet be ashamed of their vision.

As it is evident that Israel must return, or at least the house of Judah, and inhabit Jerusalem, and rebuild their temple, and offer sacrifices in the same, and this must again be interfered with, and a time of trouble, "come such as never was since there was a nation, even to that same time;" and then cometh the resurrection of "some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament;

and they that turn many to righteousness, as the stars forever and ever."

I say, as this must yet take place, and the Lord not come to earth till he comes for Israel's deliverance, we look not for his coming until these events take place, unless indeed the Saints are caught up to meet the Lord in the air, while this time of trouble comes on the world, and this is not improbable.

Now as the dates found in the twelfth chapter of Daniel, toward its close, evidently belong to this later vision of Daniel, and not the one recorded in the eighth chapter; and as the daily sacrifice is to again be taken away, and the abomination of desolation placed where it ought not, and this in the time of the end, or latter days, I am inclined to believe the days here are literal days; for just as it is unreasonable and improbable to find the 2,300 days and seventy weeks, three score and two weeks, measured in less than so many years, and years do accurately measure them, so is it unreasonable to make these days mean 1,290 or 1,335 years. Daniel heard "one" say to a "man clothed in linen," "How long shall it be to the end of these wonders?" *i. e.*, the time of trouble, the resurrection, the granting of reward, or bestowment of glory; and he is told that "it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." A "time" is said to be a Jewish year; "times," two years; "half" time, half year, or in all three years and a half, from some date to the end of the wonders.

I venture an opinion, as I do not desire to claim to be one of the "wise who shall understand;" (yet it is for the Church to know); and my opinion is, that as three and a half Jewish years make 1,839 days, quite a close statement to 1,335 days, as near as one would come by saying, an event would occur at the end of three years and a half, while it might lack three or four days of being precisely three and a half years. I would then suppose the 1,335 days, or nearly three and a half years, to reach

to the time of the resurrection of Daniel and all the righteous, and that the 1,290 days reach from the time the daily sacrifice is taken away, and the abomination that maketh desolate set up; that is, 1,290 days reach from the time this Gentile power takes away the daily sacrifice, till it sets up an "abomination" in the temple, and that the 1,335 days reach from the same date to a period of a month and a half further, or a space in which the nations are punished, when "the Lord shall go forth and fight against those nations, as when he fought in the day of battle," and when the following takes place."

"And this shall be the plague, wherewith the Lord will smite all the people, that have fought against Jerusalem; their flesh shall consume while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass 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."—Zech. 14: 12, 13.

It may be that the taking away of the daily sacrifice, and the setting up of the abomination that makes desolate, occur about the same time; if so, the 1,290 days may reach until the wrath of God is poured out upon the desolator, and the 1,335 days till the day or time when Daniel shall stand in his "lot."

From Ezekiel's prophecy it appears that the Jews will not be apprehensive of attack until too late to offer vigorous resistance, and therefore the temple may fall at once into the hands of the polluter, and the 1,290 days, or over three years, be the length of the continuance of the possession of the temple, and the end thereof the beginning of punishment of its despoilers. How long it will take them to build the temple sufficiently to offer sacrifices in I know not; but in this age of steam and ingenuity, with a railroad from Jerusalem to Jaffa, which has already been proposed, and with the aid they would receive from many quarters, with the immense riches they already possess, they could build a magnificent edifice in two years and a half, which would excite the cupidity

and avarice of the bankrupt Ottoman empire sufficiently to induce it to make an effort to regain the city taken from it by its strong antagonist, Russia, and which it had held possession of for 1,240 years. Should the temple be built in that time, or by the spring of 1878, the 1,335 days would end by the fall of 1881.

That the Lord will interpose in behalf of the "place of his sanctuary" on this land, (Independence), ere long, I do not doubt; and it may be that the hindrances to its becoming the city of Zion will be removed simultaneously with the "cleansing" of the "sanctuary" in the old Jerusalem, at least so may it be.

Amen.

T. W. SMITH.

August Co., Va., Dec. 22, 1874.

A Plea for Woman's Work.

Dear Brother Joseph:—I have been sick ever since I came from Conference, at Council Bluffs; a part of the time I have been very low, am getting better. During my illness my mind has not been dormant, but continually dwelling on the Latter Day Work. I thought, while sick, if I ever recovered I would pen a few of my many thoughts, hoping, however, they will not be termed sick thoughts.

The Conference and its proceedings are visibly impressed upon my mind; more gifted pens than mine have given a description of the Conference ground; the inclemency of the weather; the many who gathered for the purpose of feeding on gospel food.

Yet many new ideas have been suggested to my mind. The business part of the Conference was very impressive. When any subject was open for discussion, to note the ready speakers, pro or con, as principle might dictate; to see the brethren so ready to speak their sentiments; to listen to the gifted and eloquent remarks which would almost cause one to believe that all was gold that glittered; and yet over my mind there came a dark shadow. Again at prayer and testimony meeting, when the promised Spirit of the Lord seemed prevalent, to listen to the brothers who would hail

with joy the opportunity for them to bear their testimony to the truth of the gospel; to hear words of wisdom and understanding from their lips, as if uttered by the power of the Spirit; to see mere boys rise, and in the Spirit of the Lord declare with thrilling words the reason for the hope within them; occasionally to see a sister rise, and in feeble tones, yet with the same spirit welling through every fiber of her being, give in her testimony; anon, another sister rise, and in beautiful and thrilling lines of poetry express her faith; poetry so gifted and lovely, that had it been spoken by our fearless brethren, it could not have failed to thrill the hearts of all who listened; and yet, in the feebleness of its delivery, it was only heard by the favored few who sat near the speaker. Again came the cloud, and I, weary of thought, slept.

I dreamed, (of course), that I was at a Conference in DeKalb, Illinois, which differed in some respects from those I have attended. In and around the desk sat brothers and sisters; all seemed to be unity and love. The President, Joseph Smith, arose and said: "Brothers and sisters, I have a letter to place before you for consideration." He then read as follows:

"To the Saints convened at Conference:—Our Branch is in good standing. There are several wishing to unite with the Church; we have made it a subject of prayer, and have been directed by the Spirit of the Lord to send a request to the Conference that Sr. Hannah Ewing be sent here for the purpose of baptizing those wishing to unite with the Church of Christ, — Branch, Iowa."

I then arose and said, "Would it be considered legal for a sister to act in the ordinance of baptism?"

Again the president said that he considered that anything that the Spirit of the Lord dictated should be legal in the Church of Christ; but that all was not of the Lord that claimed to be. To the law and to the testimony. The subject is before you for remarks.

Then sister John E. Page arose and said, "She could bear her testimony in the Spirit of the Lord, that God willed that women should be an helpmate for man, and not an ornament only to be looked upon. That woman had done as

much, if not more, toward aiding in the plan of salvation than man; and why should she not continue to aid in the glorious cause of our Master. That she could say that we as sisters, if we paid more heed to the teachings of the Holy Spirit, that we would be far better Latter Day Saints."

I then awoke. Then come these thoughts to my heart; God is good, he gives me his Spirit in my sleeping moments as well as in my waking thoughts. And this Spirit taught me that woman was designed by our kind Creator to share with man the toils, as well as the joys of this life. Then came to me these words of the president, "To the law and the testimony," and the following scripture was suggested to me:

"If a woman would learn, let her ask her husband at home; for it is a shame for a woman to speak in church."—*Paul*.

Poor me, that has no husband! for I fain would learn. Again:

"For it is a shame for a woman to rule the Church."—*I. T.*

One appears equivalent to the other to my mind; for if a woman has no right, it matters but little whether she speak or not. But to the law and the testimony. Jesus says to his disciples:

"And these signs shall follow them (not the men) that believe; they shall do many wonderful works; they shall lay hands on the sick and they shall recover."

Is not woman as capable of believing as man? Was it not a woman that was afflicted twelve years, and her faith was so great that if she could only touch the garment of Jesus, she knew she would be healed, and it was done? Where, let me ask, is woman to show forth the manifestations of the Spirit; must it be at home or in some secluded nook?

Again, Peter says:

"Repent every one of you, and be baptized, and ye shall receive the gift of the Holy Ghost."

Were there no women present who believed? If so, were the promises not to them? The Prophet Joel says:

"And it shall come to pass that I will pour out my Spirit, saith God, and your sons and daughters shall prophesy."

Is woman to have the Spirit of the

Lord and to prophesy, when it is a shame for them to speak in church?

Paul says that we have no need to be ignorant concerning spiritual gifts:

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; to another the gift of healing, by the same Spirit."

But all these are given by our kind heavenly Father to guide us in the ways of godliness; and does not God impart these gifts unto women as well as men? Surely he does. Then if he makes no distinction, why should there be any?

Again; when the lord of the vineyard called his servants to him, to those who had improved upon the talent they had received, he says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter into the joys of thy Lord." Were there not women servants as well as men? If so, will woman be allowed to rule in heaven, when it is a shame for her to rule on earth? And when a certain question was asked Jesus, the answer was, "Neither, for there is no marrying nor giving in marriage; but all are as the angels." Also the scripture teaches that when we are numbered with the true fold of Christ, there will be neither male nor female, but all are one in Christ our Redeemer. Therefore the law and testimony teach me that woman, as well as man, has a work to do; that it is as necessary for us to improve upon the talent that is given to us, that we may be numbered with the faithful in the soon coming day of the Lord. Now I see wherefore the darkness that oftentimes clouds my faith. It is to see so many idlers, to see so much talent covered. Those of us who have embraced the faith of the gospel, know full well, by the teaching of the scripture and the admonition of the Spirit, that we are living in a day when there is much work to do; then let us prove faithful to the covenant we have made, and each strive to bear the toil, that we may alike share the joys of the hereafter. Ever your sister in the true faith.

FIDELIA CALHOON.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., June 15, 1875.

[Continued from page 342.]

TRY THE SPIRITS, INDEED.

IN connection with the charges against Joseph Smith enumerated and considered in our last issue, the writer sums up against the people at large as follows:

1. "At Nauvoo a city charter was obtained."
2. "Outlaws were protected in the city over which he (Joseph Smith) presided with despotic power."
3. "Freedom of speech was not allowed."
4. "A press was destroyed which was established with the avowed purpose of exposing the iniquity of the place; the mob was screened, and it was openly talked by the leading men that no opposition press would be allowed in the city."
5. "They disregarded and even denied the rights of 'the Gentiles,' as they called all who were not of their number."
6. "And their history at Salt Lake has shown a system of despotism, oppression and immorality, even worse than at Nauvoo."

As we do not propose to defend the Salt Lake people against charges of oppression and despotism, so far as their leaders may be concerned, we shall pass the last charge by, quoting what is almost universally stated respecting the Utah Mormons, as seen at Salt Lake City; "as a class they are industrious, frugal, and contented; and aside from their peculiar institution, polygamy, there is less immorality, prostitution and drunkenness, than in many other cities of an equal number of inhabitants." However, they must defend themselves; we do not propose to be condemned because of their iniquities, any more than we propose to be tried by the fictitious standard of righteousness set up by fashionable churches in the cities of Brooklyn, New York, Chicago, and San Francisco.

The first charge for examination is, "A city charter was obtained."

This is serious. A body of people, numbering some thousands, become citizens of the state of Illinois, expecting to make their

homes in the state; they congregate at a given locality; there exists an absolute necessity that the civil government of the state shall be extended over them; they have been accused of aspiring to become independent of the restraints of civil law; they avail themselves of a constitutional right attaching to other citizens, supposing themselves to be invested with a similar right, and selecting the municipal or city form of local organization, they take the charters of the cities of Quincy and Springfield, and possibly other cities, and framing a petition, ask the Legislature of the State of Illinois to grant unto them the powers, privileges, immunities, and place upon them the disabilities of a similar city government; this petition they sent by competent hands to the Legislature, and the things therein prayed for were granted; and the State, by its law making power, its legislative body, became *particeps criminis* to this most heinous offense. If it was a crime to obtain a charter, every christian body represented by the legislature, as parts of the several constituencies thereof, is as guilty as accomplices to the crime "before the fact" as were the Latter Day Saints, and the writer simply arraigns the whole State indirectly, and the Legislature directly, as in complicity with these civil outlaws, so far as the charter is concerned, both in its obtaining and its provisions.

When it is reflected that this charter was granted, and this city government created by the sanction of the civil government of the state; and every power, ordinary and extraordinary, contained in that charter, and vested in that city government, was the grant of the people of the state of Illinois in general assembly, the charge is deprived of its criminal heinousness, and is, in effect, but the evidence, legal and unimpeachable, that the people to whom those several powers were granted were law-abiding, and held themselves amenable to the law under which they lived as citizens of the State.

The second charge, though frequently urged, has never been proven in a single instance, that we now have any recollection, to have seen any authentic account, as having occurred during the time Joseph Smith

remained in "despotic power" as mayor of the city; and, to make the charge available as evidence in favor of that proposition it was intended to support, this must be shown.

That many criminals against the civil law were from time to time citizens, dwellers, or sojourners in the city, would be difficult for any one to disprove. During the period of time elapsing between 1838 and 1844, from a comparative wilderness, a hamlet of a few houses grew to a populous city of eighteen thousand inhabitants. Hundreds of converts and scores of unbelievers came and went at their will. There were no walls with brazen gates and sentinels set therein, to make all comers pronounce the "*shibboleth*" that would give them entrance. The country was new, and adventurers in search of fortune, place and plunder, were not slow to take advantage of the evil name attaching to the "Mormons;" and doubtless many of these sought a refuge in the new city, and for a time were able to evade the leaden laden steps of tardy justice. It is not impossible, and it is not surrendering a single claim to admit it to be probable, that evil minded and dishonest men had become members of the Church, either purposely the better to further their ends; or good men may have become so evil minded and dishonest when approached by opportunity; but that any considerable body of the Church, including their leaders, seriously undertook to screen evildoers and outlaws, is a thing so improbable, that it ought not to have a feather's weight in the case. Besides this, the history of the County of Hancock and the city of Nauvoo, after the Mormons removed from Illinois, reveals the fact that there was a much more immoral and corrupt condition of affairs existing between the years 1846 and 1853, than during all the years the Mormons had been there.

The outgoing tide of enforced emigration that freed the State of Illinois from the presence of the Mormons as citizens, for which devout religionists "thanked God," was followed by a flood of immigrants, many of whom were more lawless, more corrupt, vicious and defiant of law and order than were the Mormons; so at least testify the best citizens who moved in and

remained after the exodus from Nauvoo. So much was this the condition of things, that a resort was had in the years 1850, 51, and 52, to the tactics of the "vigilance committees" of California, of the same years. It was and is openly stated that there was more stealing, rioting, plundering and other deeds of outlawry done after the Mormons left than before; notwithstanding the fact that the population was decreased something like twenty-five thousand citizens.

"Freedom of speech was not allowed."

So far as this charge is concerned, we think that we are warranted in stating that the utmost liberty of speech was the rule in the city of Nauvoo, and that the only instance of a departure from the rule was that of the destruction of the *Expositor* office. This we believe to have been an outrage; a departure from the line of right dealing; a stretch of municipal authority in the interests of religious partizanship, not warranted by the rules of the Church, and to which we shall make no plea in justification or defense. Joseph Smith was mayor at the time; and had he been the despot he is charged with being, and in the exercise of the "despotic power" referred to by this writer, we feel quite satisfied that he would have put a stop to so summary a procedure, and the act of injury would not have been committed. He was only in the exercise of his duty as an officer, obeying the order of a city council, holding paramount control of the city; and this may partially exculpate him from extreme personal blame, though we think he should have utterly refused to have been a party to it in any sense. It was a grievous error,—an act of retaliation for similar outrages of which the Saints had been the victims in Ohio and Missouri,—a single outburst of indignation against the spirit of oppression from without and intestinal broils within; which, though not in strict keeping with the law of "a kiss for a blow," may still be pardoned, or palliated by the provocation.

We admit the truthfulness of the charge, "a press was destroyed;" but deny that there was any serious denial of the right of free speech in the city, under the admin-

istration of Joseph Smith as mayor.

The *posse* which "destroyed the press" was not a mob; it was an official body armed with the semblance of authority; there was not and could not be an attempt to screen the men engaged in it. It must have been known who the men were, and the city as a corporation should have been liable for any just damages accruing to the owners of the press destroyed.

As to what may have been said about the toleration of an opposition press in the city we can not say; but it is fair to presume that much was said not justifiable in those saying it, and that would have been and was regretted and repented of when cooler counsels prevailed.

Jesus at one time was especially angry; He made of small cords a scourge, and with it drove the "money changers and those that sold doves" out of the temple; and yet this act of violence,—this outburst of indignation against the rapacity and gross character of those who "made" his "Father's house a den of thieves," did not disprove his divine mission; nor does the act of wrong doing complained of in the destruction of the press at Nauvoo, disprove the genuineness of the manifestations among the Latter Day Saints.

"They disregarded and even denied the rights of the Gentiles."

This charge is too vague, too indefinite in specification to attempt a reply to. We cannot know from it what rights the "Gentiles" claimed, or now claim that were "disregarded and denied." If the "right" to dictate as to the forms and doctrines of religion, and the manner and expression of religious sentiments is, or ever was claimed for or by the "Gentiles;" this right was and is "disregarded and denied" by Latter Day Saints. If the "right" to say when, and where, and how, the Latter Day Saints, or "Mormons," or *any body else* shall preach, or pray, or sing, or perform other acts of worship, or observe other rites and ceremonies of religion, was or is claimed for and by the "Gentiles;" that right was and is denied and disregarded—and we sincerely trust will ever be.

We do not think it necessary to plead to a charge of this kind; and until it is shown

what specific rights, legal or moral, belonging, or attaching to the "Gentiles," (or as the charge is, "those not of their number"), were disregarded and denied by the Church at Nauvoo, we think it unwise for any one to urge this as an argument against the possession of spiritual gifts.

In conclusion, respecting these charges, and those against Joseph Smith. The city of Nauvoo was a municipal city created by a charter granted by the Legislature of the State of Illinois; the Nauvoo Legion was also a regularly organized body of men, also chartered by the Legislature of the State of Illinois; and whatever criminality there was in these two measures, must attach to the people of the State, who by their representatives were implicated in the granting of the charters by virtue of which they were carried into effect.

We fail to find in any of the acts cited in these various charges, any conclusive proof that the lives and teachings of Latter Day Saints have been so far inconsistent with the "teachings and Spirit of the gospel," as to disprove their right to be called the people of God, or to prove that the gifts manifested among them are not genuine.

The "thirdly" of this writer is very lame, both in its facts and the argument based upon them. We quote:

"3. In regard to the influence of their pretended gifts we will relate the substance of a conversation held a few years since with an aged person living in Northeastern Ohio, not far from Kirtland. He was a Mormon while Smith was in Kirtland, and remained a Mormon up to the time of our acquaintance with him. He admitted that there was iniquity among them in Kirtland, equal in amount to what common report had it. 'But,' said he, 'those wicked ones were not Mormons. They came among them for selfish purposes, and whenever their wrongs were found out they professed to repent, and the church was obliged to retain them.'

"Our answer was that the gifts of the Spirit were given for the perfection of the Saints, for the work of the ministry, for the edifying of the body of Christ. They professed to have all these gifts. Where then was their discernment, that they could not detect hypocrisy, and expose wickedness, and so put it from their midst?

"He replied that it was reasonable to suppose that where all the gifts existed the church should have been purified to a

greater extent than it was there. He said he could not understand it.

"The explanation is easily given: Their gifts were spurious; they were not of the Spirit of God, and did not tend to purify the body, or to perfect the Saints. The spirit of error was with them from the beginning, and it showed itself in both their doctrines and practices. The Roman hierarchy never showed a greater love for worldly pre-eminence, or greater disregard for the moral and legal rights of those who opposed them. It was truly fortunate for the peace and security of the people that they were not permitted to grasp the power which they coveted and which they strove to obtain. They emigrated to Utah only because they would not live in peace with their neighbors, and because their leaders would not submit to the laws of the land, they sought a place where they could rule without restraint. We speak only those things which are well known to be true, and we are willing to leave it with the candid that the evidence of their fruits is all against the genuineness of their gifts."

The ground upon which the argument of this objection is based is, that some one who had once been a member of the Church, had admitted that there was iniquity among them at Kirtland, "but those wicked ones were not Mormons. They came among them for selfish purposes;" but these, when found out in wrong, *professed repentance*, and the Church could not cast them out. This failure to cast these evil doers out—this apparent failure of the Spirit to "detect hypocrisy and expose wickedness"—is urged by this writer as a reason why all the gifts manifested were "spurious." Now does not this witness testify to too much to answer the purpose intended. The reason why those persons were retained, who professed repentance, is given—it is because they repented, when discovered and their wrong doing exposed. The witness does not state how this detection of wrong doing was effected; whether it was by the gift of discernment, or by actual knowledge of its commission; but he does testify that the reason that they could not cast them out was that "*they repented.*"

Jesus was once asked, "How oft shall my brother sin against me and I forgive him? Till seven times?"—Matt. 18: 21. The answer is a defense against this charge, (admitting its truth). "I say not unto thee, until seven times; but until seventy times

seven."—Matt. 18: 22. This is a direct commandment; a positive teaching of Christ; and if the Adventists, or any other body claiming to be God's people, as they do, and to do as commanded, would have done otherwise than that church at Kirtland did upon a profession of repentance, they would certainly have broken this command.

Again: Jesus defines what sins may be forgiven. "All manner of *sin* and blasphemy *shall* be forgiven unto men."—Mat. 12: 31.

No crime or sin was specifically stated by the man who made this admission; therefore we may infer that if the sin against the Holy Ghost was not charged, all the rest might be forgiven. See also Mark 3: 28, Luke 12: 10.

Again: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."—Luke 17: 3, 4.

Now, here is the charge; men having joined the church did evil; they were detected, and upon being accused they "professed repentance," they were not cast out—therefore the claim to the gifts made by the church is false; because if the gifts had been manifested, these men notwithstanding their repentance would have been cast out. This is the real force of this argument; for, if the commands of Christ to forgive are valid, it is not at all likely that his Spirit would contravene those commands; but the church, which is composed truly of his followers would observe those commands, though it should expose them to be evil spoken of by them who are without; or even to be imposed upon by evil minded, designing and covetous persons.

Tried by precisely the same rule, the evil deeds of the few to be the evidence of corruption, deceit and falsehood in the many; and the spirit of discernment silent respecting the specific men who were guilty, and the crimes of which they were guilty; the writer must read the Roman, the Corinthian, the Ephesian, the Sardinian, the Philadelphian, and the churches at Pergamos and Thyatira all out of the list of God's people; for evidently in none of these did the spirit

of Christ, as manifested in the gifts, detect and point out those who committed the evil things complained of by Christ to John on the Isle of Patmos; or even point out the hypocrite who "*professed* to repent," that he might be cast out. Besides this, tried by a similar rule, how will the church to which the writer belongs, and the other churches which he recognizes as containing God's people, fare? Are transgressors discovered by the true gifts; and when those discovered profess repentance are the professors of repentance pointed out as hypocrites; and when confession is made by those detected are they refused forgiveness? We opine that this argument, if of any value, is as disastrous to the claim made by the writer as it could probably be to the Latter Day Saints. Nothing is said in this charge about those who did leave the church, or who were expelled from it; and the published records of the church show that some evil doers were expelled; which would go to show that there was an attempt at least to purify the body. Nor is there a word said about the possible chance that there might have been some good men and women, whose lives may have been purified by a connection with the church. We have known very many who have lived lives approved by their neighbors, and against whom there was brought no charge, except the single one "they are Latter Day Saints in religion." We now know very many who are temperate, honest, upright, peaceable, kindly affectioned members of society, who have been reclaimed from unbelief, and from irreligious living by the influence of the teachings of the Latter Day Saints: What of these? Are the many, whose lives have evidently been purified by a belief and practice of the doctrines presented by the Elders of the church, now to be told, that because they failed to crush out the last vestige of sin and hypocrisy from every man and woman who joined the church during a period of fourteen years, the period of time between the organization of the church and the death of Joseph Smith, 1830 to 1844,) comprising an ingathering of nearly, if not quite, two hundred thousand souls, by the possession and use of the gifts, which it

was claimed by them should follow the believer, therefore "the spirit of error was with them from the beginning;" that their "doctrines and practices" were errors, and that their gifts were spurious; for so states this writer "the spirit of error was with them from the beginning, and showed itself in both their doctrines and practices."

Would it not have been much more consistent for this writer to have stated specifically what "doctrines" that were taught by the church showed the "spirit of error?"

Would it not have been much more in keeping for him to have pointed out a direct relationship existing between those "doctrines and practices" which showed the prevalence of this "spirit of error," by specific charges, taking for his data the events of the period referred to, *i. e.*, 1830 to 1844?

The writer states that he speaks "only of those things that are true." The falsity of some of them we have shown; and when it is considered that there are but two of the charges so confidently relied upon, as alleged against Joseph Smith, and the church as a body, have any show of criminality, viz: the bank scheme and the destruction of the press; the former a possible misfortune rather than a crime, the latter an official act as a civil officer, it will be seen that the "candid" mind unbiased by partisan religious prejudice, or hate, must decide, that so far, the objection urged against the claim to genuine spiritual gifts is not properly sustained.

Continued.

THE OGDEN JUNCTION is sadly exercised because a California paper suggests the idea that Mrs Ann Eliza, having been satisfied with having contracted a polygamic marriage, under the rule obtaining in Utah, should have been satisfied with a divorce under the same rule; and should not have bothered the civil courts. The *Junction* asserts that a polygamic divorce would have been an honorable one, and if granted would have better provided for Mrs. Young 19, than the civil courts could do. It is further insisted by the *Junction* that the marriage of Utah has never been claimed to be legal, but they have always claimed

and relied upon the claim that it was purely religious, and as such removed from civil jurisdiction. Any other outrage or crime against the polity governing society, could be sanctified and placed beyond the reach of law by precisely the same method of argumentation. We are glad that polygamic marriages are not legal.

BR. D. S. CRAWLEY of Cherokee, Kan., is still laboring as circumstances will permit, for the spread of the gospel in that region of country; he had baptized two lately. An attack was expected a few miles east of him, by one of the "big guns" of the Christian Church.

We trust Br. Crawley—David-like, will go in the strength and wisdom which the Master will supply, and meet and vanquish the champion of the Campbellites.

BR. D. F. CRANE, Lake Crystal, Blue Earth Co., Minn., June 2nd, informs us that Bro. Wm. H. Kelley, *en route* for the west, tarried there, certain days, and divided to them the word of life, in a very interesting and profitable manner, baptizing four into the fold of Christ, himself (Br. Crane), included in the happy number.

The preaching of the "new faith" created something of an uproar in town. Bro. Crane, with the Saints there, desire an Elder to visit them and aid in keeping the stone rolling.

THE following is a summary of church expenditure, presented in an editorial in the *Chicago Tribune* of May 29th, on the propriety of taxing "church property."

Several churches now being built in New York City, will cost each an average of \$1,000,000. The Presbyterians, Rev. John Hall, pastor, have one, cost \$1,000,000. It was proposed to raise the whole cost by sale and rental of pews. The pews were offered for sale; premiums ranged from \$250 to \$1,550. \$75,000 was realized from sale of premiums, and \$575,000 from sale of pews; \$650,000 cash. The choice pew sold for \$6,000; the rent is to be six per cent. per annum, \$360; the premium was \$1,550; actual present cost to the purchaser, \$7,910.

There remains a number of pews to be

sold from which \$275,000 will be realized; this, with the premium, will make \$800,000, the original estimate of cost. The remaining \$200,000 was made up by gift to the church; Robert Bonner, of the *New York Ledger*, giving one-half that sum. It is thought that the yearly rental of pews will reach \$48,000, a sum thought to be sufficient for yearly expenses.

If that is not a private enterprise, how can one be got up? And ought not such investiture to pay to the government an annual revenue, as well as to furnish the worshipers gilded and cushioned seats in the celestial city.

THE query has been suggested, why should one Elder say, "Receive ye the *gift* of the Holy Ghost," and another say, "Receive ye the Holy Ghost," when officiating in confirmation. There is no reason why they should or should not both speak alike; but there is really no practical difference. The intention and the fact of conferring the spiritual gifts is in the act of laying on of hands in the name of Jesus, and the words are but the vehicle of expression by which unity of prayer is had in the congregation. There is no reasonable ground for complaint between the two forms of expression.

Br. J. C. Clapp has arrived in his field of labor, Oregon. His address is Roseburg, Douglas County, Oregon. He requests his friends to communicate with him there.

Br. T. W. Smith has had printed at this office, and now offers for sale, a little book of songs, of his own composition mainly, called "Songs of Zion." Those wishing to purchase can be supplied by sending orders and money to HERALD Office. Single copy 15 cents, two copies 25 cents, one dozen \$1.40, fifty for \$5.50, or one hundred for \$10. They can also be obtained of Br. T. W. Smith.

Four more have been baptized at Wanship, Utah.

Br. Jason W. Briggs has been sick at Salt Lake City, but is now better. This will account for delay in MESSENGER, if delay occurs.

Br. Ralph L. Young writes from Chain Lake Center, Martin County, Minnesota, May, 1875, in good spirits; but feels the

loneliness of his being so far removed from the brethren. He believes that a number would obey in that region, if there were an Elder to labor there. The infirmities of old age are telling upon the strength of Br. Young, and he feels anxious to do what he may soon, as he does not expect to be permitted to stay long in the flesh.

Br. W. W. Blair writes from Burlington, Wisconsin, May 27th, "I think to remain in this vicinity for ten or fifteen days; unless called away."

Br. E. C. Briggs wrote us April 4th, 1875; the letter was received May 29th. He had then been into Canada and reports a better state of feeling there. Br. Duncan Campbell had been with him. They were laboring at York Center, Indiana, to the best of their ability and opportunity.

George A. Smith, Counsellor to President Brigham Young, was reported as sick and not expected to recover, in the *Chicago Tribune* of June 2d.

Br. Jas. Stell, writes from Stoney Point Jackson County, Missouri, "The grasshoppers have cleaned up everything."

We are asked, "Is it right to use the gifts in a Saints' meeting, when there is some of the world present?" To this we reply, Yes; if the Spirit so move.

Elders traveling in the vicinity of Salinas City, California, will meet with a welcome at the house of Bro. Smith. He lives about eight miles west of town, on Mr. Jacob Bardino's ranche.

Decatur (Iowa) District Conference minutes came to hand too late for insertion. The Conference adjourned to meet at the Little River Branch, June 19th and 20th.

The minutes of the Southern Illinois District Conference, held on the 20th and 21st of March, were crowded out. They were to meet on the 13th and 14th instant, at the Millner School House, in the Deer Creek Branch. G. H. Hilliard, president.

Correspondence.

BURLINGTON, IOWA, May 17, 1875.

Dear Herald:—Since coming into this vicinity, fourteen months ago, I have endeavored to tell the people, publicly and privately, the story of the cross. Some were persuaded to believe sufficiently to

take the church periodicals; others have believed unto obedience, for which I rejoice; some again are reading and investigating the doctrine. For a time during the period spoken of above, it seemed to me that I was of but little use to the Church as an officer, and was almost persuaded at one time to deliver up my license and do nothing in a public capacity; but since that time a change has taken place; an opening presented and I availed myself of it, and have preached twice. You will remember that I wrote you a short time since in regard to where it was, and that there were some Christians or Campbellites in that vicinity. Their preacher was present the first time I presented the gospel, and opposed me. Of course I challenged him to discussion. He stated that he would prove me an unbeliever; that the gospel was not preached until after the resurrection of Christ; that the church was set up and perfected in the time of the apostles; that the gifts and blessings were for them and for none else, &c.

Two weeks from that time, which ended on May 16th, we met for the purpose, as I supposed and as the congregation understood, to debate the questions. I proposed to choose a moderator and judges, but could not, or did not succeed. However, I proceeded to speak upon the second question, to wit: "That the gospel was not preached until after Christ's resurrection." I had no difficulty in disproving that statement.

He proposes to speak to this question again on the 23rd instant, as we did not get through. As to the gifts and blessings of the gospel, he held them up before the congregation with contempt and disdain. That these things were for the establishing of the church and then were to cease, because the ministry was perfected.

I replied, showing to the people the church and kingdom to be the same; that these blessings belonged to it always; and that his position proved him to be just what he was trying to show that I was—an unbeliever.

After meeting, a gentleman stated to me that my opponent did not want any judges chosen, as he was afraid of the result. The matter is not yet ended. The cause has suffered nothing yet, and I am persuaded it will terminate for the further spread of the work. A large congregation was present, and perfect attention and good feeling prevailed throughout. In opening the meeting I was almost overcome with emotion while at prayer. I was afterwards forcibly reminded with the words, "They that sow in tears shall reap in joy." I trust it shall be so. I feel the spirit of my calling resting more heavily upon me than ever before. May I have wisdom, understanding and proper judgment, and a due portion of the

Spirit continually to be with me, is the sincere desire of your brother in defense of the gospel,

D. D. BABCOCK.

MACHIAS, Maine,
May 18, 1875.

Br. Joseph Smith:—I am home again; I left Jonesport April 26th, on board the steamer *Leviston*. I arrived at Rockland the same day; 27th, I went to Tenant's Harbor. It was there I poured in shot and shell. Some of the enemy thought I fired the right kind of shot. On the morning of the 30th, I fell back to the city of Rockland; again I tried the enemy's force, at last I drove them, proving their cause to be a wrong one, capturing four prisoners; but I would remark they were willing to leave the enemy's camp, and come and work for the promise made to God's dear children. David S. Seavey, Lucy Arnett Seavey, both of Tenant's Harbor; McCobb Cushing and Helen P. Cushing; these last two mentioned of Rockland. Br. Seavey is very well advanced in the Latter Day work, he has about all the works of the Church; his father and mother, also others of the children died in the faith; he has a sister that belongs to the Church in Illinois. I felt in the Spirit to ordain him to the office of a Priest. Br. Cushing is well booked up, a very smart speaker; he belonged for many a year to the M. E. Church, also was class-leader and licensed to exhort. I felt to ordain him to the office of Teacher. I am pleased with these four fish, for I think they are as good as ever I caught.

Br. T. W. Smith and wife, when this way, called to see Br. Seavey and wife; they were much pleased with their visit, and would like to see them at their house again. I learn that the General Conference gave me a mission to Southeastern Ohio. Br. Joseph, I am ready for duty wherever duty calls. If you come east in June, I will be ready to go west with you when you return home. I feel like keeping my armor on and fighting for my Master's cause, for I know it to be a good cause and verily it is of God. From yours, ever in the one faith,

J. C. FOSS.

GRAYSVILLE, Monroe Co., Ohio,
May 26th, 1875.

Bro. Joseph:—For some time I have thought of writing to the *Herald*, but knowing you have been very busy and that other letters perhaps of more worth than mine should claim your notice, I have forborne until the present; but now I feel like doing so, that all young Saints reading the *Herald* can see how the work has rolled on in this place. Twelve months ago the people in this country had not heard the gospel preached; and when Elder James Craig preached the first discourse, it was like

throwing fire-brands into the large congregation. After four times preaching my husband and I were baptized into the fold of Christ. Br. Craig and wife left us then to fight our own battles with Satan and the world. The community all in an uproar, likes and dislikes; one would say, "Throw away the laying on of hands;" another, "baptism;" another, the "gifts;" another, "they are too selfish;" still another, "They are nothing but Mormons, Brigham Young, their leader, and what will those two do alone."

The good Father was going to start his own work in this part of his vineyard; he guided us wonderfully, although we knew but very little the import of the Spirit; but we clung to the Lord, and did the best we knew, having prayer-meeting on Sabbath, with no one present but the Lord. Many of the nearest friends we had forsook us, and took delight in promoting all manner of false rumor. In about one month my sister obeyed the gospel, then we for the first time had testimony meeting, with an aunt of my husband, now a sister in the church, and her little daughter present. I shall never forget the terrible heavy cross it was to discharge duty; from that time, although four miles apart, we had our meetings alternately. They were public, yet held at our private houses; most of the time the house would be full of people, it was a curiosity to them, they would wonder how those three Mormons carried on meeting; but we bore a faithful testimony. Sketches would appear once in a while in the county papers about us, &c. Again Br. Craig visited us, baptized four more; organized a Branch; ordained one Elder and one Priest; then the cry was terrible, "They will soon go to Salt Lake," &c. Soon, Elders Brown and Craig came together, preaching the word in power, the Spirit sending the gospel truth home to the heart; four more were added to our number, then came the debate between Bro. Jas. Brown and Elder Doolittle, of the Christian Church. Br. Brown defended the gospel so nobly, and in such a meek spirit, with such gentleness and mildness, that he was a pattern for all Saints to imitate; he demonstrated to the vast audience that he was a servant of the living God. Soon after the debate he baptized one more, making our number twelve. We were again left to discharge our duties in the fear of the Lord; each and every Saint testifying to the truthfulness of the Latter Day Work. One of the county papers said, "The Mormons are going to live for a while yet in spite of all opposition." Since the debate, through the labors of Elders Brown and Craig, there have been ten more added, eight children blest; remarkable gifts of healing, prophecy, visions, dreams and many grand

and glorious testimonies of the Spirit have been manifest. The Branch has sent \$20.25 in all to the *Herald* Office. Trusting that much good will be done at the coming Conference, I remain, your sister in Christ,
ELLA R. DEVORE.

FANNING, Doniphan Co., Kansas,
May 24th, 1875.

Br. Joseph Smith:—We have thirty-four members in this Branch, and we are getting along very well. We have had a great deal to contend with here, but the great cloud of persecution is about passed over; our friends and neighbors have about given it up. We have meeting here twice every Sunday, and we hope we shall soon receive the reward of our labors in this little Branch at Fanning. The most of the Saints are alive in the work. We have struggled very hard against heavy odds; but thanks be to the Lord he fought for us, and it often causes us to rejoice and praise his holy name. Yours in Christ, JOSEPH BLATT.

DENVER, Colo., May 14th, 1875.

M. B. Oliver, dear brother:—I have just returned home from the mountains, and was glad to hear from you and others. May God's blessing continue with you and all the Saints. I find friends in this country in almost every place; our number continues to increase. While I was in the mountains I held a discussion with a Mr. Dray, of the Christian or Campbellite church. Subjects, "Laying on of hands," "Organization of the Church," the "necessity of living Prophets and Apostles." We had a good time; and let me say, in honor to my opponent, that such men as he is we do not meet often; he is a perfect gentleman, and the earnest and sincere desires of my heart is that God may bless him with wisdom and knowledge that cometh from above; that he may have according to his zeal. It is indeed pleasant when men can reason together in love and all be edified. After the discussion I baptized two and organized a Branch of seven members, to be known as the Rocky Mountain Branch, with our faithful and much esteemed Br. J. Ellis, President, and G. O. Kennedy, Teacher and Clerk. Others are believing; our Sabbath School is doing well. Our winter is over for this time, and the "army of the Lord" (grasshoppers) are here by the multiplied millions, "men's hearts are failing them for fear" of things they see; the fall wheat and rye are eaten up, both root and stalk. I think the Lord is declaring the hour of God's judgment, so that the wise can understand, but the wicked will not understand, but do more wickedly. Remember me and all the faithful; I remain your brother and fellow-laborer in the redemption of Zion.
F. C. WARNKY.

OSHKOSH, Wis.,

May 19th, 1875.

Br. Joseph Smith:—I left Binghamton the 17th instant. Our meetings at that place were fairly attended, considering the cold, rainy weather that has prevailed for the past twenty days. Some expressed a determination to unite with the Church at an early day.

It is not likely that I shall remain any length of time at this place, (Oshkosh), as the times are quite unpropitious. The city is in the ashes and grief of her late terrible fire, in which a large part of the best portion of the city was destroyed.

In gospel bonds. WM. W. BLAIR.

STEWARTSVILLE, DeKalb Co., Mo.,

May 23d, 1875.

Br. Joseph Smith:—Considering the many inquiries made for land in this vicinity, I wish to state through the *Herald* the situation and privileges in this portion of the Lord's vineyard.

This is about forty miles north of Jackson County, and three miles from Stewartsville, on the Hannibal and St. Joseph Railroad. We have a large Branch, and still increasing. We are calculating on building a meeting-house next fall, as our houses are all too small to hold our meetings in. We have plenty of territory to preach in and liberty to preach. Br. Caffall has preached here with good success, and will preach here again on the 30th. Myself and Br. M. Lampert have been preaching out west, and I intend to continue doing so. The Branch here is alive and trying to do their duty.

The country is healthy, with good water, plenty of wood, and a good market for every thing saleable; viz, Stewartsville, three miles, and St. Joseph, about twenty miles distant.

Improved farms can be bought at from \$12 to \$15 per acre, and upward, according to improvements. Prairie land from \$8 to \$10 dollars per acre. Several hundred acres of prairie about four or five miles of this place. One agent here has six hundred acres of improved and unimproved land, which can be bought, if sold altogether, for ten dollars per acre. He also has from two to three thousand acres of prairie and timber he will sell for reasonable prices.

Judging from the spirit of the times, land will be a great deal cheaper, for the people want to sell and leave for California and Oregon. Farms that sold for twenty-five and thirty dollars per acre, four or five years since, can now be bought for from \$15 to \$20 per acre.

There is a spirit in the people here to sell and leave. I have never seen such before. The whole country wants to sell.

The inhabitants generally have always considered that Jackson, Clinton, Buchanan and DeKalb counties were about the best in the State.

Love to you and all the brethren; I remain your brother in gospel bonds,

A. BISHOP.

KEWANEE, Illinois,

May 25th, 1875.

Br. Joseph.—The Lord hath visited us in his loving kindness and tender mercy in the Kewanee Branch; His Spirit is poured out upon us in rich effusion, in tongues, interpretations, prophecy, and visions when we meet together, in which our hearts are made to rejoice before him, and we feel that we are indeed his. We have baptized twenty-one in the last few weeks. Br. T. W. Smith and wife made us a visit, and warmed us up by the Spirit of God. The result was, he baptized eight; four more were baptized the week following by Bro. Thomas Charles. Br. H. C. Bronson, President of District, came over to see us and baptized eight more to-day; one had been baptized previously. We feel that new life has been infused within us, and to hear the testimony of those newly baptized, is indeed cheering. The Lord is truly doing according to his promise. They that do his will receive testimony that the work is indeed of God. We feel when we come together we do not want to part, and look forward to the time of next meeting with joyful anticipations.

We should be pleased to have you make us a visit at your earliest convenience, and give us a help; by the way, there are more yet to come, and they know it. Love and peace prevail with us.

ROBERT HOLT.

NEBRASKA CITY, Nebraska,

May 20, 1875.

Bro. Joseph Smith.—My family and myself are in good health at the present time. We pray that you and yours may have like blessings. The Saints in this city are all in good health; and most of them are zealous in the work of God; and I am thankful that I have this to report, that a better union has been attained to; but there is room for a still farther advance under the still small voice of the Spirit of God. But, as I said to you at Council Bluffs, "It is not all lost that is in danger." To this end I have worked, that we as Saints be under the teachings of that Spirit, and in fellowship with one another. Thanks are due and paid brothers Badham, Caffall and others, for their timely advice, and the portion of spiritual food given by them in due season. May God bless every one who has labored for this end.

I have just returned from Conference

held at the Gaylord School House. I was glad to hear the Saints exercise themselves in the blessings and gifts of the Spirit. The Lord was with us in very deed, and many of the Saints gave expressions like this, that they were thankful that the good Spirit had returned to them once more; truly it was a time of rejoicing, for the manifestation of the Spirit was clearly traced, and every Saint felt that light and truth and good advice were given. We forgot our worldly cares, and were blended in that charity that thinketh no evil. May God sanctify all Saints that desire to live godly in Christ Jesus, is my prayer.

We in this part of the vineyard have a grasshopper war. I am afraid that some of the Saints in the west will suffer this year. But we as a body have not all faith alike; neither do I know how far the Church has, or will make provisions for each other's welfare. I am afraid that the Bishop has not sufficient means for the traveling Elders and the work of the ministry.

The past Conference was largely attended, which was pleasant to see. May we continue in the good work. May God bless His servants in my prayer.

From your brother, R. C. ELVIN.

GRAYSVILLE, Monroe Co., Ohio,

May 22th, 1875.

Brother Joseph.—The work is still moving on here. Bro. James Brown of Monongahela City, Pennsylvania, is our district president, he has baptized two during last month. He has gone home on a visit, but will remain but a short time, as he is to visit a number of the branches, before he returns to Conference, which will be held in the Monroe Branch, on the 12th and 13th, days of June. Br. Brown is not afraid of, or ashamed of the gospel of Christ, but he wholly contends for the faith, once delivered to the Saints. He spends all of his time in the service of the Lord; The Saints here all revere him, and he is worthy of their love.

The people here acknowledge him to be a gentleman. Some of the most bitter enemies to the work said, that he is the deepest man in the prophecies they ever heard. It is just eleven months since the gospel was preached in its purity in Monroe, and our branch now numbers twenty-two. We are looking for some more to come in at the time of conference, as there are three men all heads of families who are convinced of the truth, and they say they will obey. I have been in the work ten months and I know it is the true Church. I dreamed three times of seeing you come to our branch and pronounce a blessing upon it, and deliver a prophecy which has been fulfilled to a letter.

Yours in gospel bonds, C. A. L.

Knox, Ind., May 26th, 1875.

Brother Joseph.—We drop you a few lines in which we report the late discussion held in Knox, between Elder Alberson, of the Campbellite Church, and myself of the Church of Jesus Christ of Latter Day Saints. Discussion commenced May 20th, and lasted three days, dividing the time so as to have two sessions a day; and one each evening. The first proposition was, "Is the Church of Jesus Christ of Latter Day Saints the true Church?" The other was, "Is the so called Christian Church, the true Church," two days were taken up in the first proposition, in which it is said that truth did triumph; the next day was taken up in examining his Church, and we found it a poor substitute for the Church of Christ, I assure you. It came out so bad that the Elder's brethren got disgusted with his defense; poor man—he turned several ways to try to get out of trouble, but all to no purpose. His doctrine was false and we were bound to show it,—he made such a failure as is bound to throw a favorable influence for the case of Christ; and there is a probability of his obeying the truth, as he intimated such to me. The cause is in good condition here at present, indications are favorable for an ingathering, yours in Christ. C. W. PRETTYMAN.

TITUSVILLE, Ripley Co., Ind.,
May 20th, 1875.

Dear Herald.—It has been some little length of time since we have had any correspondence with your readers in regard to the progress of Zion's cause in this part of the moral vineyard.

Well our progress is rather slow, but still I think we are moving. We are doing what we can, to get the truth before the minds of the people, "in the regions round about," here.

We came to this part of the District on the 11th day of May, have held meetings at two different points, Union Chapel, and Centre Grove, respectively. Bro. Wm. H. Kelley, visited several points in this vicinity, and preached to the people, and succeeded in creating quite an interest in the minds of some, in regard to the latter day work. As a consequence some are looking with friendliness toward mourning Zion. We trust they may be induced to take hold of the rod of iron, that leadeth to the tree of life. Some are investigating freely, others are slow to enquire, perhaps fearing lest there might be some principles of truth pertaining to the plan of salvation, which their *dear, darling, pet* theories, do not possess; but which are preferred rather, because *sacred* through antiquity, popularity, and the *great* wisdom of men; but however *sound* the *theories*, the *societies* are becoming rather dilapidated, *cool* and uninterest-

ing. Br. W. H. Kelley has many personal friends in this vicinity, who wish to know when he can come among them again. Quite a number are thinking with reference to the things of the Kingdom since he was among them, last winter, laying the matter before them.

We have good reasons to believe that some will take hold of the work here yet. We hope they may not stop short of beholding the beauties, realizing the blessings of the kingdom of God, and be made to rejoice in the hope of Saints. We have not met with Bro. J. R. Lambert yet; we hope to see him "around this way" *soon*, I believe the Saints of this District, are trying to live right so far as we are informed. We think to remain here a few days, and then go to the Conference, to be held at Union Branch in Jefferson Co, the 5th and 6th days of June; and thence on to the work, as the way may open up.

Pray for us that we may be found engaged in doing good, and be counted worthy to stand, and receive an inheritance among all those that are sanctified. Ever yours, Praying for Zion's redemption and glory. C. SCOTT.

LOGAN, Iowa, May 19, 1875.

Bro. Joseph Smith.—Since my arrival home from Conference, have been very busy with secular affairs and attending to the interests of the Magnolia Branch. On the 18th ult., Br. J. R. Lambert was with us. He spoke Saturday evening and twice on the Sabbath. He led three into the waters of baptism, including my eldest son. The following Sabbath I had the pleasure of baptizing his wife and two others; all adults, and one gentleman, an old resident of Magnolia. The next Saturday and Sunday Brs. Henry Garner, H. Halliday and myself were at six Mile Grove. Met the brethren in Branch capacity, as per appointment of District Conference, to settle some little disturbance in said Branch. Had a good time and felt well paid for going. On the following Sabbath had the pleasure of leading Mr. Charles Blackman and wife, who had been married but a short time, into the waters of baptism. We feel that the Lord has good in store for us in Magnolia, if His children live humbly before Him. Br. Daniel F. Lambert has preached twice at Logan, the Methodist brethren opening their house to him. Hope the result will be good. Expect Br. E. L. Kelley here soon, and hope Br. W. H. Kelley will not miss us as he passes by on his western mission. We have a very flourishing County Temperance Society, of which I have the honor to be President. We meet on the 22nd inst, for our regular quarterly meeting.

Your brother in the Lord,

P. CADWELL.

COLUMBUS, Platte Co., Neb.

April 27, 1875.

Dear Herald:—If I lacked an evidence of the impartiality, justice and liberality of the Reorganized Church, I could not fail to see an indisputable one in the fact of the publication of the article under the head of "Favoritism." In that act the motives of the Church are impugned, and charges grave enough, if true, to sink the Church in the depths of obliquity and shame. I have had the privilege to sit in the highest councils of the Church, and of observing the secret springs, if there were any, that moved the whole machinery. I have helped to consider plans and measures for its onward progress. I have seen and heard the schemes of men tried and examined. I have seen the efforts of the powers of darkness to destroy, by seeking to corrupt the noblest minds; and I can testify before God and men that no base scheme, nor any stratagem of the Arch Enemy, has been able to sway those councils nor fascinate the minds of God's anointed into the adoption of any measure that would crush or injure in the least the very least of God's little ones, much less to betray the Church of God into the hands of the enemy.

I write this testimony in the fear of God. I came into the Church for eternal life; I have always labored for that end; I have never been the tool of humanity; I have watched the workings of the Church with a jealous eye, determined never to spare the accursed hand that should again seek to destroy *the only hopes of humanity* on earth; I have made it my business to criticise the conduct and teachings of all men, in a plain and legal manner; hence I think I am entitled to give my testimony against the charge of "favoritism."

The "hidden mines of Wisconsin," was a conviction, simply, in the mind of our noble and revered Bro. Gurley, and one or two others at most, and no church measure at all. In that enterprise they only used their own muscle, sweat and money; it began and ended with them. The "Air Line scheme" of Bro. Robinson was purely his own; and other brethren took hold of it, as its feasibility seemed plausible to them. It was no Church matter, and the Church authorities, to my certain knowledge, absolutely refused to have it made a Church measure. With respect to the "Order," (I suppose the Order of Enoch), it is no secret matter; its doings have ever been open and plain to all. Its aim is, simply, I believe, for the good of the cause of truth. I have never taken any interest in either of them; but I too have watched them as well as "Anxious" has, and I fail to see any favoritism connected with them, only a desire on the part of the actors in them to forward the cause of truth.

I am proud to be associated with a Church that is not afraid of publishing articles for and against its interest, wherein no "gag law" is known, but every man and woman has the privilege of saying their say, right or wrong. "Favoritism" can have no place in such a church. Tyranny is compelled to hide its head; and liberty, the liberty of the sons of God, is the rule.

I believe it is the duty of "Anxious" and every Latter Day Saint to expose every evil; but first be sure it is an evil; and then take a proper step to its destruction. "One false step will ever lead to more." If we see an evil in a brother, let us try to ascertain if he is conscious of the evil. It is possible for a man to be in error and not know it. "Anxious" seems to realize that the work is of God; but unwittingly he has been led to strike a blow at its interests, at the same time aiming to do good. Thus our zeal runs away with our knowledge. May God give us all more of the wisdom that cometh from above.

CHARLES DERRY.

MYRTLE CREEK, Douglas Co., Oreg.

May 25th, 1875.

Br. Joseph:—I am in Oregon at last, although I have not yet rested from my long tedious ride over the mountains. I was four days and three nights in the stage, and the roads being rough I was roughly used. I arrived at this place last Friday at noon and soon had out an appointment to preach twice on Sunday; which I did with most excellent liberty, house full and the best of attention. I also preached on Monday night, and am to preach to-night, and perhaps will keep on for some time. I find that the seed that has been sown in Oregon has not all died out, and I feel satisfied that there will be an ingathering in this county soon.

I am now lodging with Bro. J. H. Lee who never heard but two sermons before last Sunday; but who is a workman that needeth not to be ashamed; he has bought and circulated hundreds of tracts, and still is working for the Master with great zeal, so much so that he is known as "Mormon Lee," far and near. Bro. Lee has thirty-three copies of the Voice of Warning loaned out now, and he sends for ten dollars worth more, to send out on the same pious business.

I have not seen Bro. Buell yet, but hope to ere long. Bro. Buell is a man of ability and great influence in Oregon; he is an *old* settler and is known as one of the "honorable men" of the country. He was a Saint in an early day, and when the "dark and cloudy day" frowned upon the Saints, he like many others was confused and knew not what to do; for a time he was persuaded that J. J. Strang had the "Golden Mean," and he allowed himself to be ordained an

apostle, under the hands of G. J. Adams; but Bro. Buell did not receive a testimony that he was called to that office and being too honest to act in so important an office without he knew that it was the will of the Lord for him to do so, he therefore withdrew and among the early emigrants sought a home in the "far west," where he has raised a large family to honor and virtue. When the writer found Br. Buell, six years ago, he was full of the love of the truth; the first question was, "how did the Reorganization get authority to ordain high priests," etc.; this being satisfactorily explained, Bro. Buell took hold of the work in earnest, since which time he has been a blessing to enquirers after truth.

I expect to see the brethren at Sweet Home and Salem soon. Love to all Zion's children. May the God of peace direct us all in truth. Your fellow-laborer for the up-building of Zion,
J. C. CLAPP.

Conferences.

Central Nebraska.

The above district conference convened at Columbus, Neb., March 27th, at 7 p.m., Br. Charles Derry presiding, Geo. W. Galley secretary. Opening prayer by the president. Minutes of last conference read.

Br. Derry reported his labors; had preached at Antelope and Cedar in Antelope county; in the latter place had organized a branch with seven members, Spencer Smith president; had preached in Columbus, Purple Cane, Fontanelle and Shell Creek—33 times in all; the inclemency of the weather preventing more preaching. At Deer Creek the saints had kept up their meetings this winter with very good results. In regard to the saints in the district, the prospects were quite flattering. He wished to mention with gratitude the kindness of the brethren and friends who conveyed him from place to place, under very unfavorable conditions of the weather, as well as the kindness of the Columbus Saints in sending him by the cars where such conveyance could be had—I pray God to bless them.

Moved that the Cedar Creek Branch be recognized by this conference. Carried.

Reports of Branches.—Columbus, reported by Elder Charles Brindley, has 39 members; received by letter 3.

Deer Creek, reported by Priest Chas. N. Hutchins, has 13 members; removed by letter 2. Chauncey Loomis president.

Shell Creek not reported.

Resolved that the General Conference be requested to adopt suitable blanks that will give uniformity and permanency to all future district and branch records and reports. Carried unanimously.

Reports of Elders.—H. J. Hudson, Chas.

N. Hutchins, Chas. Hutchins, Chas. Brindley, Chas. Thrush and George W. Galley reported.

Br. Derry presented to the brethren for their consideration the subject of tithing and free-will offerings.

Sunday Morning, 10 a.m.—Opened in the usual form.

Motion by H. J. Hudson, that having duly considered the remarks of the president last evening, that we recommend Br. Chas. Brindley to be appointed as Bishop's Agent for this District. Seconded by Br. Geo. W. Galley, and carried.

Moved that our next Quarterly Conference be held at Newman's Grove, Madison Co., Nebraska. Carried.

Preaching by Elder H. J. Hudson.

1:30 p.m.—Remarks by Elder Charles Thrush, after which the sacrament was administered. The meeting being given into the hands of the Saints, a number of prayers were offered up for Divine guidance at the coming Conference, &c., interspersed with appropriate singing and testimonies, an excellent spirit prevailing.

Number of officers present:—2 High Priests, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon.

Motion that we sustain all the spiritual and temporal authorities of the Church in righteousness. Carried.

Motion to sustain Br. Chas. Derry as President of the Central Nebraska District. Carried.

Geo. W. Galley was also sustained as Secretary of the Central Nebraska District.

Motions were made to sustain H. J. Hudson of the Columbus Branch, Wm. Lewis of the Shell Creek Branch, Chauncey Loomis of the Deer Creek Branch, and Spencer Smith of the Cedar Creek Branch, as Presidents of their several Branches, all of which motions were carried.

Moved and seconded that we sustain all the officers of the District, also that they be requested to seek out fields of labor for themselves during the next three months. Carried.

Preaching in the evening by Elder Derry. Subject: "Upon what is the faith of the Latter Day Saints grounded?" The speaker had good liberty and the congregation was very attentive.

Conference adjourned to meet again on the 26th and 27th of June as per former resolution.

Fremont District.

The above Conference was held at the Gaylord School House, Fremont Co., Iowa, May 15 and 16, 1875. Wm. Redfield, president: Wm. Leeka, clerk.

The President made some remarks with regard to the object of the meeting, urging

a more vigorous action on the part of the ministry.

Reports of Branches.—Elm Creek: 17 members; 1 baptized.

Mill Creek: 23 members; 2 disfellowshipped, 2 children blessed.

Nebraska City: 63 members; 1 removed by letter.

Plum Creek: 80 members.

Nephi: 14 members; 4 baptized, 1 died.

Glenwood: 15 members; 3 removed by certificate, 1 died.

Palmyra: 43 members.

Fremont: 85 members; 3 removed by letter.

Farm Creek, Liberty and Platte River not reported.

Reports of Elders:—J. R. Badham, J. V. Roberts, Geo. Kemp, R. J. Anthony, R. C. Elvin, G. E. Deuel, E. C. Brand, Wm. Redfield, A. T. Mortimore, J. W. Calkins, J. J. Kaster, J. Kinaman and Father Austin reported in person. R. M. Elvin, Jas. Caffal and H. Fields reported by letter.

E. C. Brand called for a second reading of report of Glenwood Branch, and moved that the report be entered on record as report of Saints at Glenwood. Seconded and carried.

Missions.—Resolved that J. R. Badham be sustained in his former mission. That E. C. Brand be sustained in his labors in the District. That R. J. Anthony and Geo. Kemp be assigned a mission to Wabansa and vicinity. That G. E. Deuel be sustained in a mission to Nebraska and Western Iowa. That Br. J. V. Roberts and Br. Johnson, of Nebraska City, be requested to visit the Palmyra Branch, for the purpose of adjusting difficulties and setting the Branch in order. That all Elders not assigned missions be requested to labor to the extent of their ability, and report at the next Conference.

Report of Bishop's Agent.—Total amount received since last report \$12.15. Total amount paid out \$12.50. Wm. Leeka, Ag't.

Resolved that we sustain all the spiritual authorities in righteousness.

That we sustain Br. Wm. Redfield as President of the District.

That we sustain Wm. Leeka as Secretary of the District, and also as Bishop's Agent.

Officials present: High Priests 2, Seventies 1, Elders 19, Priests 3, Teachers 3, Deacons 1.

Recapitulation of the Nebraska City Financial Report.—On hand Feb. 5, 1875:

Tithing \$26.80; freewill offering \$3.05; Branch fund \$6.10; mission fund \$4.00. Received since last report—Branch fund \$26.40; freewill offering \$36.05—total \$102.40. Expended for branch expenses \$50.60; missionary \$37.90; poor \$4.10—total expenditure \$92.60. Balance on hand May 11, 1875, \$9.80. R. M. Elvin, Sec'y.

Saturday and Sunday evenings were oc-

cupied in prayer and testimony meetings.

Preaching on Sunday, 16th, at 11 a.m., by G. E. Deuel and R. J. Anthony; also at 3 p.m., by R. C. Elvin. After the close of the meeting two were baptized, and confirmed at the prayer meeting in the evening.

Conference adjourned to meet at Nebraska City, August 14th, 1875.

Western Maine District.

Conference of this District convened with the Little Deer Isle Branch, on the 23rd and 24th days of March, 1875. J. C. Foss, president; M. R. Cousins, secretary.

Minutes of last Conference read and accepted as amended. The amendment reads, "That we help sustain J. C. Foss as President of the Northern and Eastern Mission."

Branch Reports.—Brooksville: 24 members; 1 died, otherwise as last reported.

Little Deer Isle: 19 members; remains the same as when last reported.

Bear Isle: 1 removed by vote.

Green's Landing: 37 members; decrease 2; one ordained to the office of Teacher.

Rockland: verbally reported; the same as when last reported.

Officers reported: Elders Jonathan Eaton, J. J. Billings, J. W. Blaster, and Priest L. C. Gray.

Remarks by the President.

Preaching in the evening by J. C. Foss. Elder Foss also preached Sunday morning and Sunday afternoon. Preaching Sunday evening, after which the Saints gave in their testimonies to the truth of the work a good feeling prevailed.

A vote of thanks was extended to the brethren of the Little Deer Isle Branch for their kindness to the visiting brethren.

Resolved that we adjourn to meet with the Green's Landing Branch, on the 26th and 27th of June, 1875.

Miscellaneous.

Board of Publication.

Minutes of the meeting of June 1st, 1875. The members of the board, with the exception of Br. W. W. Blair, met at one p.m., at the Herald office, Plano. After the call to order, prayer was offered by Br. Jos. Smith.

Reports from the auditing committee, committees on rent, and press sale, and the Secretary of Board were received.

A reduction of \$45 per year on the rent had been secured. The committee was discharged.

The press had been sold, contract annulled and the press leased for six months, with a provision for its sale.

Report of auditing committee accepted, and committee discharged.

Secretary's report was read, a summary of which is given below.

Financial Report of the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from February 16th to May 16th, 1875.

Cash on hand, February 16th....\$ 498 62
Cash receipts2,982 46

\$3,481 08

EXPENDITURES.

For labor.....\$1,260 63
Stamps and mailing 92 35
Store fixtures..... 47 00
Freight, expressage, drayage 67 66
Paid on deposits 230 84
Paid rent 121 45
Incidental expenses..... 6 07
Paid Library 9 75
On loans 535 00
Paid Danish mission 71 50
" Church 272 80
" Books and material..... 707 53
" Messenger fund 20 00
Cash on hand May 16th 38 50

\$3,481 08

RESOURCES AND LIABILITIES.

Total liabilities\$3,575 30
Available resources ...\$2,279 75
345 Bibles, 240 Books }
Mormon, 64 Doc. & } 1,200 00
Cov., 237 Harps } 3,479 75
Net liabilities.....\$ 95 55

Balance of inventory about as usual. A full supply of tracts, Voice of Warning, and a general supply of publications of other houses. I. N. W. COOPER, Sec.

Brethren W. W. Blair and John Scott were appointed as a committee to audit the books of the present secretary, to report at next session of the board.

A proposition respecting Sunday School lessons and catechism, from Br. T. W. Smith was considered. The sample and suggestions, offered by brother T. W. Smith, and a similar manuscript from Sr. M. E. Walker, were ordered submitted to a committee consisting of brethren F. G. Pitt, I. N. W. Cooper and Plutarch Briggs, with a request to these brethren to examine and report to President of Board, at the Herald office, as soon as practicable.

A proposition to change the form and issuing of the Herald, from its present to a quarto form and from a semi-monthly to a weekly paper, was presented.

It was ordered that steps be taken by advertising, and if thought advisable, by issuing a supplement, to ascertain what increase of subscription list could be had by making a weekly of the Herald.

Committee on removal of Herald Office was discharged.

After some other matters of local import-

ance connected with the conduct of the office, in which the purchase of a book press to cost \$1,800 or \$2,000 were considered, the board adjourned in usual form.

Time of next meeting, September 7th, 1875. I. N. W. COOPER, Sec.

Information Wanted.

Of the whereabouts of William Lawson, a native of England, and coal miner by trade. He left Salt Lake in 1855 or 1856, and was last heard from in Steubenville, Jefferson Co., Ohio. Any information of him will be thankfully received by his sister—Margaret Lawson. Direct: Mr. Charles Harmes, Leavenworth, Kansas, care of Dr. Hansley.

MARRIED.

At the Lawrence House, Burlington, Iowa, May 26th, 1875, by Elder Wm. D. Morton, Mr. W. B. TURNER, of Fort Madison, Lee Co., Iowa, to Sr. RUTH A. GREEN, of Montrose, Lee Co., Iowa.

May their lives be long, happy and prosperous.

DIED.

At Rock Creek, Hancock Co., Illinois, May 22nd, 1875, of lung fever, MATTHEW JAMES, son of John and Margaret STEVENSON, aged 1 year, 6 months, and 16 days.

Funeral services at the Lincoln School House, by Elder R. Lambert.

At Hamburg, Fremont Co., Iowa, May the 14th, 1875, JOHN A. RAY, son of A. D. and sister A. H. Ray, aged 2 years, 3 months and 14 days.

Funeral sermon preached by Elder Wm. Redfield.

In Philadelphia, Pa., May 17th, 1875, Sr. SARAH DITTERLINE, aged 75 years and 3 months.

She died in the faith of the gospel of Christ, and in a blooming hope of a glorious resurrection.

At Buena Vista, Clinton co., Iowa, May 6th, 1875, Sister ELIZABETH JEFFERY LENTELL, wife of brother William Lentell, aged 29 years, 2 months and 4 days.

Deceased was born at Puckington, Somersetshire, England, March 2nd, 1846; came to this country in company with her husband in February, 1873; was baptized with him about a year ago, at Davenport, Iowa, by Elder Richard Rowley, since which time she had received an earnest of the Spirit, and died in peace. Funeral services by Elder Richard Rowley.

In the Camp Creek Branch, Calhoun co., Iowa, April 23rd, 1875, Sister MELINDA COLVIN, in the seventy-third year of her age.

Mother Colvin was baptized July 10th, 1870, by Elder Thomas Dobson. She had never united with any church, and when she heard the gospel preached she gladly received it, and lived a true and consistent christian, and fell calmly to sleep, to await the resurrection of the just. Funeral services by Elder Dobson.

OBITUARY.

Elder Warren Post, who has resided in Wisconsin the last fourteen years, died the 9th of this month. He was respected by all who knew him. He had held the office of

Justice of the peace for years, and other offices of trust in the county. I got a dispatch to come and officiate at his funeral. We went, and by the help of God, ministered the word of life to the friends, and words of comfort to the mourners. He has gone to join Joseph and Hyrum, and others with whom he was associated in priesthood and brotherhood. May the evergreens of earth wave over his grave, and the voice of kindness ever be spoken to his amiable and God-fearing family, by those who minister for God's people on earth. He was an intelligent Saint. Truly and sincerely.

L. D. HICKEY.

COLD WATER, Mich., May 16, 1875.

NOTICE.

A Conference will be held at Atchison, Kansas, on the 26th and 27th of June, to elect a president for the district

DAVID WILLIAMS.

ADDRESSES.

J. C. Clapp, Roseburg, Douglas co., Oreg.

Selections.

International Exposition and Centennial Celebration of our National Independence.

To the Agriculturists, Manufacturers and Scientists of Illinois:

The undersigned, State Board of Centennial Managers, realizing the important duty resting upon them of preparing and securing a proper exhibit of the products of this State in the approaching International Exposition and Centennial Celebration at Philadelphia, earnestly appeal to the farmers, miners, mechanics, inventors, manufacturers and producers of Illinois, and to all others interested in this Peace Congress of the nations of the world.

This Board feel justified in saying to you, that the Exposition is an assured success. Appropriately located in Fair Mount Park, Philadelphia, a magnificent tract of land of 3,700 acres—450 acres of which are being graded and beautified for the Centennial buildings—within four miles of the old State House in which the memorable declaration of man's inalienable right to "life, liberty and the pursuit of happiness" was signed; no more suitable site could have been selected.

The number and size of the buildings now in course of erection for the Exposition are as follows:

Main building, of iron and glass, 1880 feet in length, by 464 feet in width, and 70 feet in height; floor area, 21 acres.

Art gallery or Memorial Hall, of granite,

iron and glass, 365 feet in length, 210 feet in width, and 59 feet in height; surmounted by a dome; floor area, 2 acres.

Machinery Building, 360 feet wide, 1402 feet long, with addition on south side 208 feet by 210 feet. Interior height to ventilators, 70 feet; floor space, 14 acres. This building is to be of masonry, iron, timber and glass; roof well trussed, and secured with wrought iron tie beams and struts. Eight main lines of shafting run the entire length of the building.

Horticultural Building, 383 feet long, 198 feet wide, and 72 feet high; floor space, 2 acres. Building of iron and glass; to be properly heated and well secured from fire.

Agricultural Building, 820 feet in length, 540 feet in width, and 75 feet in height in transept and nave. Building gothic, of wood and glass; floor space, 10 acres.

Near this building will be the stock yards, for the exhibition of horses, cattle, sheep, swine, poultry, etc., for which suitable sheds and stables will be erected.

The other buildings will consist of one or more hotels, railroad depot, and buildings for use of Commissioners and others employed in and about the Exposition.

In addition to the above the United States Government is engaged in the erection of a building, the floor area of which will embrace four and one-half acres, in which to exhibit the books and accounts of the Government, and the method of transacting business in the Army, Navy, Mint, Patent Office, Treasury and Postal Departments, as well as the magnificent collection of the Smithsonian Institute.

The Exhibition will open on the 10th day of May, 1876, and close on the 10th day of November following.

CLASSIFICATION.

The general regulations provide for ten departments, with subdivisions and groups. The ten department are as follows:

I. Raw Materials—Mineral, Vegetable and Animal.

II. Materials and Manufactures used for Food, or in the Arts, the result of Extractive or Combining Processes.

III. Textile and Felted Fabrics; Apparel, Costumes, and Ornaments for the person.

IV. Furniture and Manufactures of general use in construction and in dwellings.

V. Tools, Implements, Machines and Processes.

VI. Motors and Transportation.

VII. Apparatus and Methods for the increase and diffusion of knowledge.

VIII. Engineering, Public Works, Architecture, etc.

IX. Plastic and Graphic Arts.

X. Objects illustrating efforts for the improvement of the Physical, Intellectual, and Moral Condition of Man.

Exhibitors will not be charged for space. A limited quantity of steam and water-power will be supplied gratuitously. The quantity of each will be settled definitely at the time of the allotments of space.

The installation of heavy articles requiring foundations should, by special arrangement, be begun as soon as the progress of the work upon the buildings will permit it. The general reception of articles at the Exhibition buildings will be commenced on January 1, 1876, and no articles will be admitted after March 31st, 1876, except articles of a perishable nature, which can be delivered at any time before the opening day.

Space not occupied on the 1st of April, 1876, will revert to the Director-General for re-assignment.

It is not within the province of this brief circular to give a detailed classification of goods, location of grounds, drawings of buildings, or organization of the National Commission, as papers containing a full description of the same may be had on application to the Secretary of this Board.

Your particular attention is called to the fact, that it is highly important that this Board be notified at the earliest possible time by all who desire space in which to exhibit Works of Art, Inventions, Manufactured Articles, Products of the Mine, Quarry or Soil, of the character of the articles, space required, and power needed, that their applications may be forwarded through this office to the Director General.

Illinois has within her territory almost unlimited resources. With a soil and climate capable of growing all the products of the Temperate Zone; with vast deposits of coal and mineral wealth; with scientific inventors and skilled artisans, the Prairie State has every essential requisite to render her department attractive and creditable. Upon you, however, rests the responsibility and labor necessary to make a proper exhibit in this International Exposition, where the products of your soil, mines, workshops and studios may be examined by the representative people of the civilized world, and whereby our State may invite the capital of other nations to aid in the development of your industries.

We close our appeal with an earnest request that you promptly forward a brief description of the articles you wish to exhibit, and an application for space—blanks for which can be had, on application, by mail or otherwise, from the Secretary of this Board, who will promptly and cheerfully forward all papers asked for, and answer all questions relating to the International Exposition. Address, Gen. J. C. Smith, Sec'y. State Centennial Board, 85 Washington Street, Chicago, Ill.

Committee:—John P. Reynolds, Pres-

ident, Chicago. F. L. Matthews, U. S. Com., Carlinville. Lawrence Welden, Alternaté, Bloomington. Carlile Mason, Chicago. Francis Colton, Galesburg. Amos C. Spafford, Rockford. J. C. Smith, Secretary.

Coming of Christ.

Rev. Arthur Scott of Atlantic, Iowa, gives the following dates at which various false prophets have predicted the Second Advent of Christ. Two of the dates, however, are in the future, and we must wait and see whether Samuel Ralston and Prof. Young are to be placed with their predecessors among false prophets:—John Hilton (English) 1651, the Muggletonians 1655, the French prophets 1706, Wm. Miller 1843, W. Miller 1844, Dr. John Cummings 1866, Amsterdam Congregations 1872, Terry Islanders 1873, J. M. Baxter 1875, Chicago Adventites 1875, M. L. Alford (Alton, Illinois) 1875, Samuel Ralston 2016, Prof. Young's sun theory 3314.

False friends are like our shadow, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.

If the staff be crooked, the shadow cannot be straight.


NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future. If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give *your own address where you are taking your paper*.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

 **Look Here.**—The small colored label with your name printed on, on the margin of your paper, if it is one of a package; or on the wrapper if sent separately; also shows the date to which your subscription is paid.

For instance, **15 JUN 75** means that your *Herald* subscription will run out on the 15th day of June, 1875. Renew your subscription in time.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH. TWO DOLLARS per year.

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Brethren in England wishing the *Herald* or *Hope*, can be supplied by applying to Thomas Taylor, 10 Ha den street, Balsall Heath, Birmingham, who is the authorized agent for the *Herald* Office in England.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 22.

PLANO, ILL., JULY 1, 1875.

No. 13.

Origin of Man.

The science of life, or origin of man, appears to involve a problem, the most difficult of solution; as all the various efforts yet made through the scientific researches of man, to account satisfactorily and consistently for his own origin, has proved to be a failure. Why is it? And must it always be so? We suppose it always will, until scientists take the proper standpoint; for all the different systems of science have been brought about by the wisdom and study of man; and wherever a proper and consistent application of it has been made, has resulted in the manifest success of science; and almost innumerable minor mysteries have been unfolded thereby. Yet we see multitudes of improved, changed and amended conclusions, or decisions of former day scientists, by their successors, who possessed all the light used by their predecessors, and all that could be gained by the combined wisdom and experience of close application for generation, which we should think would be as likely to be correct as those formerly adopted. But if they only amount to a series of theoretical experiments, subject to explosion by the succession of better qualified investigators; as far then as the science of life is concerned, we have certainly gained but little. We believe the course adopted to be impracticable from the following:

"Astronomers have demonstrated by actual observation and mathematical calculation that light existed thousands of years before the creation of our earth; it has been determined that light flies with the velocity of about twelve millions of miles every minute; it has also been ascertained from the

Whole No. 325.

known power of the telescope, and from other considerations, that there are bodies in the universe situated at such immense distances that it would require their light several hundred thousand years to traverse the space between them and our world: it follows then of necessity, that the light by which those distant worlds are now rendered visible, must have left them thousands of centuries before our earth was formed."

If the above be correct, it appears altogether impracticable to undertake to comprehend the origin or organization of that Power or Being who must have planned the whole structure or system of creation, countless ages before the organization of our globe, with its multitude of diversified existences, whether *coeval* or *primeval* to man. We know that man does exist; that he occupies this sphere; that the law by which his existence is extended, or continued, could not be the law of his origin; and if we can not comprehend the origin of man's existence, with whom we associate every day, how much better prospect could we expect of successfully comprehending the God of the universe, of whom we know so little? Common sense tells us that the power capable of comprehending anything, must be superior to the thing itself comprehended. Would it not be as profitable, (if we could do so), to accept Moses' version of the origin of man; his history of the events is very brief; yet we believe it furnishes a better basis for intelligent consideration, and a better prospect for successfully comprehending the great first cause, than all the experiments of scientists put together; from the fact that there is no other intelligent reliable history of the creation, or rather organi-

zation of the earth and its inhabitants, extant among the civilized nations of the world. Although there may be, and doubtless are records containing a clear and full description of the earth, with the origin of man, written perhaps in a language entirely lost to the present inhabitants of the world; the knowledge of which can only be obtained through the same source Moses claimed to have written his summary; viz, by revelation, a principle almost universally rejected by scientists, consequently would not be acceptable to the wise men of this enlightened generation. In which case we suppose the world will have to wait until scientists are clothed upon with infinite wisdom; for we presume no power short of infinite wisdom could possibly comprehend the works of infinity.

Question.—Is intelligence a principle or a property? T. D.

[Continued from page 175.]

The Past and the Present.

EXAMINATION OF THE HISTORICAL BOOKS
OF THE BIBLE, CONTINUED.

Before entering upon the question of the inspiration of the historical books, it is proper to notice that in Numbers 21: 14, reference is made to "the book of the wars of the Lord;" and when we reflect that these wars had but just began at the death of Moses, and that they were prosecuted expressly to establish the Israelites in the land extending from "the Euphrates to the river of Egypt," and that this was not accomplished until the close of David's reign; it follows that this book of these wars could not have been written earlier than David's time, and that the book of Numbers was written after it.

But were the historical books written by inspiration?

It is obvious that to form a just estimate of these books, we must determine or form a distinct opinion or judgment respecting their origin,—their origin decides their character, and per consequence their value.

The question is not, Do they contain matters of inspiration, or things reveal-

ed? This is conceded; but are they, as books, written by inspiration? We use the word inspiration here in the common-theological sense, as defined by the ancient fathers, and adopted both by Catholics and Protestants as follows. St. Justin, in his first "Exhortation to the Gentiles," says:

"That the sacred writers had no need of any art to compose their works; but all that was necessary on their part was, that they should have a purified mind wherein to receive the operation of the Holy Ghost which descended from heaven, as a musical bow all divine made use of upright men, as of a musical instrument, &c."

Of which M. Dupin says, "The comparison is very neat."

St. Ireneus, in his Treatise Against Heresies, says, (book 1, ch. 46, 7):

"That we are obliged to believe the Holy Scriptures to be perfect, being dictated by the word of God and by his Spirit; that it is wholly spiritual, and if there be any obscurity which we cannot clear up, we ought not to be too inquisitive into it."

St. Clement, of Alexandria, says, (in his exhortation to the Gentiles):

"That it is the mouth of the Lord and the Holy Ghost which have pronounced what is contained in the scripture."

Eusebius, book 3, ch. 28 (cited), says:

"That those who do not believe the books of the scripture were dictated by the Holy Ghost, are infidels."

Eusebius, in his Proposition, book 13, ch. 14, says:

"That the oracles of the Hebrews contain the prediction and the divine responses, and have a divine energy in them far above humane composition."

St. Athanasius says:

"That all the scripture of the Old and New Testaments was composed by the inspiration of the Holy Ghost."—Dupin's History of the Canon, &c., p. 50.

St. Ambrose, Eighth letter to Justin, says:

"For they wrote not by art, but by grace, which is far above all art; because they wrote what the Holy Ghost inspired them with."

St. John Chrysostom, in his thirty-seventh Homily on Genesis, says:

"That whatever is contained in the scripture is a doctrine absolutely divine, and quite different from humane composi-

tion; that the words of the scripture are the oracles of the Holy Ghost; that it is the Holy Ghost that speaks; that it is not lawful to call any one of the things in question which it contains."

Of the New Testament history, St. Augustine says:

"Whatever, he [Christ] was willing that we should read concerning his words and actions, he commanded to write down as by his own hands; whoever, when he reads in the gospel what the disciples of Jesus Christ relate, will have the same thoughts of it, and look upon it as penned by the very hand of Jesus Christ himself."

St. Gregory, preface to comments on Job, says:

"It is needless to inquire who composed the book of Job; since none of the faithful question but that the Holy Ghost was the author of it. It is the Holy Ghost who really penned it, since he dictated the words to them who wrote."

M. Dupin, history of Canon &c., p. 52, says:

"Every Christian then ought to believe that all the canonical books of the Old and New Testaments were written by inspiration of the Holy Ghost."

The tenor of the foregoing extracts embody very clearly the idea of the "plenary inspiration" of the Bible. It is true that a great change has taken place among Bible believers on this subject in later time, but they have not adjusted their estimate to this changed opinion; hence, the effects of claiming too much for these historical books have reacted fearfully upon them. It has, in former times, employed the wit of such men as Boyle, Hume, Voltaire and Hobbes, in pointing out the ridiculous consequences of such an assumption; and in later times it affords employment in the same line to such men as Underwood, Parker, Pillsbury, and Robert Ingersoll.

But, as has been before observed, it is the internal evidence contained in the books themselves that must, with thinking men, settle the question of their inspiration. It will not be denied but what the Jewish history contained in these books, seems to have been written just as the history of other nations is written. There is no pretense on the part of the writers to inspirational assistance, much less to spiritual control; as

the "fathers" affirm. We now appeal to the books to prove that they were not written by inspiration.

And first, the style of the books is not uniform but various, indicating several authors; and the writers express doubt in their statements; mistakes occur, and errors and contradiction are found, the same as in other books.

In Luke 1:46, we are told that "Mary abode with Elizabeth *about* three months." In John 2:6, "There were set six water pots, containing two or three firkins apiece;" chapter 6:10, "They were *about* five thousand;" verse 19, "When they had rowed *about* five and twenty or thirty furlongs;" chapter 19:14, "It was *about* the sixth hour of the day;" Acts 1:15, "They were *about* an hundred and twenty." Now these expressions imply doubt and uncertainty on the part of the writers, and as the Holy Ghost can never be in doubt, he would not dictate the term that expresses it; but such are the usual modes of expression by men who do not know, but aim to approximate to the truth, or give their opinion. But they were frequently in error. In Deut. 14:7, and Lev. 11:6, the hare is enumerated among the animals that "chew the cud." Now the hare is not a cud-chewing animal, but by the ancients he was supposed to be, no doubt, from the peculiar movement of his under jaw. The writer of Deuteronomy followed the common opinion; or upon the "plenary inspiration" hypothesis we must say the Holy Ghost was mistaken. In some editions, Mark 1:1 is a quotation from Malachi 3:1, but credited to Isaiah, which is evidently a mistake. In Matthew 27:9 is a like instance, quoting Zech. 11:12, 13, but crediting it to Jeremiah. Mark 15:26 says, "It was the third hour" when they crucified Jesus; while John 19:14 says "it was about the sixth hour." Here is evidently a mistake, as to the hour, and the term "*about*" is equivalent to the writers saying that he did not know what the hour was. Luke 3:24 says that Joseph was the "son of Heli," while Matthew 1:16 says that he was the son of Jacob. St. Stephen, in Acts

7 : 14, says of Jacob's family that went with him into Egypt, that it consisted of "three score and fifteen souls;" while Exodus 1 : 5 says there were only seventy souls. One of these writers must be mistaken. And in verses 15 and 16 we are told that Jacob and the patriarchs were buried at Shechem, in the tomb which Abraham bought "of the sons of Emmer, the father of Shechem." Now in Genesis 23, we learn that it was in Hebron that Abraham bought a sepulchre, and of another party, viz, "Ephron, the son of Zohar; and in Genesis 33 : 19, we learn that it was Jacob who bought that sepulchre of the "sons of Emmer, who was the father of Shechem."

Here it is evident that the two transactions were in the mind of Stephen, or the writer, and he mistook the one for the other.

In 1 Kings 7 : 23, is described the "molten sea" which was round with a diameter of ten cubits, and a circumference of thirty cubits. Now the geometer will demonstrate that a round vessel, whose diameter is ten, its circumference will be above thirty-one. These instances of inaccuracy are common to all writers, and when we meet with them in these historical books of the Bible, it precludes the idea that they were written by inspiration. In Matthew 27 : 44, and Mark 15 : 32, it is said that "the thieves also" which were crucified with Jesus "reviled him;" but in Luke 23 : 39, 40, it says, but one of them did, while the other rebuked him. The former statement not only contradicts the latter, but does great injustice to the repentant thief, of whom Jesus said, "This day shalt thou be with me in paradise."

1 Kings 15 : 5 says, "David turned not from anything which was commanded him all the days of his life, save in the case of Uriah;" while in 2 Samuel 24 : 10, respecting his numbering the people, it is said, "I have sinned greatly in that I have done." But aside from this, whoever reads the history of David, and then the statement that he only sinned "in all his days" in the single case of Uriah, we think the convictions of

his soul and the instincts of his better nature will rise up against that statement. In 2 Samuel 24 : 1, it says the "Lord moved David to say, Go, number Israel;" but in 1 Chronicles, 21 : 1, it says that Satan "provoked David to number Israel." And in respect to the numbers, we are told in 2 Samuel 24 : 9, that in Israel there were 800,000, and in Judah 500,000; but in 1 Chronicles 21 : 5, we are told that the number was in Israel 1,100,000, and in Judah 470,000. Here is a mistake of one or the other of these writers of 330,000.

Now according to the *Fathers*, these divers statements were of the Holy Ghost. In 2 Kings 8 : 17, 24, 26, we are told that Jehoram was thirty-two years old when he began to reign, and he reigned eight years, making him forty years old at his death; and in 2 Chronicles 21 : 20, we are told that his Son, Ahaziah, succeeded him at 42 years of age, making the son two years older than his father; but in 2 Kings 8 : 26, the figures are changed from forty-two to twenty-two. Certainly the Holy Ghost did not guide the pen in these divers statements.

In 2 Samuel 24 : 24, we are told that David bought the threshing-floor of Ornon, &c., "for fifty shekels of silver;" but in 1 Chronicles 21 : 25, we are told that it cost "six hundred shekels of gold."

The foregoing specimens, which might be multiplied at much greater length, are sufficient to show that the same sort of mistakes, errors, blunders and mis-statements occur in the historical books of the Jews contained in the Bible, as occur in all other histories; therefore we must believe that they were written just as other books are written, and *not* by inspiration. And this consideration entitles us to discriminate between the statements, and not attribute to God that which conflicts with justice and right, as manifested in the tenor of revelation, of reason, and the moral instincts of the heart. The history of the Israelitish barbarians represents God in full accord with their barbarity. The highest conceptions of Deity entertained by the Jewish historians during the period of

their invasions, was that "The Lord is a man of war," Ex. 8:3; and the most fervent invocations and praise to the God who "teacheth my hands to war, and my fingers to fight."—Ps. 144:1. Such were the inspiration of the past; but that of the present represents God as condemning "wars and fightings," declaring that they originate in *human lusts*. Has he changed with the custom's of the times, or has the old historians misrepresented him? J. W. B.

To be continued.

Evil Speaking.

"Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law."—James 4:11.

In all ages of the church, the Arch Enemy has used every means in his power to destroy it from the face of the earth; and although he has resorted to outside pressure as one means to effect his purpose, yet his darling scheme is to gain admittance inside its sacred battlements; and there, by covert means to sow the seeds of dissension among the hosts of Israel. He seeks to puff up some members of the church with a sense of his own greatness and wisdom, represents another member who is humbly striving to build up the kingdom of God, as inferior to himself in every excellence of the gospel, or perhaps receiving more than a due share of honors and esteem from his brethren; firing his heart with jealousy and envy, and then moving him to seek to destroy this brother, by, apparently, harmless hints, and innuendoes; pointing out his failings and magnifying them; and at the same time casting a veil of darkness over his virtues to obscure or hide them from view. The tongue of slander with its poisonous venom, and "set on fire of hell" is let loose. Wounds are given that are worse than death, because the man or woman is wounded in the house of his or her friends. The blow has been struck by false brethren and that with deadly aim; and thus discord,—the parent of the deadliest evils finds itself strongly entrenched in the midst of God's people; and they who embraced and foster it, betray the inter-

ests of the only hope of humanity, the kingdom of God, into the hands of the destroyer. Fearful thought! Judas betrayed his Master with a kiss, while there was envy in his heart, for thirty pieces of silver; but these men betray the kingdom of God for no other purpose than to see some successful brother dragged down to the depths of infamy. Such has been the case in all ages, and such will continue to be until the wheat is gathered safely into the garner and the tares are cast into the fire. "Offenses must needs come, but woe unto them by whom they come," said Jesus.

My brethren and sisters, the covenant we entered into in the waters of baptism is a covenant of love, peace, union and concord.* We vowed by God's help to keep it. How are we keeping it? By speaking evil one of another and trying to sow discord among brethren? By carefully storing in our minds all the little foibles we see in them; and then, under the pretense of friendship, peddling them to our neighbors blackened and magnified by the venom that dwells in our own pernicious hearts? Is that the way we keep our baptismal vow? If so, then are we traitors and covenant-breakers indeed.

It is a sorry sight to see those who have professed to be Saints for from ten to thirty-five years, who claim to have unbounded love for the cause of God stooping to be tools of the evil one, to drag down their brethren and sisters because they are more successful than themselves in the propagation of truth. Yet I blush to own that such is the case.

In the language of the poet I would ask, "Can it pleasure human pride, to prove humanity but base?" I cannot think these brethren and sisters are fully aware of the enormity of the evil. Their eyes are blinded. First with their own vanity and then with the spirit of envy. John says, "If a man say I love God and hateth his brother he is a liar." Again, if we love not our brother whom we have seen, how can we love God whom we have not seen? Peter says, "Love as brethren, be pitiful, be courteous." James says, "Speak not evil one

of another, brethren." Again, "Judge not one against another, brethren, lest ye be condemned: Behold the Judge standeth at the door." David says, "How good and pleasant a thing it is for brethren to dwell together in unity." Jesus Christ says, "Except ye are one ye are not mine." Saints can we be one while we love to expose each other's failings instead of throwing the mantle of charity over them? Let us emulate the meek and loving Jesus, he not only spoke no evil, but when reviled he reviled not again.

When shall the mind that guides this open attain to this God-like excellence? May God help me to attain unto it that I may reign with Him and this is my prayer for all the Saints.

CHARLES DERRY.

A Verified Promise.

BY ALICE E. COBB.

"If any man lack wisdom, let him ask of God."—Jas. 1: 5.

Once I sat and pondered deeply, over this most simple thing;
Why from heaven to earth I wandered, pausing not one bliss to bring.
Oft I'd sinned by sad repining; sometimes begged to join my dead;
But the blessed Spirit whispered, and I'll tell you what it said:
"Cease again thy fruitless efforts, solving problems without rule;
Lacking wisdom, ask it meekly, from the Teacher of thy school."
I complied, and lo, a Princess! beautiful and wise and good,
Bending o'er a seething chaldron, with a magic lantern stood,
Peering down into the liquid, scanning close with eager eyes,
Stirring with her golden sceptre, found at last the precious prize.
Men of office, maids of honor, quickly raised a joyful strain;
Crowning her in regal splendor; even monarch's joined her train.
Valued most of all her treasures, diamonds, jewels, wealth untold,
Made and strung with great precision, were some beads of purest gold.
Precious gems; she dearly loved them; all the heirloom she had known;
Infant, child, maid, matron, princess, even her's and her's alone;
Lacking though in perfect beauty, each defect must be repaired.
As a chemist she was famous, and a compound she prepared.

Then she chose two cherished treasures, slipped them sadly from the string;
Half repenting, lest a failure should great loss and sorrow bring.
But she ventured, and was standing with her beads still o'er the pot;
When a wicked, graceless courtier, slyly clipped the downward knot.
One by one her golden treasures slipped along and softly fell,
Into the dark and potent mixture, whose effect no one could tell.
Hence, we see the noble Princess, seeking out each sinking gem;
And we too have seen her triumph, but her treasures, what of them?
Why, she found them all perfected, as her godlike mind had willed.
Golden spheres, not empty baubles, each depression nicely filled;
Now so changed, so bright, so tempting, the rude courtier saw his chance
To defraud the rightful owner, and his own base power enhance.
He proclaimed himself a Monarch; claimed the gems by right of dower;
Marshaled all his fiendish subjects and usurped a kingly power.
Allied to a cruel tyrant, both alike to share the spoil,
Only wisdom in the Princess, could their hellish project foil.
Now a young and gallant noble, proffered her his timely aid;
Glad to show his deep devotion; glad to check the rebel raid.
Disrobed of his courtly costume, down into the vat he slid;
Became encrusted in its contents, all his royal graces hid.
Thus he came in closest contact, with the plotters and their prize,
Seeming but another victim, not a noble in disguise.
He was by a chain supported, all its links of solid gold,
Reaching out its countless fibers, every bead to grasp and hold.
Thus he sought and found the jewels in the mixture, every one;
But the wily, rebel robber, seized him when his work was done;
Rent and took his outer garment, aimed to lay him in the dust;
But he climbed the shining ladder, and escaped the villain's thrust.
Soon again he sought the vessel, clambered softly o'er the brim;
Drew from out its murky contents, all that had adhered to him;
By a strange refining process this alloy to gold was changed,
And a beaming, golden casket, for each gem was thus arranged.
He as agent for the Princess, and by her with power endowed,

Spoke unto the shining atoms, and they wrapped him like a shroud.
 Then again he scaled the chaldron, and as trophies of success,
 Bore aloft some brilliant jewels, in their glowing outer dress.
 Every bead was also given, right and power its own to hold,
 Thwarting thus the wicked traitor, and his ally strong and bold.
 When he saw himself defeated, clutched he rudely at the wire;
 And a few beads, heavy laden with the compound, felt his ire;
 Strong the cord and great the pressure of his fierce unyielding grasp,
 As he strove with frantic fury every fiber to unclasp;
 But in vain, for wise and wary were the Princess and her aid;
 And they caught the cunning rascal, in the snare himself had laid.
 For he whirled and stirred the mixture, until each enamelled bead
 Was broken, bruised, and disencumbered of the shell it seemed to need,
 Then the curious golden grapple, fastened by that gallant hand
 And secured around his body, tightened as he gave command,
 And he raised them singly safely, and in time their covering drew,
 From the mass so dark and turbid, dazzling gems too bright to view,
 Great shining orbs now all perfected, in their grandeur now complete,
 Again I hear those shouts of gladness, as he lays them at her feet;
 Again I see his regal garments; with them now a glittering crown
 Beset with those selfsame jewels, but the gold is turning brown!
 Faintly now I see the Princess, in the coronation act;
 Dimly, O, the scene has vanished! and my sketching haw it lacked;
 But a truer hand hath painted the bright picture on my soul;
 And I can no longer murmur at God's plan to make me whole;
 Surely His most precious treasures, are the spirits of mankind;
 Graded, classed, arranged in order, His will their only cord to bind;
 This, by the keen edge of temptation, Satan clipped, and here we are
 Claimed by him, and Death, his ally. Jesus hastens from afar!
 Thwarts them both and saves us fully, by the Holy Spirit's power;
 Teaches us that song of glory, in the resurrection hour.
 Hark! I almost catch the echo of that thrilling anthem now,
 Half discern those ransomed spirits, as around His throne they bow.

Fading! and the glowing amber, seems like silver-tinted clouds
 Going, gone; a midnight blackness, every sight and thought enshrouds.
 Shuddering now, I near his mandate, "The ungodly turn away!"
 Groping round, I find the Grapple, let me grasp it while I may.
 Let me beg of you, my brethren, don't resist its gentle touch;
 Seek it, seize it, hug it closely, Christ retaineth only such.

A Preacher's Experience.

No. 5.

The young clergyman wished to give his views on the call to the ministry, as found recorded in Romans 10:14, 15.

"On the subject of the call to the ministry I take the same position as taken by Alexander Campbell in his discussions with Bishop Purcell, page 52, I do not, indeed, found my argument for the divine right of bishops or elders and deacons on the commission which Jesus Christ gives to his apostles; and I am prepared for all the consequences of this admission. For by every rule of interpretation, I must apply every word of the commission to the apostles; because it addresses them only. In the presence of the apostles alone he pronounces these words:

"All authority in heaven and on earth is given to me; go ye therefore and convert all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit; teaching them to observe all the things which I have commanded you; and lo I am with you always, even to the end of the world."

"This commission created plenipotentiaries; it reared up ambassadors, and gave to the apostle the same power of erecting the Church which God gave to Moses for raising the tabernacle in the wilderness. They had all the authority of Christ to set up what orders they pleased. They created both bishops and deacons; and as they had a divine right to do so, so those created by them have a divine right to officiate in the duties of those offices. * * * So when the apostle preached the gospel, revealed the whole will of Jesus Christ, and erected his Church and all its proper officers and duties, their work was done, and they.

like Moses and Joshua, being officers extraordinary, could have no successors. Hence as Mr. Campbell said, 'I am called by the word and providence of GOD to preach the gospel.' The apostles' teachings are infallibly correct; and when I want an infallible answer to any question that concerns my eternal salvation, I can find it in their teachings. The apostles made no blunders; for they were guided by the unerring Spirit of God. They adapted their teachings to the capacities of their hearers. It was not necessary for a troop of interpreters to follow them up to tell the people what the apostles meant. All the qualification necessary now for a man to have is to study the apostles' writings and be able to teach the people just what the apostles taught; and then he will not lead the people *astray*, but through the instrumentality of their word guide them into all truth. Now I consider my position on the call to the ministry can not be overturned; for see the many strong points that I have made. When a man is led by the teachings of the inspired *apostles* it is the same as being led by the Spirit, for they were led to speak and write as the Spirit gave them utterance. You can not deny that enough was revealed through them to save men. What need then of inspiration now? All things necessary to life and godliness have been revealed, and it would be superfluous to have any more inspired men."

My answer to this was :

The position taken by Mr. Campbell, which you say is yours, touching the commission given to the eleven apostles certainly applies to them only; and that commission was to go into all the world, viz., all the then known world, and preach the gospel to every creature. He told them to baptize the believer, and teach them to observe all things whatsoever he had commanded them. They went up to Jerusalem and filled the vacancy in their quorum, by appointing Matthias to take the place of Judas. They tarried there until they received their endowment; they then proceeded to preach and build up the church. But

what kind of a church did they build? Read I. Cor. 12 : 28.

"And God hath set some in the church, first apostles secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The above quotation tells the kind of tabernacle that was built by the apostles. Now if Moses and Joshua had to build according to the pattern shown them, surely those who build the church of Christ must build it according to the pattern revealed from heaven. You say that the apostles were the ones appointed to build the tabernacle, or church; and after they 'had done their work apostles were no longer needed. Very *strange* position indeed, when we consider that said apostles were a part of said tabernacle themselves. How then could such a tabernacle as is here described continue without apostles and prophets? As for men becoming qualified to preach by reading the writings of the apostles, I think it very necessary to acquaint ourselves with these sacred writings; but you are aware that there is much dispute between persons equally learned and pious concerning the meaning of much of said writings. All religious parties read the holy scriptures, and honestly differ concerning their meaning. I know it is quite fair to hold up the Bible and offer to meet all men on the Bible *platform*; but each party does contend that their platform is the Bible one.

The Universalist, as well as the Methodist or Baptist, reads the Bible to qualify himself for his ministry; and all claim the right to read and interpret the Bible for themselves. These are stubborn facts. Hence the necessity of revelation to bring the people to the unity of the faith. Why are you not willing that the Lord should speak, and his people become one. Let God be true if man should be found false. Human wisdom has failed to unite the people on the Bible, let divine wisdom interpose and it will be done. Let us build a tabernacle, just like the one the apostles built, and have the unerring Spirit of God to guide us into truth. Such is

now being done by the people called Latter Day Saints. You are invited to come and go with us. We will try to do you good. Tell me, why do you reject our plea? I am acquainted with your religious position, for I once stood there myself, thinking it was the best I could do; but now I know there is more good than you are willing to receive where you now stand. If you contend for faith, so do we. Do you believe in repentance? We believe the same. In short, I know we believe and practice all that you do that is enjoined in the Scriptures, and in addition we know that the gifts of the Spirit are enjoyed amongst us; and if you could only realize the superior advantages of our religious position over yours, you would not remain long where you are.

Your plea for the union of Christians on Bible principles, has been ably presented to the public, yet divisions are not healed; sects still continue to multiply. The reason why the Christian world is divided and subdivided to such an extent, is because they have lost the unity of the *faith*; remove the cause, and the effect will cease; or, in other words, bring them to the unity of the faith, and then these unholy divisions will cease. You have submitted your plan and have failed. So I will now give you the Lord's plan, which is this: Let all the man-made churches take care of themselves; come out from among them for they are Babylon; cease to trust in man and put your trust in God; humble yourself as a little child, and ask your Father in heaven to show you the way to enter his kingdom; then, of course, the Lord will regard your humble prayer, and direct you right. Yes, he will show you his church, and enable you to come into the same. And when you find it, you will find the same kind of an organization as is described in the New Testament, and it will be called the church of Christ. You then, in common with your brethren and sisters, can adopt the Lord's plan to bring his people to the unity of the faith, for God has set certain officers and gifts in the Church for that very purpose:

"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," etc.—Eph. 4: 11-13.

When you come to try the above plan you will no longer say "Inspiration is a superfluity;" for what man can not do in that he is weak, God is abundantly able to perform. I know it has been said by such as would offer an apology for the divisions in christendom, that the religious parties are only divided on non-essentials, and that they are united on the great fundamental principles of the christian religion. If such is the case, they can offer no good reason for remaining in their present divided condition; for in order to form a union, they would not have to sacrifice any doctrine or principle of worth, but only such as is of no importance, or non-essentials to salvation. Taking this view of the subject, non-essentials are the hindrances in the way of the world's conversion, which is suspended on the oneness of Christ's disciples, as expressed in the Savior's prayer for his people to be one that the world might believe on him. Non-essentials in religion cause the poor to be taxed to build many fine sanctuaries; to support very many preachers; and to read and study a great deal; thus spending their time and means to no real advantage. I am satisfied that the apostles of Christ never wasted their time teaching non-essentials. They had essentials enough to occupy all their time; so I conclude that the Lord has never called a man to preach what is not necessary to salvation. Now if you have anything further to offer, I am ready to hear you.

The young clergyman then said:

As for me, coming out of Babylon, I can inform you that the people whom I represent came out of her long ago; even at the commencement of our career as a religious body, early in the nineteenth century of this Christian era. We affirm the Roman Catholic church to be, 1st, the Babylon of John, Revelation 17: 5. 2d, the man of sin of Paul, 2 Thess 11: 3; and 3d, the empire of the

youngest horn of Daniel's sea monster. See Daniel 8:8. This is the position taken by Alexander Campbell in his discussion with Bishop Purcell, page 24. Coming out of Babylon I understand to mean to renounce the false doctrines of the Roman Catholic Church; and the false doctrines of all the churches that have sprang from Romanism; and to return to the ancient apostolic faith and practice, and call Bible things by Bible names; and let the scriptures be their own expositor; and not do anything unless we have a thus saith the Lord for it in the blessed Bible. So I do not think your invitation to come out of her applies to me at all. Now do you think it really does?

I will answer you in the light of the Holy Scriptures; but in the first place I will refer you to an inconsistency in Mr. Campbell's position, when he assumes the Pope to be the man of sin. He says, on page 231, Campbell's and Purcell's Debate:

"He [the Pope] is no pagan idolater; he is no infidel Jew; he is no author of new religion; but he sits in the church of Jesus Christ—God's building—God's temple—holding the fundamental truths of religion, as did this community when the man of sin invaded the church; for yet the great facts of Christianity are acknowledged by the church of Rome, though made of none effect by her tradition."

Now if the above is correct, you had better go back to Babylon as soon as possible; for it is the "Church of Jesus Christ—God's building—God's temple," even where the Pope resides. He cannot reside elsewhere but in the church of Jesus Christ; so the closer you approximate to the Pope, the nearer you will be to the church of Jesus Christ. I have been thus particular in giving the number of the page on which this assertion is written, lest some advanced preacher in the position taken by the great men of your church would deny it. Now I am ready to return to the place where I began this digression. You seem to earnestly contend for a "Thus saith the Lord" for all you do and say in your church. Where do you get a "Thus saith the Lord" for extending the hand of fellowship to all your members shortly after they are baptized?

"O! you will find a precedent for that in Galatians 2:9, where Paul and Barnabas received the right hand of fellowship."

I am aware that the right hand of fellowship was given to Paul and Barnabas that they should go unto the heathen, you don't mean to send all your converts to preach to the heathen, do you?

"O, no; but I think it is a very nice way to receive members."

Yes, you think it much better than to lay on hands to confer the Holy Ghost.

"I would have no objections to that if we had any one who had a right to do it; but there is no evidence that that right was ever given to any but the apostles."

Then it makes it the more necessary to have apostles in the church, for it is certainly necessary to have the Holy Ghost conferred. The disciple Ananias was sent to Saul that he "might receive his sight and be filled with the Holy Ghost."—Acts 9:17. He was not an apostle, yet he was authorized to lay on hands to confer the Holy Spirit.

"I object to your conclusions from the premises. Ananias laid his hands on Saul to restore his sight only, for as yet he was not baptized; you don't think a man can receive the Spirit before he is washed and made clean through the waters of baptism? After he received his sight he was forthwith baptized, no laying on of hands for the reception of the Holy Ghost in the case."

Then Ananias mistook his mission, for he says that the Lord had sent him to Saul that he might receive his sight; and, 2d, be filled with the Holy Ghost. The first was necessary to be done before baptism; but the second was in order after baptism; hence we infer from the usages of the Church at that day, that hands were laid upon Saul after his baptism, the same as on the Samaritans after theirs, for the receiving of the Holy Ghost.

I will now borrow a little from your people in the way of inferential proof. When the jailor was commanded to believe in the Lord Jesus Christ and he should be saved and his house, you infer

that he was also required to repent and be baptized; for such was the order of the Church in those days. This inference will harmonize the teachings of the apostles of Christ.

"I see no one in our day old enough to be eligible to the apostolic office. It would require a man who could date back his nativity to near the birth of Christ, according to the rule of law laid down in the first chapter of Acts. One must be chosen who has been in and out with Christ from the baptism of John until the time he was taken up into heaven. So, unless we can find persons over eighteen hundred years old, we cannot have apostles now. If you can get around this, you will do better than I expect."

Let me ask you why was it necessary to observe that rule in the particular case referred to?

The answer is given in the 22d verse, "To be a witness with us of his resurrection." No man living to-day can be a witness of the resurrection of Christ.

But it does not follow that none can be who is eligible to the office. Paul was an apostle, not a whit behind the other apostles, and he was not a witness of Christ's resurrection in the sense referred to in Acts 1:22. He saw Jesus Christ, who appeared to him on his way to Damascus. But at the time when Mathias was selected, Paul would not fill the bill, for he was not a witness of Christ's resurrection. If it is necessary to have witnesses now for Christ, the Lord has the same power to appear to men as he had to appear to a Saul of Tarsus.

"O well, apostles are extraordinary officers, who could speak in different languages, raise the dead, cast out devils, smite such as Elymus, the sorcerer, with blindness, and work miracles; such as cannot do these things are not apostles at all, but just pretenders."

Very well; I will adopt your mode of reasoning for a little while and see what conclusion we can arrive at. You say the ancient apostles were extraordinary men; then I will say the ancient Christians were all extraordinary persons;

even the common members were extraordinary. Some, had the word of wisdom; some, the word of knowledge; some, the gifts of healing; some, the working of miracles; some, divers kind of tongues; some, the interpretation of tongues; some, the discerning of spirits. Seven men were chosen to serve tables who were full of the the Holy Ghost. Stephen saw Jesus Christ standing on the right hand of God. Timothy had a gift conferred upon him by the laying on of hands. Agabus prophesied concerning things to come. One was caught up to the third heaven. Peter was prayed out of prison by his brethren, who received an answer to their prayers. Surely, the primitive Saints were all extraordinary men, as well as the apostles. So according to your manner of reasoning, all that profess to be Christians now, who cannot do such things as Christians once did, are not Christians at all, but mere pretenders. My conclusions are just as legitimate as yours; so it would be well to reconsider the matter, for fear we have been hasty in our conclusions. I must leave for the present, hoping to see you again.

Continued.

Saints In Braidwood.

The following "cut" was sent us, taken from a Braidwood paper, name not given:

Among the religious meetings which have been held in Braidwood, none have attracted so much attention or drawn so large congregations as those of Saturday and Sunday last, held at the Grove-School House, by the society of Latter-Day Saints.

The dignitaries present, were Joseph Smith, the recognized head of the Church, and Henry A. Stebbins, Presiding Elder of the Northern Division of Illinois.

Saturday evening, Elder Stebbins preached to a large congregation. His discourse was earnest, eloquent and effective; it showed in the speaker a close acquaintance with the scripture, and throughout was readily and aptly illustrated by passages from Holy Writ.

Sunday afternoon and evening, Joseph

Smith preached to large congregations, made up from all the religious denominations represented in the city, and largely from those sometimes called "the world's people." The large school room at the Grove School House, was crowded, so that many stood in the aisles and at the door-ways of the recitation rooms. Many came as far as the hall of the building and turned back. As evidenced by the attentive manner in which the speaker's remarks were listened to, it was not idle curiosity which called the people out.

The discourse was purely argumentative in style, illustrated and supported from Scripture, in a manner to leave the position sustained. The speaker's confidence was so great, that he boldly challenged its overthrow by argument drawn from the same source. The sermon was doctrinal in its tendency, and no one could say but that it contained some very good doctrine. The argument to prove the latter day prophecy would not be quite satisfactory to some, though the sceptical would admit it as plausible. Much has been said of the Mormon Church, and much derision has been cast upon its members, till with some the name has been a reproach. With many people the idea of Mormonism or polygamy has been intimately associated with the whole class of religionists connected in any way with the Church founded by Joseph Smith, the Prophet. The society of which we are speaking, holds to the faith taught by the Prophet Joseph Smith, and are rightly known as Latter Day Saints. As we understand it, they hold the Utah Mormons as apostates from the true faith. So far as their doctrine has been preached in Braidwood, it contains as pure morality as will be heard from any pulpit. Joseph Smith, the head of the Reorganized Church of Latter Day Saints, is said to be a son of the first Prophet and founder of the Church. He is a man of pleasing address, and in his two sermons in Braidwood he has created a favorable impression for himself and the faith he advocates, and has, no doubt, swept away some of the bigoted prejudice against

the faith, caused by the conduct of some of its pretended adherents. The Braidwood Branch numbers about fifty members, and has regular services at present held at Good Templar's Hall. As religionists, they are liberal in principle, but staunch believers in the doctrines on which their Church is built up; to which they invite attention, believing that to understand it is to receive it, and to receive it is salvation. As a people, they are good citizens, and certainly their doctrines can not be bad, and bear good fruit. Their ministers are, as a class, earnest in their work, sincere in speech and manner. While they accept the Book of Mormon as true, they by no means reject or neglect the Bible, but on the contrary are usually well versed in scripture and scripture arguments. As we said in the sermon, Sunday evening, they give us something to think about, if nothing more than a new application of a familiar text.—*Braidwood (Ill.) News.*

Pride.

Pride, self-esteem; that in which one glories. And where did pride make its appearance. The first we hear of it is in heaven. A certain character appeared and asked you to give him his honor. It is plain where and in what that pride consisted, that is, being heard over all, in which one could glory in himself; but we learn God rejected that kind of character and cast him down to the earth. But he was not discouraged and so persuaded Eve to disobey, telling her they should not die, but be as God's, knowing good and evil. And when she saw the tree was good for food, pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat, gave her husband and he did eat. Thus pride entered the world and only notice how smoothly. But when our first parents discovered their shame they hid; but they had not only lost their honor but the power of life in the body and this glorying in mankind has worked to slay; not only of the life of the flesh, but Eternal Life; has broken down God's people in every age.

By examination we may see that pride

destroyed the Jews as a nation, and it has entered into the Gentile Church in various ways. We can see by Paul's admonitions to the Romans where it seems the Jew was boasting that the oracles were committed to them first; and the Gentile that the Jew was broken off to admit them; that both were puffed up. Again that the Galatians were exalting themselves in turning to a law of works by which to be justified. Again, how plain the Corinthians because they had been so wonderfully blessed with spiritual gifts; they even would rise above Paul; but we need only read Timothy to dispose of all such. In following the history of that church down into the fourth century, we find the church taken under imperial authority, dressed up in the most superb manner. After this, we learn of no more spiritual gifts; and it seems that church ended in the Scarlet Lady and her priesthood Papacy. In all of this, self exaltation had led in the way, and Satan may think he has the kingdom. Papacy claims infallibility and government of the world, and may there not be a smart quarrel between Satan and the Popes.

From that state of captivity the church did not emerge under any of the reformers, pride being one evident drawback. Then if pride has done so much harm even to God's people, had not the Latter Day Saints beware. It was said to Joseph he could not have the plates, the record of Ephraim, only with an eye single to the glory of God; but when the people learned Joseph was in progress in the work, Satan howled and the enemy sought to take away his heavenly treasure. When the book was presented, M. Harris, O. Cowdery and the Whitmers with felt hat and cowhide boots started out to tell the glad news; they were little, humble, but had the certain evidences; others believed on their testimony and they began to show in old original dress; and some time after I heard of corruption at the stakes. The branches remained humble and were wonderfully blessed of the Spirit, and the work spread over the United States and much in Europe, or across the sea.

The first enemy that I discovered in the church was dressed in arrogance, and I think I can properly say it came down from the stakes. Two from there, who chanced to meet in one of our yearly meetings, debated hotly for the presidency, and I think never got over it; and others showed the same disposition; and finally some sprang up among ourselves and the branches began to be crippled. The time was, and I was in it, that difficulties were settled by the gift of tongues and interpretation, but one elder was not sufficiently rebuked by it, though he was a great speaker and interpreter of tongues. He got an idea that all his discourses were given him by revelation, and finally plunged into Universal Restitution and from that he went overboard. The effect of this man's preaching done much after-good, when he preached good; and evil, when he preached evil; and all because he did not remain in that humble mind in which the Lord blessed him; and so with all who forsake that way. The Lord will not bestow his Spirit upon a proud mind, nor keep it there when the mind leaves its humility. Mind, the sample of one, answers for many.

Next to Nauvoo, where we found the great evil. Joseph, the prophet of God, was murdered, and left no one appointed in his place; then we saw aspirants come forth. Sidney hastened from Pittsburgh and the Twelve from their preaching tours; and immediately there was a struggle to know who should be president. Meanwhile, one J. J. Strang rose up in Wisconsin and declared he was the appointed of God through Joseph; said an angel had appeared to him and qualified him to be a prophet, and he tried many false projects to sustain his claims; in fact, he was of Satan in the most daring pretensions, but shortly came to his end, and those who believed in him were again disappointed; God's prophet, the highest man, could be on the earth.

But we return to Sidney and the Twelve. Each party made his claim, but neither could sustain it by appointment, and neither could get a revelation from heaven. The Twelve, seeing they

would get a great majority in the church, made their plan so that they would not be called upon for revelation; so the question was so put that the church voted to be led; not by any prophet, but by the counsel of the Twelve. "There," said Brigham, "you do not want a prophet, but had rather be led by the counsel of the Twelve." And did not Brigham and his helpers play a complete ruse upon the church, raised up by a prophet, and led on by one? What a marvel that it should be so darkened as to vote for the counsel of men in place of the counsel of God, by a prophet! Did not the church do equal to Israel in the wilderness when they asked of Aaron a calf? and for this, Moses and the high priesthood also was taken with Moses. The church in this, placed itself in a worse condition than any of the denominations? Satan has held them ever since, and it never can rise under those leaders. If Brigham has not denied the Lord that bought him, who ever did? Satan said, "Give me thine honor." We view Brigham saying, "The Twelve is now head of the church, and I am head of the Twelve. Let us go far west among the mountains, and set up a kingdom, and do after our own liking." But a railroad is run through their region, and they must remain under the laws of the States, where no man can ever be king. Thus Satan and his tools are cut short again; he can get but a certain height.

When I arrived in Nauvoo, I was told by one with whom I had been acquainted in the State of New York, "When we were back there, the Bible was our guide; but when here, Joseph is our guide." We will see how this worked. After the Twelve came to the lead, one young woman, of good report down in lower states, said, "If he," referring to the leader, "should tell me to do any thing, I would do it; and if it be sin, he, not I should bear it."

Another said, "If the Twelve are not doing the will of the Lord, I wish he would take them out of the way, for I shall follow them as long as they are there."

A certain man said, "Bible, Bible,

there is my Bible," pointing over into the city.

So we see male and female were completely under their leaders as though they were angels.

"If aspiring to be gods, angels fell;
Aspiring to be angels, men rebel."

To show a little further, those boasted leaders, H. C. Kimball said, "When such come to yonder mansions, will I not rise and shut the door? Can I not do it?" Do I not *know* it? But it happened I was not much alarmed, for I doubted his being there.

The Salt Lake leaders and most of the old members or followers, I think are irretrievable; and as Israel in the wilderness are ensamples, so should the Salt Lake people be ensamples to the remnant, lest we fall after the like acts of exaltation. It will not do to say, "In no sense are the members to act as judge or jury in the case." Paul did not speak in this way, (I. Cor. 4:5), and it sounds too much like H. C. Kimball, who, when one of the men murmured something against the church, said, "I have yet to learn that any member has any thing to do with the church." Elders should not govern too much; and more especially the young and inexperienced. I have seen such, when ordained, step out as though they knew about all, and do more hurt than good; but few are inducted into the kingdom as was Paul.

When I was investigating the work, I met the two Pratts, and when I asked a hard question, each said, "I have not learned that yet." This would bring me to a stop; but when I considered it, I said, "they are honest," and it drew me more confidentially to them. Those men were then little in their own sight, but they grew wonderfully; yet Satan took advantage of something weak in them, and led them awfully astray. One fell by his folly into death, and the other seems only preserved to fill up his measure.

The little petty pride in which so many indulge, is like the sting of a bee to the bite of a copperhead; one, nature often cures; the other, never, except by some strong effort. We acknowledge that

large things grow out of small; but as long as they are small there is hope of cure, but when run to a certain strength cure is impossible and ruin certain. When a people become willing to do whatever one, or even twelve shall say, and think if it be sin their leaders alone will have it to bear, sin lieth at the door, and needs speedy correction.

This from an old and new time saint, to his brethren scattered abroad; he having seen, heard and felt, therefore speaks.

ELDER R. L. YOUNG.

Jared's Brother.

Dear Herald:—In your last number on page 148, I notice some speculations as to who the Brother of Jared was, or rather what his name was. One brother understands that the Prophet Joseph should have said, his name was "Oli-hah;" while a sister claims to have heard him say that the name of the "Brother of Jared" was "Coriantumr." Now it is evident that they were not both right; unless, as is the custom in modern times, he had received a double name. It may be that they are both at fault as to the true cognomen of the "Brother of Jared." The prophet Joseph has been dead now over thirty years, which is a long time to remember a name.

Now dear *Herald* will you please to let me tell what I think his name was, also my reasons for so thinking. Now, in several places in the Book of Mormon we have the account of twenty-four plates of gold that were found in a land of many waters. These plates were found by the people of Zeniff and by Limhi were delivered to King Mosiah, who translated them by the means of a stone, or rather two stones fastened into the two rims of a bow.—See Book of Mormon, page 140 and 141, (Huntley's edition).

Now these plates are the same as those spoken of in the Book of Ether, chap. 1, par. 1, from which the account of that book is taken.

Now by turning to page 213, Book of Mormon, we find the account of the same twenty-four plates. We find Alma instructing his son Helaman in reference to those plates, that he should preserve

them and their works of darkness, murder and bloodshed from being destroyed. On that page we read these words: "And the Lord said, I will prepare unto my servant Gazelem a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren; yea their secret works, their works of darkness, and their wickedness and abominations."

Now, the question with me is, if Gazelem was not the Brother of Jared, who was he? He is called the servant of the Lord, to that people of whom the twenty-four plates of gold give a record, or history.

Now the "Brother of Jared" was the mouth-piece of the Lord to that people. It was unto him that the Lord manifested himself and his power so marvelously when he went up into the mountain; see the history of the sixteen stones to give light in those barges. Now dear *Herald*, these are some of the reasons I have for believing that Gazelem is the name in question; if not, who was he? Will some of the contributors of your valuable columns please tell. W. R. C.

GOLDEN GRAINS.

Insults are like counterfeit money: we cannot hinder their being offered, but we are not compelled to take them.

He who is in good health, and is willing to work, has nothing to fear in this world.

A slip of the foot may be recovered, but that of the tongue perhaps never.

He who receives a favor should never forget it; he who gives one should never remember it.

Habit is a cable, woven thread by thread until it cannot be broken.

Those standing high have many blasts to shake them.

One false step, one wrong habit, one corrupt companion, one loose principle, may wreck all you prospects, and all the hopes of those who love you.

Never lay too great stress upon your usefulness, or perhaps God may show you that he can do without you.

Those who taught us to talk omitted to teach us when to hold our tongues.

The rose has its thorns, the diamond its specks, and every human being his failings.

Man's greatest enemy is the wine-glass; woman's, the looking-glass.

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The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., July 1, 1875.

[Continued from page 372.]

TRY THE SPIRITS, INDEED.

THE writer admits further on that there are two parties of Mormons, the Salt Lake or Utah, and the Illinois or Joseph Smith party; but insists that both are concluded in the same errors; he therefore proposes that the rule in Matthew 7:21-23, is the correct one to determine the standing of true or false gifts; this rule is:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

His argument is:

"By this we are taught that faith in Jesus Christ will not procure an entrance into the kingdom of heaven without obedience to his Father."

The language of the text was addressed to the disciples at the time Jesus called them into the mountain, away from the multitude; and if applied in our day at all, can not properly be made to bear the con-

struction placed upon it; as no allusion to an absolute profession of faith in Christ is referred to in the words themselves, but is expressive of the way to enter into the kingdom, not of the motive that should incite them to seek, or attempt an entrance. The force of the teaching intended is discovered after the words, "Depart from me, ye that work iniquity."—"Therefore, (because of these sayings of mine), "whosoever heareth these sayings of mine and doeth them."

One of the doctrines taught by the Latter Day Saints is, that there is but one way to enter into the kingdom; and to support it they cite to one of "these sayings" of Jesus; found in this same chapter, (Matthew 7), and in Luke 13:24:

"Enter ye in at the straight gate; * * * because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

This is one of those sayings referred to by Jesus as one to be heard and to be done. Would the writer of "Try the Spirits," have any body to understand that this is one of the doctrines which show that "the spirit of error" was with the Latter Day Saints "from the beginning?" If so, is not the doctrine of Christ accompanied by a spirit of error.

The Saints also teach that it is the duty of men to seek the kingdom of God; and cite to another part of this same sermon, as given in Matthew 6:33:

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Is this teaching one of the things which shows that the "spirit of error was with them from the beginning."

The Saints also taught, and now teach, that Christ came to fulfill the law; that in this fulfillment the law was not destroyed, not done away, but accomplished; that as a consequence, the commands of the law were binding until fulfilled, or accomplished, and that so far and as fast as the things written, or spoken of were accomplished, they had been finished; and the sayings of Jesus, in Matthew 5:17, 18, are cited as proofs. In addition to this, Luke 16:16, 17, Matthew 4:17, are also cited. The inference and application drawn from these are what are objected to by the writer as-

being erroneous; to-wit, that the signs should follow the believer, because the words of the Savior say they shall.—Mark 16:16. Also because the Savior says, "Heaven and earth shall pass away; but *my words* shall not pass away."

For these reasons and some others, equally as strong, the Saints have taught the "doctrine" of the spiritual gifts following the believer. Is this one of the doctrines, the teaching of which shows that the "spirit of error was with them from the beginning?"

The writer of "Try the Spirits" continues as follows:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

From this he affirms:

"Granting all that the Mormons claim, that they prophesy in the name of Jesus, and in his name do many wonderful works, this text shows positively that that fact is no evidence that they are his followers. All this may characterize the self-deceived; and this profession is made by those who work iniquity, and who are, therefore, commanded to depart from him when the faithful enter the kingdom."

If the things referred to show "positively," that though the signs claimed to follow them that believe do follow, it is no evidence that they whom the signs do follow are followers of Jesus; of what force or value is the declaration, "These signs shall follow." If all these things "characterize the self-deceived;" what guarantee has any one that those to whom these things attached as characteristics of followers of Jesus, or of the church; which the writer admits further on, when he says, "We admit that the gifts were lost to the church because of apostasy;" were true followers of Christ—or true believers? Besides this, are we to understand that this writer intends to assert that all those who make this claim to spiritual gifts are necessarily workers of iniquity, and the fact of their making the claim is conclusive proof that they are such workers of iniquity? If so, are not all who were ever followed by these signs to be included in the condemnation, "Depart ye;" and if so, what will become of those very disciples to whom Jesus was talking

at the time he spake the words?" For these signs did follow them:

"And they went forth, and preached everywhere, the Lord working with them, and confirming the words with signs following."—Mark 16:20.

But, more than this; the separation referred to when the Savior shall say, "Depart from me, ye that work iniquity," is to be "in that day," meaning, from what the writer says, "the day of his coming in his kingdom," as shown by a comparison of Matthew 7:22, with Matthew 25:31-34. If this be true, what right has this writer, or any one else, to assume the judgment seat of Christ and decide who these specific persons are who are to "depart" from Christ? Has the mantle of the August judge fallen upon him who presumes to write down professed believers in Jesus as the very class, who, "in that day" only, are to be made manifest as workers of iniquity? Is the day which Christ calls "that day," antedated by him in revelation to this writer that upon him devolves the right to pronounce upon the manifest signs which Christ said "should follow the believer," and declare them to be "spurious," and the manifestation of the spirit of error? If none of these things has happened, should any one be far overcome by such an assertion as the writer makes, "These are workers of iniquity."

The writer defines "iniquity" to mean "law-breaking." This we do not dissent from; for as a truism it may be safely taken as proper. He then assumes that the "Mormons" teach "that the commandments of God are abolished."

As he has no where in his article cited a single commandment of God, which the "Mormons," or the Latter Day Saints, have taught, or now teach is abolished, we will be content with a simple denial. It is not true that the Saints teach that the commandments of God are abolished, nor do we believe that they have ever taught that the commands of God were abolished or abrogated, in any sense other than in the fulfillment of them, the object of their having been given accomplished, their operation ceased; and this is not claimed in a single case where the word is not clear up-

on the point. But as no charge specifying the commandment said to be claimed by them as abolished, is made, we can not be expected to defend.

We quote again from the writer of "Try the Spirits."

"We admit that the gifts were lost to the church because of apostasy; and as she recovers from the darkness by true, genuine reform, the gifts shall be restored. This is according to the teaching of the scriptures. But we insist that they are not restored among the 'Latter Day Saints,' or Mormons. Their 'fruits' stand as their condemnation."

We thank the writer for the admissions contained in the above extract. There are three of them of great significance; "the gifts were lost; "they shall be restored," and this is "according to the teaching of the Scriptures." We emphasize the word *reform*, as it indicates *when* the writer supposes the gifts will be restored.

The first admission shows that one characteristic—one distinguishing mark of the Church of Christ—was the possession and use of the "gifts," "the signs" following the believer.

This is one strong point gained in favor of the claim made by the Saints, against which the writer so strenuously objects. For forty-five years the Saints have preached the restoration of the gifts, the manifestations of the Spirit. All this time they have constantly met this objection; but little by little this objection has been giving way, until the writer sums up the "fruits" charged as iniquitous, and we have examined those fruits, as specified in the charges, to find very little that is really iniquitous in them.

Now, if the "gifts were lost to the church because of apostasy;" it is perfectly in keeping with sound reason, that if restored at any time, this restoration is "because of" a return to true faith in Jesus; a correct profession of belief in his name. This is another strong point gained for the Saints; for, if the loss occurred "because of apostasy," or a departure from the faith, the manifestation of that which was lost signifies a *reform* so "true and genuine," that it is acknowledged of the great Teacher, Christ, by an acceptance of the profession of faith in his name; and this acceptance

is manifested by an outpouring of the Spirit of Truth, not the "spirit of error."

If the apostasy, by which the "gifts were lost to the church," resulted in darkness; from which darkness *reform* only could recover the church, is it not a significant acknowledgment that the people or church among whom the gifts are not manifested; and who do not lay claim to their reception, possession and use, are still in darkness; and have not instituted that true, genuine reform" by which to dissipate and recover from the darkness? Furthermore; are not the claim to the possession and use of the gifts evidence that the people or church, making such claim, are recovering from the apostasy which caused the darkness. We think so; and mark this as another strong point gained for the Saints who claim the gifts.

The other admission; that the "loss because of apostasy," and the promise that the "gifts shall be restored," is, "according to the scriptures," full of comfort to those claiming the actual possession of the gifts, or the manifestation of them. It is to them "proof, strong as Holy Writ," that they are so far right; that they so far believe and teach according to the Spirit of Truth, and are so far free from the "spirit of error." This is another very strong point gained by those claiming to believe in spiritual gifts.

We quote again from the concluding portion of the article, "Try the Spirits:"

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

* * * * *

"These Scriptures apply to the Mormons more directly than to any other people of this age. They have never occupied the position of those who are pointed out in the word of God as preparing to meet the Lord at his appearing. They have not fulfilled the prophecy of the remnant in any particular. And we entreat all who have been tempted to regard them as the people of God because of their supposed possession of the gifts, to 'try the spirits whether they are of God;' to examine more closely the words of the Savior in Matthew 7: 15-

23; and to study more carefully the position of the remnant who are accepted of the Lord when he comes to give the kingdom to his little flock. And let us each individually see to it that we are of that number 'who keep the commandments of God, and have the testimony of Jesus Christ.'

"Where there is no vision, the people perish; but he that keepeth the law, happy is he."

By what rule of the "charity" or "love," referred to in the quotation from scripture made above, does the writer declare that the spirit of the "Mormons," or the Latter Day Saints, is "a spirit of error leading to darkness and delusion."

The God who sent a Christ to the world to save men, told him what his will was; one portion of which will was delegated to the apostles in the words:

"He that believeth, and is baptized, shall be saved; * * * and these signs shall follow."—Mark 16: 16-20.

"If any man will do his *will*, he shall know of the *doctrine*."—John 7: 17.

This writer assumes the functions of the judge, and declares that the people against whom he writes, are the class who make void the law of God by their traditions; are workers of iniquity; are under the domination of the spirit of error; that their gifts are spurious; that they fulfill the Scriptures in which condemnation is pronounced upon evil-doers and hypocritical professors more directly than any other people of this age; that "these scriptures apply to the Mormons, (or Latter Day Saints), more directly than any other people of this age. He has done this without stating specifically a single law of God to which these people have declared their unbelief; and without giving a single specific transgression, save that instanced in the case of Joseph Smith, one only of the vast body whom he denounces.

Now we ask, if the followers of Jesus were anciently so free from the spirit of error, and consequently from "apostasy," that they were believers in and received of the manifestation of the Holy Ghost promised to the believer; is it not in harmony with the tenor of the teaching of the scriptures that like promises should be fulfilled to all subsequent believers? Further, is it not in harmony with reason, that if a peo-

ple profess and teach a belief in the New Testament Scriptures, they should also believe and teach the spiritual gifts and their manifestation; that this manifestation should characterize the Church of Christ, and that genuine gifts should be vouched to that church; that a church or people so teaching the belief in Christ, should, in some sort, be entitled to the protection of God against the spirit of error, and be permitted to receive the truth. We so hold, and take it for granted that a return to the New Testament belief, in doctrine and practice, will be accompanied by these gifts.

We now essay to answer the assumption which runs all through the article by Elder Waggoner; and which alone, gives pith and force to his argument; that is, the supposed or real claim made by the Church of Jesus Christ of Latter Day Saints that the manifestation of the spiritual gifts alone show that it is the church, and they the people of God.

That this claim may have been made by some of the Elders, both in the Church in the days of Joseph Smith the martyr; the Salt Lake Mormons, and the Reorganization, we do not deny nor admit; but that it constitutes their only claim to be the people of God, the chief men and the people as a body do not assert. The Church lays claim to a present and continued revelation from God; by which they have been and are guided, to a great extent, in their organization and the prosecution of their work; that there is accompanying the preaching of the word the Spirit of Truth, not a "spirit of error" that manifests itself to the believers as an individual testifying of Jesus, the Christ, and his doctrine, thereby giving them a knowledge of the doctrine and of the Sonship of Jesus; that this manifestation is the result of *individual obedience* to the commands of Jesus, the Christ; and that in no single instance where this obedience has been yielded in sincerity of purpose, and in the humility of meekness, has this promise failed, "And ye shall receive the gift of the Holy Ghost."

We claim still further that one of the strongest evidences in favor of the Church of Jesus Christ of Latter Day Saints being

composed of persons whom Christ acknowledges as his disciples, his followers, and as a consequence, the people of God, is the fact, that in their doctrine and teaching they more directly conform to the New Testament Scriptures than any other body of christian believers of the age; that the profession of the faith once delivered to the Saints must characterize the Church of Christ, the people of God, now as in the apostolic age, and that this profession is found shown forth in their doctrines. The doctrines of the Church are set forth below, and Elder Waggoner, or any other professor of a belief that the "spirit of error has been with" the Latter Day Saints from the beginning, is invited to point out specifically which one, or many of them, shows that spirit of error:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28: 19. 1 John 1: 3. St. John 11: 26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecc. 12: 14. Matt. 16: 27. 1 Cor. 3: 13. Rev. 20: 12-15.

We believe that through the atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel. 1 Cor. 15: 3. 2 Tim. 1: 10. Rom. 8: 1-6.

We believe that these ordinances are:

1st.—Faith in God and in the Lord Jesus Christ. Heb. 11: 6. 1 Peter 1: 21. 1 Tim. 4: 10. John 3: 16, 18, 36.

2d.—Repentance. Luke 13: 3. Ezek. 18: 30. Mark 1: 5. Acts 2: 38. Romans 2: 4. 2 Cor. 7: 10.

3d.—Baptism by immersion, for the remission of sins. Matt. 3: 13-15. John 3: 5. Acts 22: 16; 2: 41; 8: 12, 37, 38. Mark 16: 16. Col. 2: 12. Rom. 6: 4, 5. John 3: 23. Acts 8: 38, 39; 2: 38. Mark 1: 4. Luke 3: 3.

4th.—Laying on of hands for the gift of the Holy Ghost. John 20: 21, 22. Acts 8: 17; 19: 6. 1 Tim 4: 14. Acts 9: 17. 1 Cor. 12: 3.

5th.—We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19: 25, 26. Dan. 12: 2. 1 Cor. 15: 42. 1 Thess. 4: 16. Rev. 20: 6. Acts 17: 31. Phil. 3: 21. John 11: 24.

6th.—We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done. Rev. 20: 12. Ecc. 3: 17. Matt. 16: 27. 2 Cor. 5: 10. 2 Peter 2: 4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5: 1, 5, 6, 8. Acts 1: 24, 25; 14: 23. Eph. 4: 11. John 15: 16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, &c. 1 Cor. 12: 28. Matt. 10: 1. Acts 6: 4. Eph. 4: 11; 2: 20. Titus 1: 5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time. Job 32: 8. Heb. 13: 8. Prov. 29: 18. Amos 3: 7. Jeremiah 23: 4; 31: 31, 34; 33: 6. Psalms 85: 10, 11. Luke 17: 26. Rev. 14: 6, 7; 19: 10.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c. 1 Cor. 12: 1-11. 14: 26. John 14: 24. Acts 2: 3. Matt. 28: 19, 20. Mark 16: 16.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman,—except in cases where the contract of marriage is broken by death or transgression. Gen. 2: 18, 21-24; 7: 1, 7, 13. Proverbs 5: 15-21. Mal. 2: 14, 15. Matt. 19: 4-6. 1 Cor. 7: 2. Heb. 13: 4.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4: 19, 23, 24; 7: 9; 22: 2, in connection Gal. 4th and 5th chapters. Genesis 21: 8-10. Mal. 2: 14, 15. Matt. 19: 3-9.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

To conclude:—It is certainly not encouraging to the seeker after the "kingdom of God," to be told that if he listens to and accepts the statement, "Repent and be baptized, * * * and ye shall receive the gift of the Holy Ghost," as given in the words of Peter, Acts 2: 38, that he is then placing himself in a condition to receive the "spirit of error leading to darkness and to delusion." And it is a sad comment upon the alleged belief in the scriptures of those objecting to the genuineness of the spiritual gifts manifested among the Latter Day Saints, that those objecting have *none*, and lay claim to the manifestation of *none*, either genuine or spurious. It is surely expected of those essayists, who profess to compare counterfeit coin with the genuine, that they shall be in possession of the genuine with which to compare the coin declared by them to be spurious. If they who object to the gifts among the Saints, because they believe them to be spurious, have not, and have never had; and do not claim to have or ever to have had, the genuine gifts, how can they determine correctly the character of those they condemn. Elder Waggoner admits the "loss of the gifts to the church because of apostasy."

If there has been no reform which has again restored them; by what rule of right thinking, in accord with the teaching of the New Testament, can we determine any emergence of the church from that darkness of apostasy, while the gifts, the specific things lost are not restored. If the loss of the gifts characterize the apostate condition of the church, as admitted by the writer, will not her condition of true faith be characterized by their restoration? Can we then consider any body of people who deride their existence; object to their ne-

cessity, and deny the genuineness of them when manifested, as belonging to the church in any other than in her apostate condition, the result of their loss. We surely think that the Elder has shown a lack of knowledge of the truth concerning the Church against which he charges so grave offenses; has lain himself liable to be accused of having disregarded one of the fundamental principles of charity, which asserts that she "thinketh no evil."

We wish it understood that we hold ourselves amenable to the law of the land; that we teach this, and insist upon its acceptance by all. Now if in the history of the Church such heinous departures from the law of the land and of God, characterized the Latter Day Saints, as to mark them so prominently as the dread "workers of iniquity," which the people did well to drive out from their midst, compelling them to go into a wilderness, it is a strange thing that *some* out of all the host of transgressors were not *punished* by the law of the land; seeing that the whole host could be driven out, by reason of the number of those sinned against. It is paying an astute compliment to the Saints, or "Mormons," that they were sufficiently cunning, brave and strong to so long defy the constituted authorities, or it is a tacit acknowledgment of their innocence; or it is a slur, a doubtful compliment to the makers, judges and executors of the law of the land; for at no time by the largest estimates have the Saints or Mormons numbered to exceed 200,000, against the 20 to 28,000,000 people of the United States. If they are, as a class, so lawless, so iniquitous, that they will not live in peace with the citizens, the governmental power should be brought into exercise and the individual transgressors punished. Nor should a lawless rabble—a mob—be suffered to assume the role of executors of the law. If they are, it is a confession of the innocence of the alleged transgressors, which must be admitted by the true every where.

The Mormons never emigrated from any place "because they would not live in peace with their neighbors, and because their leaders would not submit to the laws of the land." The Saints have gone from

their homes uncondemned by any "law of the land," and out of the places enriched by their toil and long suffering, not because they would; but because they were obliged to go, in order that they might live in peace; they have been compelled to go not by righteous law of the land, but by violence not sanctioned in the law.

We have done.

THE following is a part of the religious statistics of the United States, as lately summed up in a sermon by a learned divine, upon the necessity for a less ostentatious outlay of means for church edifices and other evangelical work:

There are in the United States 28,000,000 people, exclusive of idiots and the feeble minded. To provide for the religious requirements of this number, there are 50,000 church buildings. These are held by thirty denominations. In these various and varying denominations there are 30,000 clergymen; but of these 30,000, only 20,000 are in the active discharge of the pastoral office.

There are only 7,000,000 professing christians of all the 28,000,000 people, which leaves 21,000,000 out in the wilderness of sin, to convert whom and furnish them with pastoral care and keeping, would place in the charge of each minister, in addition to his present flock, 1,000 persons. The salaries of the 20,000 clergymen will not probably average more than \$1,000 each; this would make an aggregate outlay for "parson's" fees of \$20,000,000;—if added to this, we allow \$5,000 each for the 30,000 church edifices, including furniture, supposing each to be *built once every year*, we have \$150,000,000; add \$50,000,000 for missionary and benevolent expenditure by the churches, which would be a little less than ten dollars each for the 7,000,000 professed christians, (a liberal estimate), and we have a grand total of \$220,000,000, an enormous sum truly.

There were in 1870, 140,000 *licensed liquor saloons* in the United States, (110,000) more in number than there are church buildings. These 140,000 saloons had 5,600,000 devotees, only 1,400,000 less than the whole number of professed christians, who paid

for their devotions an aggregate of \$1,575,000,000, or over \$280 for each drinker of spirituous consolation. These figures make a difference between the sums expended for religious interests and the consumption of liquor in the United States for a year to be \$1,355,000,000. How does the GRAND TOTAL of \$220,000,000 now look ???

In 1870 the clergy of the United States cost \$12,000,000, the lawyers, criminals, prisoners, etc., \$90,000,000, and intoxicating liquors, \$1,474,000,000.

BR. O. E. CLEVELAND, writing from Staunton, Augusta County, Virginia, June 4th, said:

"Br. T. W. Smith labored faithfully in that section of country for about three months last fall, and that the fruits of his labor was the organization of a Branch of seven members. After Br. and Sr. Smith left there they continued to keep up their prayer and testimony meetings tolerably regular, until April last, when two of their number left for General Conference at Plano, and the West, where they have settled in the 'regions round about.'"

Br. Cleveland thinks of emigrating to the West too, as soon as he can satisfactorily arrange his business. May the blessing of peace attend all, whose eyes turn toward the chosen land.

BR. T. W. SMITH sends us the following from Millersburg, Illinois, June 14th:

"We have just concluded an unusually good Conference; great peace, harmony, and manifestations of spiritual gifts. Helen is going north with me. We will leave here Wednesday, and West Buffalo, Iowa, on Monday, probably. Hope to get to Audubon, Minnesota, by Friday or Saturday. May go by boat."

BR. R. M. ELVIN, of Nebraska City, Neb., under date of June 8th, says:

"Grasshoppers have eaten up all the crops and gardens in and around this place. Commenced preaching at a new opening last Sabbath. People turn out well, and seem desirous of hearing our claims."

BR. J. C. CLAPP—late advices from him in Oregon, show that he is as he said, "in 'dead earnest' about his mission." He was "crying aloud about seven times a week," and while in prosecuting his mission, as

he leaves his foot prints on mountain tops, among the hills and in the glades, he scatters tracts in country, town and village homes. Br. Joseph, may the tracts you scatter point the way of the Prince of peace.

The Editor of the *Herald* left Plano on the 10th of June for a tour through New England and intermediate states; he was in Boston, climbed Bunker Hill Monument, (?) attended the grand centennial celebration of the battle fought at that place, on the 17th, and was intending to take a train for Jonesport, Maine, on the morning of the 18th. The good wishes of his fellow-laborers constantly attend him.

Br. C. G. Lanphear wrote from Green Center, Indiana, June 10th, that he and Br. Sam Bailey were going to hold a series of meetings there, after which he would take his journey eastward *via* Kirtland, Ohio.

Br. W. W. Blair returned from Wisconsin June 17th, feeling well, had a pleasant time in that field of labor; he anticipated going into Michigan next.

Correspondence.

LAKE CRYSTAL, Minn.,
June 1st, 1875.

Brother J. Smith:—According to appointment, I came to this state directly after leaving Plano, since which time I have visited several localities, with some very happy results. As I divined, the friends here feel a little neglected by my being sent so far away, and no one appointed to take my place. Quite a number have become interested in the investigation of the faith, during the last year, and a few are persuaded, and others almost so, to become christians. The success of the cause demands that a wise, active laborer, should be here, in order to keep alive the interest already awakened, and respond to the various calls that come in, asking for an Elder's services. Some of the fruits of my last year's labor have been gathered in, and others are almost ready to be garnered.

At Lake Crystal, Sunday, May 2nd, after services, while a large crowd stood upon the shore looking on with splendid demeanor, I baptised Br. D. F. Crane, of that place, in the beautiful lake near by. He is a very excellent little man, and the first to espouse the faith in that community. Is now acting Post Master. May his faith fail not, and his good works abound.

May 17, I met at Chatfield, with my old friend, R. G. Eccles, ex L. D. Saint. He was

lecturing on science, real, and "so-called." The keen zest for debate, that was' once a great incentive of his, has worn off somewhat. Has no desire to proselyte to his belief. Lets those alone who let him alone. Says he holds to nothing to-day that he may not change to-morrow. That in point of fact, we know nothing, every thing is but *supposed*, that is thought to be known. That there are a sufficient, supposed to be, known causes in the universe to account for the present order of things, without referring to them as the exhibition of an all-wise Architect. That matter and force are the primitive elements, or substances, into which every thing is resolvable. That marriage consists in an agreement between two to take the consequences of a union. Believes in no personal God; if any at all, laughs at the idea of a devil, and sports with the notion of a heaven or hell. Man is the grand sachem, the central figure, the *ne plus ultra*. Poor boy! How tossed with uncertain winds!

We had a pleasant chat together and so parted, to await the decrees of time and fate, to throw new light upon the cloudy horizon of mysterious future. In the meantime, we do not envy him all the consolation that such a faith may bring.

At Chatfield, Sunday, May 23, after meeting, a Mrs. McGrew expressed a desire to unite with the Church. Had been convinced for some time that it was her duty so to do, but her husband opposed. On the 25th I called to see her and she still desired to be baptized. Said that her husband's interdict would not change her mind; that husband and wife alike become responsible to the Creator, and that each would have to account for him or herself. I essayed to speak with him on the subject, and he exclaimed, "I want nothing to do with any one that prays in tongues, and that,"—so he went away. I revolved the matter in my mind, appointed a time, invited some friends to be present, and so baptized her. She has an excellent character, and very superior qualities of mind. Bro. E. C. Briggs predicted once, that some day she would unite with the Church.

She is right. The time has passed by, in my view, that a wife is to be considered as a mere tool, or machine, to be tyrannized over, and permitted to act only at the caprice of a fanatical, superstitious, and stupid husband, and dare not say that her soul is her own; but should be honored as possessing an independent individuality, and responsible alike with her husband, to God, as to whether she lives out her religious convictions; and should be left freed and unfettered, to act in accordance with the dictates of her conscience. Why should she be debarred from Church privileges, blessings, and associations, ac-

cording as her convictions may lead her, more than her husband? Her religious notions are as sacred to her as his can be to him.

If Paul had lived in this age of so many stupid men who rule, lord it over their wives simply because they are the stoutest, he would never have said, "If a woman desire to know anything, let her ask her husband at home." At least it is clear to my mind, that husbands in that age knew more than some men do now, or there needs an extensive comment on this, and other like passages, if of worth, to bring out their intended meaning.

My opinion is, that a wife is in the eyes of the law, and should be considered free. That an Elder is not justified in refusing her baptism because her husband, or any one else, does not deign to sanction her choice. The old notion, that her husband, if he forbids her, will have to answer for her *i. e.*, take the consequences of her not living out her convictions, is too far fetched to be admitted. The doctrine of "Do as you are told, and I will stand between you and all harm," is ably refuted in a *Messenger*, of recent issue. No man that is not very nearly related to Darwin's original species of human kind, would think of imposing such injustice and abuse upon his wife, as to force her to forego the performance of her religious devotions, according as her faith may direct.

My mind is made up, that when application is made to enter the Church fold, whether they be white or black, bond or free, male or female, husband or wife, son or daughter, and proper fruits of faith and repentance are manifest, that they should be baptized, irrespective of others' interdicts.

Sunday, May 30, I was at Lake Crystal, and before meeting I baptized Mrs. Mary Crane, of that place. She is of good repute among her neighbors, and an excellent sister. On Tuesday following, at the same place I baptized Mrs. Hunt, formerly of the Presbyterian faith. Her husband ironically remarked that she joined that church a few days after her birth. Mother Hunt, is one of the first ladies of the place, and of very excellent character. May she live long, and enjoy the Spirit's presence with the association of her kind and pleasant family. Others, there, should not delay uniting with the cause until it is too late.

The soft balmy air of spring has reached this northern clime, and mother earth is fast putting on her beautiful new dress. The whole landscape is carpeted with the richest verdure. Farms are made delightful with the fast growing, luxuriant crop, that promises a rich reward to the hands of industry. The forest trees, clad in their verdant robes, in ancient beauty, wave and bow

before the buoyant winds. The spring birds sing, and the wild flowers of varied hue cast their rich fragrance into the airy world, to bless the sons of toil. A late shower has purified the atmosphere and infused new life into the vegetable kingdom, and all nature seems to speak out to bless the hands that made her; while we fold our hands and say, amen.

But alas! as the adage runs, "the rose with its sweetness has its thorns." So the husbandman, with such cheering prospects before him sees some counteracting influences at work, that may sadden and disappoint. The voracious grasshopper is literally here, bivouaced in towns, gardens, and fields. In places the earth is alive with the moving myriads. They eat and hop, and then eat again, keeping up a constant outlook for new fields of conquest. "Men's hearts fail them for fear." Some curse the country and leave; they fear lest by and by they will have no cake to satisfy the cravings of hunger. Yet, they scoff at the idea of the Almighty having anything to do in sending these plagues. "They come themselves, or the devil sent them; God is too good and merciful to send such a rebuke upon his grateful children." Let this be as it may, the grasshopper, disease, the cyclone, earthquake, the thunder of heaven and blaze of lightnings, the dashing waves of the sea, constant burnings and commotion of nations, with the rage of men, all testify that we live in the prophetic period, and the time is now, to "fear God and give glory to him."

I have not been able to visit all the places I had in view, it would have taken all summer, but have hastened around to be in season going west. I hope to be at the Bluffs by the 7th or 8th inst, by the 14th at the most.

As ever,

WM. H. KELLEY.

KIRTLAND, Lake Co., Ohio,
June 9th, 1875.

Br. Joseph Smith:—I am still strong in the faith, and am trying to keep God's commandments for I know it is only by our obedience to the laws of Christ that we can be saved. I would like to state here, something that I call a blessing from the Lord. Some years past my ankle began growing stiff; it got so I could not move my foot, and caused me to be lame. Last November I called upon Elder Joseph F. McDowell, to administer to me, and he did so. He anointed my ankle with oil, and laid his hands upon it, and prayed to God, and as he took his hands off, I could move my foot as well as the other, and it has been well ever since. I was taken sick in the forepart of February, with a very grievous sickness, and in vain I tried to doctor myself, using articles my neighbors prescribed for me,

and I concluded God would heal me; so I called upon his servant Joseph, again, and thank God I was healed, after suffering for two months. When he laid his hands on my head, I felt other hands laid on my head at the same time, and I felt as if the room was filled with angels. O! I praise God for sending Joseph F. McDowell to this place. He has been instrumental in the hands of the Lord, in doing a great work in old Kirtland, and is as firm in the Lord as a rock; and we rejoice in the Lord, and are blessed under the teachings of our brother. May God bless all his faithful Saints, is my prayer. I am seventy-eight years old this fall, in September; I am almost at my journey's end, when I shall rest with my Redeemer. Your sister in Christ,
R. DAYTON.

THE following letter is inserted at the wish of the writer. It is written in a spirit of candor for which we give the writer credit, while we do not endorse the sentiment of the letter.

MANDERVILLE, Carroll Co., Mo.,
Feb. 12th, 1875.

Mr. Joseph Smith:—I feel this morning that I would like to write something if possible for the benefit of the readers of the *Herald*. But I hardly know how to begin, as I do not now consider myself a member of the Church; but it seems to me that no people should know the benefit of the right of every man to exercise his reason, more than the Church of Latter Day Saints. But when we have courage and boldness to avow our unbelief, in regard to the old Jewish superstition, and christian system, the cry of infidelity is raised against us. And we are condemned as heterodox, and immoral; and charged with trying to unfatten the moorings of society; and all this because we dare to differ with somebody else, and consult reason for ourselves.

There appears to be a great lack of liberality among nearly every people on the earth; every one wants every other to come to his doctrine. I remember of talking with a couple of Elders once, who belonged to the Church of Latter Day Saints; we were talking on the state of men's spirits after death, they held that spirits were conscious after the death of the body. I remarked that I knew a Latter Day Saint who said he could hardly believe the spirits of men to be conscious after the death of the body. Whereupon one of the Elders said: "He is no true Latter Day Saint then." These few words revealed a great truth to me; and that was, that there is liberality in religion. I knew full well that the man of whom I spoke was as earnest, and able in defending the doctrine of the Church, as the men with whom I was then talking. I have studied

myself nearly to lunacy, to make the bible system hold together, but all to no purpose, and I do not hesitate to say so. I can testify to-day the same as I have many times, that there is a power in the Church which does not belong to mortal man of himself, but I do not know from whence this power comes. I do not however consider this any evidence that the christian system is true, as a whole. It does prove to a certainty though, that the declaration to be found in the 16th chapter of Mark is true, but it can not prove that Jesus Christ is the son of God, and that he has any power to make any atonement for mankind. The above may look like foolish assertions, but I will proceed to show the reason why. To begin with, if a doctrine is true the evidence must be the same to every individual, that is if it is expected for every individual to believe it. Again, if any doctrine or principle is true and capable of being demonstrated to the understanding of man; it does not need any sign to prove it. On the contrary if any doctrine or principle is not true, signs can not prove them to be true: so we see that signs and miracles are not now, nor ever were, neither can be any proof at all of any doctrine, principle, or theory. But on the contrary I believe that any principle or theory which has to be bolstered up by miracles, should be looked upon with distrust; for I am convinced that there is no need of miracles as a proof of any doctrine, and I am convinced that where miracles are used for proof that it is only to cover up some defect in the system taught. As I am satisfied it is in the case of the christian system. For the good of your readers I will state that the main, and nearly the only difference between me and the Church is this: the Church holds too much to the bible to suit me, for they are the only people in my knowing who profess to believe in all of it. Let not the Church blame me or any other man for the exercise of his reason.

Yours, J. L. TRAUGHBER.

Formerly an Elder in the Church.

INDEPENDENCE, MO.,

June 5th, 1875.

Br. Joseph:—I thought I would write you a few lines, that you might know how the Saints are getting along in Jackson County; they were all well the last time we met together, which was last Sunday, but feeling quite gloomy on account of the grasshoppers which has eaten every thing up that is green. Our gardens are all gone, and our corn and potatoes, oats, wheat and grasses are all eaten up, and cattle are starving; there has been hundreds of cattle and horses already driven out of Jackson County. I believe this is the darkest day I ever saw. The grasshoppers are not so thick as

they were, they are getting wings and flying away. The ground is covered with leaves under my young peach trees; there is a peach orchard close by of five or six hundred trees, set out last spring, the hoppers have taken every leaf, and they are eating the forest trees. The air is full of chinch bugs and also the ground. As the prophet Joel says in the 2nd chap. and 2nd verse:—"A day of darkness and gloominess is come upon the land." The people here feel worse than they did right in the midst of the Rebellion. Some think we will have time yet to raise some corn.

Yours in friendship, G. W. PILGRIM.

NYESVILLE, Parke Co., Ind.,
June 1st, 1875.

Br. Joseph:—The Quarterly Conference of this District closed last Sunday night, had a very pleasant time, but few here, but all seemed to enjoy themselves; there is but one Branch in the District now.

Br. Lambert and myself left Woodbine, Iowa, (the home of Br. Lambert), May the 6th, and arrived here on the 26th, calling on our way at Dowville, Deloit, North Coon, Camp Creek and New Jefferson; at the last named place Br. Lambert held a discussion with Rev. A. Wilson of the so called, "Church of God," lasting three days, upon a vote being called the people decided in the favor of Mr. Wilson, but I do not believe that as many voted for him as would had the vote been called before the discussion took place. We are confident that good was accomplished. The deportment of our worthy brother showed plainly that he was not there for the purpose of gaining honor in the eyes of the world, but for the purpose of defending the cause of the Master regardless of consequences. And we feel assured that the cause suffered nothing from his efforts.

We baptized one after the debate at that place, also baptized one at Camp Creek. Br. Lambert's health we are sorry to say has not permitted him to do any labor since he came here. Br. Trout of Whitestown was with us during Conference; Br. Lambert went home with him to rest until his health is better, which we confidentially hope will not be long. I preached three times last Sunday to large and attentive congregations, twice in the grove and once in the United Brethren Church. We were informed by the trustees after meeting that they were under instructions from the presiding Elder not to let us have the church any longer. We will hold meeting at Br. Thomas Williams' to-night; quite an interest is manifested. There is considerable dissatisfaction among the people on account of the church being closed against us. We desire to ask the prayers of the Church in behalf of Br. Lambert, that his

health may be restored and that he may be able to do the labor assigned him. Ever praying for the welfare of Zion I subscribe myself your brother in the new and everlasting covenant,
HEMAN C. SMITH.

FAIRFIELD, Wayne Co., Ill.,

June 7th, 1875.

Br. Joseph Smith:—I thought I would drop you a few lines and let you know that we are still living. Bro. Mark is located here and all seem well satisfied. He opened up the work here by preaching twice in the Cumberland Presbyterian Meeting House, morning and evening, Sunday, May 30th. It was the first time that our doctrine has been publicly proclaimed in this place, and it made a very favorable impression, as you will see from our county papers. Last Sunday he was preaching in Jeffersonville; through the week he is very busy in trying to make things convenient for his family; he will be free soon to go into the field, and I think will go feeling well satisfied.

We are all very busy getting our crops in, but are about through now. Our Conference is next Saturday and Sunday. I think we may do more next quarter, but it will be harvest and we are farmers, and of necessity will have to take care of our grain and grass, and plow our corn; but we will do all we can to move on the good cause.

I received a letter from Bro. C. W. Pretymann of Stark Co., Indiana, saying he had just closed a three days' debate with a "Christian" preacher, in which the truth was victorious. So it moves on and must prevail until the work of the Lord is consummated and His truth fills the earth.

The prospect here was never better for the advancement of the work; we want our District fully warned, and we feel a portion of the responsibility, and we constantly pray that the Master may raise up more laborers to reap the harvest, not only here, but everywhere. With kind regards for all I remain your brother in Christ,

G. H. HILLIARD.

NEWCASTLE, N. S. W., Australia,

May 6th, 1875.

Br. Joseph:—* * * I left Sydney last week and came here to attend to some baptisms, ordinations, etc. The Saints in this District are rejoicing in the truth and the power of God made manifest in healing, is awakening some to the facts of our mission and the great Latter Day Work; prospects are as good as we can expect. Last night I baptized two and in two days I have to meet a party twenty miles from here and baptize two more, then one or more next week seven miles from here.

I have been in Sydney since before the death of Bro. Wandell and prospects are

some brighter there. Though few, the Lord is with us; and the foundation, I hope, is getting firmly laid for a good work in the Colonies. Praise the Lord, the work is His, and none can stay His hand. With the world the clouds of darkness grow thicker and confusion reigns; but to the True Latter Day Saints, all is bright. I expect the *Herald* and *Hope* are in Sydney; but I will not reach there till next week. We wait anxiously, the news from the April Conference, also the result of matters now moving in Utah. "When shall Israel be redeemed and the oppressed go free?" is a question we often ask, but the answer ever comes, "It is a work of time and patience." Israel's deliverance in ancient times did not come till some had the satisfaction to know that there was a higher power than theirs; so shall it be in the last days.

Beloved Brother, I feel my weakness in my lonely travels, but trust in the Lord for help. I hope to be kept humble to honor my place in the Church. Any instructions you see good to give will ever be gratefully read. I can conscientiously say, my inmost desire is to learn the will of the Lord and to do it, all other matters are but trifles to this. I thank God I have seen this day and hope to be on the right side when my call comes.

Ever praying for your welfare and the prosperity of the Church and desiring to be remembered, I remain your brother in Christ,
G. RODGER.

NEBRASKA CITY, Neb.,

June 18th, 1875.

Dear Herald:—As your pages are the source from which many Saints gather their general information, therefore anything that affects the physical or moral condition of the wide-spread offspring of Adam, will be of interest to all your readers. The all-absorbing consideration of this western country at the present time is the complete and total destruction of crops, by the grasshoppers. Thousands of people are at the point of starvation, and many others are suffering from the blues, (men's hearts are failing them for fear), and the end is not yet.

During the last forty-eight hours, we have had a miniature emulation of the days of Pharaoh. There has been a fearful wind, almost worthy of being called a hurricane, blowing down houses and barns, uprooting trees and annihilating what little crops were missed by the grasshoppers. Several persons are reported as being severely injured. Rain, such as has not fallen for many years past, washing out bridges, destroying roads, including railroads as well as highways, filling cellars, thereby destroying vast stores, kept therein by the merchants. Hail, doing much damage, by breaking glass, branches off of trees, &c. And one

more thing came down, viz: a shower of small frogs, which fell in the east part of this city by the thousands. Thus you see, with wind, rain, hail, frogs and grasshoppers, we can conceive, in a faint manner, the times in which God showed forth his strong arm of mercy for the salvation of his people. Add to the forgoing the fact, that accidents, murders, thefts, bribes, intrigues and corruption, was never so prevalent as at the present; and we have an appalling picture. While this universal demoralization is going on, it behooves every Saint to stand firm and unshaken in the righteousness of our heaven-inspired religion. More anon.

R. M. ELVIN.

LONDON, Ontario,
June 7th, 1875.

Br. Joseph:—The work is started here. I am preaching every Sunday evening to large congregations, from 150 to 200 people; the room we have holds a little over one hundred, and those who can not get in stay under the veranda. The best of attention is paid and some are deeply interested in the work—the persecution is not much at the present time.

This grand and noble work is onward; may God speed the work is the prayer of your brother in Christ, J. J. CORNISH.

Conferences.

North Kansas District.

The above Conference convened at the Ross School House, Benton Branch, Holt County, Missouri, May 1st and 2d, 1875. Br. Hugh Lytle was chosen to preside, and Br. Charles Herzing to act as clerk.

Prayer by the President, followed by some very good instruction.

Minutes of last Conference read.

Branch Reports.—Independence, 16 members, 1 child blessed since last report. Geo. W. Pilgrim, president.

Atchison Branch, 37 members, 1 died, 2 excommunicated.

Good Intent, 16 members, all in good standing.

Fanning, 34 members, 4 received by letter, 1 excommunicated, Branch in good standing.

White Cloud, 13 members, 1 added by baptism, 4 removed by letter, branch in good standing.

Oregon, 28 members, 1 died, 3 baptized, 2 received by vote, 2 scattered, 8 children blessed.

Benton, 11 members in good standing.

Report of Elders.—Hugh Lytle had preached 69 times during the last six months, still intends to take an active part in the work.

Brn. Esthes, Fisher and Hawkins also reported.

C. F. Stiles spent three months in Jackson County, Missouri, actively engaged in preaching the word; is resolved to do all he can in declaring the word.

Brn. Munns, Marchant, Hoyer, B. Brackenbury, Brownlee, Waddel, Rassmussen, Blatt and Herzing labored to the best of their ability.

J. W. Brackenbury done considerable preaching, baptized 4, married 5 couples.

Br. Litz preached some at Belleville, Ill.

Resolved that this Conference deem a colored man qualified to act in any official capacity in any Branch of the Church composed of whites; but that he should confine his labors to declaring the word and magnifying his calling among his own race, in accordance with the revelation given May 4th, 1865.

Whereas we consider the North Kansas District too large in extent of territory; therefore, resolved that for the convenience of the Saints and the good of the work in general, the said District be divided into as many parts as may seem most practicable to this Conference.

Resolved that the District be divided east and west.

Resolved that the northern tier of counties of Kansas constitute hereafter the North Kansas District.

Resolved that the counties of Buchanan, Holt and Atchison, in the State of Missouri, be consolidated into a District, to be called the St. Joseph District.

Resolved that all the territory situated south of the northern tier of counties in the State of Kansas, formerly belonging to North Kansas District; shall be designated hereafter as the Central Kansas District.

At Br. Hugh Lytle's request he was released from presiding over the North Kansas District; request granted, and a vote of thanks tendered for services rendered.

Resolved that this Conference request Elder D. Williams to take charge of the Central Kansas District, and call a special Conference as soon as convenient for the election of officers for said District.

Decision of First Presidency in regard to Elder R. A. Marchant's case read to Conference. Ordination to be considered legal.

Resolved that this Conference issue letters of recommend to Br. Hugh Lytle and wife; also to Br. R. A. Marchant and wife.

Resolved that Missions given at last Conference, held at the city of Leavenworth, be continued, until the organization of the Districts above mentioned.

Resolved that this Conference relieve Br. John McIntire from being Bishop's Agent; also from being Book Agent for the North Kansas District.

Resolved that Elder J. W. Brackenbury be requested to take charge of the North

Kansas District, as now designated, and at an early day call a special meeting to perfect the organization of said District.

Resolved that this Conference appoint W. A. Litz president of the St. Joseph District for the coming quarter.

Moved that Br. C. F. Stiles fill the position for said length of time. Not acted upon.

Resolved that W. A. Litz be appointed to preside over said District.

Amendment made to elect said officer by secret ballot, whereupon Elder R. A. Marchant was duly elected president of the St. Joseph District for the coming quarter.

Some of the brethren residing in the District expressed their pleasure and gratification at the choice made.

Sacrament and testimony Sunday afternoon, during which the gifts and blessings of the gospel were enjoyed, to the edification and strengthening of the Saints.

Resolved that we sustain the authorities of the Church in all righteousness.

Resolved that this Conference tender a vote of thanks to the Saints of Benton Branch for their hospitality.

Five were baptized during Conference; 14 children were blessed; also some sick were administered to. The word was preached during Conference by Brn. J. W. Brackenbury, W. A. Litz, and R. A. Marchant.

The next Conference of the St. Joseph District to be held in Benton Branch, Holt County, Missouri, on the 7th and 8th of August, 1875.

North Kansas District Conference to be held at Fanning, Doniphan County Kansas, September 18th and 19th, 1875.

Nodaway District.

Conference met at the Freedom School House, Nodaway County, Missouri, on the 22d day of May, 1875, at 11 o'clock. Elder James Thomas, presiding; R. C. Moore, clerk.

Minutes of last Conference read and approved.

Resolved that all who speak rise to their feet.

Resolved that Cushing's Manual be adopted by this District as a rule of order in our deliberations.

Resolved that Wm. Woodhead be appointed assistant clerk.

2 P.M.—Branch Reports.—Platt, 42 members; Guilford, same as last report; Allen-ville improving spiritually.

Elders report their labors.—Ole Madison, C. Christiansen. Andrew Jacobsen, James Kemp, James Thomas, Wm. Powell, A. N. Berigo and R. C. Moore.

Teacher Jacob Nelson reported.

Resolved that the Clerk draw from the Bishop's Agent from time to time to pay for stationery and stamps.

Whereas the Allenville Branch has petitioned the General Conference to be released from this District, and whereas the General Conference has referred it to this District; therefore, be it

Resolved that this Conference ask the Allenville Branch to give us their reasons officially, and we will give them a careful hearing.

Resolved that this Conference issue new Licenses to all the Elders and Priests that they can conscientiously sustain as fit persons to represent the interests of the Church.

Whereas, inasmuch as Br. James Kemp requests to be released from his mission in this District, giving his reasons that his duty as president of the Northwest Missouri District require his time and labor; therefore, be it

Resolved that we grant his request, and thank God and him for his help.

Resolved that we sustain all the authorities of the Church in righteousness, including the president, clerk, and bishop's agent of this District.

Resolved that when this Conference adjourns, it does so to meet again in the vicinity of Sweet Home, Missouri, on the 21st day of August, 1875.

9 A.M.—Prayer meeting till eleven o'clock, then preaching by Elders James Kemp and James Thomas.

In the afternoon the word was preached by Elders William Powell and R. C. Moore.

A two days' meeting was appointed at Allenville, and one at Fox's School House.

Fifteen officers were present.

Philadelphia District.

The above Conference convened at South Bethlehem, Pennsylvania, May 22d, 1875, at 9:30 A.M.

Branch Reports.—Philadelphia, 52 members, 1 died, 1 disfellowshipped.

Hyde Park, 18 members, received by Certificate of Removal 1.

South Bethlehem, 9 members.

Elders' Reports.—Elias Lewis reported for President John Stone, he being unable to be present; said that Br. Stone was still firm in the cause of Christ, and a diligent servant of the Lord.

Lewis D. Morgan reports himself firm in the work, and that he will strive, to the best of his ability, to do all the good he can for the cause of Christ.

Elias Lewis is firm in the work, and rejoices in the gospel; he claims to do all the good he can for the cause.

John T. Williams had baptized one. His determination is to go on and publish the gospel as far as he is able; had formerly reviled the Saints, but is now glad that he has come to a knowledge of the truth.

H. Beaumont, of Philadelphia, reported

by letter, being unable to attend; is firm in the work.

Wm. Crumb reported by letter, being firm in the cause of Christ.

Elder Jno. T. Williams reported as Priest, but could say nothing more than he had said.

Br. Howell L. Morgan reported as Teacher, that he had not done as much as he should have done in the past, but will strive to do better in the future; he is firm in the work.

Elder Wm. Crumb, of Danville, Pennsylvania, recommended Br. Wm. Harris of same place, as a worthy brother to be ordained as Priest. He was afterwards called by the Spirit through Elder Elias Lewis, was accepted, and ordained to the office of Priest by Elder Lewis D. Morgan, assisted by Elders E. Lewis and J. T. Williams.

President John Stone was unanimously elected to continue in the office of President of the Philadelphia District for the ensuing quarter.

Jos. A. Steward was unanimously elected to the office of Clerk of the Philadelphia District.

Sunday, May 23d, 8:15 A.M.—Prayer and testimony, Elder Elias Lewis presiding. A great outpouring of the Spirit enjoyed. They all arose in quick succession to bear their testimony, and we had a delightful meeting, which caused all hearts to rejoice.

10:15 A.M.—Resumed; prayer by Br. Wm. Harris.

The case of Br. James Jenkins of Hyde Park was taken up. After reading letters on both sides, testimony was heard on both sides; whereupon a resolution was adopted that it was the feelings of this Conference that Br. James Jenkins should have his License restored. Unanimously adopted.

Moved and carried that this Conference sustain all the authorities of the Church in righteousness.

2 P.M.—Had an able discourse by Br. John Stone; we partook of the sacrament, the Spirit was with us in power, and we had another time of rejoicing. Br. Stone was greatly blessed with the Spirit, and we were all very much strengthened by the word he brought forth. We closed the meeting at 4 o'clock, and left for Philadelphia at 4:30, all feeling happy in the Lord.

It was resolved by unanimous vote of the Conference, that we adjourn to meet in Philadelphia, on the fourth Saturday, and Sunday following, in August, [28th and 29th.]

Western Indiana District.

The above Conference was held at Nyesville, Park County, Indiana, May 29th and 30th, 1875, beginning at 2 P.M. James Houston, president.

Prayer by Br. Heman C. Smith.

Br. H. C. Smith was chosen Secretary, *pro tem*.

Minutes of last Conference read and accepted.

Remarks by the President concerning the object of the meeting; he felt very much encouraged in the work.

Branch Reports.—North Mines, disorganized on account of members removing to other parts, 4 members remaining.

Nyesville, present strength 15, received by letter since last report 3. Financial report; free-will offerings \$19.25, paid to the District President for traveling expenses \$4.70, Branch expenses 75 cents, balance on hand \$13.50.

Elders Reports.—Thomas R. G. Williams had preached ten or eleven times since last Conference, some interest manifested; he also presided over the Nyesville Branch during the last quarter. Good interest manifested in that vicinity.

Wm. Rosser had labored in his office as much as health would permit.

David D. Jones had not labored any, but attended his meetings regular.

Teacher John J. Jones said he had visited Saints with some of the brethren.

Daniel T. Williams said he had visited Saints in company with the brethren when requested by them.

Elder James Houston's report was not as good as he wished; but he held a two days' discussion with A. M. Boatman, a minister of the Christian Church; believes that a good work may be done there the coming quarter.

Resolved that brethren from a distance take a part with us in this Conference.

7 P.M.—Opened usual way.

Resolved that the action of the District President, in reorganizing the Nyesville Branch, be sustained by Conference.

Brother Thomas R. Williams stated that he labored in the Branch.

That we sustain Br. James Houston as President of the Western Indiana District.

That we sustain the spiritual authorities of the Church with our faith and prayers.

That we sustain Br. Thomas R. Williams as Clerk of this District.

That when we adjourn, we do so to meet at Nyesville, on the last Saturday and Sunday in August.

Nine officers were present.

That the Elders of this District are requested to labor to the best of their ability.

Sunday morning, service opened usual way, when Br. H. C. Smith addressed the people from Matthew 7: 21.

3 P.M.—Preaching by H. C. Smith.

In the evening Br. H. C. Smith addressed the congregation from Matthew 6: 33, 34.

That we tender a vote of thanks to the United Brethren for the use of their church.

Miscellaneous.

Elder's Quorums.

Preparatory to the organization of other quorums than the three already organized, the various district conferences or officers thereof, or branches by themselves or their officers, are requested to send to the Church Secretary a list of the Elders in their various jurisdictions as soon as convenient; giving also year of birth, year of baptism, day, month and year of ordination, and where and by whom ordained, with post office address. In this manner Elders of each section of country may for convenience in acting as a quorum, be placed together; as for instance, the Elders of the Pacific Slope by themselves, and those of the east the same; and this seems specially desirable as President Joseph Smith thinks that if enough can be gathered together of one portion of country that General Conference may authorize some one to convene and organize such quorum. Br. C. N. Brown has sent names of twenty-five Elders in the east desiring enrollment, and it is possible that Maine and other eastern states may have enough to perfect an organization in that country. Elders not in branches may be recommended by general church officers, by traveling elders, or send their names themselves.

HENRY A. STEBBINS,
Church Secretary.

Plano, Ill., June 10, 1875.

Branch Reports.

There is great neglect by Branch officers about sending regular reports to their District Conference, and also by District officers about sending those that they do get to the General Church Recorder. Blank reports should be procured by clerks, and the Branches be called upon to pay the clerk for all necessary expenses for blanks, stationery and postage. Blanks are twenty cents per half dozen. The law in sec. 17: 25, Book of Covenants, should be kept as much as any other good and wise order for the Church to observe. The Church Recorder desires to see more attention paid to this commandment. Order blanks from this office.

H. A. STEBBINS,
Recorder.

Plano, June 10, 1875.

Bishop's Agent.

Having received the recommendation of Elder E. N. Webster as Bishop's Agent in the Massachusetts District, being the action of a Conference thereof held at Fall River, April 17, 1875, as certified to me by the president and clerk, I do hereby appoint him as my Agent for said District, praying the Lord to qualify and strengthen him for

his duties, and hoping that the Saints will sustain him and the work thus placed under his charge.

I. L. ROGERS,
Bishop of the Church of Jesus Christ,
Sandwich, Ill., June 14, 1875.

Church Library.

"Plutarch's Lives," in five volumes, has been donated to the Church Library by sister H. B. Emerson of Cincinnati, Ohio. The books are in good condition, and were sent prepaid by express, and form quite a valuable addition to the library.

JOHN SCOTT, *Librarian.*

ADDRESSES.

Daniel F. Lambert, box 50, Plano, Kendall county, Illinois.
John J. Cornish, box 163 B, London, Ont.
T. W. Smith, care B. B. Anderson, Audubon, Becker co., Minn.
J. C. Clapp, Roseburg, Douglas co., Oreg.

OBITUARY.

Bro. JULIUS THOMPSON died at his residence in Island City, Gentry county, Mo., April 22d, 1875. He was born in Connecticut in 1801; he united with the church on the 6th of April, 1835, at Kirtland, Ohio; was baptized by B. Young, and ordained an Elder at the same place. He moved with his family to Missouri in 1837, was driven out in 1838; went to Nauvoo with the Saints, and remained there till 1846; in 1854 he went to Utah, but becoming convinced of heresy, and by the direction of the Spirit, he left in 1859, and settled in the neighborhood where his remains now rest. He died firm in the faith. His companion is left to mourn his absence, but comforted with the hope of the Saint. Funeral services by Elder R. C. Moore. W.W.

DIED.

At Creston, Union co., Iowa, June 4th, 1875, of scarlet fever, EMMA ELMORA SMITH, daughter of Br. John A. and Sr. Elizabeth M. Smith, aged 8 months and 23 days.

At Webster, Wisconsin, February 21st, 1875, of dropsy, Br. GEORGE W. HANCOCK, aged 64 years, 5 months, and 16 days.

He obeyed the gospel October 1st, 1872. From the time that he united with the Church, until the reaper of death cut him down, he was a faithful follower of Christ. In consequence of this he died in peace, and in the hope of a glorious resurrection.

At the residence of P. R. Shupe, Calhoun, Harrison county, Iowa, March 6th, 1875, Mrs. JANE HOLDEN, aged 20 years, 5 months and 7 days.

Funeral services by Br. D. F. Lambert.

In Oak township, Mills county, Iowa, on the 20th February, 1875, of typhoid fever, ELIZA A. BRITAIN, aged 22 year, 10 months and 8 days.

Selections.

An Ancient City.

The following from the *Indianapolis Journal* of June 9th, was sent us by Br. Joseph R. Lambert, from Whitestown, Ind.

RUINS OF AN ANCIENT CITY IN KENTUCKY.

Mr. Green Batts is the owner of a farm at Peeled Oak, on Slate Creek, a noted section of Bath county, and this spring, in plowing up about sixty acres of level land, he discovered the ruins of a city,—a city of regular streets, curbed with stone, and evincing a higher order of architectural knowledge and greater civilization than any other pre-historic remains yet found in this country. Many years ago a faint trace of a similar city was noticed in Montgomery county, near Mount Sterling; but the owners of the land having little taste for backward researches, almost or entirely obliterated the evidences, to make room for corn-growing. This being a fresh discovery, we have no doubt it will be visited by Professor Shaler, and the archeologists and prehistorians of the country at large. The land adjoins a large tract belonging to Gen. William Preston of Lexington.—*Frankfort Yeoman*.

Great Pyramid.

We have received through the kindness of H. A. Troeger, Esq. of this city, a number of the Bible Examiner, containing a most marvelous description of the Great Pyramid by C. Piazzi Smith, Astronomer Royal for Scotland. We should be glad to give the article entire were it not that it would occupy every inch of our available space to the exclusion of all other matter.

His theory, sustained, we must confess, by some startling facts, is that the Pyramid was built under divine inspiration, in the days of Melchisedek, 2170 B.C. and is a subject of ancient prophecy. Its various measurements are in perfect accord with the metric system, God gave the Jews. He also states that the Polar star shone directly down into the entrance passage of the Pyramid from a position it had not occupied before for 25,000 years and will not again for the same period.

He also finds in clear marks upon the great structure and accurate measurement the period of Christ's first coming, the 33 years of his life, his death and the period of his second coming which according to its wonderful revelations is to occur in 1881.—The whole article is very curious and interesting for those who love to speculate on the great but mysterious questions of eschatology. According to the writer, the Anglo Saxon race are the descendants of the Ten

Lost Tribes of Israel, a view said to be now held by many scholars and ethnologists.—*Sandwich Gazette*.

SIDNEY SMITH recommended a young friend to try and make one person happy every day. That would impart pleasure to three hundred and sixty-five persons a year, and in ten years would confer happiness upon at least three thousand six hundred and fifty persons. Not an unworthy object to live for.

"But, Paul, how can the Spirit be in us, and we in the Spirit, at the same time?" said the young man to the negro preacher. "Oh, dar's no puzzle about dat. It's like dat poker: I puts it in de fire, and it gets red hot. Now de poker's in de fire, and de fire's in de poker."

A first is a fool, who delights in fooling fools; and the fool who is fooled by such a fool is the foolishness kind of a fool.

Kind words are jewels beyond price, powerful to heal the wounded heart, and to make the weighed-down spirit glad.

The commentary of a severe friend is better than the embellishments of a sweet-lipped flatterer.

A moment's effort in controlling passion may often prevent days of sorrow.

Almost the best rule of life is to be worthy of one's self.

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

Vol. 22.

PLANO, ILL., JULY 15, 1875.

No. 14.

The Prophecies of Daniel.

That Daniel was a prophet of God, every believer in Christ must allow; and that his prophecies have been greatly misunderstood, and misapplied, all who are acquainted to any considerable degree with the current facts of ancient and modern times, must admit. Until the times when "false teachers" multiplied in the Christian Church, and until after the second century after Christ, we hear of but little diversity of opinion among either the Jews or Christians as to their general meaning and interpretation; but from the second century onward till now there has been numerous and widely differing views in regard to them, especially with respect to the prophetic periods and the times of their fulfillment.

Josephus, the Jewish historian, who flourished in the times of the first apostles, a priest, and a general of the Jewish forces, has given us his opinion in regard to some of the leading points with freedom and perspicuity, whose writings we shall have occasion to refer to not unfrequently in our consideration of this subject. Jonathan Ben Uzziel, who made the Chaldee Paraphrase upon the prophets, a Jew of great note; Ireneus, Jerome, Cyril of Jerusalem, Chrysostom, and others of the early Christian Fathers, who wrote in the third and fourth centuries, with Porphyry, a heathen writer of great note, a vigorous and learned opponent of Christianity in the third century; also Machiavel, Mede, Sir Isaac Newton, Bishop Thomas Newton, Elliott, with many others since the times of the Reformation, as also Wm. Miller, Dr.

Whole No. 326.

John Cummings, with hosts of lesser lights, including Wm. C. Thurman, of our own immediate times,—all have written more or less upon the subject, and all differ on some points, and on some points—important ones—some differ widely and radically. To illustrate: Daniel has been made to predict, according to some of these latter writers, that the *end of the world would come*, and that the Savior would make his glorious appearing, first, in 1843; this failing, it was then set for 1844; this failing likewise, the time was deferred till 1848; then till 1856; then 1866; then 1868; then 1873; then April 6th, 1875; then April 19th, 1875. All these set times have utterly failed those who trusted in them; and failing, they cannot but produce painful results to many, in destroying their confidence in the divinity of the scriptures, and consequently in the important and comforting doctrine of the second personal appearing of the Lord Jesus. Such things are well fitted to make "scoffers," who shall say, "Where is the [sure] promise of his coming?"—2 Pet. 3:3, 4.

Want of time, as also a want of sufficient space in the columns of the *Herald*, forbid my entering into anything beyond a concise examination of some of the leading and more important points of Daniel's prophecies, such as those prophetic periods of the eighth, eleventh and twelfth chapters, which, it is claimed, are to find their fulfillment in these latter times in the termination of the world, and in the second coming of Christ.

Now, I think it can be shown that

these periods relate to the times before Christ, and very much, (if not all) of them directly to the reign of Antiochus Epiphanes and his immediate successors.

This view, we are aware, is not a popular one, but for this we simply care nothing. Our desire is to get at the *truth*, as truth is as much superior to mere theory, as the glorious light of God's sun is superior to the luring light of the *ignis fatuus*.

In our treatment of this subject we shall examine the periods found in the eleventh and twelfth chapters first, as we hope thereby to be the better able to show the fulfillment of the prophecies in the eighth chapter.

And in order to get a proper understanding of the beginning and termination of those periods, we think it necessary to consider the connected steps by which we are to find the *beginning* of the periods, as well as what is to immediately follow them; for the predicted events by which we are led up to their beginning, may be compared to as many well defined inter-locked links in a chain; and so of the events which mark their termination.

But it must not be expected that we shall undertake to show the fulfillment of *all* the minute, and more intricate features of these prophecies, for this would be a task that could only be accomplished by one who had a familiar acquaintance with the minute details of the current history of those times when these predictions were to have their accomplishment. Such histories we have not got, but only the outlines, such as has been preserved by Polybius, the Maccabees, Josephus, Tacitus, and a few others; yet sufficient has reached our times to enable us to show how, when and where, all the chief items of the prophecies connected with the periods under consideration, as well as the periods themselves, were fulfilled.

But to our task. The time when Daniel saw the vision described in the eleventh and twelfth chapters, was "the third year of Cyrus, king of Persia," (10:1) when Daniel was far advanced in years. In the second verse the angel

proceeds to unfold to him the wonderful vision in all its parts.

"And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia."—11: 2.

These "three kings" were Cambyses, the son of Cyrus; Smerdis, the Magian, a pretended son of Cyrus; and Darius, the son of Hystaspes; and "the fourth" king was Xerxes the Great.

Of this last king Justin remarks, "If you consider this king, you may praise his *riches*, not the general." "By his strength through his riches" Xerxes stirred up all, both his own subjects and mercenaries, to the number of 5,283,000, with a navy of about 3,000 ships, and waged a most memorable war against Greece.—Rollin, 1: 252. Here we have a sure basis to reckon from.

The next prominent item in the prophecy reads:

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."—Verses 3, 4.

In these verses we have the rising up of Alexander the Great, king of Macedonia; his almost unlimited "dominion;" the power and extended sway of "his will;" the breaking up of his kingdom; its division into four parts, and the fact that in that division the divided parts should be given to "others besides" his posterity.

The facts of authentic history agree exactly with what is here predicted, as may be seen by consulting *Rollin*, or others who treat of Alexander and his successors. Rollin remarks that:

"The empire of Alexander was divided into four kingdoms, agreeably to the prediction of Daniel, by a solemn treaty concluded between the parties."—Rollin, 1: 37.

These four kingdoms were "Egypt, Syria, Macedonia and Thrace, with part of lesser Asia, and some neighboring provinces."—Roll. 1: 37.

Now the vision shows some of the leading events that followed this division, especially in those parts where their interests and doings were so intimately interblended with Daniel's people, the Jews.

"And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion."—5v.

The "king of the south" is mentioned as such in respect to his kingdom lying to the south of Judea, and this was Egypt, as will further appear as we proceed; and as one essential way-mark, it should be carefully remembered, for it will help us materially in understanding the vision. Rollin 2:78, says, "'This king of the south' was Ptolemy, son of Lagus, king of Egypt." In verse six, we read:

"And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

The "king of the north" mentioned in this verse is evidently the king of Syria, for Syria lay to the north of Judea. And it would seem to be the intention of the Almighty to reveal to his people, through Daniel, a chain of wonderful events more or less intimately connected with his people, and to transpire among those nations whose history and dealings would, in a greater or lesser degree, affect the Jewish nation. Judea lay directly between these two powerful nations, Syria and Egypt, and this will account, in some degree, for the dire calamities that came upon the Jews from these two rival powers. At the time that Ptolemy Philadelphus reigned in Egypt, Antiochus Theos, "the king of the north," reigned in Syria; and these two kings did "join themselves together in a 'treaty of peace,'" at which time the king's daughter of the south, (Egypt), did come to the king of the north, (Syria), and was married to him. Roll. 2:78.

Daniel says in substance that this mar-

riage would prove an unhappy one; for, she shall not retain the power of the arm;" * * * "she shall be given up, and they that brought her, and he whom she brought forth, [marg.], and he that strengthened her." Now, it is historically true, that Antiochus Theos, divorced "the king's daughter of the south," the beautiful Berenice, after which herself and son fled to Daphne for security, where she, with her son, were at last betrayed and murdered "in the blackest and most inhuman manner," also "all the Egyptians who had accompanied her" to Daphne. Roll. 2:80.

"But out of a Branch of her roots shall one stand up in his estate, [place or office], which shall come with an army, and shall enter into the fortress of the king of the north, [Syria], and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land."—7, 8, 9vs.

History records the exact fulfillment of these items of the vision. Rollin informs us that Ptolemy Euergetis, king of Egypt, and brother of the betrayed and murdered Berenice, determined to avenge her, and so projected a war with Syria, in which he was joined by the troops of Asia. He marched his army into Syria, and soon "made himself master of all Syria and Cilicia," and came nigh subduing all the provinces of the Syrian empire. He marched his conquering army "back to Egypt, laden with the spoils he had acquired by his conquests. This prince carried off 40,000 talents of silver, with a prodigious quantity of gold and silver vessels, and 2,500 statues part of which were those Egyptian idols that Cambyes, after his conquest of that kingdom, had sent to Persia. Ptolemy gained the hearts of his subjects by replacing those idols in their ancient temples, when he returned from this expedition. Ptolemy, in his return from this expedition, passed through Jerusalem, where he offered a great number of sacrifices to the God of Israel, in order to render homage to him, for the victories he had obtained over

the king of Syria."—Roll. 2:80, 81.

"But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south [Egypt] shall be moved with choler, and shall come forth and fight with him, even with the king of the north, [Syria], and he shall set forth a great multitude; but the multitude shall be given into his hand."

This was fulfilled in the "sons" of Seleucus Callinicus, whose names were Selencers and Antiochus, who succeeded in turn to the throne of their father. Seleucus "assembled a multitude of great forces," in order to recover his father's dominions, but want of money, and the insubordination of his army, prevented his making any considerable effort. He died after an inglorious reign of two or three years, and was succeeded by his brother, Antiochus, surnamed Magnus, or, *the great*. This personage is evidently the "one" mentioned who "shall certainly come, and overflow, and pass through." Antiochus came with a great army, retook Selucia, and recovered Syria. He also overcame in battle Nicolaus, the Egyptian general, and purposed invading Egypt. Roll. 2:106, 107.

"And the king of the south [Egypt] shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it."—vs. 11, 12.

Ptolemy Philopator, the reigning king of Egypt, angry over the conquests of Antiochus, sent out an army of 70,000 foot, 5,000 horse, and 73 elephants to fight against him, and met the army of Antiochus at Gaza. The army of the latter numbered 72,000 foot, 6,000 horse, and 102 elephants. Ptolemy obtained a signal victory at this time, and so "the multitude" of the "king of the north" was "given into his hand." Through this success "his heart" was "lifted up; but he shall not be strengthened by it;" for from this time Philopator "abandoned himself to pleasures and excesses of

every kind."—Roll. 2:108, 109. He was greatly "lifted up in pride and confidence."—3 Macc. 2:21. He visited Jerusalem, and there offered sacrifices, and was desirous of entering into the holy of holies, contrary to the custom and religion of the place. The report of this soon spread abroad, and occasioned a great tumult. He forced his way as far as the second court; but as he was preparing to enter the temple itself, God struck him with a sudden terror, which threw him into such a prodigious disorder, that he was carried off half dead. Roll. 2:108.

"For the king of the north [Syria] shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."

"After certain years;" viz, about fourteen years, Antiochus marched with a great army against king Ptolemy Epiphanes, the son of Philopator, the latter having died of intemperance and debauchery. During the fourteen years of peace with Egypt, Antiochus had made successful expeditions against Media, Parthia, Hyrcania, and as far as India. By these he amassed great wealth, and greatly augmented his army, after which he entered into an alliance with Phillip, king of Macedon, and arranged to make the conquest of Egypt. Jerome affirms, that "he gathered together an incredible army out of the countries beyond Babylon; and, contrary to the league, [made between himself and Ptolemy Philopator,] he marched with this army * * * against his son."—Newton on Proph. 309.

"And in those times there shall many stand up against the king of the south, [Egypt], also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."—14v.

History records, as we have seen, that Philip, king of Macedon, as well as Antiochus, did "stand up against the king of the south;" and not only these, but many of "the provinces which were before subject to Egypt rebelled, and Egypt itself was disturbed by sedition."—Polybius, in Newt. on Proph. 309.

And further, "the robbers of thy peo-

ple," the factions and refractory Jews, revolted from Ptolemy, thus contributing to "establish the vision."—Josephus, Ant. B. 12, ch. 3; also Roll. 2:173.

"So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed."—vs. 15, 16.

In fulfillment of this, history records that Antiochus defeated the Egyptian army at Panium; took Sidon and Gaza, and afterwards all the cities of those provinces, notwithstanding the opposition made by the *chosen troops* which the king of Egypt had sent against him. He "did according to his own will" in Celo-Syria and Palestine, and nothing was able to withstand him. Pursuing his conquests in Palestine, he entered Judea, "the glorious land." The country was ruined and "consumed" by the stay the army was obliged to make in it. Roll. 2:174.

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither before him."—17v

Of this the learned Rollin says:

"Antiochus, seeing that the Romans undertook the defense of young Ptolemy Epiphanes, thought it would best suit his interest to lull the king asleep, by giving him his daughter in marriage, in order to "corrupt her," and to excite her to betray her husband; but he was not successful in his design; for as soon as she was married to Ptolemy, she renounced her father's interests and embraced those of her husband."

"After this he, [Antiochus], shall turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him, [Antiochus], to cease; without his own reproach he shall cause it to turn upon him."—18v.

Following Rollin we learn, that "Antiochus, having put an end to the war of Celo-Syria and Palestine, sent his two sons at the head of the land army to Sardis, whilst himself embarked on board the fleet, and sailed to the Aegean sea, where he took several islands, and ex-

tended his empire exceedingly on that side. However, 'the prince' of the people, whom he had insulted in making this invasion; that is, L. Scipio, the Roman Consul, 'caused the reproach to turn upon him,' [Antiochus], by defeating him at Mount Syplus, and repulsing him from every part of Asia Minor."—Roll. 2:174.

"Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found."—19v.

"Antiochus, after his defeat, returned to Antioch, the capital of his kingdom, and the strongest fortress in it. He went soon after into the provinces of the east, in order to levy money to pay the Romans; but, having plundered the temple of Elymais, he there lost his life in a miserable manner."—Roll. 2:174.

How definite these items of the vision, and how exact their fulfillment! "The facts, which denote the *accomplishment* of the prophecy, are all told," says Mr. Rollin, "by heathen authors, who lived many centuries after the prophet, and whose fidelity cannot be questioned."

But to proceed with our subject:

"Then shall stand up in his estate, [the 'estate' or place of Antiochus], a raiser of taxes in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger, nor in battle."—20v.

Antiochus was succeeded by his eldest son, Seleucus Philopator. "But his reign," says Rollin, "was obscure and contemptible, occasioned by the misery to which the Romans had reduced that crown; and the exorbitant sum, [1,000 talents annually, about \$750,000], he was obliged to pay, during the whole of his reign, by virtue of the treaty of peace concluded between the king, his father, and that people."—Roll. 2:174.

Further, "Seleucus Philopator did not reign long in Asia, nor did he perform any memorable action. Under him happened the famous incident concerning Heliodorus, related in the second book of Maccabees. The holy city of Jerusalem enjoyed at that time profound tranquillity. The piety and resolution of Onias, the high priest, caused the laws of God to be strictly observed there, and prompted even kings and idolatrous princes to

have the holy place in the highest veneration. They honored it with rich gifts; and king Seleucus furnished, from his own private revenues, all that was necessary for the solemnization of the sacrifices. Nevertheless, the perfidy of a Jew called Simon, governor of the temple, raised on a sudden great disorder in the city. This man, to revenge himself of the opposition which Onias the high priest made to his unjust enterprises, informed the king that there were immense treasures in the temple, which were not designed for the expenses of the sacrifices, and that he might seize upon them all. The king, on this information, sent Heliodorus, his first minister, to Jerusalem, with orders to carry off all those treasures." By divine interposition this purpose was frustrated; and not long after Heliodorus poisoned the king to death. So he was "destroyed," yet "neither by anger nor in battle;" (Roll. 2:191), and that "within few days" after he attempted to plunder the temple.

We now come to the rising up of one of the most remarkable characters known to the world's history, namely, Antiochus Epiphanes, the brother and successor of Seleucus Philopator.

The crown, by right, belonged to Demetrius, the Son of Seleucus, but by "flatteries" and intrigue, both with the Syrians and with the surrounding nations, especially the Romans, and those of Pergamus, Antiochus came "peaceably" into possession of it. Daniel predicts what history records of this wonderful king. He says:

"And in his [Seleucus Philopator] estate, [office], shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."—21v.

That Antiochus was "a vile person," in a pre-eminent degree, is sufficiently testified by both Jewish and Pagan historians, as will appear more fully in our further delineation of the prophecies relating to him. It may suffice to add briefly in this place what is said of him in Rollin 2:192.

"He would sit and drink with foreigners

of the meanest condition in life. Whenever he heard of pleasure between young people, he used to go, (without saying a word to any person), and join in their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. * * * We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying, 'Catch as catch can.' * * * He also used to go and bathe himself in the public baths with the common people, where he committed such extravagancies, as made every body despise him."

These acts, with his horrid cruelties, his heartless oppression, his unblushing sacrilege, his arrogance and towering ambition, mark him "a vile person" indeed.

As to the manner in which he obtained the crown, Rollin says, 2:192:

"He did not obtain the crown either by right of birth, (as his brother Seleucus had left behind him a son who was his lawful heir), or by the free choice of the people; Eumenes and Attalus having set it on his head. Being returned from the west peaceably, (or rather secretly), to surprise his rival, he won the hearts of the people by his artifices, and a specious appearance of clemency."

W. W. B.

Continued.

The Church in the Wilderness.

As some have written to explain the Church in the wilderness, and as the subject has not yet been touched upon but lightly, I thought it expedient to present a few thoughts, for the careful consideration of those who may be interested.

The woman first referred to, is generally admitted to be the Church established by Christ and his apostles, and the woman, (Church), fled into the wilderness where she had a place prepared of God, that they should feed her there a thousand and two hundred and three score years. We learn from this statement, that "the woman fled into the wilderness," and "as a matter of course, it was the Church in the wilderness, as well as it was before it went in, and was to be fed in that place for twelve hundred and sixty years; at the end of which

time there was a probability of her coming out. We have an explanation given in Sec. 84 B. C. as to how the church existed in the wilderness.

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage," &c.

We see from the above that the church existed in the wilderness, from the fact of their lives and the priesthood being hid from the world, and was therefore not known to the world, but God kept his eye upon the lawful heirs according to the promise, and the church was therefore known by him to exist in the place appointed.

Again, from the Book of Mormon page 73, we learn that:

"They have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

We not only discover from this that the Church of Christ actually existed in the wilderness just prior to its coming out of the wilderness, but we also see how it was fed, which was by those who "taught by the precepts of men."

Now that the church was to come out of the wilderness, see B. C., sec. 4, par. 3, "in this the beginning of the rising up and the coming forth of my church out of the wilderness," and sec. 32, par. 2, "and verily, verily, I say unto you, that this church have I established, and called forth out of the wilderness." As a matter of plain logic, before anything can be called out, it must exist in, and if it be as some say, that the church in going into the wilderness became "the mother of harlots" or "church of the devil," we must expect, that at the appointed time, the church of the devil will come out of the wilderness, but the writer cannot conceive that such an idea can exist in truth.

But that the "mother" grew out of the elements that once belonged to the Church of Christ in name only, and were as the foolish virgins, we can readily ad-

mit; and that they seemingly took the "Kingdom by force," because they possessed all that was visible to man. But was it the "Church of Christ," or "the Kingdom of Heaven?" We answer no!

When we examine the gifts of God, we find them peculiar in their nature; for instance, he bestows upon us the gift of prophecy, or tongues, and if we continue to use them in wisdom, we continue to have the gift of God; but so soon as we use them contrary to wisdom, Satan takes advantage of the occasion, and possesses us, (it may be with a gift of prophecy or tongues), and in place of our possessing the gift of God we possess a gift from the opposite power, the gift of God having departed from us. So it was with the Kingdom, when they presumed to take it by force, the visible Church of Christ did not exist, and they possessed the kingdom of his "Satanic Majesty."

J. C. CRABE.

Ararat.

Ararat has borne this name for three thousand years. We read in the most ancient of all books, in the account of the creation left us by Moses, that "the ark rested in the seventh month, on the seventeenth day of the month, upon the mountain of Ararat." In other passages of the Old Testament, written centuries afterward, in Isaiah 37:38, and 2 Kings 15:37, mention is made of a land; in Jeremiah 51:27, of a kingdom, of Ararat; and we are likewise informed by Moses of Chorene, the first authority among Armenian writers, that an entire country bore this name, after an ancient Armenian king. Arai, the Fair, who lived seventeen hundred and fifty years before Christ, fell in a bloody battle with the Babylonians, on a plain in Armenia, called after him Arai-Arat, the Fall of Arai.

Before this, the country bore the name of Amasia, from its sovereign, Amassis, the sixth, in descent from Japhet, who gave the name of Massis to the mountain. This is still the only name by which it is known to the Armenians; for, although it is called Ararat in the Armenian edition of the Old

Testament, yet the people have retained the name Massis, and know no other. The Turks call it "*Agridagh*, the Steep Mountain; and the Persians call it "*Kuli-Nuh*, the Mountain of Noah."*

The mountain of Ararat rises on the southern borders of a plain, of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye, being a portion of the plain which is watered by a wide curve formed by the Araxes, (Gihon.) It consists of two mountains, the Great Ararat, and the Less Ararat; the former on the northwest, the latter on the southeast; their summits distant about seven miles from each other in a right line, and their basis insensibly melting into one another, by the interposition of a wide, level valley. This valley is now used as pasture ground by the shepherds; but formerly it was taken advantage of by the herds as a convenient retreat.

The summit of the "Great Ararat" lies in 39°, 42', north latitude, and 61° 55', east longitude from Ferro; or 44° east from Greenwich; it has an elevation of 17,210 feet, perpendicular, or more than three and one-fourth miles above the sea, and 14,320 feet, or nearly two and three-fourth miles above the plain of the Araxes. The northeastern slope of the mountain may be assumed at fourteen; the northwestern at twenty miles in length. From the summit downward, for nearly two-thirds of a mile, perpendicular, or nearly three miles in an oblique direction, it is covered with a crown of eternal snow and ice.

"Little Ararat is in 39°, 39', north latitude; and 62°, 2', longitude east from Ferro. Its summit rises 13,000 feet, or nearly two and one-half miles above the level of the sea, and above the plain of the Araxes, it is 10,140 feet, or nearly two miles.

In the summer of 1840, Armenia was visited by a violent earthquake, which shook Ararat to its foundation. The immense quantities of loose stones, snow, ice and mud then precipitated from the great chasm, immediately overwhelmed

and destroyed the monastery of St. James, and the village of Arghuri, (the name of this ancient village, the church was founded in the latter half of the seventh century. *Arc Ourhi*, "he [Noah] planted the vine," and the monastery was over one thousand years old), and spread destruction far and wide in the plain of the Araxes. Although Ararat is formed of volcanic rock, yet no allusion to its volcanic activity, at any period, no mention of any eruption is made by any of the native historians. The earthquake of the 20th of June, 1840, which was first felt in the vicinity of Ararat, about forty-five minutes past six o'clock in the evening, and continued with alternating shocks and undulating motion of the earth for two minutes. The monastery of St. James, and the village of Arghuri, with the summer residence of the Sardar, were all buried in the ruins from the mountain. The streams of mud and melted snow poured down from the great chasm, and covered the fields and gardens to the distance of seven miles. The first four shocks, which were the most violent, and were accompanied with a low subterranean noise, seemed to proceed from Ararat, in an east-northeast direction, and left on their way traces of terrible violence, particularly in the circles of Erivan and Nakhichevan.

About seven o'clock, the same evening, about three thousand houses were thrown down in the district of Sharur, on the Araxes, east of Ararat. About the same time the shock was felt at Shusha, in the province of Karabagh, and farther off towards the northeast. There the convulsions seemed to last a minute, and much damage was done. Towards the southeast, down the valley of the Araxes, shocks were felt as far as the province of Talyshin, on the shores of the Caspian Sea. Northward, and beyond the valley of the Araxes, at Gumri and Tiplis, the earthquake was about the same time perceptible, but not destructive.

It was in the valley of the Araxes, near the Karasu, or Blackwater, and at the mouth of the Arpachae, that the

* Manual of Biblical Antiquities, by Rosenmuller, 1: 259, and Chardin Journal, du Voyage, &c., London, 1686, p. 261.

violence of the earthquake was most severely felt. The banks of the Araxes gaped in cracks, ten or twelve feet wide, parallel to the course of the river, and to the distance of a quarter of a mile from it. These fissures throw out water, with great quantities of sand, to the height, in some cases, of five feet. The bed of the Araxes was, in some places, left quite dry; in others, the collected waters were kept in continual agitation, as if they boiled.

This terrible convulsion was felt also south of Ararat; in Maku and Bayazed, many buildings were thrown down, and shocks reached even Tabreez, east of the lake of Van. But the chief sufferers were the inhabitants of Armenia. Of the population of Arghuri, estimated at a thousand souls, not one escaped. In the town of Nakhichevan, nearly eight hundred houses and other buildings were destroyed. Erivan suffered in like manner, and throughout the villages the inhabitants laid in ruins amounted to between six and seven thousand. Had not the earthquake taken place at the hour when the eastern people generally quit the shelter of their roofs, to enjoy the freshness of the open air, its effects would have been much more fatal; but it does not appear that above fifty people, (exclusive of those who perished on Ararat), lost their lives on the occasion, and were buried in the ruins of their dwellings.

Shocks were felt daily in the villages near Ararat, till the 26th of June, each continuing about two or three minutes. It was on the 24th that the great fall of Ararat, as it has been called, took place. At the commencement of the earthquake, the monastery of St. James and the village of Arguri were at once buried beneath the rocks, ice and torrent of mud which fell from the chasm above. But as the ice and snow precipitated from the summit gradually melted, the whole mass lost its stability, and about nine o'clock on the morning of the 24th, it began to move with extraordinary rapidity down the mountain toward the Karasu; so that in an incredibly short time, this stream of rocks and mud

spread to a distance of twelve or fourteen miles in the valley of the Araxes. The debris of the trachyte, imbibing water formed a blue mud, which poured down in a stream, eighty to one hundred feet deep in some places, and seven miles wide.

About the fifth of July it ceased to flow, and soon afterward dried completely.

Of the monastery of St. James, not a vestige remains. The meadows round it where thirty families of Kurds encamped there at the time of the earthquake, are now covered deeply with the deposit of the mud. At Arghuri, some of the dwellings have been cleared by the Kurds seeking for treasures. They are found to be completely filled with mud and rubbish; and from the condition of their sidewalks, compared with that of their roofs, it may be concluded that they were overwhelmed and crushed from above.

J. A. STROMBERG.

Unity Among Brethren.

Unity among the ancient Saints was thought of great worth; hence, David meditating upon this subject, said, "Behold how good and how pleasant it is for brethren to dwell together in unity." Division and contention among brethren engender unpleasant feelings.

The apostle Paul, writing to the Corinthian Saints, beseeches them, in the name of the Lord Jesus Christ, that they all "speak the same thing, that there be no divisions among them;" that they should be perfectly joined together, and of the same mind and judgment. And again, "Be perfect; be of one mind; that they in peace live together. The Savior prayed the Father that they might be one as he and the Father were one.

Paul, writing to the Ephesians, exhorted them to walk worthy of their calling, endeavoring to keep the unity of the Spirit in the bond of peace, till they all came in the unity of the faith, &c. Are the Saints in the unity of the one faith? Are they of one mind? Do they speak the same thing? Are there no divisions among them? Shall we try

them by the law and the testimony?

The Saints claim more, and more is expected of them than any other people? The eyes of all are upon them, watching every act; catching every word that drops from their lips. "To the law and to the testimony," said the prophet.

In the Book of Covenants, section 86, we read a Word of Wisdom for the benefit of the council of high priests, of the Church, and also Saints in Zion; given not by commandment or constraint, but by revelation; showing forth the order and will of God to the Saints in the last days. Is this a true revelation? If so, was it for a purpose? Was that purpose a good or a false one? We have a "Thus saith the Lord," and given in consequence of evil that did and will exist in the hearts of conspiring men in the last days. Have we any in these days in which we live? Was the revelation from God or of man? We will take the position that it is of God, and given for a purpose and a law to his people? Shall we tread it under our feet, and think to change the laws of God, and turn it to a thing of nought. Elders in Israel, preachers of righteousness, striving for the one faith, praying for God's Holy Spirit to guide in the way of all truth; violating one of God's commandments, and treating it lightly, laying a stumbling stone in the way of the weak; Elders of forty years or more chewing tobacco, drinking coffee, &c., declaring in word and deed that the revelation is not of God, and should not be obeyed; and at the same time asking the people to accept the Book of Covenants as a divine revelation. O consistency, thou art a jewel. If "Thus saith the Lord" is not to be regarded as sacred in one instance, it will be of but little weight in another. Thus we discover a division, disputation, arising as to the weight or value of God's laws. There must be a lack of that spirit that leads into all truth. The evidence stands thus: instead of the Spirit of unity, there is a spirit of discord, a falling away in part from the laws of God; not only in one, but in many.

We read that Jesus so instructed his

disciples to go forth and teach men to observe all things whatsoever he had commanded them. In that command we learn that they should observe and obey every word that came from the Father.

The Saints were commanded to keep themselves unspotted from the world; that is, not to partake of their evil practices, and do better, and be a light to the world. Jesus said that he had chosen them out of the world; and as he was not of the world, neither should they be of the world, &c.

In the Book of Mormon we read that all secret combinations are of the devil. Jesus commanded his disciples to tarry at Jerusalem, until they had received their endowment from on high. Should we understand that he signified by this that they should go to Jerusalem, join themselves to the Masonic Order, and tarry there until they had taken at least seven degrees, under the teachings of the Grand Arch Mogul, of the Grand Lodge at Jerusalem? Under the midnight teachings are they fitted and qualified to go forth to declare the everlasting gospel to mankind?

Isaiah speaks of a class that their works and teachings were in the dark saying, "Who seeth us and who knoweth us?" Once hearing an Elder declaring to a Bro. Mason (and an Infidel by the way) that the principles of Masonry was the next best thing to the doctrine of Jesus Christ; I thought if the Brother could convince the man that he had the next best to the thing itself; was encouragement for him to hold fast to a good thing and not seek after anything better. But, let us see, this next best thing is not connected with the Church of Christ; for a brother assured me that in trying to blend the two good things together was the bringing about the rejection of the church by the Lord and its apostasy. Shall we bring about another apostasy? God forbid! Saints, seek the paths of God's Holy Spirit, and walk not in the dark paths of secrecy that is trod by the profligate, Infidel, Jew, and Gentile, taking the name of the Lord in vain. Seek ye this day whom you will serve,

God or mammon; if mammon, serve him,
if God, serve God.

A. KENT.

THE following communication and accompanying letter, which the editor of the *Chicago Times* refused to publish, we insert without comment, as it is self-explaining.

Pleasanton, Iowa, June 1, 1875.

Editor Times:—I send herewith a brief article in review of J. M. S., your special correspondent at Salt Lake City. I sincerely trust you will esteem it worthy of publication in your paper. If not, please forward the same to Joseph Smith, box 50, Plano, Illinois, in which case I remit postage.

Having been as brief as possible, I trust you will not "clip it," should you honor it with publication.

Very respectfully yours,

Z. H. GURLEY.

"Golden Tablets" Reviewed.

Editor Chicago Times:—Being a subscriber to your valuable paper, permit me through its columns to correct some of the bungling false statements made by J. M. S., in his article dated Salt Lake City, Utah, May 3d, 1875.

It is claimed in that article that one "Rev. Solomon Spaulding, a classic scholar, in the year 1809, wrote a romantic and fabled history of the 'ten lost tribes of Israel.' The book was completed in 1813, but never published, having been stolen from the publishers." The foregoing statement will be not a little amusing to all conversant with the Book of Mormon, as it exposes largely the *ignorance* of its author. The Book of Mormon does not claim to be, neither is it a history of the "ten lost tribes," consequently, can not be the "manuscript" of the aforesaid Solomon Spaulding; and if J. M. S. will be good enough to read the account of the battle of "Cumorah," as described in the Book of Mormon, he will discover that they were *not* the "ten lost tribes," as asserted by him, who were slain there, nor any part thereof; but a "branch of the house of Israel which had been broken off."

J. M. S. tells us that the manuscript of Rev. Spaulding was "*stolen* from the publishers;" he fails to give us the date of this incident, (or accident), but we

suppose it was sometime. I have before me a supposed copy of a letter, written by Mrs. Matilda Davison, of Monson, Massachusetts, the wife, formerly, of Rev. Solomon Spaulding, gotten up expressly to oppose "Mormonism;" and in it we read, that "during their stay in Pittsburg, Pennsylvania, Mr. Spaulding made the acquaintance of one Mr. Patterson, an editor of a newspaper. He exhibited this manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it a long time, but at length the manuscript was *returned* to the author; and soon after we removed to Amity, Washington Co., Pennsylvania, where Mr. S. deceased in 1816; (at this period Joseph Smith was eleven years old.) The manuscript then fell into my hands, [Mrs. Spaulding then], and was *preserved carefully*." In the same letter it is claimed that the manuscript was kept by the same lady until "1834, when Dr. Philastus Hulbert came to my house and obtained it." So if there be any truth in this letter, the manuscript was not stolen, as claimed by J. M. S.; but remained in the hands of Rev. Spaulding's widow, from A.D. 1816 to 1834, the latter period being four years subsequent to the time of publishing the Book of Mormon.

In a letter written by John Haven, of Holiston, Middlesex County, Massachusetts, to his daughter, Elizabeth Haven, of Quincy, Adams County, Illinois, and published in the *Quincy Whig*, (republished in *Times and Seasons*, January, 1840), we find the following: "Your brother Jesse passed through Monson, where he saw Mrs. Davison and her daughter, Mrs. McKinstry, and spent several hours with them; during which time, among other questions, he asked the following: 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. Questions to Mrs. McKinstry. Q.—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 an idolatrous or a religious people? A.—An idolatrous people. Q.—Does the manuscript and 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. Have you ever read any in the book of Mormon? A.—I have not."

This evidence, coming from a purely outside source, and published in a "Gentile" paper, unsolicited by "Mormons," should, we think, give it caste and credibility among the "Gentile" world. Therefore, whatever duplicity may be charged to the former letter quoted, this one of Mr. Haven's puts a quietus to the common rut of error into which J. M. S. and others have fallen; viz, "stealing of the manuscript," and shows positively that the manuscript of Rev. Solomon Spaulding remained with him and his widow, (Mrs. Davison), until 1834; when Dr. P. Hulbert and others obtained the same, with the intent of refuting the Book of Mormon; but, finding "*it did not read as they expected*," concluded to hide it up and secrete the manuscript, knowing, as we have every reason to believe, that that was their only hope of hiding their folly and wickedness; as they, like others, had charged the publishers of the Book of Mormon with "plagiarism."

The manuscript, we notice, described an "idolatrous people," while the Book of Mormon is the history of a people who were cognizant of God and his laws, and believed in the principle of future rewards and punishments, in the which

"God will reward all men according to their works." They accepted Jesus Christ as the Savior of men, and insisted that "no other name was, or should be given, whereby salvation can come unto the children of men."

Again, the manuscript was about "one-third the size of the Book of Mormon." We notice also that eleven unimpeached witnesses testify to all the world, that they "saw, and [some] did handle with their hands," the "golden plates" from which the Book of Mormon was translated. Oliver Cowdery, one of the "three witnesses," who died a few years since, I am credibly informed bore a faithful testimony to the divine authenticity of the Book of Mormon upon his death-bed. He was not a dupe of Brigham Young, nor an endorser of his deviltry. Martin Harris, also, who was living last winter in Cache Valley, Utah, bore testimony to the truth of the Book of Mormon that year, but did not endorse Brigham's misrule. David Whitmer, the other one of the "three," within the past year repeated his testimony concerning the same book, and never followed B. Young or his accursed practices. These witnesses, so far as we have any account, are respectable citizens of the land, whose testimony would be acceptable in any court; and before J. M. S. shall again attempt to impeach the Book of Mormon with twaddle, a few grains of common sense will, if he permit them, point to the internal evidence of the book, and the unimpeached witnesses to be first disposed of.

As regards Sydney Rigdon being the "founder of Mormonism," as frequently stated and strongly hinted at by J. M. S., we assert that it is entirely false. Mr. Rigdon was born in Alleghany County, Pennsylvania, February 19th, 1793. "In the fall of 1817 he professed religion, and joined the regular Baptist church. In 1818 or 1819 he 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 Conequenessing church, and went from there to Warren, Ohio, and was ordained a regular Baptist

preacher, and returned to Pittsburg in the winter of 1821 or 1822, and took the care of the first regular Baptist church." In "1824," it appears that Mr. Rigdon withdrew from the Baptist church, in part, preferring to endorse, as he did, the views of Alexander Campbell. "In 1827 or 1828, he removed to the 'Western Reserve, in Ohio, and there continued to preach until the Latter Day Saints came to that part of the country," which did not occur until the fall of 1830, at which time the Book of Mormon was presented to Rigdon for the first time, who, after examination, endorsed the work, and was baptized.

From the foregoing testimony, it will be seen that the statement made by J. M. S., that "Sydney Rigdon was one of the publishers" of the Book of Mormon, and that from the lost manuscript Joseph Smith *stole* his idea of the Book of Mormon," &c., is one of those half-starved falsehoods, begotten, nurtured, and admired by that class of animated toads who croak and hop like other toads of lesser length of limb.

We forbear examining all the misrepresentations in the article, but as polygamy has been spoken of, and the history of the revelation enjoining it given, we will examine it a little. J. M. S. says: "On the 12th of July, 1843, the prophet received the revelation ordering polygamy, and it thenceforth became a part of the Mormon faith." This is decidedly a mistake, as polygamy never became a *tenet* of the "Mormon faith" during Joseph Smith's lifetime, nor subsequently before 1852, and then *not* by the whole Church, but by a faction thereof, (perhaps one-tenth), under the leadership of Brigham Young. We assert, without fear of a successful controversy, that the doctrines of polygamy, blood atonement, Adam God, and other "doctrines of devils," as taught by Brigham Young and his associates in crime, are no part of "Mormonism," never have been, and never can be, no more than the Inquisition and Jesuitical order are a part of the order and economy of Christ. As Mormonism must necessarily be the doctrine promulged in the Book of Mormon,

I now quote from that book on the subject of polygamy. Book of Jacob, chap. 2, par. 7:

"Behold, David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have, save it be one wife, and concubines he shall have none: for I, the Lord God, delighteth in the chastity of woman."

In several other places the Book of Mormon speaks of polygamy as a "wicked practice." In connection with this I quote also from the Doctrine and Covenants, a book containing revelations to the Church, and accepted by them with the Bible and Book of Mormon as a rule and guide to faith; these three books have been, and must still continue to be, the foundation of "Mormonism;" and though abrogated by the introduction of heresy, they still remain intact, as indicative of the Church policy. God commanded in 1830, see Doctrine and Covenants, sec. 27:4:

"Neither shall anything be appointed unto any of this church, contrary to the church covenants; for all things must be done in order and by common consent in the church, by the prayer of faith."

The Book of Mormon has ever been known as the "new covenant," which *forbids* polygamy; consequently when we accept polygamy, we reject one of the pillars of "Mormonism," and are no longer "Mormons," but polygamists. In the Book of Covenants God again commanded the Latter Day Saints in this wise:

"Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; thou shalt not lie; and he that lieth or stealeth, and will not repent, shall be cast out."

With this compare its opposite found in that false revelation enjoining polygamy, wherein "All manner of blasphemies and all manner of sin" is countenanced.

"Thou shalt love [thy wife with all thy heart, and cleave unto her and none else." —Sec. 42, (18), par. 7.

Some may ask, was that enjoined upon all Mormons? Paragraph 16 says:

"Thou shalt take the things which thou hast received, which have been given in my scriptures, for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved; and he that doeth them not shall be damned, if he continues."

Again, in sec. 49, (65), par. 3, it reads:

"And again I say unto you, that whose forbiddeth to marry is not ordained of God; for marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and they twain shall be one flesh: and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

In the paragraph preceding, the Lord called this his "everlasting covenant, even that which was from the beginning, and the nations of the earth shall bow to it." These two revelations were given in February and March, of 1831, and in August following, see sec. 58, (18): par. 5, the Lord put a quietus upon all caviling that might arise, as touching the marriage question, when considered with the law of the Church already quoted; for he says:

"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth."

Let it be borne in mind that these revelations had been accepted and published in 1835, and republished in 1845, as being of divine authenticity; the word of God to them; the constitution of their faith, and just so long as that constitution, (Bible, Book of Mormon, and Doctrine and Covenants), shall be accepted as of full force and effect, we challenge any man on earth to show that polygamy was, or is admissable under its letter and spirit. In support of this we quote sec. 111, (109) par. 4:

"Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have *one wife*; and one woman but one husband, except in case of death, when either is at liberty to marry again."

The above was published in 1845, one year after Joseph Smith's death, by the sanction of the Church, Brigham Young and his fellows being a part of that Church then, at which time all denounced polygamy as a crime, and continued to do so until 1852, when Brigham and his party inducted it into their faith. Joseph and Hyrum Smith, three months prior to their death, and seven months subsequent to the supposed time of receiving the polygamous revelation, denounced the doctrine as wicked, and the practice thereof as criminal; for they, as Presidents of the Church, gave notice to the public through the church organ, the *Times and Seasons*, page 413, vol. 5, that one "Hiram Brown, of Michigan, had been cut off from the Church for preaching polygamy, and other *false and corrupt doctrines*."

We now quote the marriage contract, published to the world in 1845, as a safeguard to all who might desire entrance into the Church, it being in, and a part of, the Book of Doctrine and Covenants. As a preface to this and other quotations from the Books, we offer the following extract from the "Epistle of the Twelve," Brigham Young being its president, and published shortly after Joseph Smith's demise:

"If any man writes to you, or preach to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an *impostor*."—See *Times and Seasons*, vol. 5, pp. 490, 568.

"Wisdom is justified of all her children," surely. Now for the contract. After the usual questions, the one officiating says:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives."

From the foregoing evidences it will be seen, that polygamy is no more sanctioned by what may be called "Mormon laws," than murder is under the law of the land; yet, both are practiced.

The Utah problem still remains unsolved, and probably will for years; in fact, if our government officials continue


to pander to Brigham Young, it will probably become stronger. The administration of Utah affairs, by the present party in power, is a swindling farce, and the slime of the "third term" aspirant already marks the acts of Chief Justice Lowe, the successor of the loyal-hearted Judge McKean; truly, "When the wicked beareth rule, the people mourn."

The chop-logic with which the world proposes smashing Mormonism, generally is, "that its founder, Joseph Smith, had carnal connection with several "spiritual wives." One thing is self-evident; if they were "spiritual wives," any physical connection would be a violation of that "spiritual" contract, so that if the charge be true, the parties were guilty of adultery; if he had one thousand wives, ("spiritual"), (and I presume none will claim or ask more), we fail to see how that can be of any possible benefit to those practicing polygamy, as it makes him a violator of the laws of the Church and of the land, indulging in practices that he himself condemned as *wicked and criminal*. We deny that Joseph Smith ever was married to any "spiritual wife," according to the revelation on polygamy, as published by Brigham Young and assistants. The document itself justifies the assertion. Mr. Beecher is charged with adultery; does it follow that all Plymouth church is charged with the same crime? Suppose he is found guilty, does Plymouth church all become guilty? The same kind of reasoning would condemn every church organization that ever has existed, Christ's and the Apostles' not excepted. Yet this is precisely the argument used to prove "Mormonism" a "wicked and false doctrine." Brigham Young charges Joseph Smith with having received a revelation enjoining polygamy, but says "the original was burned up." Just admitting all that to be true, what evidence have we that the present revelation, as published by Brigham, bears any semblance to the original? We have none, only Brigham Young's word, which to me is worth but little, when I remember that for eight long years after Joseph Smith's death,

his representatives denounced polygamy all over the world as a wicked doctrine, and declared that they did not believe in the practice of it. Having basely lied in that instance, would they tell the truth in the other? Whatever others may think, we have but little disposition to trust them. According to Brigham Young's own statement, made in Salt Lake City, and published in his sermon in *Deseret News*, June 30th, 1874, he received a revelation on polygamy in 1841, while in England, and according to his statement, "Joseph had never mentioned this; there had never been a thought of it in the Church that I knew anything about at that time." Hence, then, whatever Joseph Smith may have done, Brigham was the first to introduce polygamy. The public may judge whether he was not the very man that the devil had selected to carry out his hellish and corrupting principles. In conclusion, we advise J. M. S., and all others when convenient, to visit Plano, Illinois, on the Chicago, Burlington and Quincy Railroad, and inform themselves of the only true "Mormon organization" extant, by calling upon Joseph Smith, son of Joseph Smith, (who was killed at Carthage), who in company with his brethren in Christ, are endeavoring to rescue the truth from the reproach and shame brought upon it through the wicked acts of those professing to be Saints, and to reclaim the honest from the dead-falls of Brigham-Youngism, the practice of which is a stench in the nostrils of all good people; a blotch upon the fair escutcheon of our liberties; a fraud and imposition, and a shame to our government.

Asking the privilege of being heard,
I remain with respect, Z. H. GURLEY.

PLEASANTON, Decatur Co., Iowa,
June 1, 1875.

 **Look Here.**—The small colored label with your name printed on, on the margin of your paper, if it is one of a package; or on the wrapper if sent separately; also shows the date to which your subscription is paid.

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The sleeping fox catches no poultry.

The wisest man has a foolish corner in his brain.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., July 15, 1875.

THE editor left the precincts of the sanctum, on the morning of the 10th of June, intending to visit the island of Grand Manan, New Brunswick, off the coast of Maine, about thirty-five miles from Eastport, Maine, the extreme eastern city of the United States. He reached the city of Boston, Massachusetts, without accident; and was warmly welcomed by Brn. Edgar Woodward and Henry Isleib, who met him at the depot of the Albany railroad, and accompanied him to the residence of the former, No. 1283, Fremont Street, where he made his home during a sojourn of a few days spent in the "Hub."

The train reached Boston at 10:30 A. M., on Saturday, the 12th; and on Sunday, the 13th, the editor had the pleasure of attending the meetings of the Saints in their hired hall, afternoon and evening. Br. George C. Smith, an old-time Saint, now a resident of Chelsea, presides over the Boston Branch. The editor was pleased to meet here, Br. C. N. Brown, President of the Mission, of Providence, R. I., and Brn. Jesse W. Nichols, of New Bedford; George Yerrington, — Small, — Morse, of Providence, R. I.; S. Butler, of Waltham; Albert Nickerson, — Gardner, J. Steffe, E. N. Webster and Wm. Pond, Sen., of Boston, with the families of many of them; and a number whose names are not called to mind at present writing. All went pleasantly.

By good fortune for the editor, it was Centennial week, in the old city; and by a failure to obtain the time of boat connection at Portland, for Jonesport, we missed the Tuesday boat, and had to remain in the city or lie over elsewhere on the road, so we chose to remain and witness the commemorative procession, in celebration of the one hundredth anniversary of the battle of Bunker Hill, fought on June 17th, 1775. In the meantime, we spent Monday, Tuesday and Wednesday, in company of Brn. Nickerson, Pond and Woodward, in

sight seeing, visiting the Bunker Hill Monument, City Square, the Navy Yard at Charlestown, Natural History Rooms, State House, Fauniel Hall, (the cradle of liberty), Fauniel Hall Market, the celebrated Boston Common and Public Gardens, seeing and hearing so much that was historic, instructive, entertaining and suggestive, that the memory thereof is a dim perspective of streets, houses, columns and people, glitter and crash, with hardly a point at which to begin a recital.

On Thursday, the 17th, a most beautiful and pleasant day, business stopped, and the citizens and dwellers of the city, the regions round about, and the distant country as well, gathered to all available points to witness the passing of the procession. By the untiring kindness of Bro. Edgar Woodward, we were posted at the corner of Washington Street and Chester Square, a point commanding a fine view where we stood, for over four hours gazing upon the passing pageant. We have neither time, talent nor taste to describe what we saw. It was a grand display of human power and national pride; pardonable from a human standpoint, but giving rise, in the contemplation of the military divisions, to the wish that the time of peace might be fully come; when the spirit of peace bearing rule in every nation would no longer permit any people to take pride in the pomp and splendor of war-like array. One regiment of boys, aged from ten to sixteen, bearing arms, brought the sad thought of the cruel necessities of our revolutionary struggle. It was a saddening thought, that children should be taught the art of killing.

In four hours and twenty minutes the haughty, gorgeous pageant had passed; leaving a tired, hungry mass of people to find their homes and refreshments. From the point where we stood, there must have been thirty or forty thousand people, including the soldiery, in sight at one time.

It is estimated that there were not less than half a million people in the city on the occasion. One thing was noted with pleasure; we saw no one noisily drunk, and but three during the day who were the "worse for a drop or two." It was pleasing to think that so many of the men of the

days of 1875 could be generally observant of the rule, "Be ye temperate."

Another pleasing feature was the presence of two or three regiments of once confederate troops, who were visitors in the city, to participate in the commemorative exercises. Radical Boston, (anti-slavery) and radical Charleston, S. C., (Pro-slavery), struck fraternal hands in memory of Bunker Hill and Fort Sumpter. So may the peace be permanent.

On Friday, the 18th, we left Boston in the rain. It is stated that the 15th, 16th and 17th of June, 1775, were very fair, fine, warm and pleasant days, and that the 18th it rained. It was just so in 1875; the 15th, 16th and 17th were very fair and pleasant, but the 18th was a rainy, dull day. As we sped away from the city, bound for Portland, Maine, one hundred and eighty miles distant, we thought of how widely different the scenes of the two days; the 18th of June, 1775, and June 18th, 1875, though both were rainy days. The one saw the opening of a long and bloody war for independence and separate national existence; the other saw the returning of thousands from a scene of festivity and national joy, that one hundred years of trial had only served to confirm the experiment of self-government.

We reached Portland in the afternoon and took passage on the steamer *Levinston*, for Jonesport; but owing to fog and strong wind, the steamer did not leave port for some eight hours after her time for departure. We arrived at Jonesport at 1:15 A.M., where Br. Joseph Lakeman gave us the hand of welcome. The Conference of the Eastern Maine District was in session at Jonesport, but the business session was over when we arrived; however, we took a part in the exercises on Sunday, the 20th; three were baptized by Br. Lakeman, who were confirmed in the evening. Two of these were aged men, and one a woman in the prime of life. The meetings were well attended, and we hope good will result from the preaching of the word.

At this point we met Br. John C. Foss, of the Seventy, whom we were glad to see; also Brn. B. Rogers, J. S. Walker, Emery C. and a host of others of the Foss family; Brn. Kelly, a number of them; Br. Eaton,

Br. McNiel, and a large number of others, all alive in the Latter Day Work.

While here we visited Addison Point, where we were very kindly entertained by Captain John Hall and wife, whose hospitable and friendly greeting we shall long remember. Captain D. Hall, whose wife is a good Saint, gave us a kind welcome to his table, which was cordially accepted.

We were the guest of Br. Joshua Walker while at Jonesport; and shared the pleasant welcome of Sr. Woorwood and others, who all tried to show that they felt to make the stranger in their midst at home with a Saints' welcome and greeting.

On Monday evening we held meeting, and on the Wednesday following, left for Lubec, Eastport and Grand Manan, in company with Br. J. Lakeman.

The road between Jonesport and Eastport is very picturesque and pleasant. The day was pleasant for the first half of it, raining in the afternoon, though not enough to be serious. A night spent at Lubec and an early crossing to Eastport, over the bay, brought us to the eastern limit of the United States; and were now prepared to cross to the dominion of the dragon of St. George.

We did not get started from Eastport till noon, when a steamer, like a Chicago tug, stood off the landing, sent a boat ashore, and we went on board. Letters had reached me here from home, bringing good news; so that when we bade the shores of the land over which the stars and stripes wave, a temporary good-by, we felt contented and happy-hearted. The sea was a new experience to us; and though we had never been on salt water before leaving Portland, we paid no tribute to Neptune by being sea sick. The wind blew fresh, and the fog was quite thick; and the ominous sound of the fog whistles and the shrill answer of the steamer gave token of life in the mist.

The island of Grand Manan is about twenty-four by seven miles in area; seven miles from the main land at the nearest point, and by ocean travel thirty-five from Eastport to North Head Harbor, the point of principal interest on the island.

There is a light-house on the north end.

of the island called Swallow Tail light; and a fog whistle on the western shore. There is also a light on Gannett Rock, six miles off the south end of the island; at the head of a series of ledges called the Muir Rocks. These form a dangerous ledge over which the sea is always breaking in terrible grandeur.

The light on this rock has been kept for thirty years by Mr. Walter McLaughlin, a native of the island, of Celtic origin; a hearty hospitable gentleman, whose house, close by Seal Cove, on the shores of the broad Bay of Fundy, next in stormy characteristics to the Bay of Biscay, is open to the friendly visitor, as we had ample opportunity to prove, being invited to stop while passing with Br. Lakeman on a sight seeing tour.

Mr. McLaughlin told us that he was *seventy-six days* shut up on Gannett Rock this last winter, *without communication* with the shore, except by signal.

This light-house is built upon a rock, which at high water may be a quarter of an acre in extent; but which is swept by the gales, the waves beating at the base of the house itself, as if it were the object of the tempest to destroy the light that warned the mariner to beware of the hidden rocks.

Brethren, think of this man, a gentleman in feeling and culture, to whom the government has entrusted the care of this light, which must ever be lighted at the going out of day and always be kept burning during the darkness, and think of the isolation and loneliness that must inevitably be his, during his hours of watching. Think also how faithfully, carefully, this man must have attended to the ceaseless details, which must be looked after and considered, to retain the responsible position so long. His integrity and character for the honest discharge of those duties which have made him a successful light-keeper, have been recognized, and have secured to him the esteem of the many whose lives and avocations render his light on Gannet Rock a beacon and guide to them when the light of the moon and stars are hid by the clouds and storms of night.

The saints have a brother saint, who is a light-keeper on Lake Michigan, not far

from Charlevoix, we think on Drummond's Island; think of him, and the untiring energy demanded of those who light the nightly lamps, whose rays shining out over the waste of waters lends aid and security to the mariners—"those who go down to the deep in ships, and draw from the thought of their lives, a lesson of ceaseless care and never tiring zeal, which shall be expended in the effort to light up the beacon fires of gospel truth, by means of which the many who will, may be guided into ways of righteousness and peace.

July 1st, 1875. This is Dominion Day in the confederated provinces. This day four years since, the provinces of Ontario, Quebec, (the Canadas), New Brunswick and Nova Scotia, confederated for mutual protection and benefit; soon after Prince Edward's Island joined, and by consent of the home government of Great Britain, a constitution was adopted and laws enacted, by which the privileges of a representative, or democratic form of government were secured to the citizens of the confederated provinces. The anniversary of the day is kept as we, in the States, keep Independence day. One good feature of the law is, a resolution may be introduced into the provincial parliament at any time, expressive of the lack of confidence in the executive department; which resolution, if adopted, is a signal for immediate change, which change is effected by the resignation of the then incumbents of executive offices, and the appointment or choice of others, and this without waiting the expiration of a term of office. One bad feature, in republican eyes, is, that the Governor General is appointed by the crown.

The day passed very pleasantly. Cannon firing, boat racing in the waters of the bay, foot racing, sack racing and jumping, dinner, supper and an evening dancing, furnished amusements. We saw but little drunkenness, and the day would have been much pleasanter if there had been *none*. When will men learn that there is no real enjoyment in that which debases?

We were the guest of Br. Joseph Lakeman, whose hospitable family bade and made me very welcome.

We preached three times in the *Temple*,

on Sunday, June 27th, one was baptized by Br. Lakeman; and on Wednesday evening, the 30th, we spoke at the Temple again. Meetings were well attended and good attention paid. Of this more by and by.

We start for Boston, *via* Machias, Kennebec, Mason's Bay, Addison Point and Jonesport to-morrow, the 2nd of July.

We call the attention of correspondents to the following letter. Read and profit by so doing:

Farm Creek, May 30, '75.

Br. Joseph.—What is the matter that we can get no communication from the *Herald* Office? My husband wrote to you about the middle of March, sending money for the *Herald* and *Hope*; but as we received no answer, thought perhaps the letter was lost, as it was not registered. Again, he wrote something near a month ago, asking you to send a card, to say if it was not received. We have received no answer to this, so I thought I would write again, and take the precaution to have the letter mailed at another place, and directed in another hand. Please answer soon. Yours in haste.

Yes, in such great "haste," that after the third writing, *we* are *yet* without the name of any known post-office in the United States, and without even the name of the State in which the writer lives. Who is to blame when papers are not regularly received under such instruction?

If parties in sending money and communications to the *HERALD* Office, would follow the instruction already given, there would be *much less* cause of complaint; *i.e.*, be sure and give the post-office, county and state, from which they write, the date of writing, the post-office, county and state where they want their papers, books, etc., sent, with the name of the *writers* signed in a *plain*, legible hand, some loss and much impatient waiting would be saved on their part, and not a little unnecessary perplexity, overhauling of papers, and searching through the records of weeks or months, to find out the possible receipt and application of twenty-five cents, three, or five dollars.

Br. Joseph *may* know the address of all who write to the *HERALD* Office, but *we*, of lesser note, are far from believing he does; and as he is frequently absent from the of-

fice, it would be well for all parties to write in full, as directed.

Some letters received at this office are without date, others have no post-office given, and still others mention the post-office, but leave out the State; and still some date from no post-office at all; while some date from, "At Home."

How do the employees in the office know where their "Home" is? whether it is in Oregon, Florida, Maine or Texas?

Again, we have received other letters containing money, with no name or direction signifying who it is from, or to whom the money must be credited. In such cases all we can do is to lay it away until the parties get tired of waiting for their books or papers, and make inquiries about their money. Sometimes it seems people have a favorite name for their home, as "Cottage Corner," "River Side," etc., and date from that instead of their Post Office. Too often we cannot tell the State a letter is from except by the post mark on the envelope.

Some times we have to read over from one to six pages of manuscript to ascertain whether there is any business in the communication for the Secretary's room, before we know whether to pass it in to him or not; and too often, a long letter has to be read all through to find how twenty-five cents or a dollar must be applied.

What business information correspondents have to impart, we prefer that they give it on a separate piece of paper, or in the beginning of their letters. And what they have to say *we* prefer that they say it without a great amount of preparation in getting at it. To start out with the long preamble of, "I seat myself and take my pen in hand to write you a few lines," etc., is all a useless waste of time and space.

Trusting the foregoing suggestions will be as kindly received as they have been given, we commend them to the consideration of those who may be able to profit by them. But before closing our remarks on this subject, we will add: We have been sending papers to "Starfield," Clinton Co., Mo., and to "Farm Creek," Iowa, for some time past, and have just been informed that there are no such post offices in those States.

With the foregoing view of things we trust the Saints and friends will be able to see what we have to contend against, to prevent mistakes and delays. That good will and order may abound, to the praise of the Master is our prayer.

It is in contemplation by the Board of Publication to enlarge the HERALD and make it a weekly, in the form of a newspaper; and as a preliminary step, to ascertain whether such a change would be acceptable to the majority of the Saints, it was decided to make a necessary appeal to the various churches to inform us how the matter strikes them, whether favorably or otherwise; and also how many more of the respective agencies and in the branches than are now taking it would be likely to take it—the price not being changed from what it now is.

It is thought that if we can add a few hundred to the list, the change can be made a success.

Make inquiry and write us.

BR. STEPHEN MALONEY, writing from Cherokee, Kansas, June 28th, says that notwithstanding the grasshoppers, the general prospect for crops in that vicinity is good. That county had been visited with exceedingly heavy rains, attended with fearful lightning and thunder. Br. S. adds, "there is not a cloud comes up, but we see terror in it; truly judgment is sent forth and who is prepared? * * Now would it not be well for all Saints to ask themselves, 'am I a fish meet for the Master's use, or will I be cast away?'"

EXCURSION.—Br. E. Banta has been to Chicago, conferred with the railroad company, and found they have raised \$200 on the car for excursion to Council Bluffs. The raise on the price may prevent an excursion to Conference; but it will still be less than half fare. Further intelligence will be given hereafter.

BR. W. W. BLAIR, writing from Burlington, Wis., June 9th, 1875, states:

"* * * The Saints feel well, and are in excellent spirits. Our doctrine carries

such an irresistible force with it that none can gainsay it; yet many, honest souls too, no doubt, will point to the evils of professed Saints, and so excuse themselves in not obeying."

How true the closing statement of this letter; how strong an admonition is couched in it; how fervent an appeal to the saint, the would be true saint, to live earnestly, truly, uprightly before the world, and in the sight of God. How certainly are the words fulfilled, "Because of evil doings the way of truth is spoken against." Is it not a duty that we owe to our fellow men to whom we are trying to present the way of salvation, that we walk not deceitfully, but honestly before them.

For a more full report of Br. Blair's recent labors in Wisconsin, see his letter of June 21st, from Sandwich Ill., published in this issue.

BR. EDWIN STAFFORD, having resigned the clerkship of the Kewanee District, (a position which he had held for fourteen years), intending to remove from within the limits of the same—was the recipient of a fine testimonial from the District Conference held at Canton, Ill., March 6, 1875; expressive of the sincere regard and fond esteem, in which he was held by the entire District, and a desire that the blessings of God might attend him in his new home and field of labor.

We learn by letter, from Alton, Illinois, that the Saints there are having good meetings and enjoying the gifts and blessings of the gospel.

We have on hand, and for sale, Tract No. 23, entitled, "The Basis of Polygamy: A Criticism upon the (so called) Revelation of July 12th, 1843," by Elder Jason W. Briggs. Price, 20cts per dozen, \$1.30 per hundred, post paid.

Br. T. W. Smith has reduced the price of his little hymn books to 8cts a piece, two for 15cts, three for 20cts, or 75cts per dozen.

Shortly after Br. Joseph started on his tour East, Elder D. F. Lambert, of Magnolia, Iowa, came to Plano to assist in the editorial department of the HERALD. He is a pleasant companion, and a fair speaker for one of his age. His discourses in Plano have been listened to with much interest.

Br. Z. H. Gurley, writing from Decatur County, Iowa, July 5th, said, "The 'hoppers' came in great numbers to the colony on Saturday, the 26th ult, but departed on the Monday following, doing *no* damage." He also reported three baptisms by S. H. Gurley.

Br. Wm. H. Kelley says he leaves Omaha on June 23d, for Ogden Utah, at 11:30 A. M. He feels blest and sustained by the "Hand that moves the secret springs, to accomplish His own purpose and will."

A call for preaching from a party, not a member of the Church, comes from Dunlap, Harrison Co., Iowa. Who will respond?

Br. S. M. Hubbard, Petaluma, California, June 12th, gives us the good news that he is quite well again. For the blessing of health, he feels very thankful, and earnestly exhorts the Saints to put their trust in God, who is able to bless, comfort and save them.

We want at this office, and will pay for Vol. 5, of *Times and Seasons*. Who will send us one?

Br. Joseph Gilbert left Omaha, Neb., for his old home in London, England, on the 5th inst. May the divine Spirit attend him, to deliver from evil and strengthen for good and future usefulness.

Br. T. W. Smith arrived at Audubon, Minn., about the 27th of June. He sent us a long letter giving an outline of his travels and labors since General Conference, which came to hand too late for insertion in this issue. Until further notice his address will be Audubon, Becker Co., Minn.

Br. Wm. H. Kelley, (we learn by letter from Br. J. W. Briggs, of Salt Lake City,) arrived at Ogden on the 24th of June, and went to Logan to attend District Conference.

Br. C. M. Fulks, Weir City, Kan., June 18th, wrote encouragingly of the prospects of a plentiful harvest in that vicinity. He with others were about starting a Union Sabbath-school. Quite a good move, we commend the effort.

Br. Jesse Sheldon, Warnock Station, Belmont Co., Ohio., June 19, said, "The good Father continues to bless me spiritually and temporally. * * My house remains

open to the Elders as they may pass through this region of country." He would be pleased to see Br. Joseph and will aid in bearing the burden of his mission in passing that way.

Br. Jacob S. Goble, of Blue Rapids, Marshall County, Kansas, would like an Elder to call that way and preach for them; thinks a good work could be done there, as there has never been any preaching by Latter Day Saints in that vicinity.

Br. C. G. Lanphear was with the Church at Kirtland, Ohio, on June 20th.

Br. Geo. Braby, Sedgwick, Iowa, June 11th, said, "Last Saturday I attended a two days meeting with Br. Gurley, had a glorious time."

Br. R. Colburn, writing from Rond Eau, June 21st, said at their late conference, *all* seemed to feel well, and the Saints enjoyed themselves. The work appears to be rolling on here, and the people anxious to hear the truth.

Mr. Mollie F. Springer, of Paris, Jennings County Ind., will furnish pictures photograph size, of the Martyrs Joseph and Hyrum, for 25 cents each. Those having sent 50cts to Br. Springer for them will have the difference refunded.

Br. C. Derry, Deer Creek, Neb., June 14, writes he had baptized a couple lately, and that he and father Hutchings had opened a new field of labor and baptized one, and left others believing—seemingly—while there seemed to be quite an interest manifested in the community. Crops looked well with him.

Branch and District officers, read the Church Recorder's notice in this issue of the *Herald*. If you will discharge your duties in the love of the truth agreeably to the Church covenants, he can discharge the obligations resting upon him as General Church Officer, otherwise he cannot satisfactorily to himself and to the Church.

From the *Nauvoo Independent*, of the 2d inst., we learn that brother Wm. Anderson of Montrose, Iowa, was (June 19th) far on the way to his new home in California. In Nebraska a most terrific rain and hail storm caused some delay. Car windows were shattered by hail, which were nearly as large as hen's eggs.

Correspondence.

LAWRENCE, Mass., June 12, 1875.

Br. Joseph:—I am but a boy, a little over eighteen years, and was baptized in 1871, by Br. C. N. Brown. I desire to live as a Saint should, in the fear of the Lord. My father, who was an Elder in this church, died a few months ago. He was an Elder in the old organization, and always bore a strong testimony to the truth and was an earnest defender of it. He never had anything to do with the old organization after polygamy came out, but held aloof; and when he heard the good tidings of the re-organization under the presidency of Joseph Smith, son of the martyred prophet, he embraced it.

I desire your prayers that I may be kept in the narrow path that leads to the tree of life. Yours in Christ,

WM. A. CROMPTON.

GOLDEN, Colorado, June 10, 1875.

Dear Br. Oliver:—I was at home last Saturday and Sunday; found all well. Our Sunday School is No. 1; our meetings are good. Since I last wrote to you I have baptized three more in Denver, and others are near the water's edge.

I have been holding meetings in this place, in the Court-house, but no interest manifested; in short, my meetings are a total failure here. Thomas was here and fixed things off in good shape. He first denied "Mormonism" and hired himself out to the Campbellites for \$1,000, then began to preach the truth, and finally polygamy; and *they* run him off! Now the people are weighing me in the same scales with him.

I have found one old lady here who was a member in England, and is not ashamed of the name now. Also another from York, New Jersey; she is here on a visit; she is a Brighamite, endorses our position, and is very firm in the faith. There are quite a number in her country who never heard our elders.

Next week I intend to go to Floyd Hill, and then to Idaho and Blackhawk. I need help here. I wish the Church could send some man here that is more able to preach than I am. It seems that a great deal of my preaching is without effect. I have not only the doctrines of men to contend with, but also seducing spirits and doctrine of devils to meet me on every hand. There is much power manifested here, by some that were once members of the Church, but have (as they claim) progressed ahead of us. I have not that spiritual power over them that I desire. Yet I can preach the truth to them, but that is all the good it does, apparently.

Br. Oliver, my path here is thorny, and has been, and I need your prayers. I

never knew what it was to go and preach the gospel when I was in California and in Kansas. Then I had a good home; could hitch up my team, go off and preach, have a good time and come home, eat, drink and be happy—and go again; but not so now. But I have received a testimony that I could not have received otherwise.

God has provided for me and mine in a manner that I can hardly comprehend. I have had many seasons of joy here, and also many hours of sorrow and grief, but God has been my friend, and has comforted me when lonesome, hungry and tired, and raised up friends for me in time of need. May God bless you and all the faithful in my prayer. I remain your brother in Christ,

F. C. WARNEY.

WARNOCK STATION, Belmont Co., Ohio,
June 19, 1875.

Bro. Joseph:—I am resting here a few days, having been, in company with Brn. Sheldon and Craig, my wife and others, down in Monroe county, Ohio, to our District Quarterly Conference, where the hearts of the Saints were caused to rejoice for the manifest goodness and blessings of Him who ruleth over all; for the Lord did truly bless us. We helped to hold five meetings while in Monroe, and left Brn. James Brown and James Craig to continue the work, as they had appointments out, with the expectation of baptizing several persons who signified their intention to covenant with the God who made them, to endeavor to keep His commandments. The meetings during the conference were largely attended. Much interest was manifested. The result of the effort, I doubt not, will be duly reported in its time.

I was much pleased with the earnest, intelligent manner of the Monroe Saints, young in the work and strong in the faith. I doubt not, from their testimony, that they had very clear conceptions of the truth of the gospel, having tasted of the good word of God and felt the power of the world to come.

Bro. Joseph, as you know, that is the secret of the fellowship and communion of the saints; it is "the secret of the Lord with them who fear him;" a secret which no man knows but he who hath it; like the hidden manna promised by Christ Jesus. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the white stone a new name written, which no man knoweth but he that receiveth it."—Rev. 2:17. By this power they consciously testify they know the work is of God.

I expect to preach here to-morrow, and at West Wheeling on Tuesday, on my way home. With love to all saints, yours in hope of life.

J. ELLS.

BIRMINGHAM, England,
June 9, 1875.

Br. Joseph Smith:—I know that you are always glad to hear good news; and for that reason I send you this short note.

Since I reported to you at Conference, we have added five to our number, by baptism, in Birmingham. And God willing, I shall baptize again this week. In other places also we are gaining some.

Last week I was in Manchester and vicinity, and in that part of England the Reorganization has not yet got a start. However, I was pleased to find some there that were ready and willing to unite with us. I baptized one man who had belonged to the Brighamites for many years. Another presented himself, and wished to be received on his original baptism; he was baptized in the year 1841, and he has been fighting down Brighamism for many years, and upholding the claims of the legal successor of the martyred prophet, believing that the promises of God would be fulfilled.

There are some others there who have given their names to unite with us since I returned home. The opening there is good. I am in hopes that a branch will very shortly be organized in that locality. So you will see by this, that the work of God is moving steadily along, and a majority of the brethren and sisters are feeling well, and doing all they can for the furtherance of the work; having full confidence in God, and believing that if they remain faithful to the end, they will gain the prize of eternal life. The Lord greatly blesses his people in this country, by dreams, visions, &c. We ask an interest in your prayers, that we may continue faithful and our works be acceptable in the sight of God.

With kind regards to yourself, and all who may enquire after us, I remain your brother in Christ,
T. TAYLOR.

SANDWICH, Illinois,
June 21st, 1875.

Editors Herald:—Having just returned home from my tour in central and southern Wisconsin, I take pleasure in saying that my efforts have been fairly prosperous, in all the places where I have labored. As for my labors at Binghamton and Oshkosh, you have had the outlines of them in my former communications.

On request of brother and sister Wm. Aldrich, whom I met at Oshkosh, I went home with them to Burlington, Wis., where I met Bro. and Sr. D. B. Razy. Bro. Razy, as many of your readers know, was among the first few who were engaged in reorganizing the Church at Zarahemla, Wis., in 1853. He is getting somewhat advanced in years, yet he evinces zeal and abiding interest in the Church, and bears a faithful testimony to the cause we so much love.

A night or two after reaching Burlington, I had a night vision, in which I saw myself go to an old wolf's den. While standing by the den, I saw a few remains of the raven, and prey of the wolves. I also saw the bony skeleton of the chief wolf, lying at the den. The scene was saddening and painful.

The next day I went to Voree, the place where J. J. Strang sought to gather the Saints, from 1844 to about 1848. Only a few evidences of that work are now visible. I went to the grave of Mr. Strang, (for be it remembered that he was shot on Beaver Isle, Lake Michigan, in 1856, by those who had once been associated with him, and was brought to Voree, where he died and was buried). There is not a stone to mark his last resting-place; and had it not been for old settlers, I could not have found the grave. I may mention that I here saw many graves large and small, lying unnoticed, and not a few unmarked, in a pasture lot and in an adjoining cultivated field.

It would be well for those having friends buried there to have their remains moved to some permanent cemetery, ere all trace of them is lost.

Bro. Lyman Hewitt, of Rochester, and Bro. Wm. Aldrich, arranged with the trustees of the Universalist Church at Rochester and the Congregationalist Church at Waterford, two miles distant, and I held four services in the former, and three in the latter. Our services were attended by fair sized congregations, and we were listened to with respectful interest, whilst we endeavored to divide to them the word of God. Some professed their intention of obeying the gospel ere long. Some who warned their neighbors to keep away from our meetings, came themselves, and listened with attention, and also brought others to hear. One of our interested hearers, Dr. —, said, "Elder Blair, from what we had heard of your people, we thought they had horns; but now, after hearing for ourselves, we are rather pleased with your doctrine." Some of the trustees of both churches invited us to come again, as did also other friends.

At Burlington I preached twice in the Baptist Church. The first time, one Friday evening, to a small but attentive congregation. On Sunday, p. m., the 13th inst., at 3 o'clock, I preached to a fair sized audience in the same place. Excellent attention was paid to the word, and we trust the effort will be fruitful of good. At 10:30, a. m., of the same day, we preached in the stone school-house, at Voree. The house was well filled, and the word was well received. We have good reason to know that some will here embrace the gospel, at no distant day. The Saints and friends in all the above places made us their debtors by

many courtesies and substantial kindness.

On Monday, the 14th inst., Bro. Aldrich took me in his carriage to Janesville, to Bro. Ormond Duttons, where we tarried over night, and where we learned of the excellent influence of Bro. H. A. Stebbins' preaching, at Barker's Corners, last fall. The people there are enquiring to know when he will return to labor among them again. Leaving Bro. Duttons on Tuesday morning, we went to Sr. Powers, the widow of our late lamented Bro. Samuel Powers. We found herself and family situated on a snug little farm, on the west bank of Rock River, four miles below Janesville, and one mile or more above Afton. We were mutually pleased with our short visit. From Sr. Powers we learned many particulars in regard to the illness and death of Bro. Powers. He felt quite reconciled to die, yet he was confident that had he continued in the field actively engaged in his ministry, his life would have been greatly lengthened out. Among the last acts of his life, was his administering to some of his children, who were sick, and who, at his request, were brought to his bed-side, when he anointed them, putting his hands upon them, praying for their recovery, which was graciously granted of the Lord. My heart throbbed with sorrowful emotion, and my eyes rained tears of sadness and affection, as I gazed upon the manly, noble and dignified face and features of this man of God, as preserved in a faithful photograph. We may well believe, that he has passed on to higher and broader fields of usefulness, of improvement and of joy. May the God of our fathers ever bless his worthy widow and the dear ones left behind.

From Janesville I proceeded home, making a brief call at Batavia, where I learned of the excellent conference held by the Saints at that place on the 12th and 13th inst., and of the good influence it was having among those who attended it.

In hope of life eternal, I remain yours,
W. W. BLAIR.

SOUTH BETHLEHEM, Pa.,
June 24th, 1875.

Bro. Joseph:—We of the South Bethlehem Branch are still alive, praying for that faith which was once delivered to the Saints, although you do not hear from us as often as you should, our faith in the work is unanswered; don't seem to be any doubting minds among us; no not one. We have baptized one lady since I wrote to you last, she will make an excellent witness for our Master. She bore testimony on the second Sabbath, that, "Prior to that she had believed the gospel to be the truth, but now I know it is the true plan of salvation as recorded in scripture." She soon after left us to follow her husband to Lexington, Ky.

I hope some of the Elders traveling that way will find her out by and by.

Our main drawback here is the hardness of our labor for the bread that perisheth, so that we have but little time to devote to ministerial labor; the work being so hard on the body that we are necessitated to take more time to rest to prepare ourselves for the next day's labor; but with the little time I have, I use it with the endeavor to "Study to show myself approved unto God."

May God in his mercy help me to attain unto that end, and the glory be his without reserve; and may the God of Abraham, Isaac, and Jacob, bless all those who are called to be Saints, by the ordinances of his kingdom throughout the world, is the prayer of your feeble brother in the work of the ministry,
L. D. MORGAN.

Box 108, FAIRFIELD, Wayne Co., Ill.,
June 27th, 1875.

Dear Herald:—Being a prisoner through sickness in my family, I will trouble your columns with the occupancy of a little space to assure the many friends you have that I am still in the faith of God's elect.

Since your receiving from the General Conference Secretary the report of my appointment, I have labored in Lewiston, Bryant, St. Davids and Canton, Fulton Co., Peoria, Peoria Co., and in portions of Wayne and White Counties, as the Lord has been pleased to direct and aid me. As a rule, your readers, and especially your subscribers, seem to be alive to their duties in the great work you herald forth.

I tried, with Bro. Thomas F. Stafford, in Lewiston to effect an opening there; but found my guns were of too light calibre to make a break in the impregnable walls of prejudice and bigotry. Bro. Stafford has preached a loud sermon of years there by his upright and consistent life, and enforced respect for the work. The seed may germinate yet; but I am seriously of the opinion that the moral and spiritual soil of Lewiston will need some strong fertilizers before any rich harvest shall crown the laborer's toils there. He and his wife were like father and mother to me. God bless them. I had good hearing there, however, and at Bryant, St. Davids and Canton, at which places there are Bro. Jeremiah and some others who are working with energy for the Master. I also preached once at Orion, and had a good hearing, and the effort, I learn, was not an altogether fruitless one.

Passing on to Peoria, I found the little band there working the best they could, and rejoicing in the Lord. Bro. Robinson is all alive, and Bro. Seward a staunch helper to him. Every member there seemed very happy in the work.

In Wayne and White Counties, which

comprise a portion of the South-eastern Illinois District, there are some who are working earnestly and faithfully for the Master's cause; Bro. George H. Hilliard, the District President, setting them a worthy example. Dear old Father Green is still sounding the gospel trumpet here.

Two weeks ago we held Conference in the Milner School-house, and the kind feeling felt toward us was evinced by some young ladies of the neighborhood, but not of our faith, cleaning out the place for us and adorning the lamps with festoons of flowers, besides furnishing a handsome bouquet for the speaker's desk. The Conference passed off pleasantly, and speakers and hearers all seemed happy. The number attending on Sunday was so great we had preaching "neath the woodland shade," the house would not accomodate them all.

We have lost one of our brethren since Conference by death, Bro. Benjamin Ballowe, *supposed*, by his physician, to be of small-pox; most probably of chicken-pox and bilious fever combined. God comfort thou his wife, and protect his babes.

Chicken-pox is in our household, or has been, and on the testimony of one physician (against four) that it is small-pox, we are all prisoners, our house roped up, and door fastened. So soon as the foolish scare is over, I expect to be off again in the field. My children who had the chicken-pox are both well, thanks be to God.

Yours ever, MARK H. FORSCUTT.

SCOTTSVILLE, Floyd Co., Ind.,
June 24th, 1875.

Bro. M. B. Oliver.—Realizing that the readers of the *Herald* are always anxious to learn of the progress of the great Latter Day Work of the Lord, we take the opportunity of sending a few lines concerning the condition and advancement of the Cause in southern Indiana. Our Quarterly Conference convened on the 5th day of June, and continued till Monday, June 7th, at 12 o'clock M.; and notwithstanding the weather was somewhat inclement, we had quite a pleasant time. The spirit of unity and harmony prevailed in all the business transactions, as in all other sessions. Two were baptized and confirmed during the conference; also two children were blest.

On Monday evening, June 7th, in company with Bro. C. Scott, and Bro. and Sr. Mayhew, Sr. Kelley, and our now Bro. and Sr. Gilliland, we went up into Ripley County, where Bro. W. H. Kelley had been laboring to some extent last winter, and had succeeded in creating quite an interest in the minds of some in regard to the faith. Bro. C. Scott had been preaching here also before the conference. Our object in going there this time was to still try to move the work on, and on the evening of the 9th of

June we began a series of meetings at the Union Chapel. We continued the meetings in the evenings and on Sabbath, till the Tuesday following. During the meetings up to Sunday forenoon, six had offered for baptism and in the afternoon we repaired to the waters, where, in the presence of a large concourse of people, who had come to see the Mormons baptize, six went forward, in obedience to the command, "And be baptized every one of you." The scene was solemn. Bro. C. Scott administered. And on Wednesday evening, June 16th, four more were baptized, after which the audience repaired to the Chapel where ten were confirmed. We then proceeded to organize a Branch, so far as circumstances would permit. Bro. John Crysty being chosen to act as Priest, William F. Gilliland as Deacon, Elisha C. Mayhew as Clerk of the Branch.

While at this place we met with a species of opposition that was rather new to us, and for which we were not looking. At some distance from the place where meeting was held, where they of course did not understand our position, the citizens met in council, and after due deliberations, concluded to draw up a petition in the form of a request; accordingly, some two or three copies were written out, and sent through the county "ride haste," getting signers. After a sufficient number had been obtained to give them a respectable appearance, a committee of one was appointed, to present the petition to us on a public occasion. At the close of our last preaching meeting it was presented to us, and was read to the congregation by C. Scott. "The undersigned citizens of Ripley County," respectfully requesting us to cease preaching our doctrine at Union Chapel and vicinity, on the ground that the doctrine "Is an unwarranted assumption," and "The demoralizing influence thereof, as carried out in the lives of Joseph Smith and the people of Utah." In defense of ourselves the following suggestions were offered: "The community could bear us witness that we had preached no doctrines since coming there but what we found taught in the bible; that the lives of the people of Utah were moulded by doctrines that we hold to be contrary to the spirit of the Gospel of Christ; doctrines introduced by B. Young after Joseph Smith's death, and were the fruits of apostasy. The society of which we are members, of which we are trying to be representatives, sustains no relation whatever, to the Church of B. Young; but that our Church was recognized by the laws of the State of Illinois, as a corporate body, and that the articles of incorporation, with a copy of enactments, under which the society was incorporated, was published and in circulation."

When these statements were made, there

were some of the petitioners who wished their names off again. This movement induced many to come and hear one discourse at least, who would not have come to hear under any other circumstances, and as a result, good was done. It made friends for us. There was from 300 to 400 people in attendance on this occasion.

We cannot but commend the spirit manifested by those who embraced the work under these circumstances; may they prove faithful. We feel satisfied that the selection and ordination of the Priest and Deacon was approved by the Holy Spirit; and we have reasons to believe that a greater work will be done in this vicinity, by right and proper steps, by the righteousness and faithfulness.

Praying for Zion's redemption and glory,
I remain your brother in hope of eternal life,
HARBERT SCOTT.

FONTANELLE, Iowa,
May 23, 1875.

Br. Joseph:—This Sabbath day affords me time and an opportunity of perusing the *Herald*, in which are found some things that are pleasant to read, and some very unpleasant.

Your action on your Free Mason question, to me, is very objectionable; and as long as I can read the fifth chapter of Genesis and the good Book of Mormon, which treats upon the subject of secret abominations to have been a curse in the days of Lehi, Nephi, Mormon, and others that were taught of God the Lord, it teaches them to be a curse in our day; these, with the teachings that rests upon me, both by the gifts of the Holy Spirit of the Most High, and the knowledge and experience which have been obtained by me at Nauvoo; and in the murder of Wm. Morgan, which took place in counties where I have lived and had a residence, and known some of them that partook of the horrible tragedy in 1826; then know assuredly that as long as we are to get the laws to govern the Church, which has been restored in this age in which we live, out of the books, Bible, Book of Mormon, I, for one, shall never swallow your doctrine of Free Masonry while God the Lord gives me good sense, and my reason remains correct within me; if all the Prophets, High Priests and Elders should think and teach otherwise. * * *

Brother Joseph, let me say again, can you make yourself believe that what the Spirit of God taught, when the prophets were writing the Book of Mormon, to be true, that the same Spirit will now contradict the prophets that spake and wrote the books in records on this land. Has it ever been known by any man in the Church or out of it, that the Holy Ghost has been in the habit of teaching a doctrine of good

or evil thousands or hundreds of years ago, and now in this generation contradicts the old prophets? No, verily; no such a thing can not, in my judgment, exist.

Here I will close, for I find some things in the *Herald* that are far more pleasing. Your golden beams are, to many, I suppose, correct; I mean May 15th. Your quotation from Book of Mormon I cheerfully accept as a truth worthy of all official notice. Your second Golden Grain, Does any man obtain or get humility without seeking for it. The smiles of the world, fashions and customs lead many out of the straight and narrow path. I would like to know what kind of fashion you mean. The idea of being dead to men's praise is good advice, let all practice it; but it requires more grace than some have got. Your kind words system, what of it; was there never a reproof given that was better than a flattery; or kind words, when a reproof was found to be what was needed. What did Peter think when our Lord said, "Get behind me, Satan?" But there are so many good sayings in your *Herald*, I suppose I ought not to question any of it; for it is hard to separate the good from the bad. The song, sung when asleep, is too good to be forgotten. The "Gentle, forgiving and kind" hymn is one of the best I ever saw on the subject; it is equal or better than the Quaker hymn, "Truth reflects upon our senses." Well, I will close; for I guess I have written enough for the waste basket.

Respectfully yours in the love of all truth,
B. ALDEN.

FARMINGTON, Ky, June 12, 1875.

Bro. Joseph:—The cause here is prospering some. Interest seems to be on the increase. I have just had a nice trip into Benton County, Tennessee, where I held a series of meetings. There were two baptized by me, and one lady desired to join on her original baptism. I found two others who will shortly make a like application. I think there will be a good work done in Tennessee this fall. Yours in bonds,

J. H. HANSEN.

Conferences.

Pottawattamie District.

Conference convened at Council Bluffs, Iowa, May 29th and 30th, 1875. Asa Walden, president, *pro tem.*, and Frederick Hansen, secretary. Official representation, 18.

Resolved that brethren present from a distance be and are requested to take part in the deliberations of the Conference.

Branch Reports. — Boomer, 16 members; Wheeler's Grove, 55 members; Council Bluffs, 107 members; North Star, 29 members.

Spiritual condition of branches reported as

follows:—Br. John McLoud, Boomer Branch; Br. Robert McKenzie, Council Bluffs; Br. H. Hansen, North Star; and Br. Lyman Campbell, Wheeler's Grove.

Reports of Elders.—Br. James Caffall reported from St. Joseph Missouri, as follows: "I regret that I am unable to meet with you in Conference. I have labored but little in your district since last Conference. I should probably have performed some labor, but I found it necessary to make an effort to assist my family, and at present am working in the above named city; how long I shall continue to work I do not know. I still feel an interest in the district, and hope the work may yet revive in your midst; and should feel quite pleased if you should place some brother to preside over the district the coming quarter. I pray God's blessing to attend you in your session."

A. G. Weeks reported by letter; desired to do all he could.

Br. H. Hansen, John Gallup, Frederick Hansen, D. K. Dodson, Asa Walden and Andrew Hall, reported verbally.

Bishop's agent, Andrew Hall, reported having cash on hand, at last report, \$11.00; received since, in tithes and offerings, \$35.00; total amount, \$46.00. Paid to the poor, \$2.00; paid to the ministry, \$7.00; cash on hand, May 29th, \$37.00.

Resolved that we give a general mission to all Elders and Priests not otherwise employed, to preach wherever they can find an opportunity.

Resolved that we hold a special Conference on the last Saturday in July, for the purpose of making arrangements for the fall Conference; said special Conference to commence at 10:30 A. M.

Resolved that Asa Walden preside over this district the coming quarter.

Resolved that we sustain Br. Andrew Hall, by our faith and prayers, as Bishop's agent.

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

Preaching during Conference by Brn. R. M. Elvin and E. L. Kelley.

Conference adjourned to meet in Council Bluffs, on the last Saturday in August, 1875, at 10:30 A. M.

Little Sioux District.

Conference convened at Magnolia, Harrison County, Iowa, at 10:30 A. M. June 5th, 1875. Opened in the usual way. J. C. Crabb was chosen president; Donald Maule, clerk.

Minutes of last Conference read and approved.

On motion, Br. D. H. Bays was invited to take part in this Conference.

Branch Reports.—Little Sioux, present numerical strength 96. 1 baptized, 6 received by vote.

Magnolia Branch, present numerical strength, 77. Since last report, 9 baptized, 2 received by vote.

Unionburgh Branch, 33 members.

Elders Reports.—Br. D. M. Gamet had preach-

ed in the branch, and once in Soldier Valley Branch.

Br. J. M. Harvey had preached 14 or 15 times since last Conference; had baptized 1.

Br. J. M. Putney had labored as president of the branch.

Br. S. Diggle had labored in the branch.

Br. P. C. Kemish had been superintendent of a Sunday School.

Br. P. Cadwell had labored in the Magnolia Branch; had baptized 5.

Br. Benjamin Kester, (priest), had preached twice, and visited the branch.

Br. J. C. Crabb had not preached much away from home; had attended 2 two days' meetings.

Committee appointed to investigate the difficulty in the Six Mile Grove Branch, reported that after laboring with the branch, all difficulty seemed settled. Report was adopted, and committee discharged.

Committee on liquidating the indebtedness of the Little Sioux meeting house was released, and Br. H. Garner empowered to collect the means on the subscription list, for the liquidating the indebtedness on said meeting house.

Preaching in the evening by Br. D. M. Gamet.

Sunday, 10:30 A. M.—Opened in the usual way. Preaching by Br. D. H. Bays.

Met at 2 P. M. in the capacity of prayer and testimony meeting. Sacrament was administered. We had a season of rejoicing.

Met in the evening and opened in the usual way. Preaching by Br. D. H. Bays.

Adjourned to meet at Magnolia, Harrison Co., Iowa, on the last Saturday in August, 1875, at 10:30 A. M.

Kewanee District.

Conference convened at Millersburg, Mercer County, Illinois, June 12th and 13th, 1875. Opened in the usual manner. H. C. Bronson, presiding.

Branch Reports.—Canton, 27 members; Sunday School average attendance 21.

Henderson Grove, no change since last report.

Princeville, 21 members, removed by letter 5.

Millersburgh, 31 members; Sunday School 29 scholars and 3 teachers.

Kewanee, 125 members, 1 died, 4 removed, 25 received by baptism.

Peoria Branch, 10 members, organized 19th March, by Elders H. C. Bronson and M. H. Forscutt; Sunday School 13 scholars and 2 teachers.

Buffalo Prairie, 81 members, 1 removed, 1 died.

Elders Reported.—Robert Holt, T. W. Smith, John D. Jones, Thomas Charles, H. C. Bronson, E. Wildermuth, L. Sturgis, J. M. Terry, J. A. Robinson, Jessie L. Adams, David Holms, J. F. Adams, and Priest Ezra Bryant, reported in person, and John Chisnall by letter.

Resolved that each branch shall send two reports to the Conference, by the hand of a priest or teacher of the branch, so that the district

secretary can send one to the church recorder, and retain the other one on file for future reference.

Br. C. C. Reynolds was granted an appeal from the Millersburg Branch, and a committee of Elders appointed to try the case.

Moved that the Branches composing this district and sub-district send an elder to Conference, to represent them about dividing the district.

That the Conference meet at Buffalo Prairie, on the last Friday, Saturday and Sunday in August, 1875.

Missions.—H. C. Bronson and J. M. Terry to labor in Aledo; J. D. Jones and T. Charles, to labor in Geniseo and Neponset; J. P. Adams in Andulusia; J. Chisnall was released from his mission to Viola and Union School House.

The president shall appoint a series of two days' meetings, and the laborers to take charge.

The authorities of the church and district were sustained by the faith and prayers of the Conference.

Official representation, 19.

Committee on the case of Br. C. C. Reynolds reported. The brother repented, and was restored to his place in the branch.

Preaching on Saturday evening by T. W. Smith; on Sunday morning, by H. C. Bronson; afternoon, by E. Wildermuth and J. D. Jones; and in the evening by T. W. Smith; the intervening time was almost one continual prayer and testimony meeting, when we were specially blessed of the Father abundantly in tongues, prophecy, interpretation and healings; in fact, to conclude, it was one of the most peaceful spiritual Conferences it was ever our lot to attend; indeed, we hardly think the apostles and brethren eighteen hundred years ago had any better meetings; for the Spirit of God was there in power.

Southern Indiana District.

Conference convened at Union, Jefferson Co., Indiana, June 5th, 1875.

Remarks by the president.

Minutes of last Conference read and approved.

Branch Reports.—Edean, 37 members, 2 baptized.

Low Gap, 18 members; New Trenton 11 members; Pleasant Ridge, 29 members, lost by death, 1; Union 32 members.

Elders Reported.—I. P. Baggerly, by letter; B. V. Springer, Columbus Scott, Samuel Rector, and Harbert Scott, in person; Priest A. S. Davidson by letter; Teacher R. Dwalap in person.

A committee of three was appointed to draft a programme of business for the remaining sessions.

Resolved that Columbus Scott labor in the Southern portion of the district, till next Conference, with permission to visit Ripley County previous to going.

Resolved that all Elders in the district be requested to labor as their circumstances permit.

Resolved that when this Conference adjourns, it does so to meet at Pleasant Ridge, Perry Co., Indiana, September 11th, 1875, at 10:30 A.M.

The present president and secretary were sustained, together with all the spiritual authorities.

The license of Br. I. P. Baggerly was renewed.

Preaching in the evening by Harbert Scott. Sunday morning, preaching by Columbus Scott.

In the afternoon, sacrament was administered, and a short social season enjoyed.

Preaching by Harbert Scott in the evening.

Two were baptized on Monday by Br. C. Scott.

At Union, those baptized were confirmed, and two children blest.

Northern Illinois District.

Conference convened at Batavia, at 2 P.M. June 12th, 1875. Elder H. A. Stebbins in the chair; Elder M. B. Oliver, clerk, *pro tem*.

Opening prayer by the president.

Minutes of last session read and approved.

Branch Reports.—Marengo, 15 members, no change.

Plano, 164 members, 9 baptized, 1 received by letter, 2 by vote, 1 died.

No reports from Janesville, Burlington, Boone County, Braidwood, Sandwich, Fox River, Mission, Leland, Streator, Batavia, Pecatonica, or Amboy.

Elders' Reports.—P. S. Wixom had preached in Sandwich, Plano, Batavia and Marengo.

W. G. Harris, (in charge of Batavia Branch), reported that they were blessed with the Spirit of God, and were trying to do right.

J. W. Mather had only preached in Batavia Branch. Sometimes we have very good meetings.

M. B. Oliver, (in charge of Plano Branch), labors had been confined exclusively to the branch. Considers that affairs there are prospering, and intends to do all he can towards progress in spiritual things.

H. S. Dille had preached nearly every Sunday since last Conference—mostly in Plano. Branch is doing well under present officials and much good results from the plan of holding Sabbath afternoon prayer meetings.

The President reported preaching in Sandwich, Amboy, Wilton Centre, Mission and Braidwood. At the latter place, with Br. Joseph Smith, held a two-days meeting. Good interest and large attendance. Br. J. S. Patterson has preached there since and baptized two; also two others have been baptized into that branch. Not being able to go to Streator to reorganize the branch, Br. Patterson went and did it, and also baptized two there. At both places good had been accomplished by Br. Patterson's labors. I preached three Sabbaths near Br. Dancer's. Expect to reorganize the Fox River Branch, and visit what branches and do what

preaching I can, but will not be able to get about as much as usual, in consequence of other duties. Br. Blair is preaching in the District, at Burlington, Rochester and Waterford, Wis., and Br. Banta has lately commenced some lectures near Sandwich. Br. Stebbins also read letters from Bro. Keir of Braidwood, and Br. West of Streator about the work in those places.

He presented the request of Br. V. White to be released from the office of District Clerk, and on motion the request was granted, and Br. M. B. Oliver was chosen in his place.

The President said that both Mission and Amboy branches requested the next Conference. The motion that it adjourn to meet at Amboy, October 9th and 10th, prevailed.

On motion the President appointed the speakers during conference, but on reconsideration the conference made a change in the appointments—M. B. Oliver for the evening; H. S. Dille, Sabbath morning; the President, afternoon and evening.

The following resolutions were adopted:

That we consider the reading of dime novels, and what is commonly known as light literature, together with the generality of sensational story papers as being extremely pernicious and hurtful, and that we do advise the saints to neither patronize such publications nor permit them in their families.

That we do not consider such articles as "Cloud and Sunlight," "What is it Worth?" and other stories written by the the editors and contributors of *Zion's Hope*, as belonging to the above named class of literature; and as children will read fiction, we prefer that they should read such as teach good morals and the doctrine of the Church.

On motion, the First Presidency, the Bishop and his Counsellors, and all other spiritual authorities of the Church were sustained.

Preaching in the evening by Br. M. B. Oliver, assisted by Br. Wm. G. Harris.

Sabbath, June 13, 10 am.—Prayer by Br. M. B. Oliver.

Priest F. G. Pitt reported having endeavored to perform his duties to the Plano Branch to the best of his ability. Had been blessed in his labors as priest and as Superintendent of the Sabbath School. Branch is improving.

Teacher W. H. Curwen had been from home all the time, and had done no branch labor.

Preaching by Br. H. S. Dille. Text, Eph. 2: 22. 3:30 P.M., prayer by P. S. Wixom. Preaching by Br. H. A. Stebbins. Text, 1 Cor. 1: 21.

8 P.M., prayer by Br. F. G. Pitt. Preaching by Br. H. A. Stebbins.

The following resolutions were adopted:

That family prayer is a duty enjoined upon every family of the Saints, and that we consider the failure of any priest to urge its observance upon those that neglect it as a failure to fulfill the requirements of his office.

That an inactive, negligent priesthood is neither acceptable to God nor to his Church, and therefore we urge all Church officers to be dili-

gent in the discharge of their duties, and request each and all to report at our next Conference.

Adjourned to meet at Amboy, Illinois, October 9th and 10th, 1875.

Pittsburgh District.

Conference was held at Elm Cove, Monroe County, Ohio, June 12th and 13th, 1875. Jas. Brown, president; L. R. Devore, secretary, *pro tem*.

Opened in usual manner. Remarks by the president.

Minutes of last Conference read and approved.

Branch Reports.—Pittsburgh, 63 members, 1 excommunicated, 1 died, 1 child blest. Sunday School has 54 scholars and 6 teachers.

Monroe, 22 members, 6 baptized, 7 children blest.

Financial report of Pittsburgh Branch.—Received tithing \$2.05; branch fund \$40.16; expenses \$37.00; balance on hand \$3.16. Sunday School fund on hand last report, \$4.75; received since, \$11.34; total, 16.09; expenses for Sunday School \$10.50; balance remaining on hand, \$5.59. Poor fund on hand last report, 50 cents; received since, \$9.05; total \$9.55. Elders' fund on hand last report, \$18.35; received since, \$16.07; total \$34.42. Support of ministry, \$18.35; balance on hand, \$16.07.

Elders' Reports.—Josiah Ells, James Brown, James Craig, and James E. Dye, reported personally; Wm. H. Garret and Wm. Lawrenson, by letter. Priest Amos Wilson, of West Wheeling, and Luther R. Devore, of Monroe, reported.

Preaching in the evening at 7:30 P. M., by Elder James Craig.

Sunday preaching at 10:30 A.M. by J. Ells.

Prayer, testimony and sacrament meeting at 3 o'clock. The Spirit was present, and a general good feeling was manifested.

Pres. James Brown preached at 7:30 P.M.

Moved that this Conference adjourn to meet in three months, in Pittsburgh, Pennsylvania.

Officials present, 6.

Miscellaneous.

Branch and District Records.

On or before the issue of this paper, the *Herald* Office will have for sale a substantial edition of Branch Records, made of excellent paper, ruled and headed in the form of the General Church Record. Being just what has long been needed, and the cost being but a trifle for each branch, it is hoped that a general call will be made for them, and that a uniform system of recording necessary items and of reporting the same to District Conferences and the General Church Recorder will be the result.

One style will contain ruling for 624 names, 8 pages for blessing of children, 4 for marriages, and 2 quires plain ruling for business entries and records of meetings. The other style, room for 312 names, 4 pages for blessings, 2 for mar-

riages, and 1½ quires plain ruling. They will be sold at \$2.50 each for the larger ones, and \$1.75 each for the smaller size, *postage paid*.

As there is some call for District Records we will get out an edition with rulings for 1248 names, and one quire for business entries or for pasting *Herald* minutes of District Conferences on, or resolutions of Conferences needful to be preserved. No blanks for marriages or blessings on these. Their price will also be \$2.50 each. Remittances solicited and received at the office.

HENRY A. STEBBINS,

Church Recorder.

Bishop's Report.

Church of Jesus Christ in account with Bishop I. L. Rogers, for the quarter ending July 1st, 1875.

April 1, balance of tithes and offerings.....	\$244 77
" 1, From Wm. Aldrich, Wisconsin.....	10 00
" 1, " Brooklyn Branch, New York.....	15 00
" 8, " Sr. M. E. Forney, Iowa.....	5 00
" 8, " H. E. Adams, Iowa.....	5 00
" 8, " Sr. Philo Howard, Illinois.....	7 00
" 8, " A. M. Wilsey, Illinois.....	10 00
" 11, " Utah Chapel Fund, transferred by Conference.....	77 45
" 15, " Wm. Williamson, Ill.....	11 00
" 15, " Pittsfield Branch, Ill.....	9 00
" 15, " Henry Wagner, Mo.....	300 00
" 15, " South Bethlehem Branch, Pa.....	2 75
" 24, " J. and M. Phillips, Mo.....	5 00
" 28, " A. H. Smith, return fare to Cal.....	125 00
May 4, " A brother, Ill.....	20 00
" 17, " Brother Woods, Iowa.....	15 00
June 15, " James Creek, Plano, Ill.....	1 00
" 17, " Sr. M. Zimmerman, Cal.....	10 00
" 17, " Lyman Hewitt, Wis.....	10 00
" 17, " J. R. Nichols, Iowa.....	10 00
" 23, " Sr. Eliza Hunter, Ill.....	15 00
" 23, " Joseph Squire, New York.....	5 00
" 23, " Sr. Mary Squire, New York.....	3 00
" 23, " Sr. M. J. Elliott, Kansas.....	2 00
Total credits.....	\$917 97

1875.	Dr.	
April 1, paid Bishop's Secretary.....	\$	15 00
" 8, " Sr. John Landers.....		10 00
" 8, " Wm. W. Blair, ministry.....		25 00
" 13, " M. H. Forscutt, ministry.....		15 00
" 13, " Sr. Ellen Fletcher, Kewanee, Ill.....		20 00
" 15, " C. G. Lanphear, ministry.....		3 00
" 17, " Bill of Church Recorder, time and expenses allowed by General Conference.....		45 00
" 21, " P. S. Wixom.....		5 00
" 24, " Postage Stamps.....		1 00
" 24, " T. W. Smith, ministry.....		8 82
" 24, " C. G. Lanphear, ministry.....		30 00
" 28, " Wm. W. Blair, ministry.....		40 00
" 28, " T. W. Smith, ministry.....		25 00
" 28, " Sr. M. A. Brown, Michigan.....		5 00
May 17, " M. H. Forscutt, ministry.....		50 00
" 17, " Sr. J. S. Patterson.....		20 00
" 17, " B. V. Springer, ministry.....		25 00
" 22, " Sr. Robert Warnock.....		30 00
June 2, " Sr. M. A. Atwell, Kansas.....		6 00
" 12, " Sr. J. W. Briggs.....		20 00
" 15, " W. H. Kelley, ministry to Utah.....		115 00
" 20, " P. S. Wixom.....		7 50
" 20, " Sr. J. W. Briggs.....		25 00
" 28, " Sr. M. H. Wandell, Utah.....		25 00
" 28, " Sr. J. T. Davies, Kansas.....		50 00
Total paid out.....	\$	821 32
Balance due the Church.....		296 65
Total.....		\$917 97

DANISH MISSION ACCOUNT.

1875.	Cr.	
April 1, balance on hand.....		\$75 30

" 13, from Omaha, (Neb.) Branch as follows: J. Christensen \$3.00, H. Nielson \$3.00, J. Anderson \$3.00, C. Ahlquist \$2.00, M. Laudwall \$2.00, O. Mathsen \$1.00, L. C. Larsen \$1.00, A. Fredricksen \$2.00, J. Fredricksen \$1.00, A. Johnson \$2.00, C. Kemnish \$1.00.....	21 00
" 13, from Bell Creek Branch, Nebraska: J. Pedersen \$5.00, N. Martinsen \$5.00, A. Hagg \$5.00, H. Johansen \$5.00.....	20 00
" 13, Mr. Robertson, Little Sioux, Iowa.....	2 00

Total.....	\$118 20
Dr. to paid M. Fyrand, missionary.....	117 80

Balance on hand.....	50
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WELSH MISSION FUND.

1875.	CR.	
April 30, from Samuel Evans, Sen., California..	22	00

IN ACCOUNT WITH HERALD OFFICE.

1875.	Cr.	
ON TITHES AND OFFERINGS.		
April 1, balance due the Church.....	\$131	21
" 2, From Sr. Eunice Butler, Colo.....	5	00
" 17, " A brother, Ill.....	25	00
" 19, " James Bowman, Idaho.....	5	00
" 19, " Sr. Eliason, Idaho.....	5	00
" 21, " Unknown.....	50	
May 4, " Sr. J. Black, Wisconsin.....	96	00
" 21, " Benjamin Hughes, Wisconsin.....	3	00
June 7, " Sr. M. E. Seward, Iowa.....	4	45
" 15, " James Creek, Ill.....	3	50
" 16, " Wm. A. Crompton, Mass.....	3	25
Total.....	\$281	91

Dr.

April 10, paid J. S. Patterson, ministry.....	\$10 00
" 12, " For letter clip and files.....	2 00
" 16, " To the poor.....	30 88
" 21, " Sr. R. Warnock.....	7 87
May 3, " For envelopes, paper, stamps and postals for Sec'y and Recorder.....	5 00
" 18, " For writing desk and book case.....	27 25
" 25, " Tracts for T. W. Smith.....	1 50
June " 30, " Sr. J. W. Briggs, during quarter. Recorder and Secretary of the Church and of the Bishop.....	50 12
Total.....	\$148 12
Balance due the Church.....	133 79
Total.....	\$281 91

ON DANISH MISSION.

	Cr.	
April 1, to balance.....		\$71 50

Dr.	
April 21, by paid Magnus Fyrando, ministry...	71 56

I. L. ROGERS, BISHOP.

Per H. A. STEBBINS, Secretary.

Kewanee District.

In pursuance of a resolution passed at a Conference of this district, I hereby appoint two days meetings to be held in said district, as follows: Kewanee Branch, July 24th and 25th; Truro, July 31st and August 1st; Henderson Grove, August 7th and 8th; Peoria, August 21st and 22d; Canton, September 4th and 5th; St. Davids, September 11th and 12; Bryant, September 25th and 26th; Millersburg, October 9th and 10th; Buffalo Prairie, October 30th and 31st.

We trust the Elders will take a proper interest in these meetings, so that great good and a general revival throughout the whole district may result therefrom. We also extend a cordial invitation to the Elders and Saints of our neighboring districts and branches, to come over and help us.

H. C. BRONSON,

President of District.

A Card to the Saints in Texas.

Dear Brethren and Sisters:—You will see by the minutes of the last Conference of the Church, that I was appointed to labor in your State, as a missionary. On the 28th of May, I received forty dollars from Wm. G. North, of Bandera, to pay my expenses out there; but about this time a train of events began, which have rendered it impracticable for me to start yet; and as the sitting of your Conference draws nigh, and as I shall, therefore, be able to visit but few of you before it convenes, I have decided to address you these lines.

I fully expect to be with you in your Conference, and hope then to meet with and make the acquaintance of as many of you as can practically attend. Remember that I come, then, to unite with and help you in your onslaught against vice and immorality; against spiritual wickedness and the powers of darkness. In our mighty conflict against these potent enemies, we must battle unitedly if we would conquer. Hence the importance of our meeting together, becoming acquainted, and deciding on plans of labor. We may here, each of us, present our views of the work, and hear the views of others, and be reciprocally benefitted; and by this interchange of thought, produce that similarity of sentiment, which is such a characteristic of the Saints, and so helpful in the work. I suggest that we meet in the spirit of prayer for divine guidance, and that we may be one. I further suggest, brethren, that we let no small thing hinder us from attending. Will those good brethren at Bandera accept my grateful acknowledgment of the timely aid they afforded me to get out there. I hope they will put in a good representation at the Conference, and from there I will accompany them home, nothing hindering. With sentiments of fraternal esteem, brethren, I subscribe myself your co-worker for Zion's weal, L. F. WEST.

MILTON, Santa Rosa Co., Fla.,
June 30th, 1875.

NOTICES.

To the Saints scattered throughout Oregon, greeting; beloved Saints:—The increased demand for preaching in this mission demands that we should have a thorough understanding of each other, that we may labor in union, one with another.

I recollect when I first came to this State, (seven years ago), that I found but few sympathisers, and but few openings to preach; but time has wrought great changes in this respect, so that now the Macedonian cry from every quarter is, "Come over and help us." Brethren, we shall all have to stand before the Great Judge, to answer for the manner in which we have improved upon the talents he has given us. Then let us try to awaken ourselves to a lively sense of our duty, whatever our position is let us magnify the same, and thereby we will fit ourselves for higher positions and greater usefulness.

The work is progressing rapidly; in many parts of the land the reports of the Elders are cheering. Many private members are doing much good by circulating tracts and "warning their neighbors." This is a great power, and one that is as much in the hands of layety as in the Elders; brethren, read Daniel 12:3, and take courage.

That we may better understand the needs of the work in Oregon, I think it wisdom to appoint a Conference of the Mission, to be held at Sweet Home, Linn Co., Oregon, and I earnestly request that every Saint that can, will attend; and all that can not attend, I trust will report by letter. We wish to hear from all the friends of Zion.

Oregon District Conference will be held in Sweet Home Branch, Linn Co., Oregon, on the second Saturday and Sunday in August, 1875. Those wishing to report by letter, can address me at Crawfordsville, Linn Co., Oregon.

J. C. CLAPP,

President of Oregon Mission.

I wish to say to my correspondents that I have answered every letter received; but for some time I have failed to get any word from many of them. If any have written and not received replies, it is because I have not received their communications, or else my letters have not reached them. Those who have written, and received no reply, will please write again.

T. W. SMITH.

Box 22, Audubon, Becker Co., Minnesota.

Whereas, Columbus Miller, an Elder; John S. Lee and Frank Massie, have left the Starfield Branch, of the Northwest Missouri District, and have not been heard from for about two years; therefore, Resolved that they be and are hereby requested to report themselves to said branch by the first day of August, 1875, or their names will be erased from the branch record. Endorsed by the branch this 13th day of June, 1875.

E. E. BIXSTEAD, *President.*

John Peters is hereby notified to appear before a Court of Elders, or report to the same by letter, in Pleasant View Branch, of the Spring River District, Cherokee Co., Kansas, on the 5th day of August, 1875, to give an account of the manner in which he left this country.

By order of

J. H. THOMAS, *President.*

O. S. GOODIN, *Clerk.*

Information wanted of the whereabouts of Jerry Hantupe, supposed to be in Australia. Address, Joseph Hantupe, Beaver City, Utah.

Bishop's Agents.

Having received the recommendation of the Central Nebraska District for the appointment of Br. Charles Brindley, as Bishop's Agent for said district, I hereby confirm their choice and appoint him to said office.

Also upon like recommend of the South East-

ern Illinois District, in favor of Benjamin S. Jones, I do hereby appoint him as Bishop's Agent for said district, earnestly praying that these brethren may be fitted for their labors, and that the Saints will uphold them and make their consecrations to sustaining the work of the Lord.

I. L. ROGERS,

Bishop of the Church.

SANDWICH, Ill., June 28, 1875.

BORN.

In West Oakland, California, June 18th, 1875, to the wife of A. C. Bryan a daughter.

MARRIED.

At the residence of the bride's parents, in Shabbona, De Kalb, Co., Illinois, Sunday, June 27, 1875, by Elder H. S. Dille, Mr. GEORGE W. HURST and Sr. FRANCES A. BRONSON.

With hands, and hearts and lives united,
May they e'er keep the vows they plighted;
May love increase as life advances,
And joy attend both George and Frances.

DIED.

At his residence, in Crescent City, Iowa, May 27th, 1875, Br. SAMUEL WALDO.

He was born June 24th, 1795, covenanted first with God, by obedience to the Gospel, in 1838; united with the Reorganization in 1860, and passed away in the hope of a glorious resurrection. Funeral services by Br. A. Hall.

At Spring Valley Township, Monona Co., Iowa, March 11th, 1875, Sr. PRISCILLA, wife of Thomas LEWIS, aged 58 years, 5 months, and 24 days.

Joined the Church at Bear Creek Branch, Illinois, in 1841; and departed with a lively hope of a glorious resurrection.

At Mentor, Ohio, April 27th, 1875, ALONZO, son of Br. James and Mrs. Harriet COLLINS, aged 5 years, 3 months and 22 days.

Funeral sermon by Br. Joseph F. McDowell.

In Lawrence, Massachusetts, January 1st, 1875, of gastric fever, JAMES CROMPTON, aged 40 years, 11 months and 25 days.

At Omaha, Nebraska, June 28th, 1875, Bro. JOHN MCKNIGHT, aged 56 years.

The Gentleman.

It is almost a definition of a gentleman to say he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or a bolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion or gloom, or resentment; his great concern being to make every one at ease and at home. He has eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions of topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be

receiving when he is conferring. He never speaks of himself except when compelled; never defends himself by a mere retort; he has no ears for slander or gossip; is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing and resigned, on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He might be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province, and its limits. If he could be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he knows the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration; and that not only because his philosophy has taught him to look on all forms of faith with impartial eye, but also from the gentleness and effeminacy of feeling which is the attendant on civilization.—*Francis W. Newman.*

Blank Books:

Branch Records, ruled and printed, for 312 names, and well bound,	1 75
Branch Records, for 624 names	2 50
District Records, ruled and printed for 1,248 names, and well bound	2 50
No. 28, The Basis of Polygamy, a Criticism upon the (so called) Revelation of July 12th, 1843, 8 pages, by J. W. Briggs; 20 cents a dozen, \$1.30 a hundred.	
No. 27, The Sabbath Question, 12 pages, 25 cents per dozen, \$1.75 cents per hundred.	

THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 22.

PLANO, ILL., AUGUST 1, 1875.

No. 15.

Sermon by Elder H. A. Stebbins,

Preached at Batavia, Ill., June 13th, 1875. From notes taken by Br. M. B. Oliver.

TEXT.—"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe."—1 Cor. 1:21.

I am well aware that the cause of Christ has been for centuries, and is still being presented to men for their consideration; and in such a variety of ways and contrariety of views, that it has become as an oft told tale of little value. How many have never really understood the nature, power and glory of the salvation wrought by Jesus Christ, or seen anything in the mercy of God, worthy of their attention. How few have even tried to comprehend anything about it until either afflictions, or the near approach of death have caused them to consider the claims that a future life will have upon them. In the prime of life, in the strength of manhood, he bends all his energies and powers to a life of discovery and invention, to governing trade and commerce, by land and sea, controlling even the winds and waves to his use; and by his trained skill and wondrous daring, seems to be taking captive and using at his will, all the knowledge needful for this life, turning this wisdom and power to manifold uses, deeming himself not only the master of his kind, but of the elements of earth and sea and air.

By his Rossian and Herschellian telescopes, he weighs the heavenly bodies and measures the distances in yonder infinite space, but reaches at last a boundary beyond which he can not go, and the wis-

dom from that on is a sealed book to him; for great as are his gifts and attainments, he knows that the fathomless beyond is indeed infinite to that which he has looked into, and so, turning back to earth, weary of his search, he sees a grave, and looking over into it, he finds there the end in this life of all his ambitions, hopes and aspirations. Going out he leaves his unfinished labors to others as frail as himself, and they, when their little to the work is done, are also carried and laid away, and who shall say what their greatness of wisdom and skill have wrought for their benefit, or how much these kinds and degrees of attainments will effect for good their existence in that other world to which they have gone and toward which we are tending.

That there is a future life is attested (among the many proofs) by that God-given revelation everywhere found, in heathen as well as in Christian hearts, it being a divine testimony that our lives continue beyond the grave and that our life here will greatly affect the condition of that life in the hereafter. Truly, "'tis not all of life to live, nor all of death to die." Do we then only die? And is there no difference, no pre-eminence? Nay, the universal heart of man says there is, there must be, and, at least, as great a difference as our earthly life shows. Even the Indian in his native wildness holds that virtue and vice, however incorrect his standard may be, will receive hereafter accordingly.

The text is peculiar; "the world by wisdom knew not God." The generation, of whom this was specially spoken, thought themselves in harmony with

God in their wisdom and knowledge. They said, "We have the law for our salvation, Abraham for our father, and Moses for our law-giver." They were, in their ways, as pious, zealous and devoted, as people are in their ways to-day. Christ found them built up in many systems, having many ways and much knowledge, supposing that they knew God, yet with no standard or criterion of truth. According to history the Urim and Thummim ceased to shine one hundred and fifty years before Christ; the heavens were closed, because man was willing to receive no more, and the word went out, as in our day, that the canon of Scripture was full; that mankind had sufficient revealed wisdom. The law existed—the word of God—but the prophets' voice was no longer heard; the oracles, so long committed to Israel, ceased their divine instruction; man had become his own interpreter, and, while yet holding the Scriptures in exalted reverence, the Jews understood them not, and the impending evil fell upon them. Thus we read:

"For they that dwell at Jerusalem, * * because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him.—Acts 13 : 27.

Why did they not know? Because the letter was devoid of life without the living oracle to quicken it to their comprehension. They lacked the presence of the Spirit of wisdom and revelation, by which the word had been given. Peter says it was given as men "were moved by the Holy Ghost," and being thus really the language of heaven, the same power must be in him that reads to interpret what he reads, otherwise it is as unintelligible as Egyptian hieroglyphics. Jesus' words were verified, that they were their own witnesses as to being the children of prophet-haters and killers, in that they did as did their fathers; having lost the Spirit of God, the only real standard of truth. Look at that people, angry at the idea of any more word from heaven; fighting over their religion, a prey to all nations, fallen from God's favor, from being the most privileged to the most forsaken of people. They clung tenaciously

to their interpretations. Is the law a standard? "No," says the Sadducee, "unless we interpret it, and we say there is neither angel, nor spirit, nor resurrection." Is it a standard, O, Pharisee? "No, not with that interpretation; we believe in all these that the Sadducee denies." And thus the mists of darkness, doubt and skepticism, increased about the so called standard of truth, the rule of faith and practice in Jewry, the Talmud and the Sanhedrim in effect superseding it, until the rebuke by the standard of revelation was, "Why teach ye the law and deny that which is written."

How like this lack of any certain standard, are the words of a certain minister of our day: "The Bible is a hundred books to a hundred persons; one man may see one truth, and other men another truth, and each one may see a truth which no other may see." How unlike both, is the word of the Son of God, that "all truth" should be revealed to them direct from its source, the only infallible standard which "it pleased God" again to give, for a guide to all believers therein.

That there is truth somewhere, I believe every soul is convinced of, a standard to which every other lesser truth will be brought and tested by. We all feel that there is an exact truth about everything, and that its weight and measures will put to rest every doubt and every fear, with those who love justice; for truth is one, and a thing is either true or false, whether it be earthly or heavenly. Wander as far as man may in the forbidden paths of life, (forbidden because contrary to his well being), be as evil and sceptical as he may, he still knows that somewhere, forsaken or unknown though it be now to him, there is a line of right, a standard of truth where all will be weighed in equity. Then even he who is a transgressor will wish only for what is justly his. None but cowardly souls do it now, those who say that the world owes them a living without labor, and that they are going to have it, not knowing, in their folly, that nothing is owing till it has been earned, either present or eternal good. We see

on every hand men trying to get more than their share; more than is justly theirs; to obtain much for little, a transgression which, like every other, brings evil, and the word tells us, one that shall return upon the heads of the doers when he whose right it is shall reign.

In the heavens above and earth beneath, man sees the working of eternal law, adjusting and equalizing the disorders and transgressions; though in his ignorance he may not always tell where the line, the just standard is; yet he does see that success in physical and mental life, in mechanics and sciences, means working by law, by rule, the rule of right, the standard of truth. Deviation is uncertain, unsafe and dangerous. So with moral and spiritual affairs. We may wade through bitter years of experience in trying to ignore or set aside the standard and may laugh at a law or a law-giver, but each day, till death closes the lesson with his unanswerable argument, man is a living example, a dying example of laws broken, and of a departure from the standard of truth and well being,—a continual reminder that there is something lost not yet regained; wisdom lacking which keeps his life from being one of that joy, happiness, and usefulness which he feels that he was designed for, and which he dreams of and longs for when unsatisfying ambitions and surging passions give him rest or room for thought. We know that man, divested of the sad results of broken laws, of departure from the standard of right, would be capable of glorious things, and wondrous happiness, healthy in body, pure in heart. The water in this glass, in its purity, contains eight parts of oxygen, and one of hydrogen. It is healthful, life-giving, a blessing, a luxury. But depart from the standard; put in foreign matter, and it breeds sickness, perhaps death. Let it remain in your room over night, and it is poisoned, the standard of purity is violated, and its health-giving properties counteracted by evil ones. So says Paul, in Galatians 5, of certain sins, "I tell you they can not inherit the kingdom of God." Why? Because the standard

of purity would be violated should the sinner enter there unchanged, and heaven would not be heaven, but a worse place. "Love, joy and peace," make it pure, but they are not attributes of the wicked, even though like the murderer, he is scared at the approach of death, confesses Christ prior to his execution, and is congratulated on his fitness for the presence of God, angels and saints, after a long life of violence and degradation, from the cradle to the grave. Such false hopes offer a premium to crime. We might all be transgressors from the eternal standard of truth and take the King of glory and his laws captive at our will, were men's lives the standard. Yes, (and we all speak in strong assurance here), there must be a standard of value, fixed as the universe; and he who abides by its laws will receive its rewards, and he who departs, receives his just and lawful punishment; not because God is an arbitrary ruler, who at his own will and outside of law, delights to punish and destroy, but because transgression carries its own punishment. The Great Ruler is not only the maker, but also a keeper of law, and subject to its conditions, working only according to law. Thus at one time Jesus could do but few mighty works because of the unbelief of the people. We read that Enoch walked with God a long space of time; that is, he was such a keeper of law, that he communed and associated with God. The mistake of many is, that they expect to serve themselves or the devil up to death and then claim their wages of God—to do any way so as to get through the world. It is a fearful error. "Ye are his servants to whom you yield yourselves servants to obey." The object is not to get through life, but to get through it well; to a competence laid up for and paid to us by the standard, by and by; not to poverty and punishment for debt. Men are warned that unless they "agree" with "the adversary;" that is, cease to owe him anything, pay him up, square off with him, that he, having the power of death, will take them off the earth to the Judge, and say like this, "These are mine, my servants; give them to me that

they may receive their wages," and they be cast into prison. As they have valued themselves as they have chosen their society; as they have worked for wages; sold themselves cheaply, so will be the price, the society, the wages and the weight allotted by the standard. What an active, yet unconscious habit we have of weighing each other, on slight acquaintanceship, one glance will often tell what years of experience will only confirm; and if we let such get into our favor, afterwards how often do we regret our folly in so doing. I remember such experiences from my boyhood. The school-boy weighs his comrades early, as to their honesty, meanness, nobility or selfishness, and not seldom finds in after years the correctness of his estimate. So will we all be weighed further on, but by the perfect standard. Now the text conveys the idea of a standard of knowledge, that which we infer is to save from impending evil, existing beyond the reach of man, and unattainable, but by divine revelation. If asked, what is it to be saved, we consider first, what is it mankind has lost that he had before evil came? Then we look at the lives of our race, at its recorded history for six thousand years, at its shattered empires, desolated countries, vanished cities, wondrous ruins, its wickedness, follies and failures, with the thought of all it might have been, had man's almost God-like attributes been exercised in virtuous deeds, and noble endeavor for the race, and see how few have done this, and that even their stay here to benefit and bless is as nothing in time, while the multitude live but to feed their lusts and unworthy ambitions, and we ask, what have we not lost? Truly, liberty, happiness and life itself, all are penalties. How little are these poor lives what we would like to have them! We may well seek for tidings of a better country, and for the wisdom thereof mentioned in the text.

Therefore "it pleased God" to again send one to tell it, and this time one clothed with kingly authority "to destroy him that had the power of death, and to deliver them who through fear of death were all their life time subject to bond-

age."—Heb. 2 : 14. One who "taught as one that had authority from God, and not as the Scribes," that is, not uncertainly or with the cry, "anything will do," but with the standard of eternal truth, "Thus saith the Lord." Man needed to return to the standard condition designed for him—one of favor with God, a law loving and a law abiding one, one of peace and plentitude as in the beginning, instead of one of law breaking and suffering. What will not man do for the extension of life now? See the gold scattered upon the deck of the *Central America*, and hear the cries to take all, all, only spare the life. It is divinely implanted, to cling to life, for God created man to live, but man giving his service to him who had the power of death, he receives that for his wages, until he who said he came that man might have life more abundantly shall redeem him. John 10 : 10.

What service then ought not a man to be willing to give for a title deed to everlasting life and a competence therein, when he shall have been redeemed unto that sublime fullness of joy and peace intended by the Creator, and only prevented by the devil for a season from receiving?

To be continued.

Letter From T. W. Smith.

Dear Br. Oliver:—I thought I would write you a brief account of my labors and travels since I bid you adieu at Plano, after our interesting and harmonious Conference. As it has already been noticed in the *Herald*, I stopped a few days in Kewanee. I spoke twice on Sunday, and on Tuesday night. On Monday I did some fireside preaching, as it is called, and took part in a prayer meeting at night. Early Tuesday morning we proceeded to a little stream, on Br. Garland's place, where we had made a little pond the evening previous, and I there and then had the pleasure of baptizing eight precious souls, among whom was a grey haired sire and a pretty little maiden of some dozen summers and a bright little boy of about the same age, with several young men of promise.

Some credit has been given to the labors bestowed by myself there, (and others); yet it is but just that I should say that the same blessed results may attend earnest, faithful labor, in any branch where the same child-like trust and willing spirit to hearken and obey instruction given, is shown, as was the case with the Saints there, from Presiding Elder to the youngest or the weakest Saint.

They seemed to realize that if men hold the same priesthood, and a similar office in that priesthood in these days, as was held in former times, that their teaching, when given by the Spirit of God, is as authoritative and entitled to as much respect and consideration as that spoken or written by the servants of God in former times.

If apostles of Christ differ in opinion upon matters not clearly revealed, and not affecting the salvation of men now, they did so in the olden time; but they can not now, any more than then, differ upon matters revealed to them by the Spirit of God.

The Saints at Kewanee were willing to believe that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and believed that God does now speak through his servants. They understand that the word "proceedeth" means present time, and not that which has proceeded "out of the mouth of God," only so far as it is evident that that word applies to this age, this people, and these present circumstances, or these which now surround us.

On Wednesday we left for Millersburg, to meet our appointments. Found Br. James Vernon awaiting us at Aledo, having come with his team through rain and mud from Millersburg. Br. Vernon is always on hand when he knows that he is needed and expected. If he can not do much preaching, he does all that is in his power to help those who do preach.

Our stay in Millersburg was made pleasant and comfortable at the house of Br. and Sr. Vernon, for they did all they could do to make us feel at home, and

we were at home. Others, there, would have done as well, no doubt, if we had given them the opportunity. It may truly be said of all the Saints at Millersburg, that they have done what they could do for the temporal and physical needs of those who sojourn among them. And "he that does the best his circumstances allows, does well, acts nobly; angels can do no more." I preached a dozen or more sermons in Millersburg, and left a dozen people convinced of the doctrine, and some almost persuaded to obey; but they did not do so. Some may procrastinate till it is too late; I fear it will be so with some there. While in that region I preached about eight discourses in the White Eagle School House, near Br. Jesse L. Adams'. I believe if the interest is kept up, that a number will yet obey there. And I would here remark, that Br. Jesse L. Adams, an experienced Elder of the Seventy's Quorum, desires that some "good Elder" would go into that neighborhood, and keep up the interest that I was enabled, by the grace of God, to awaken. Brethren, whose duty it is, please take notice.

I spoke also some half dozen times at Buffalo Prairie, in the Saints' Chapel there; had good liberty, and I think good was done. I was called upon to preach a funeral discourse concerning the death of Sr. Elsie J. Holmes. She was truly a "mother in Israel," beloved by all who knew her. The church there has met a sad loss in the departure of Sr. Holmes. It will be difficult to fill her place.

On Friday, before the first Sunday in June, my wife, Sr. Almeda Holmes, and I were taken by Br. Joseph Fuller, in his two-horse buggy, some forty miles, to Inland, Iowa, to attend the Kewanee Sub-District Conference. The Conference was very pleasant and harmonious. Br. J. F. Adams presided. Much of the Spirit of the Lord was enjoyed in the testimony meetings, of which there were several. Preaching was done by Brs. H. C. Bronson and T. W. Smith. Congregations large and very attentive; quite an interest was created, which Br.

Wildermuth, of the Seventy's Quorum, (and who lives close by), wishes could be kept up by some "good able Elder" laboring there. Brethren, whose special province it is, please take notice of this point where labor is needed.

On our return from Iowa, I spoke in Br. Jesse L. Adams' neighborhood. Br. Stephen M. Adam, a young Priest of good ability, would like to have some more preaching done there by some able Elder.

From this point we were taken to Millersburg, where we met a goodly number of Saints congregated to attend the District Conference, held on the 12th and 13th of June. The work was begun with an excellent prayer meeting on Friday night. Conference was presided over ably by Br. H. C. Bronson. Preaching was done by Brn. Bronson, Jones, Wildermuth and Smith. Several prayer and testimony meetings were held during Conference, at which the gifts of the Holy Spirit were richly poured out and greatly enjoyed. A number of sick were administered to, and some were healed, others greatly benefitted. The business was transacted in a kind and christian spirit, and good was done. At each of these Conferences, some who were in transgression were saved, I trust, to usefulness in the church, by the Elders being merciful as well as just. The house where the Conference was held was closely packed and good attention paid to the word preached. On Monday morning, as many of the Saints could not get off to their homes till afternoon, we met and had the best meeting of all. The Lord revealed his will and good pleasure to several personally, and to all collectively, and all were made to rejoice. The Elders and brethren discovered during these two Conferences that the preaching is made more earnest and spiritual, and the business more promptly and wisely transacted, by having prayer and testimony meetings interspersed among other meetings and at every favorable opportunity.

I met here a number of excellent Saints, whom I had never seen before, among whom were Br. Sturgis, of Viola,

Bro. and Sr. Robinson, of Peoria, Bro. Brown, of Henderson Grove. At Inland, I formed the acquaintance of Bro. C. C. Reynolds, now of West Buffalo, Br. Larkey, of Iron Hill, and Bro. E. and Sr. Wildermuth. I saw here, also, Br. Gold, of West Buffalo, and Bro. George George and son, and others whom I never saw before, as well as the kindly face of good old Mother Maudsley, of Makoqueta. Br. Lester Russel entertained a large number of Saints with bed and board.

After the Conference at Millersburg, Br. Bronson remained and preached a couple of very excellent discourses, and was ably assisted by Br. John D. Jones, of Kewanee, a man of most excellent spirit.

On Wednesday, 16th instant, we were taken over to the Prairie, by Mr. James M. Duncan, who, while not in the church as yet, has often shown great kindness in using his team and using his time in behalf of such Elders and their families who need his help, and in other ways too, he and his excellent wife, Sr. Duncan, have been a blessing to the needy.

On Thursday, Br. Joseph Fuller again showed his kindness of heart and generosity in taking us to West Buffalo, Iowa, where I had appointments for Friday, Saturday and Sunday nights, and Sunday morning. We here were kindly permitted to use the German Methodist church. The attendance was small, but good attention was given the speaker; good liberty was enjoyed in preaching. Br. Reynolds, Br. Gold, and others would like to have "able Elders" to visit them, and preach at this point, and keep up the interest. It is hoped that such Elders will listen to these calls for help, especially those who are willing.

We left on Monday morning, on the steamer *Minnesota*, for St. Paul. Bro. Jerome Ruby is one of the pilots. Bro. Ruby is an able man, both as a writer and a speaker, and could do much good in the world; but as Christ has said, "Seek first to build up the kingdom of God," etc., and promised that food and raiment shall be provided to such as obey this command. Br. Ruby feels it

a duty, therefore, to bury these talents of his "in the earth," and to hide his "light under a bushel," in providing the "meat that perishes;" for what difference does it make, if Jesus has promised that these things shall be provided those who "build up the kingdom of God?" Does not the apostle say that he is "worse than an infidel," who does not "provide for his own house?" Why, who thinks that a man can provide for his own family, by placing the Lord under obligation, (so to speak), to supply their wants, by the father doing his duty? What an idea! Just think of a man providing for his family in that way? Why can not a man take care of his family better than the Lord can?

But to return to our narrative; after three days and three nights' journey on the Mississippi, we reached St. Paul on Thursday morning, at about six o'clock. The scenery on the river was beautiful indeed, and I would advise any of the Saints who may have occasion to go to St. Paul from down the river, to go by the boats, if they have time to spare. The accommodations are first rate; good food and plenty of it, and large, commodious, and comfortable state-rooms, and the cost for passage and all is no more than by rail from the same point.

Having to wait till 7:30 P.M., we accepted an invitation extended by a newly married couple, to go with them in their hired carriage to Minneapolis, where we saw the famous St. Anthony Falls. They were beautiful and grand, but vastly inferior to the falls of Niagara in volume of water, width and height. We also went to see the Falls of Minnehaha, or "Laughing Water." They were more beautiful and attractive than those of St. Anthony, but not so large, yet the fall is much more perpendicular and higher than St. Anthony. On the road we saw the "Silver Cascade" and the "Bridal Veil," beautiful cataracts.

We left St. Paul on the Lake Superior and Mississippi Railroad, at 7:30 P. M., and reached Duluth, at the extreme western point of Lake Superior, about 5:30 yesterday morning; and left there at seven o'clock, and reached Adubon, a

small village, at 5:20 last evening. Br. Burdick was there to meet us, and conveyed us a mile and a half to Br. B. B. Anderson's, where we now are comfortably housed. I have appointments for to-morrow, close by. More anon.

Yours in Christ,

T. W. S.

AUDUBON, Minn., June 28, 1875.

The Prophecies of Daniel.

[Continued from Page 423.]

"And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant."—Daniel 11: 22.

All who opposed his elevation to the throne were overwhelmed with defeat; and success attended his steps at home and abroad immediately, and for the greater part of his memorable reign. Onias, the Jewish high priest,—*"the prince of the covenant,"*—a very godly man, (2 Macc. 3:2), was deposed from his sacred office by Antiochus, and Jason appointed to his place. This Jason was a corrupt and wicked man, who *bought* his elevation to the high priest's office, of Antiochus, for money. 2 Macc. 4: 7-9. Not long after this Andronicus, deputy of Antiochus, decoyed Onias out of the sanctuary and murdered him. (2 Macc. 4:31-35.) Thus *"the prince of the covenant"* was *"overflowed from before him,"* and *"broken."* Of this transaction Rollin says:

"Scarce was Antiochus well seated on the throne, when Jason, brother of Onias, the Jewish high priest, having formed a design to supplant his brother, offered that prince, secretly, 360 talents, (about £90,000 sterling), [\$450,000], besides 80 more, (about £12,000), [\$60,000], for another article, upon condition that he should appoint him high priest. He succeeded in his negotiations; and accordingly Onias, who was universally revered for his strict piety and justice, was deposed, and Jason established in his room. The latter subverted the religion of his ancestors, and brought infinite calamities upon the Jewish nation, as appears from the second books of Maccabees and Josephus."—Roll. 2: 192.

"And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people."—23v.

The "league" mentioned here, is held by Rollin, 2: 202, to be the one made

with antiochus by Ptolemy Philometer, his nephew, king of Egypt. He also says Antiochus dealt very "deceitfully" with the king of Egypt.

"Antiochus assumed a specious appearance of friendship for the king of Egypt. He even sent Appollonicus to Memphis, to be present at the banquet given on the occasion of that prince's coronation, as a proof that it was agreeable to him. Nevertheless, soon after, on pretence of defending his nephew, he marched into Egypt with a *small* army, in comparison with those which he levied afterwards. The battle was fought near Pelusium. Antiochus was *strong*, that is, victorious."—Roll. 2: 202.

But it appears from Josephus that Antiochus had also made a "league" with the Jews which he broke. Jos. Ant. B. 12, ch. 5. This was undoubtedly made on the part of the Jews *through the high priest*, Jason, the successor of Onias. Antiochus, after this "league" with Jason, dealt "deceitfully" with him, and appointed Menelaus in his stead. "So Menelaus got the principality."—2 Macc. 4: 27. And among the Jews he "became strong with a small people."

"He shall enter peaceably even upon the fattest places of the province, [Egypt]; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them [his troops] the prey and spoils, and riches; yea, and he shall forecast his devices against the strongholds, even for a time."—24v.

In respect to his remarkable liberality in scattering "the prey and spoil and riches, the writer of Maccabees says:

"He had abounded above the kings that were before him."—1 Macc. 3: 30.

And to this Rollin agrees, 2: 202. He also "forecast his devices," both "against the strongholds" of Egypt and Judea, as we shall presently see.

"And he shall stir up his power and his courage against the king of the south [Egypt] with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him. Yea, they that feed of the portion of his [the king of Egypt] meat shall destroy him, and his army shall overflow; and many shall fall down slain."—25, 26vs.

Of these last three verses Rollin says:

"In these three verses appear the principal characters of Antiochus' second expedi-

tion into Egypt; his mighty armies, his rapid conquests, the rich spoils he carried from thence, and the dissimulation and treachery he began to put in practice toward Ptolemy."—Roll. 2: 202.

"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the appointed time."—27v.

Rollin assures us that both Antiochus and Ptolemy Philometer, after the surrender of the latter, "had but one table," and that "Antiochus assumed this appearance of friendship with no other view than to have the better opportunity of ruining him." Thus fulfilling that notable passage, "They that feed of the portion of his meat shall destroy him."

"Then shall he [Antiochus] return into his own land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land."—28v.

Of the first clause of this verse Rollin says:

"Antiochus' third expedition could scarcely be pointed out more clearly. That prince hearing that the Alexandrians had raised Euergetes to the throne, returned to Egypt upon the specious pretence of restoring Philometer. After having overcome the Alexandrians in a sea-fight at Pelusium, he laid siege to Alexandria. But finding the inhabitants made a strong opposition, he was contented with making himself again master of Egypt, in the name of his nephew, in whose behalf he pretended to have drawn the sword. They were then at Memphis, at the *same table*, and behaved towards one another with all the outward marks of a sincere friendship. The uncle seemed to have his nephew's interest at heart, and the nephew to repose the highest confidence in the uncle; but all this was mere show and outside, both dissembling their real sentiments. The uncle endeavored to crush his nephew; and the nephew, who saw through this design, strove immediately to be reconciled to his brother, [Euergetes.] Thus did neither prosper in deceiving the other; nothing was yet determined, and Antiochus returned into Syria."—Roll. 2: 203.

"At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim [Greece] shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."—29, 30vs.

Of these matters Rollin says:

"Advice being brought Antiochus, that the two brothers were reconciled, he threw off the mask, and declared publicly, that he intended to conquer Egypt for himself. And to support his pretensions, he returned toward the south, that is, into Egypt, but was not successful in this expedition as before. As he was advancing forward to besiege Alexandria, Popilus and other Roman ambassadors, who were on a fleet composed of Macedonian or Greek ships, (for this the Hebrew word Chittim signifies), which they found at Delos, obliged him to lay down his arms, and leave Egypt. Had the prophet been eye-witness to this event, would it have been possible for him to point it out in a clearer and more exact manner?"—Roll. 2: 203.

Of this occurrence Sir Isaac Newton says:

"Popilius, with a wand that he carried in his hand, drew a circle in the sand round the king, and insisted upon his answer, before he stirred out of that circle. The king astonished, said that he would obey the commands of the [Roman] senate."—Obs. on Daniel, pp. 119, 120.

"His heart shall be against the holy covenant; and he shall do exploits, and have indignation against the holy covenant; he shall even return, [from Egypt], and have intelligence with them that forsake the holy covenant. And arms [military force] shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

We have here quoted parts of verses 28 and 30, with verse 31 entire, in order to consider, definitely, what is predicted concerning the "holy covenant," or Jewish polity. In this it is quite safe to follow Rollin. He says:

"During the siege of Alexandria, a report had prevailed that Antiochus was dead, and the Jews had been accused of expressing great joy at it. He thereupon marched to their city, stormed it, and exercised all the barbarity that his fury could suggest. About 40,000 men were killed in the compass of three days, and the same number sold as slaves. Antiochus went into the temple, polluted it, and carried off all the vessels, treasures, and rich ornaments. After Popilius had forced him to leave Egypt, he turned the fury with which he was inflamed upon that occasion against the Jews. He sent Appolonius into Judea, with orders to kill all the men capable of bearing arms, and to sell the women and children. Accordingly Appolonius made dread-

ful havoc in Jerusalem, set fire to the city, beat down the walls, and carried the women and children into captivity. Antiochus declared openly for all those who should renounce the law, [his heart shall be against the holy covenant.] Having published an ordinance, by which all Jews in general were commanded, upon pain of death, to change their religion, he sent some officers to Jerusalem, ordering them to pollute the temple, and abolish the worship of the Most High. They accordingly dedicated this temple to Jupiter Olympius, and placed his statue in it. They raised, in every part of the city profane temples and altars, where they forced the Jews to offer sacrifices, and eat of meat sacrificed to idols."—Roll. 2: 203.

"And such as do wickedly against the covenant, [law of Moses], shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits."

It is plain, as Rollin well remarks, that:

"This [latter clause] manifestly points to old Eleazer, the seven Maccabees, and their mother, and a great number of other Jews, who courageously opposed the impious orders of the king."—Roll. 2: 203 See 2 Macc. chapters 6, 7.

"And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flames, by captivity, and by spoil many days."—33e.

It is historically true, as we learn by Josephus, and the books of the Maccabees, that these dire calamities came upon and continued with the Jews for over six years; and that for near four years they were of almost unparalleled severity. See Josephus. Ant. B. 12, chs. 5-11. Also 1 Macc. 1-10 chs.

"And they that understand among the people shall instruct many." This points unmistakably to Mattathias and his sons.

"Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore."—1 Macc. 2: 14.

"Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. * * * And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city. Then many that sought after justice and

judgment went down into the wilderness to dwell there."—1 Macc. 2: 19, 20, 27, 28, 29.

"Now when they shall fall, they shall be holpen with a little help, but many shall cleave to them with flatteries."—34v.

"Mattathias and Judas Maccabeus," says Rollin, "supported the distressed nation, and the almost universally abandoned religion, with so small a number of forces, that we can consider the success which the Almighty gave to their arms no otherwise than as a miracle." "Yet many shall cleave to them with flatteries." This transpired of a truth, when the officers of Antiochus sought to entice, *by flattery*, Mattathias and his sons, and others, to obey the king's order to change their religion. (1 Macc. 2: 16-18.)

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed."

Beginning with Eleazer, the scribe, (2 Macc. 8: 18), who preferred a glorious death to a criminal life," down to Judas Maccabeus, who was killed when battling nobly for his people, (1 Macc. 9: 18), there were "some of them of understanding" that fell. And here, too, we get an intimation as to the "appointed" "time of the end." Josephus relates how that Bacchides, Antiochus' general, "indulged in all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man."—Jos. War. B. 1, ch. 1. And from this time on for near seven years, to the death of Judas, such as loved the law of God, and were zealous for it, suffered extremely, though it "was their glory and triumph."

"And the king [Antiochus] shall do according to his will; he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all."—36, 37vs.

Rollin declares that:

"Epiphanes ridiculed *all religions*. He plundered the temple of Greece, and wanted to rob that of Elymais. He exercised his impious fury against Jerusalem and the

Jews, and almost without any resistance."—Roll. 2: 204.

Atheneus, a heathen historian, relates how prodigal Antiochus was, and "that the funds which enabled him to defray so prodigious an expense were, first, the spoils he had taken in Egypt, contrary to the promise he had made to Philometor in his minority; secondly, the sums he had raised among his friends, by way of free gifts; lastly, (which was the most considerable article), the *plunder of a great number of temples*, which he had sacriligiously pillaged."—Roll. 2: 199. Well might it be said of this sacriligious wretch, this plunderer of Jewish and heathen temples, that he would "magnify himself above every God;" and that he should not "regard the God of his fathers," though outwardly he might profess to do so.

That he did speak "marvelous things against the God of gods," is evident from his dying confession; (2 Macc. 9: 12, 18); and also what is told us in regard to his decrees against God's laws as given to Israel, commanding the Jews to cease their worship according to God's law given to Moses, (1 Macc. 1: 41-51), Josephus, Ant. B. 12, ch. 9, tells us that when Antiochus was dying:

"He called his friends to him, and told them that his distemper was severe upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and *contemned their God*."

"Nor [regard] the desire of women." Mede says, "The word in the original for *woman* signifyeth properly wives, as *desire* doth conjugal affection."—Mede's works, b. 3, p. 669. That conjugal affection, conjugal fidelity, is prominently the desire of women," (wives), is a fact too well known to need proof. Now Antiochus basely disregarded this, and was as vile and lawless in his conjugal affairs as in morals and religion. Though he had a wife, he also had a concubine; besides, he

"Was lewd and vicious to such a degree, that he had no regard to common decency, but would prostitute his royal dignity, and gratify and indulge his lusts publicly in the presence of the people."—Newton on Proph. 341.

Smith, in his Diet. Bib. Art. Anti-

ochus, applies this "the desire of women," to "a temple of Nanea, in Elymais," as though it were the meaning of the name; and that for this temple he had no "regard" or honor, as he undertook to rob it. But from this interpretation we dissent.

"And the king shall do according to his will, * * * and shall prosper till the indignation be accomplished; for that that is determined shall be done."

God's "indignation" was kindled against the Jews because of their wickedness; and he used Antiochus as an instrument for their punishment and chastening. They had in a great measure turned away from God's covenant, and had done despite unto his holy laws. This state of affairs began, in some degree, upon the conquest of Alexander, over one hundred and fifty years before. The literature and religion of the Greeks were introduced to the notice of the Jews, and began to act powerfully in turning them away from the religion of their fathers, until at length a large proportion of the people had but little regard for the vital principles of the law of God. The manners, customs, and philosophy of the Greeks had become highly popular with nearly all classes. The customs, philosophy and religion of the Jews were rapidly going down before that of the Greeks, and now the Lord brought "indignation" and wrath upon his people, that he might vindicate his cause and recover his people from their evil ways. Of these times the writer of 2 Macc. 4: 13-17, says:

"Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest, that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, [the gymnasium], after the game of Discus called them forth; not setting by the honors of their fathers, but liking the glory of the Grecians best of all. By reason whereof sore calamity came upon them; for they had them to be their enemies and avengers, whose custom they followed so earnestly; and unto whom they desired to be alike in all things. For it is not a light thing to do wickedly against the laws of God."

God had "appointed" a period of time in which to visit his "indignation" upon his disobedient people; and until that "indignation be accomplished," this "vile" king "shall do according to his will" against the Jews. This was accomplished under the reign of Antiochus and his immediate successors, as we shall further see.

"And in his estate [as king] shall he honor the God of forces."

It was customary for the conquering armies of the heathen nations, in those times, to honor Jupiter, by celebrating his service in offering sacrifices and pronouncing prayers and thanksgivings. Rollin speaks of this custom, and recites one of their prayers of thanksgiving. The writer says:

"Filled with gratitude and joy, I return you thanks, O most good and most great Jupiter, and you queen Juno, and all the other Gods, the guardians and inhabitants of this citadel," &c.—Roll. 2: 438.

Now, that Antiochus did "honor" Jupiter, the "god of [military] forces," none can deny. For he not only placed the statue of Jupiter Olympius, the Roman war-god, in the temple at Jerusalem, but had altars erected to his "honor" in all the principal cities throughout Judea. Rollin says:

"They raised in every part of the city profane temples and altars, where they forced the Jews to offer sacrifices, and to eat of meat sacrificed to idols."—Roll. 2: 203.

Again:

"Altars and chapels filled with idols were erected in every city, and sacred groves were planted."—Roll. 2: 197.

Besides this, he established the worship of Jupiter Hellenius in Mount Gerizzim, Jos. Ant. B. 12, ch. 5.

"And a god whom his fathers knew not shall be honor with gold and silver and with precious stones and pleasant things."—38v.

Antiochus greatly exalted himself against the worship of God, and in his pride and wonderful arrogance, had his own statue placed in the temple at Jerusalem, and was worshiped as a god. The Samaritans, in their petition, address him, "To king Antiochus, the god."—Jos. Ant. B. 12, ch. 5. Certainly, this was "a god whom his fathers

knew not." But further; it is said of him by Polybius:

"In his solemn shows and processions were carried the images of all who among men were called or reputed gods, or demons, or even heroes."—Newton on Proph. 339.

This "liberal" religionist, honoring everything that was called gods among men, and even demons and heroes, could scarcely fail of honoring "a god whom his fathers knew not," whether that god was "Antiochus, the god," Jupiter Olympius, the Roman war-god, or some other.

"Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory."—39v.

The particular god, the most prominent one,—the one that received the greatest honors at the hands of Antiochus,"—was probably Jupiter Olympius, whose statue he first placed in the temple; and whose altars were established in every city in Judea. This was "a strange god" to the Jews. And further, he was "a strange god," in that he was a national god of the Romans and Greeks, and not of the Syrians.

"And he shall cause them to rule over many."—39v.

These god's ruled over the Samaritans, as we have seen, and they also ruled over a very large part of the Jews. The officers of Antiochus

"Set up altars, and groves, and chapels full of idols; * * * Then many of the people were gathered unto them, to-wit, every one that forsook the law; and so they committed evils in the land."—1 Macc. 1: 47, 52.

"And shall divide the land for gain."—39v.

A great division occurred in all Judea, where for "gain," or "a price," viz, about \$510,000, Antiochus installed Jason in the high priest's office instead of Onias. Roll. 2: 195. Onias was greatly beloved by his people, and Jason was detested; hence a great division arose upon this matter. Nor did the matter of dividing the land of Judea "for gain" end here. Jason, the year following his installation,

"Sent his brother, Menelaus, to Antioch, to pay the tribute to the king, and to negotiate some affairs of importance. But that perfidious wretch, in the audience to which he was admitted, instead of confining him-

self to his commission, supplanted his brother, and obtained his office, by offering 300 talents, [about \$375,000] more than he did. This new choice gave rise to tumults, disorders, murders, and sacriligious acts."—2 Roll. 195. Also Jos. Ant. B. 12, ch. 5.

Nor is it improbable that this greedy, plundering prince, when he placed the entire land of Judea under the control of his generals and overseers, should farm it out by districts to these men "for gain." Indeed, it would be strange if he did not, yet we now have no very direct historical evidence to prove it.

"And at the time of the end shall the king of the south [Egypt] push at him; and the king of the north [Syria] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."—40v.

This, it was admitted by Porphyry who wrote in the third century against Christianity:

"Refers to Antiochus; that in the eleventh year of his reign he warred against his sister's son, Ptolemy Philometor, who, hearing of his coming, gathered together many thousands of his people; but Antiochus, like a whirlwind, with chariots, and with horsemen, and with a great fleet, entered into many countries, and, in passing over, laid all waste; and came to the famous land, that is, Judea, and fortified the citadel out of the ruins of the walls of the city, and so marched forward into the Egypt."—Newton on Proph. 349.

Though Porphyry may have erred, and probably did err, as to the *time* in Antiochus' reign when this took place, yet he states the general facts of history in regard to this remarkable expedition, the fourth one that Antiochus made into Egypt. This is related at length by Rollin, B. 2: 195, 196. After the third invasion of Egypt by Antiochus, Ptolemy Philometor, king of Egypt, and his brother Euergetes, "convinced that Antiochus would again invade them with great vigor, sent ambassadors into Greece to desire some auxiliary forces from the Achaeans." * * * "The Achaean confederates agreed only to send an embassy to those princes." Yet this movement was evidently regarded by Antiochus as a "push at him," for he immediately "resolved to employ his whole force against them." This he did do, both

by sea and land, "and penetrated as far as Memphis, subjecting the whole country through which he passed; and there received the submission of almost all the rest of the kingdom," [Egypt.] This is the same as described in 1 Macc. 1:16-20. Verses 40 to 44, of Daniel, inclusive, appears to be a *resume*, or a condensed re-statement of the numerous conquests of Antiochus.

W.W.B.

Continued.

Pen Points.

In taking a view of things as they are, and a retrospect of the past in the history of the church, it will undoubtedly be admitted that one of the chief obstacles in the way of her progress and advancement, is the fact that many who are called upon to represent the cause in the capacity of officials, become uplifted, arrogant, presumptuous, and even dictatorial in their administrations.

The man that acts as an official, should by all means emulate the example of him in whose stead he acts. If Jesus was meek and lowly, although King prospective, the official should strive to act in harmony with that infallible precedent—our Savior's example. If men are led by the Spirit, they evince love and tenderness toward their fellows. They will not, in the Spirit, be boastful and insolent; but will be unassuming, and full of charity, which is "not puffed up."

How often do we see it, that the elders who are chosen to preside, because of the continued confidence of the Saints, become so that they think they are in reality *all* there is of the branch; and to presume in their hearts, and not forget to manifest in their conduct, that the branch could not survive or live if they were to be *abased* to the level of the other elders.

I do not desire to find fault, but I propose to speak plainly, irrespective of whom it may touch. Presiding elders and priests, when becoming presumptuous and inconsiderate of the feelings of others, (which in many instances they seem to forget that others have), are won't to exercise themselves at the Lord's ta-

ble to the exclusion of others as worthy as themselves; and to monopolize the stand or rostrum, and if not the speaker, occupy conspicuously, the "chief seat."

When they thus begin to realize their magnitude and infinite importance, they may, if not desirous of occupying the stand, indulge in favoritism, which is generally to the loss of spiritual life. In many instances this indulgence in favoritism, or preferment, is ostensibly to chastise, or "hold in check" some elder or priest, who has not conformed to their ideal, their narrow and contracted dictum. This "holding in check" consists in their use of *official power*, in *calling upon others to officiate*, at the *exclusion* of the party they wish to keep down, even though said party may have talents which could be used to the credit and honor of the cause of Zion; while at the same time, the dictatorial official and his favorite may have, comparatively speaking, no talents for public address. Yet such is the injustice that the cause has often suffered. Such a policy is injurious and very detrimental; for an appreciative audience will be sickened and pained at such an exhibition of human folly and weakness.

This course is a sufficient reason for the empty seats in many branches of the church. An injudicious official may do in a day what will require months to undo and overcome. It is not wise to hold men of ability in silence when they are blameless, and put men in the rostrum that can not represent the cause.

Yet in many instances these injudicious and dictatorial officials will appoint men, who are in no respect qualified for the ministry, to preach in the congregation of the Saints; when there were those present that could address the audience to the satisfaction of all, except those who are troubled with that "green-eyed monster"—jealousy.

Some appear to think that if their fellows were to use their God-given talents, that it might detract from their personal influence and glory. And I may say that I have seen elders oppose the ordination of priests to the office of elder, who were worthy and able to grace that

calling, simply, so it seemed, to keep up an apparent superiority and pre-eminence.

"Anxious" struck the nail on the head when he wrote that the church had suffered from "petty tyrants" and "favoritism;" although in so doing he has evidently stirred up a hornet's nest, as witness "Justice Without Favoritism" in *Herald* of April 15th, 1875. "Anxious" has written without plainness concerning "speculative schemes," and their existence with the church. I don't know of any; perhaps he does; and if so, it would be becoming in him to unveil them to our view.

Again, we see men of talent come into the church, and in time they are called to the ministry. They are very desirous that others shall also receive the truth of which they have been made the recipients. Hence, in many instances, they spend all the means they have accumulated in spreading the good work—in preaching the gospel of Jesus—their whole time being employed in the ministry, by the voice of the church assembled. He who has no talent for preaching, though he may be a local elder, can take comfort at home; and while his brother is sacrificing all, can accumulate houses, lands, stock, money to loan in *note shaves*, &c. He can attend church on Sunday and testify how much he loves the Lord, and to see his cause prosper. In fact, he can bear a strong testimony, and one unacquainted with human nature, would think that he is one of the self-sacrificing kind, liberal for the gospel's sake. Yet, were he to be asked to assist in supporting a *live* elder, he might not feel so happy; but might say that he could not afford it, for he is in debt. Yes, he is in debt for some of the additional to his already large and well stocked plantation. Perhaps he owes something on a forty-acre field that he recently purchased. But this poor man, who loves the Lord, and can bear so strong a testimony to the work—and how desirous he is to have the work roll onward, even unto the ends of the earth, that has only the value of thousands of dollars at his hand, is so poor that he

can not contribute for the support of an active ministry.

If I were to judge, *that* was the class of men that Jesus alluded to when he said how hard it was for a rich man to enter the kingdom of heaven.

But there have ever been in the church men who were supercilious, narrow-minded and selfish; for the church is as a net which gathers not only the good fish, but the shark, gar, and crawfish. But by and by the harvest will come, and the separation as designed transpire, to the joy and deliverance of the faithful ones—those who have made a "covenant by sacrifice;" but to the sorrow and dismay of the indifferent.

And now, there is that awful and trouble-making tattling!

Who are the tattlers? Are they those who love to speak commendatory of the noble qualities and virtues that the brethren and sisters possess? Oh! no; but I wish they were; for then it might be pleasurable to have a little tattling going on.

Tattlers are *human* vultures and buzzards; for they love to feast upon carrion, and that which marks decay and ruin. Backbiters are usually tattlers. Vultures and buzzards seek carrion, so do the tattlers and backbiters an opportunity which Madame Gossip may present for a feast in the failings of an erring brother or sister.

A brother has a slip of the tongue, and another brother who is very careful to *hear* everything, hears it, and starts it on the grand round of the branch. And of course it accomplishes the visit speedily; while a good act or saying would scarcely have started. Sunday comes and the presiding elder shows his authority, in saying what he will permit and what he will not permit, and that he will not tolerate such remarks, neither those that make them; when perhaps the party that may have made the "slip" may not be within the jurisdiction of his authority.

If any think what I have written will apply to their case, I hope that no offense will be taken, but that they may profit thereby. You know that we can not see ourselves as others see us.

With a desire that Zion may arise in purity, strength and glory, I subscribe myself your brother in Christ.

F. A. IRPLAY.

The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., Aug. 1, 1875.

THE minutes of the Northwest Missouri District Conference, held March last, were, with others, crowded out for want of space.

Br. Henry Haines, of Rockey Comfort, McDonald County, Missouri, desires an elder to come that way and preach for them, and baptize a waiting convert. Brethren of the the Spring River District, look to this when you can.

Br. J. M. Terry, writing from Millersburg, Illinois, July 10th, speaks encouragingly of the work there. Br. H. C. Bronson had been laboring near there, at Aledo, with good effect.

Br. and Sr. Brantwaite, of Moline, Rock Island County, Illinois, would like an elder to come that way and preach for them.

Br. James Robinson, of Geneseo, Illinois, July 5th, stated that they had been having some good meetings there.

Br. Daniel Fisher is still blowing the gospel trumpet in Holt County, Missouri. He has baptized three.

Br. J. R. Cook's health is improving since retiring from continued active labor in the ministry.

Br. Harvey Green, writing from Santa Rosa, California, July 12th, states he had just returned from a three weeks' visit, in company with Br. J. M. Parks, to Jericho, Jerusalem and Paradise valleys, where they had labored as opportunity offered. They had baptized five, and left quite a number more almost ready to obey. He was to start the next day to Butte County, to answer a call.

Br. Charles L. Muetze, of Burlington, Iowa, July 16th, writes us that he and Br. O. P. Duham of that place had been laboring together since last spring. They had baptized five. On the 18th he expected to visit a settlement of Danes and preach

to them—some of them had been connected with the work in the salt land. More calls came for preaching than he could fill.

A letter from Jerusalem mentions the remarkable fact of a great snow storm in that city on March 26th, accompanied by lightning and thunder. On the morning of the 27th, the snow was a foot deep in the Holy City and on the hills around.

We are in receipt of a letter from C. A. Snowden, Esq., city editor of the *Chicago Times*, enquiring after the address, as he understands it, of the "only two surviving persons who were present when Joseph Smith dug up the plates of the Book of Mormon;" and stating that they "wish to send a reporter to see them, and procure for publication as full accounts as they may be willing to give;" with the assurance that "although not believers in Mormonism, yet their statements shall be treated with the utmost fairness, and with due respect." As all Latter Day Saints are well aware, none were present but a heavenly messenger when Joseph Smith, the Martyr, first received the plates referred to; but, by the power of God, through the ministration of an angel, the plates were shown to three witnesses, two of whom are still living. A statement from them, published as above indicated, would doubtless be of interest to an impartial public.

Br. H. C. Bronson, of Princeville, Peoria County, Illinois, was in Plano on the 18th, ult., and preached in the Saints' Meeting House. He is president of the Kewanee District, and is an active, efficient laborer for Christ.

Br. Solomon Salisbury, writing from La Crosse, Illinois, July 19th, conveys the welcome intelligence that he is still sounding the gospel trumpet, and that he had baptized four recently. The subject of changing the *HERALD* from a semi-monthly to a weekly paper, had been considered by the Branch at that place, and a resolution adopted, expressive of their approbation of such an undertaking, and their willingness to help make it a success.

The following question, "Had Joseph Smith more than one wife?" was put to the *Chicago Inter Ocean*; and answered by that valuable and popular journal, in its is-

sue of July 22nd, in the following terse manner: "No."

Br. J. C. Clapp is still marching around in Oregon, bearing the banner of truth aloft, and proclaiming liberty to the captives of sin, extending to them in the name of the great Captain and King, liberty and life in the kingdom of God, on the terms of the gospel. He has made many friends where he has been; has awakened much interest, and is endeavoring to keep the fire burning by circulating tracts among the people to serve as food for thought during his absence. At last account, June 23d, he had just arrived at Looking Glass, Douglass County. Br. Joseph, we are pleased to learn of your earnestness in your mission, and the prospects of a happy success.

Br. Henry A. Stebbins, has been very busily engaged for some time past on the Church Records; and would be pleased to receive answers to the many letters he has sent out soliciting full reports from those whose duty it is to supply him with them. He would like it if district clerks, in making out reports, would give the *number* of members in each branch.

The Massachusetts District Conference minutes of April 18th, came to hand too late for insertion, to get out before the set time for convening again.

Br. E. Morgan, writing from New Tredgar, Monmouthshire, Wales, Eng., June 29th, stated that their Annual Conference had passed; the minutes of which he forwarded to us. At the time of writing Br. John T. Davies was in England, spending a few weeks with Br. Thomas Taylor; after which he was expecting to return to Wales, and in August to return to America. We wish Br. John a safe return to the bosom of his family, and trust that the fruit of his recent labors in Wales will be felt and enjoyed in after time by many among whom he went ministering the word of life.

BR. JOSEPH SMITH—the latest intelligence we have from him, he was in the "Hub." (Boston). Had been too busy up to that date to write up editorial for August 1st. Much conversation, answering many questions, occasional songs and preaching, filled up the measure of time not employed in

travel, or in seeking rest by sleep. We do not expect him home until after we shall have gone to press for this issue.

We quote the following from a Boston paper of the 17th inst.:

"Elder Joseph of Plano, Ill., president of the Reorganized Church of Jesus Christ of True Latter Day Saints will address the people at Mechanics' Hall, cor. of Bedford and Chauncy streets, during their quarterly conference. Free to all. Services at 10:30 A. M., 2:30 and 7 P. M.

Since penning the above, we have received an editorial communication from Bro. Joseph, which appears in this issue. We also learn by letter that he is expected to arrive at home about the 5th.

BR. T. W. SMITH, July 12th, gives a brief account of his labors during the two weeks since his arrival at Audubon, Minnesota, during which time he had preached several discourses, baptized seven persons, organized a branch of twelve members, called Oak Lake, held a sacrament meeting and blessed two children. Br. Henry Way, as called by revelation, ordained to the office of elder, and chosen to preside. Br. B. Anderson was called upon to act as priest, and Br. Alma Sherman to the work of a teacher. Some of the gifts of the gospel were richly enjoyed at their sacrament meeting; a strong testimony borne by old Sr. Cutler, who had united with the Reorganization.

Br. S. thinks quite a good work can be done there; he had met with a little opposition from some of the overly pious; he spoke well of the local editor, of his ability and gentlemanly qualities; he expected soon to start for Olithwell, in Otter Tail County, Minnesota, where he desires to be addressed for about a month from the date of writing. He requests the prayers of the Saints that the blessings of God may attend his labors in that place; for it is there that the organization called "Cutberites" are located.

MR. D. L. MOODY, the great American revivalist, now in England, in an address delivered before an association of young men in London, May 21st, on the subject of the great image, the successive kingdoms it represented, and the setting up of the king-

dom which should stand forever, spoken of by Daniel the prophet, said:

"Great and marvelous and incomprehensible changes [are] going on all around us. I believe, now, that we are living right down into the very *toenails*, and by and by He whose right it is shall come, and set up his kingdom on the earth, which shall stand forever and ever."

Thus we see that men of renown, clinging to the Bible as a book of divine authenticity, are expecting, and that at no distant day, great results to follow the various phenomena being revealed in the physical, political, moral and scientific world, which results they expect in the fulfillment of the word of God.

Let the Saints be wise and wait not uncertainly for those things that are so rapidly unfolding to *our* age.

On Friday, July 2nd, we parted with Bro. Lakeman, his family and the Saints on the island of Manan, and started for Machias, *via* Eastport. At Machias, we met the Saints and a number of friends at the house of Sr. Elder and her husband, where we tried to speak a word of comfort and instruction. The effort was well received, and we trust that good will result therefrom. We here met Brn. Emory Foss, A. McCaleb and J. C. Foss of Mason's Bay and West Gouldsboro, and Brn. A. Kingsley, A. T. Watalatt and Benner, also several others, with whom we spent a pleasant season.

From here we were taken by Bro. E. C. Foss to Little Kenebec, where we spent Saturday and Sunday the 3d and 4th, speaking three times on Sunday to a house full of interested hearers. Some stated that they had spent the national anniversary very profitably and pleasantly.

Here we met some of our Jonesport, Addison and Indian River friends. Bro. Walker and wife, Sr. Lizzie Woodward, (not Woorwood as printed in the last issue), and others from Jonesport; Capts. J. Hall and C. Crawley, with their wives, from Indian River and Addison, and Bro. Steele and others from the last named places.

Monday, we took passage with Bro. And. Tabbut, on his fishing vessel, with a happy number of Saints for Mason's Bay. The day was pleasant, the wind light, with

pauses of calm now and again; the long swell from the ocean outside tossed our boat gently up and down in such monotony of motion, that some of our number paid for the pleasure of their trip by the loss of their appetites and dinners; but "ye editor" was a man of "unbounded stomach," and still refused to pay "tribute to neptune."

With the aid of alternate pulls of wind and muscle, we reached the Bay in due time, and were kindly received by Brn. Franklin, Wm. and Otis Foss, the latter, the presiding elder of the Branch. On the morrow July 6th, in company with the brethren, we went "trouting," with the intent to gratify the wish to see and catch a trout, having heard about them, we were encouraged and gratified—for we saw and caught and help eat some of that justly celebrated fish family—one of the brothers said that we "took them by guile."—We thought it was "by hook or crook." In the evening we preached the value of the "ship of zion," as a barque of safety for those desiring salvation, with excellent liberty and to attentive listeners.

To Brn. F. Foss and A. McCaleb, who conveyed Bro. J. C. Foss and the editor to Addison Point on the 7th thanks are hereby given. The people of that portion of Maine make excellent roads, and an abundance of the best of gravel and solid sand make the task an easy one. The road from Mason's Bay and Jonesport to Addison, is both picturesque and good. The evergreens and soft leaved trees were in their brightest array, and the air was so balmy that it was a luxury to live and breathe.

Arriving at Addison we found that Capt. John Hall had secured a hall; had published the meeting and had a welcoming hand to the heralds of the cross. We were made welcome to the hospitalities of his house in company with Bro. Foss. We feel thankful to him and his kind wife. They visited Kenebec and Jonesport to hear the word preached, and of them it shall be said, "they did good to the ministers of peace." May peace be to them and their dwelling an ever abiding guest. At Addison we also met Bro. Stillman Look and others of the Saints, Bro. George Easton in charge. We preached in the hall to quite a large

number; but had only moderate liberty.

At Addison we found a "circle" of sisters, who meet weekly for labor; the proceeds of which, like those of the "Sisters of Martha," of Plano, and the "mites," of Kewanee, are expended for benevolent and missionary purposes.

We spent the night after service at Captain Hall's, and after the morning meal the Captain hitched up honest "Job," and took us to Indian River. At this place we attended the funeral service of Sr. Crowley, an aged sister of good repute. The service was held in the Baptist church, the members kindly permitting their aged and respected neighbor to be buried from that place. We thank them.

In the evening of the 8th we spoke in the Hall, having a large audience and excellent liberty. We also met here a large circle of Saints and their friends, who seemed pleased at the opportunity to be called thus together. Captain C. Crowley, whose vessel was at sea without him, and whose wife is a member of the church, gave us a welcome to his house which we accepted. Our constant friends of Jonesport were here also, and with them we returned after the evening service to the village, and were again lodged at the home of Br. J. S. Walker.

On Friday quite a number of the Saints and some of their friends and neighbors visited Ram Island, an outer guardian barrier against the restless waves of the ocean. Here the water is never still, the rising and the falling tides are always beating in subdued or thunderous tones upon a seamed, broken but solid hill of rock—hard, fixed and immovable. The terrible power of the sea, hidden this day by calm and summer's heat, has left no uncertain traces of its force on this outpost of the harbor of Mooreabee, (Moore Reach.) On one point there are hundreds of tons of what masons would call dimension stone, piled in one tremendous winnow, heaved, (not raked), together from either side by the giant forces of the deep. One stone, larger than the large yawl boat in which our party of a dozen had come, had evidently been used as a plaything to be tossed up on the sweep of rocky beach, only to be caught and rolled

back, to be retossed. One, a slender slab, twelve feet long by one and a half feet wide and eight inches thick, had been cleverly beaded *on one edge only* for its entire length, as if to show what those restless workmen could do in their sporting. The sisters of the party had provided the materials for a fish chowder, all but the fish; these were to be caught; but they were not to be caught, and as the repast was ample and excellent, no one was the least disappointed. It is sometimes a good thing to be prepared for such failure to receive coveted pleasures. We were inclined to think, from the appearance of the spread on the solid foundation of that island, that it was an exceedingly careful foresight that provided against the possible failure to eat a fish that could not be chowdered till it was caught. We gave thanks, with bowed heads, and ate and drank to the music of the "rote" on the shore of Ram Island.

On Sunday, the 11th, we ministered the word in the chapel at Jonesport three times to congregations of attentive listeners. Br. B. Rogers, the presiding elder of the branch, Br. E. C. Foss, president of district, and Br. J. C. Foss, assisting. Three were baptized and confirmed in the afternoon.

An appointment for a two days' meeting had been sent to Deer Island by Br. Foss, and on Monday the 12th, we parted with the kindly affectioned people of Jonesport, many of whom gathered on the pier to bid us good-by, and steamed away for the west. The sad looks and tearful eyes and voices of those remaining, gave token that they loved the truth, and the preachers of the truth for the truth's sake. Our prayer is and shall be, that we and they may never be less worthy of the confidence and respect of each other and all Saints, than when we parted at the pier.

We reached Deer Isle without accident, met Brn. Levi. Gray, — Powers and John Blasto, and in a little while shook hands with some of the Rockland and Bear Is' Saints in Br. Blasto's hospitable "cot^{so}" by the sea."

We held five services in the school^{house} on Little Deer Isle, on the 13th & 14th, partook of the sacrament with ^{the} Saints of Brooksville, Green's Landin^g Bear Isle,

Rockland and Little Deer. It was a happy meeting. We met Brn. Eaton, Billings, Ames and others. Brn. George and Samuel Eaton having borne us company from Jonesport. Br. Foss baptized two here, making nine that we witnessed make covenant with the Master in baptism during our stay on the surf-beaten shores of Maine.

But scenes of spiritual rejoicing as well as of earthly pleasures while in the flesh must end; and though with sadness we came away, we left those warm hearts cheered on in their long-suffering struggle, with, we trust, a strengthened hope of perpetual peace by and by.

In this visit to the eastern shores of Maine we have been traveling over the paths trod by Father John Landers, Elder John Shippy, and that young but valiant soldier, George Lindsley, who went to his rest soon after his return from this coast, Brn. Z. H. Gurley, Sen., Joseph and Henry Robinson, as the pioneers; and Brn. T. W. Smith and Josiah Ells as later laborers. It is a very gratifying thought that in traversing the field of their labors, we everywhere learned that these men had labored faithfully and zealously, and with scarcely an exception, are everywhere remembered with affection, brotherly love and esteem; especially is this true with regard to Bro. Gurley. He is enshrined in the hearts of these hardy island coasters and fishermen as a man of God. They loved him. It will be very gratifying to the Saints who will read this sketch, to know that wherever these men went they made the cause honorable both in doctrine and conduct. They met strong opposition; they left gratified and willing listeners, many of whom obeyed the word. The testimonies we heard many of them bear are the same as those borne in the West, where the old-time Saints dwell; the songs they sing and the hopes they express are the same; the joys they are waiting for are identical, and their open-hearted, kindly welcome and parting greeting evince the same pleasure in the fellowship of the Spirit that Saints everywhere feel. Their land is sterile and rocky, their fields small, but from the harvesting of the deep they gather their living, and

are ever ready to share that with the laborer for Christ's cause. May God bless them.

In company with Br. J. C. Foss and wife, *en route* for Syracuse, Ohio, we reached Boston on the 16th, and were met by Bro. E. Woodward and John Potts. These accompanied us to our place of abode in the city.

On the 17th we met the Saints in Conference at their Hall, at No. 488, Washington Street, where we spent a few hours with them in the consideration of their District affairs. On the 18th we had the pleasure of meeting them in public worship in Mechanics' Hall, where we tried to address them in the forenoon. In the afternoon a testimony meeting was held, and in the evening Br. Foss spoke to them. There were but few strangers present at either service, and we fear, that in their desire to hear the man from Plano, they sacrificed the apparent prospect for reaching the outside world. Be that as it may, we enjoyed the occasion as well as we could, the brethren having thrown into our hands the laboring oar of the conference, for which we forgive them if they received any benefit from our labor.

We here met Br. John Smith, of Fall River, for the first time. We here also greeted Saints from Brewster, Br. A. J. Cowden and others; Douglass, Br. Parker and others; Fall River, John Gilbert and others; Providence, Dennisport, New York and other places. Br. Joseph Squires and Thomas Lester being from New York. Br. Eleazer Small, from Dennisport. Brn. Yerrington, Sheehy and Brown, from Watchmocket; Brn. Wm. Bradbury, F. Potter, — Morse and others from Providence, R. I.; and Brn. Jesse W. Nichols and C. E. Brown and others, old standing sentinels of the work—in fact we can not name them all, they passed around us in such unbroken phalanx, and were all so urgent for the good of the cause that we feel as each is presented to the mind, this also is a hero for the truth.

The brethren of the Boston Branch, from Br. George Smith to the youngest member, were all anxiously engaged in a good cause; vying with each other in the love of the truth.

With local troubles and disturbing difficulties, though we saw some of them, we have no cause to write; except, and for this to beg pardon, that we hereby advise the brethren, one and all, to remember to extend the meed of honesty of purpose and integrity of soul to each and every other, and to seek for good motive behind every official act; and, moreover, to give to every other's opinion the same regard and respect that are desired and expected for their own. An error of the judgment is not a crime; nor is it an evidence of iniquity; neither are all wrongs and injuries which are committed or inflicted the results of intention to injure or wrong. The intentional wrong should be punished, the unintentional injury is to be overlooked, borne with, or forgiven; and he is a happy man, in both thought and deed, who can forgive ere yet the object needing it has asked for it, or thought of his need of it; for in such a heart no root of bitterness remains; for such a heart the well springs of peace are ever bubbling over with the joy and grandeur of life.

We found a strong influence at work for the church on the coast and in the Massachusetts district; this influence is that of the sisters of the church and their friendly co-working women neighbors. This influence is more distinct and marked in Jonesport and its vicinity than at any other point we have yet visited; and is so exercised that one is reminded of the "woman of Thyatira, who sold purple and fine linen," whose name must have been a guarantee for the good conduct of the ministers of the gospel with whom she associated. The example of such women as those we met in that eastern land, must and will exercise a powerful influence for good, purifying and ennobling, by their earnest devotion and candid trust and virtuous simplicity, all who come within the circle of their power.

The Saints have, by their steadfast trust and truthfulness, won a host of friends, whose acts of friendship speak volumes in praise of the work. Of these friends we write with grateful remembrance; and hereby extend our thanks to Captain Wm. Kelly, John Richardson, John Hall, C. Crowley, — Mansfield, and Mr. Jerome

Peasely, for substantial acts of hospitality and friendship.

We also return thanks to the Saints of the various places where our labors led us, for tokens of brotherly regard and continued acts of kindness; and while we do this we offer a tribute of praise and thanksgiving to God that our lot is cast in labor for the truth among so noble hearted a people—may their goodness increase—their love never be less.

Boston, July 20th, 1875.

H. H. HINMAN, called at our office to-day, (July 21). He is canvassing for *The Christian Cynosure*, a paper published in Chicago, "in opposition to Free Masonry, in particular, and secret societies in general." He also lectures upon these topics.

In answer to the question, "Do you think you can make any headway in opposing Masonry," he replied: "I will answer your question by telling you what we have already accomplished. We organized the society seven years ago. Then we published but one paper, once in two weeks; now we publish *The Christian Cynosure*, [weekly, sixteen pages, quarto form,] besides two other papers. Eleven states are organized, and nine lecturers are in the field, lecturing all the time, besides some twenty-two or twenty-three other lecturers, engaged occasionally upon that subject. The number of books and tracts that have been published and circulated, I can not give; but it is very large. We have held a national convention every year."

BRANCH AND DISTRICT RECORDS.—Since we received the Branch and District Record Books, we find we will have to increase the price, as they weigh more than we expected they would, at the time we advertised them, they not yet having been received. In order to cover expenses we are necessitated to sell them at \$2.00 for Records for small branches, and \$3.00 for large Branch Records, and \$3.00 for District Records, postage included.

"THE LEGAL ADVISER," a neatly printed and well conducted eight-page quarto, published in Chicago, is among our exchanges,

and in it we find the following friendly notice:

"THE TRUE LATTER DAY SAINTS' HERALD.—We receive among our exchanges a periodical of this title published at Plano, in this State, and edited by Joseph Smith, who is a son of Joseph Smith, the great Mormon leader of twenty-five years ago. The publication is conducted with spirit and ability. The last No. contains a well written defense of the Mormon church."

BR. JOSEPH F. McDOWELL, of Kirtland, Ohio, June 30th, says:

"On the 29th and 30th of May we held a two days' meeting in the temple. Elder Robert Fuller and Priest Eli A. Stedman, were present. Throughout the whole we had a good time. We had good sized congregations and very attentive ones. The Saints had two large tables spread in the second story of the temple, at which the Saints partook of the bounties of life each day at noon. We hold services every Sabbath in the temple, at 10:30 A.M., and 7:30 P.M. Br. Lanphear preached in the temple, Sunday, June 20th. I baptized one June 14th, and June 27th, three more. We enjoy the gifts of the Spirit. All is peace and good will one toward another."

BR. S. H. GURLEY, Lamoni, Iowa, July 16, states:

"Just returned from Allenville; baptized two on Sunday last at that place, also three at Lamoni a few days before. The work is progressing steadily in this district. Most of the Elders lift a warning voice, as their circumstances will permit."

THE following extracts fit each other so well that we publish them in juxtaposition:

<p>These are the days of which Ecclesiastes, the Preacher, spoke, when he said: "And the doors shall be shut in the streets and the grasshopper shall be a burden."—<i>Bible.</i></p>	<p>The grasshoppers made their appearance in Wyandotte, Kansas, on Thursday, in such great numbers that most of the stores were compelled to close their doors to keep out the little pests.—<i>Ex.</i></p>
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WE clipped the following notice from the *Sandwich Gazette*, of July 16th:

"A DESERVED CRITICISM.

"We have just read with interest a paper by Elder Jason W. Briggs, of the Latter Day Saints, upon the Basis of Polygamy. It is designed for reading in Utah. We give the closing paragraph, which shows in what estimation polygamy is held by the

true Mormon church, and what vigorous blows are dealt at it.

"Thus, upon a careful and impartial survey of the subject, the alleged evidence and arguments in its support, we are forced to the conclusion, that it is, as expressed by Joseph, a 'cursed doctrine;' a fraud in its origin; false in principle; ruinous in practice; and founded in selfishness and lust; and only maintained by degradation on the one hand, and violence and despotism on the other; and as a system it constitutes in its connection the sink, or 'mystery of iniquity,' into which the latter day apostasy has taken the fatal plunge; like the mill stone cast into the sea, whose future is the depths of darkness; except they repent and bring forth works accordingly."

QUESTIONS AND ANSWERS.

Q.—Would it not be right for me as a member of the church to offend any person not in the church, and not ask his or her forgiveness? I understand I must not make any restitution to them.

A.—While negatives abound in the above, the meaning is evident; but it scarcely seems possible that a Saint could take the position apparently taken above. Now it is evident that the law of Christ, the rule of righteousness, includes the whole duty of man in his relations to others; and that the moral, social and business obligations resting upon the Saints, are the same towards all men, whether they are members of the church or not. This is the rule of right everywhere, and the gospel law is certainly intended to make our lives still more faithful and upright in every respect, including restitution for all wrongs committed, whether by that unruly member, the tongue, or in the ordinary dealings of life. He who fails so to conduct his life, has failed to receive the fullness of the Spirit wherewith he is called, and will come short of the inheritance to be enjoyed by those who do so live and so receive.

Q.—In what consists suspension from church fellowship, and has a person when suspended the privilege of partaking of the emblems of the body and blood of Christ?

A.—Quite a prevalent custom in the church has been that after proper labor of the officers with offending parties, without success, or with only partial success, and yet where circumstances or hope for re-

form suggest not taking extreme measures, to, by vote of the church, withhold from them the full rights of fellowship, or church privileges, such as partaking of the sacrament, etc., until certain restitution, reform, or repentance, as provided for and demanded by previous action, has been complied with.

Q.—Is it legal or just to suspend a member from church fellowship when no charge has been preferred against him, nor any citation to appear for trial, and when he is wholly unaware of any action being taken respecting him, although he is very near at hand?

A.—If the case is stated correctly it would, so far as our experience goes, be considered very unjust and illegal, the answer to the previous question showing the method usually followed.

Q.—When a member, by overwhelming evidence as presented to an investigating committee, has been proven a falsifier, and the committee officially so report, should he not repent and make honorable amendment without further action?

A.—He may be so required by action of the church upon the report of the committee, with the proviso that until he does so he be suspended, and failing to do so, be liable to expulsion.

Q.—Is a sister put out of the church legally when she has been disfellowshipped by elders prejudiced against her, without giving her a chance to defend herself?

A.—No.

Correspondence.

June 28th, 1875.

Br. Joseph:—I write to inform you of the work in Galland's Grove District. I left home in the latter part of April, on a tour through the north and east part of the district. Called at Mason's Grove, Crawford County, and remained there several days. From thence into Boone County, where I remained two weeks, preaching in four different places, to large and attentive congregations. During our stay, three were added by baptism. My next appointment was in Carroll Co., where I held a two days' meeting, May 22d and 23d. In company with Brn. Thos. Dobson and J. Pett, we held five meetings; one was added by baptism. From there we went to Camp Creek, Calhoun County, where we held a two days

meeting, May 29th and 30th; preaching six times with the brethren above mentioned. From there to Deloit, Crawford County, where we held a two days' meeting, June 5th and 6th. Thence to Salem Branch, Shelby County, where we attended as good a Conference as has been our privilege to attend for a good while. Two sermons were preached on Sunday, after which eleven were added by baptism. On the 19th and 20th I preached to the Saints in Galland's Grove; 26th and 27th, I held a two days' meeting in Galland's Grove. After preaching Sunday in the forenoon, six were added by baptism. On the second Saturday and Sunday in July, we expect to hold a two days' meeting in Dowville, Crawford County; on the third Saturday and Sunday in July, at Salem Branch, Shelby County. I remain as ever,

ELI CLOTHIER.

FARMINGTON, Kentucky,
July 7th, 1875.

Br. Joseph:—The church here is still on the increase, both in vigor and in numbers, notwithstanding the efforts of professed ministers to oppose it.

Since my first effort in Henry County, Tennessee, I have had to constantly contend with a minister of the Christian denomination, (I will not say church.) His opposition has been very unpleasant to bear; but, thank God, the victory is nearly complete.

Another attack has just been made in Farmington, by another man of the same society. I have just finished my reply to him.

Not long ago I made a trip to Benton County, where the old church was established. When I first went, scarcely a person would go to hear me. My first congregation numbered only six; still I preached. I held meetings a week, and baptized two; several others will obey the next time I go there. A strong impression was made on the community in general. I need not say that I had larger congregations before. I quit. Here I found one old-time Saint, who applied to have her membership renewed. How comforting it is to see these "lost sheep" return with the confession that this is the only way, that there is more spirituality, more christianity in this church than in all the world besides. And how pleasant it is to know that the religion of the Latter Day Saints can live through years and years of scoffs and insults, and yet shine out bright and clear as the noon day sun.

From Benton County I passed over into Henry County, to another place where the old church had been established. In this place I found two old members, the flame of the gospel burning in them like a newly trimmed lamp, and yet they had not seen a

Latter Day Saint for years, nor heard a sermon since 1842. It is needless to say that our meeting was a happy one. Oh, how they rejoiced when I told them about the Reorganized Church. They also wish to rejoin the church. Their names will be sent up to the fall conference with my report. I preached at this place twice, and left some believing. I expect several to obey at this place this fall. From there I returned to this place, and celebrated the fourth of July by preaching twice and leading one more candidate into the waters of baptism. Several others will follow before long here. We now number thirty-seven members here, with excellent prospects for a good increase this fall. The only trouble is, I am alone. How sadly this sounds, when there are scores of good and able elders, with their hands in their pockets, doing nothing. I sometimes wonder how a man feels, who knows that he is an "elder in Israel," called of God to preach the gospel, when he sits at home, year after year, doing nothing. Does he realize that the "slothful shall not be accounted worthy to stand?" Surely not, or he would be up and doing. I am alone, with a large field before me to preach in, and a field, too, where there are better prospects of doing good, than in any place I have been in since I began preaching. But, though alone, I will do what I can do. My desire is as strong as it ever was. I do not feel the impetuous zeal that I felt when I first entered the ministry, but I feel a deeper settled and a stronger desire to serve my fellow man, and a more deeply settled faith in God, than I ever did before. I expect that Br. Clapp will return this fall, and with his assistance I hope for good results.

I noticed a statement in the last *Herald*, in a letter from Br. W. H. Kelley, that I was very much pleased with, in regard to baptizing wives or minors. I feel that it is time to assert the freedom of the human family, in relation to their God. Jesus says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." How foolish then it is to talk about one person answering for the sins of another. Will the meanness of one man guarantee to another a passport to heaven?

Yours in the covenant of peace,

J. H. HANSON.

LAWRENCE, Mich.,

June 25, 1875.

Br. Joseph:—The interest in the good work seems to be increasing in these parts; there are many calls for preaching, and a stronger desire to hear on the part of the people has never been with us. We have been holding a series of fifteen lectures on Pre-existence, Origin and Consequences of sin, Atonement, and principles of the doc-

trine of Christ. Have baptized seven of late; it is indeed cheering to see the zeal which accompanies the reception of the work. The scattered Saints in our branch are sowing the good seed by precept and example. The practical preaching of the Saints has been, and is doing much for the spread of the work in these parts. We feel to rejoice that we are counted worthy to live among faithful Saints, whose hearts are in the good work. It is easy to preach the word where practical piety opens the way. We, as a branch, sensibly feel the need of a more complete organization. We number fifty-three members, and but one ordained officer; we feel the need of help by one authorized to see to such matters.

H. C. SMITH.

SEDALIA, Pettis Co., Mo.,

June 23d, 1875.

Editors Herald:—Believing that you would like to hear something from this part of the land, I write to inform you that I still live. It was by virtue of an appointment from Br. Joseph Smith that I came here last winter. I preached some, baptized one, and left others believing. I returned here on the 15th instant, and on my way assisted Br. Kinyon in two meetings at Richmond; and while trudging along there were many thoughts that pervaded my mind, and among the most prominent was this, "How long, O Lord, wilt thou suffer thy land to be polluted by thine enemies?" when the answer seemed to come from every direction, "The time has come when Zion is being redeemed by judgments and her converts by righteousness." On looking up towards the sun and beholding the myriads of grasshoppers, and then a glance at the desolate fields and at others not yet laid waste, but were covered with the destroyer who sat upon each head of wheat and blade of corn, bidding defiance to all who might try to oppose them; I was forced to the conclusion that the answer was correct. After arriving here and resting one day, myself and Br. Curtis, (as that is the name of the one I baptized last winter), went to town to get a place to preach; we found two who had obeyed the gospel under the preaching of Brigham's missionaries, but had left him as soon as they found that polygamy was taught by them. One of them assisted in procuring a hall, where we endeavored to set forth the plan of salvation to a large and well behaved audience,—this was on Thursday evening,—and by request left an appointment to preach on the street on Sunday, in the afternoon; but when the time arrived, I was informed by the authorities of the city that I could not preach there, as it was against a city ordinance; but I have since learned that there is no such ordinance, and their reason was

that there was a probability of the Mormon starting a church, and taking their members; and if the people mean what they say, the officers did not make any friends by refusing us that privilege; but we are not to be stopped by such means, we have now the privilege of the Temperance Hall.

Br. Joseph, I am here without purse or scrip, and if you can send me some tracts, they will be a great help to me, and if there is an elder who can come and help me, he will be welcomed. I expect to remain in this part of the country, perhaps, all this summer. There are several here that have told me they expect to join the church of Christ. Hoping we may soon meet in Zion, I am, as ever, your brother in Christ,

A. J. CATO.

STREATOR, LaSalle Co., Ill.,
June 30th, 1875.

Br. M. B. Oliver:—After my return home from last April Conference, I began making preparations for the summer campaign, by planting my garden seeds, &c., and in the time of doing so, assisted the local authorities in the preaching of the word at Kewanee, where there has been such an ingathering of souls lately, to cheer and reward the Lord's laborers.

On the 28th of April I started from home, and arrived at Streator the same day; found the Saints all well, and rejoiced to meet me. We took immediate steps to commence the preaching of the word, by obtaining the free use of what is known here as the Bronson School House. I remained at this place three weeks, in the course of which time I preached fifteen discourses, baptized two, blessed two children, ordained Bro. Jacob Stanley to the office of priest; organized a branch of eleven members, over which Br. Stanley was chosen to preside. We felt blessed in our labors here, and the Saints say that they were refreshed and renewed in spirit, and much prejudice was removed. My temporal wants were very kindly cared for, and it was with extreme reluctance that I took leave of all on May 18th, and proceeded by train, according to previous appointment, to Braidwood, Will County, to follow up the effort so ably begun by Brothers Joseph Smith and Henry A. Stebbins, at the two days meeting held there. I was met at the depot by our beloved brother, John Keir, presiding elder at Braidwood, and conveyed to his hospitable home. Arrangements were speedily made, by which the use of the Grove School House was obtained, where we commenced preaching; but the brethren that had preceded me had so ably presented the truth to the people, that some had expressed themselves to the effect, that if they had continued their labors for a time, they would have broken up all the other churches; and

I think the clergy of the place supposed me to be as formidable as the brethren who preceded me; for they commenced holding meetings, (we believe to keep their members from ours), and kept them up as long as our efforts lasted. Still, many came to hear, and our efforts were not altogether barren of results, as two old-time Saints cast in their lots with us, by once more passing through the waters of regeneration. Br. Scott, also, had the pleasure of baptizing a lady across the river from Braidwood, and on my visiting that neighborhood, (which I did by the help of Br. Hunter, in his buggy), I had the pleasure of leading her husband into the waters of baptism. I was assisted in the confirmation of this last mentioned brother, by our much respected brother, D. Dancer, who, with his amiable lady and several others from Wilton Center came to attend meeting. My labors at Braidwood and vicinity extended over a month, in which time I preached twenty times; baptized three; held three confirmation meetings; attended several prayer meetings; administered several times to the sick, in some of which cases the blessing was received; blessed one child. Here, too, a time of refreshing from the presence of the Lord was felt, and acknowledged by the Saints. Many at this place are believing, and nigh to the kingdom. May God soon give the increase. It was my intention to have gone into Indiana, but I learned by letter from there, that Br. Joseph Lambert was with them; so I concluded to confine my labors to Illinois for the present. I am again making an effort at this place, and shall likely be several weeks more in the field before returning home, if health and the help of God be with me. I was kindly received and cared for by the Saints of Braidwood and vicinity, and shall long remember with gratitude their many acts of kindness. I felt very sad at parting from them.

I feel well in the fulfillment of my mission, and desirous to continue my labors. There has been some talk of coming out in discussion against us here, but nothing definite as yet. We are on the defensive. With sentiments of respect for yourself and all in the office, and still trusting that I may be sustained by the prayers of all Saints, I remain your brother and fellow laborer in the cause of Christ,

JOHN S. PATTERSON.

PHILADELPHIA, Pa.,

July 13th, 1875.

Br. Joseph Smith:—On the 3d of July I paid a visit to Allentown, New Jersey, where I was last Christmas. I arrived in Bordentown, in company with Br. Lewis. When we arrived, there was a carriage waiting for us, which conveyed us some

ten miles across the country to Allentown, where we arrived at 10:15 P.M. We were heartily received by our friends. Leaving Allentown the next morning at 8:30 A.M., we arrived at New Egypt at 10:10 A.M., where we were most heartily welcomed. I spoke to a most splendid audience, the best attention being paid to what was said. The proprietor of the Hall came to me after service, and told me whenever I wanted the hall I should have it, and when I came up there again to let him know a few days before hand, and he would advertise it through the paper. The old-time Saints, some sixteen in number, all gathered around me and begged me to stay with them a month; but time being so short, I had not the privilege to comply with their request. They begged me to come again soon. We then returned to Allentown, where Br. Lewis and myself preached to an attentive audience. There was one Catholic lingering around, and he asked if we preached out of the Mormon Bible, and they told him no. He then said he never heard a gospel like that before. He says if that man preaches many more times here, he will have the greatest congregation in this town. I am every day expecting a letter from Allentown, calling me there to baptize some ten or twelve. If any elder should travel through that region, please give them a call. Enquire for James Bloomer. I remain yours respectfully, JOHN STONE.

SYDNEY, N. S. Wales,
June 4th, 1875.

Br. Joseph:—I have been in Sydney a short time, but must return to the Hunter River district. The branch in Sydney is very low at present, and I think I can do more good somewhere else. The Saints, though few, on the Hunter are doing well; some remarkable cases of healing have caused some to think and enquire after us. I baptized six up there about four weeks ago. There are many friendly to the cause, but slow to act. The good Spirit is working with us; thank the Lord. I shall do the best I can to keep the wheel rolling.

We have now some good men in office, who are as active as circumstances allow in spreading the written word, and holding their meetings. Br. Ellis is firm in the faith, and would like to get back to the good land, and will some day if all is well. Br. Aspinall is also a good brother.

We shall hold a conference in time to report at the semi-annual conference in the States. We are always glad to get news. It is a blessing the mails run so regularly now, from here to San Francisco. We are pleased to hear of the prosperity of the work in the States. As the church grows in numbers, may she grow in wisdom, and her strength will follow. We are hardly

heard here; our voice is like the wail of an infant among the talent of a proud and learned people. But Australia will yet take rank among the nations of the earth in valuable fruit for the Master's use. We hope to be guided by the Spirit in all our duties. This leaves us well, thank God. Give our love to Br. Blair, Br. Oliver, and all who know us. Ever praying for Zion's redemption, I remain your brother in Christ,

G. RODGER.

SUGAR GROVE, Mich.,
July 3d, 1875.

Br. Joseph:—It gives us joy to know that Israel's God has not changed, and will answer the prayer of faith. Br. Samuel V. Bailey made us a transient visit in May, and while here he brought twelve souls into the Master's kingdom, ordained one Elder, exhorted the Saints to faithfulness, cheered us on to the victory, strengthened our faith, and dealt staggering blows to infidelity, skepticism and prejudice; dulled the point of the venomous fangs of Spiritualism, and did much good in general. Allowing us to rally around the standard erected by our Mediator, Mat. 12:33. We know him to be a man of God. Very many of the promises of health, understanding, &c., made through him, have been, and are being verified. We think this sufficient evidence that he received not his wisdom of man.

We are well pleased with the spirit manifested by those who became members of the "household of faith" one month since. A number of them are already bearing testimonies to the truth of the great Latter Day Work, who know that the signs follow the believer, and that the gift of healing is in the church.

Yours in the gospel of Christ,
D. R. BALDWIN.

CLAY CENTER, Clay Co., Kan.,
June 21st, 1875.

Bro. Joseph:—I have been blest with good health, and a goodly measure of the spirit of the Lord in the prosecution of this mission, ever since I left my home; and I have reason to believe that my labors have been blest to the good of many souls, though but few, as yet, have been baptized.

Four precious souls were added to the Branch in Dickinson County, by baptism, three Sabbath days ago, which makes their number twenty-five. If it pleases the Lord I purpose to continue my labors here till cold weather drives me home.

There is a fair prospect now of raising up a branch in Clay County, where I am now laboring, and intend to labor, till I build up a branch, or preach myself out of a congregation; and when my labors end here, I expect to go south of Detroit, in

Dickinson County, where the people are thirsting for the word of life.

I never felt the promptings of the spirit so powerfully as at present, while calls salute my ears, from every direction, "Come over and help us." How my heart cries, day and night, to our Father in heaven, O Lord, raise up and send forth laborers into the harvest.

How glad I would be, to have an assistant laborer, in this extended field. The light of the glorious son of righteousness, is enlightening the minds of men, and the brighter the light shines, the more they are dissatisfied with the dogmas of men; and, as a general thing, they are willing and glad, to hear, and embrace the truth.

It is a better time now to preach the gospel, than ever I have seen before; and the excuse that Elders have made with some degree of propriety, that they could not get a living for their families, by preaching the word, is entirely removed; and I bear witness to-day, and my witness is true, that no Elder need stay at home to provide for his family. Let him go into the gospel field, and be faithful, and all the wants of his family will be provided for, better than he can provide for them any other way.

My labors have been for the last year, performed in a country where the drouth and grasshoppers have destroyed the biggest share of the peoples crops, and notwithstanding the hard circumstances, in which many of the people are placed, there is no place in which I have labored long enough to become acquainted with the people, so much as to know their minds on the subject, but what would be, not only willing, but glad, to impart a sufficiency of their food and raiment, to clothe and feed an Elder's family, while he was sowing the seeds of eternal truth in their hearts, or in the hearts of others. Beloved brethren, if you believe that God has called you to this work, I know that if you will do the will of God, you will take your satchel in hand, and start with all the speed you can make, and faithfully warn the people of their danger; and direct them to the only means by which they can obtain eternal life. I know that God's power is in this work, to move it forward; and if some who are called, will not do the work, he will choose others who will do it; and those who would not, must lose their crown which will be an irreparable loss to them who sustain it. Jesus says, "work while it is day; the night cometh when no man can work." How true in our case, and what joy will crown the faithful laborer, "how beautiful are the feet of those that bring glad tidings." No other message that ever saluted the ears of men, could bring so great joy. To see the face and stand in the presence of the man who so loved us, that he gave his life for ours!

O, how I thank the Lord, because he has taught me to know that I have no business in the world, but to do what pleases him. His cause and mine are one; and I trust never can, nor will be, divided. I trust all in his wisdom to guide and direct my way, and happy is the man that is in such a case, and blessed is that people with whom, or to whom, I am bound with a tie, that the death of the body cannot sever; because their God, is the Lord. How good that word sounds.

Your brother in Christ, J. LANDERS.

OSHKOSH, Wisconsin,
June 24th, 1875.

Br. Joseph.—After leaving Plano and arriving in Chicago, while waiting for a train, I visited the German Adventist church, where a friend, in charge of said meeting, asked me to take the lead of it, which I cheerfully did. I showed, to the best of my ability, Christ's plan for the perfection of the Saints, from the fourth of Ephesians. Good feeling and attention prevailed, and I was earnestly requested to come again. After arriving at Binghampton, in a prayer meeting, Br. Wait stated that he had received a letter from Br. Heckox, at Suamico, stating that a Br. Savage, living there, an old veteran in the cause, was very sick, and not likely to live. The Saints were requested by Br. Watson to present their prayers in his behalf. Br. Wait and myself went the other day, and after administering to him twice, Br. Savage gained strength, so that he rode thirty-five miles the next day with Br. Wait, to go and answer a strong invitation received some years ago, by preaching the gospel. May the blessings of health and liberty of the glorious gospel of the Son of God be his, and the triumph over the power of the evil one, that would bind, hinder and destroy the work of the elders.

Your brother,
MATIAS LAMPERT.

HARLAN, Iowa,
July 1st, 1875.

Brother Joseph.—I have endeavored to follow your kind advice; and have worked every Sabbath, Brother Swain with me. We are now fully established in our summer labors, holding two meetings on each Sabbath, in four different localities. We are taking the gospel principles by course; also preaching the kingdom of God, endeavoring to persuade men as did John the Baptist and the apostles of old. We have good and attentive congregations. Some say to us, "We endorse every word of it, thus far."

The hoppers are making havoc here. Farmers are gathering in groups, and having much discussion as to the intention of the pests. I have often heard that it was

impossible to get a famine in America; but twenty-four hours of time destroys this theory now. We certainly will witness trouble by famine. At our conference, recently, eleven were baptized; two more since. Many good souls are "almost persuaded to become christians," and I hope the work will move on here, to the honor and glory of God. Your brother,

F. REYNOLDS.

SANDWICH, Illinois,

July 10th, 1875.

Editors Herald:—I have frequently thought for the past ten or more years that I ought to give the readers of the *Herald* a remarkable prophecy, uttered by Br. E. C. Briggs, in the Odd Fellows' Hall, Crescent City, Iowa, in 1860, in regard to Utah affairs.

Br. B. and myself were holding services in the hall. I had preached a discourse to a large and attentive congregation, mostly Latter Day Saints, on the Latter Day Apostasy and the Reorganization of the Church. At the close of my sermon, upon my invitation, Br. B. spoke a few moments on the topics under consideration, and then with great animation and power of the Holy Spirit, he predicted that the Utah Mormons would become a great scourge to our nation; that they would be finally broken up; that many of the wicked among them would flee to the mountains; and that they would be the Gadianton robbers of the last days.

It seemed highly improbable, until of late years, that some of the items in this prophecy could be fulfilled—such as that they would "be broken up;" that "they would become a great scourge to our nation;" that "they would flee to the mountains." It is not difficult to see now how every item will have its exact fulfillment.

W. W. BLAIR.

CLYDE, Iowa, July 12th, 1875.

Br. Joseph:—It is four years since my wife and I obeyed the gospel in its fullness. Our neighbors all left us, and reported that we were going to sell out and go to Salt Lake; or if we could not sell, we were going to leave our farm and go. Well, we are here yet, at any rate, and some of our neighbors are coming to visit us. One neighbor said he always respected me as a neighbor, but he did not want to hear any of my Mormonism. I testified unto him that the day would come when he would be glad to hear. We enjoy the gifts of the gospel in our little branch, (Independence), particularly the gift of healing; and to-day it is by the power of God, that I am permitted to write. I have been raised to health and strength after all that saw me had given me up to die. My wife has been healed a number of times since we obeyed

the gospel. A short time ago she had her left shoulder slipped out of place, we sent for I. N. White and Br. Nirk. They administered to her. One man that saw her, told her if she did not send for a good surgeon, she would lose the use of her arm entirely. By the blessing of God she has the right use of her arm to-day, and no surgeon was sent for. My family of five boys are all in the church, but the youngest has been blessed. I do thank my heavenly Father that he permitted me to hear the glad tidings of the gospel in these last days. Ever yours, in the faith once delivered to the Saints,

JOSEPH L. HIDY.

COLDWATER, June 29, 1875.

Brother M. B. Oliver:—Since I wrote to Joseph I have been to Knox Co., Indiana, in company with Bro. Lanphear. Spoke twice with good liberty. Bro. Lanphear went from there to Kirtland, Ohio; wrote me from there. The work here is moving slowly. The Lord is visiting the Saints where I have been, just according to their faith and works. Think I will visit you in September on my way west.

Yours in faith,

S. BAILEY.

Conferences.

St. Louis District.

Conference was held in Anchor Hall, St. Louis, Mo., June 6, 7, 1875. W. H. Hazledine presiding; Thos. R. Allen, clerk.

Sunday morning, at half past ten o'clock, conference commenced, and the exercises were opened in the usual way. Preaching by James Whithead, of Alton.

Adjourned to 2 o'clock p.m.

Convened according to adjournment, and opened in the usual way.

Officers present: 8 high priests, 12 elders, 3 priests, 3 teachers, 2 deacons.

Two persons were confirmed.

Samuel Perks, William Smith and Joseph Slinger were each ordained to the office of an elder, and Samuel Platt to the office of a priest, by James Anderson and Abraham Rees.

The sacrament was then administered. The Saints enjoyed an excellent communion.

In the evening the conference was addressed by the president thereof.

Monday.—Frank Izatt was appointed assistant clerk.

Minutes of last conference were read and approved, after correcting the Bishops report, by omitting \$85 from St. Louis Zion's Hope Sunday-school concert; the balance on hand should read \$56, of which there is \$31 30 of emigration money, and \$24.70 due tithing fund.

Branch Reports.—St. Louis: 1 high priest,

14 elders, 6 priests, 6 teachers, 2 deacons, 253 members. Aggregate 282. Increase since last report 15. R. D. Cottam, president; Joseph Smith, clerk.

Financial state of branch: On hand last report \$19.76; received since then \$67.55; expended \$76.25. Balance on hand \$13.06.

Report of Zion's Hope Sunday School.—9 teachers, 56 scholars. W. Anderson, superintendent; Samuel R. Burgess, sec'y.

Bellville Branch: 8 elders, 3 priests, 2 teachers, 3 deacons, 33 members. Total 49. One child blessed. Aggregate last report 49. Financial: Freewill-offering fund on hand last report \$1.75; income for quarter, \$15.50; expended \$8.25; on hand \$9. Branch fund: received \$5.15; paid out \$5.10; due treasurer last report \$1.25; balance due treasurer \$1.20. Joseph E. Betts, president; John Thompson, secretary.

Bellville Sunday School: 7 teachers, 50 scholars. Financial report: on hand last report \$39.42; income since \$24.55—Total \$63.97. Expended \$35.05; balance on hand \$28.92. John Thompson, superintendent; James Wild, secretary.

Gravois Branch: 1 high priest, 3 elders, 2 priests, 3 teachers, 2 deacons, 59 members; 2 baptized. Aggregate 70. One child blessed. Wm. H. Hazzledine, president; John Sutton, secretary.

Sabbath School: 3 teachers, 25 scholars.

Cheltenham Branch: 30 members, including 4 elders, 1 teacher and 1 deacon. Four children blessed. Wm. Gettings, president; Joseph Knowles, secretary.

Cheltenham Sunday School: 25 scholars; average attendance 19. William Thomas, superintendent; John Cook, assistant superintendent.

Alton Branch: 1 high priest, 4 elders, 2 priests, 1 teacher, 1 deacon; 2 received by letter, 3 baptized—total 27. Sam'l Perks, president; E. H. Elbert, clerk.

The Coon Creek Branch report not received, on account of deficiency therein.

Reports of Elders.—John Beaird, James X. Allen, Wm. Smith, Wm. Aker and George Hicklin reported their labors; felt blessed and willing to do all they could do to aid the good cause.

Resolved that the president enquire into the report of Coon Creek Branch, and report next conference.

Resolved that each branch of this district ascertain the number of elders and priests in said branches that are willing to take missions under direction of this conference, and that those who decline to take missions shall have their licences cancelled.

Resolved that the priesthood receive their missions from the conference, and any previous resolution in conflict with this be rescinded.

Resolved that Charles Hall receive an elder's license.

Resolved that when this conference adjourns, it does so to meet at West Bellville, on the first Sunday and Monday in September next, at 10 o'clock a.m.

Resolved that President Hazzledine and his Counsellors inquire into the conduct of George Kinghorn, and if contrary to that of a Christian, deal with him according to the law of the Church governing such cases.

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

Spring River District.

Conference held at Galesburg, Jasper County, Missouri, May 21st, 22d and 23d, 1875. D. S. Crawley, president, *pro tem*.

Branch Reports.—Mound Valley, numerical strength 30, 2 baptized.

Galesburg, numbers 41, 3 baptized.

Columbus, numerical strength 15, 2 removed by letter.

Joplin, total 15; Pleasant View, numerical strength 67.

Elders' Reports.—Alexander Williams, John A. Davis, Andrew Hoffman, James Dutton, Daniel S. Crawley and Charles Short, reported laboring as their circumstances would admit. Davis H. Bays reported by letter, and tendered his resignation as president of the district, which was accepted, and a vote of thanks tendered to him for his past services in the district.

Priests' Reports.—Curtis Randall, Thos. S. Hayton, Samuel Gray, Lyman S. Wight, Benjamin F. Bird and Charles Fulks, reported. Richard Bird, teacher, reported.

John A. Davis, one of a committee appointed at last conference, to adjust difficulties in Pleasant View Branch, reported that their labor had been accepted by the branch. Report accepted and committee discharged.

A committee was appointed to audit the report of the bishop's agent. The committee reported that they found his account correct; report accepted and committee discharged.

Report of bishop's agent, from January 17th to May 20th, 1875. Received from Pleasant View Branch \$36.46, Galesburg \$7.80, Joplin \$53, Columbus \$1, Mound Valley \$1, on hand last report \$34.64, total \$133.90; paid to D. H. Bays \$80.94, Sr. C. A. Davis, \$28.75, total \$108.69, balance on hand \$24.21. R. Bird, bishop's agent.

John A. Davis was elected president for the next three months.

Resolved that when this conference adjourns, it does so to meet at Joplin, on the 13th day of August next, at 7 p.m.

Resolved that the president be authorized to correspond with the proper authority, to get the assistance of a brother in this district and at our next conference.

Sunday morning.—Preaching by Charles

Short. Afternoon was occupied with prayer and testimony. Preaching in the evening by James Dutton.

All the authorities of the church were sustained in righteousness.

Eleven officials present.

Des Moines District.

Conference convened in the Saints' Hall, at Newton, Jasper County, Iowa, on the 12th and 13th of June, 1875. Alfred White, president; John Sayer, clerk.

Branch Reports.—Newton, 37 members, 1 received by vote, 2 removed, 1 suspended. Independence, 40 members; Des Moines Valley 19 members.

No report from Pleasant Grove.

Elders' Reports.—John X. Davis had preached three or four times. Geo. Walker had preached three or four times. Elder Watkins reported laboring in the branch. Bartly Myer had preached every Sunday in the branch. John Sayer reported. Alfred White had not done much, but visited several branches in the district.

T. E. Lloyd has preached three or four times. Elder Evans reported. M. Houghton reported. N. Stam had travelled about half the time, some three or four hundred miles, baptized four, confirmed three. I. N. White reported laboring, probably, more than half of the time, organized one branch called the Des Moines Valley Branch, which now numbers 19, excepting two newly baptized members.

Priests Reports.—E. Batty reported doing all his circumstances would permit him to do, has a desire to do all he can. Evan B. Morgan says he was once in Vandalia, once in Des Moines Valley, twice at Adelphia, once at Newton, three times in Des Moines. Rufus White reported. Teachers Henry Pitkins and Henry Smith reported.

Resolved that a committee of three elders be chosen to investigate all business that may be brought before them, and that they report to this conference as early as possible.

Moved that Elders Evans, I. N. White and B. Myer form that committee.

Moved that Elders Evans and Watkins preach this evening. Adjourned.

Br. Young was restored to full fellowship.

Preaching at 11 o'clock by T. E. Lloyd.

Des Moines Branch report received.

Report of the investigating committee:—To the brethren in conference assembled, we, I. N. White, J. R. Evans and B. Myers, your committee upon investigation, do herein report that upon investigation, we are convinced upon the weight of evidence produced, that Elder T. E. Lloyd did not teach or promulgate upon May 7th, 1875, that a man, in order to preach the gospel, had to have a literary education, or that he could

not preach the gospel without it. We are happy to inform you that the difficulties existing between Bros. T. E. Lloyd and George Walker were settled, and the parties reconciled. Wherefore, the committee begs to be released.

The report was received and committee released.

Adjourned for sacrament and fellowship meeting, which was conducted by John X. Davis.

7 P.M.—Moved that we sustain all the spiritual authorities of the church in righteousness.

Moved that we sustain Alfred White, as president, and John Sayer, as clerk of the Des Moines District.

Resolved that when we adjourn, we do so to meet at Des Moines, on the first Saturday in September, 1875, at 3 p.m.

Moved that the elders and priests labor together in unison, as their circumstances permit.

A stirring discourse by the president.

Kewanee Sub-District.

The Kewanee Sub-District Conference was held at Inland, Cedar Co., Iowa, commencing June 5, 1875. Met at 9 o'clock, and spent an hour in prayer and testimony.

Br. J. F. Adams was chosen to preside. Br. James Culverwell, clerk.

The following branch reports were handed in, but, not being deemed correct, were referred back to their several branches:—West Buffalo, Jackson and Butternut Grove. Davenport: 1 died since last reported.

Elders' Reports.—Brn. Maudsley and Morrell reported per E. Larkey; had done but little preaching. Their mission was continued.

The case of Bradley vs. Bennett was called up. The action of the court of elders at the last conference was endorsed, and Bro. Bennet given until the 15th of June, 1875, to comply with the same; failing to comply thereto, the said Bennett is considered disfellowshipped by the church.

Resolved that the question pertaining to the division of the Kewanee District be deferred till the setting of the district conference, which is to be held at Buffalo Prairie, commencing August 27th, 1875, and that the several branches of the sub-district instruct delegates to attend the same.

Br. J. F. Adams was sustained as sub-district president for the next three months.

The spiritual authorities of the church were sustained in righteousness.

Br. H. C. Bronson was sustained as president of the Kewanee District.

Br. T. W. Smith was sustained in his present mission.

Preaching Saturday evening and Sunday

by Brn. T. W. Smith and H. C. Bronson.

Br. J. D. Bennett complied with the decision of the court of elders, and the case is considered settled.

Adjourned to meet at the Butternut Grove Branch, Jackson county, Iowa, September 25, 1875.

North-Eastern Wisconsin District.

Conference convened at the Saints' Meeting House, May 1st, 1875. W. S. Montgomery, president.

Moved that we sustain Br. W. S. Montgomery as President of District, and Peter Harris as clerk.

Moved that we sustain the different officers of the church, in their different callings, in righteousness, by our faith and prayers.

Br. G. Watson reported the Wolf River Branch about the same in number as at last report.

Moved that all those residing within the limits of a branch, who do not unite themselves with the branch, will be considered weak in the faith.

2.30 P.M.—Elders' Reports: J. M. Wait, Wm. Savage, W. W. Blair, G. Watson, W. S. Montgomery, Peter Harris, M. Prunyn and Wm. Franklin reported.

Prayer meeting in the evening.

Preaching on Sunday morning and evening by W. W. Blair; in the afternoon the meeting house was dedicated and the Lord's supper attended to, Br. Blair officiating.

Moved that the elders within the limits of this district labor as their circumstances admit.

Moved that we adjourn until the second Saturday and Sunday in September, 1875, being the 11th and 12th.

Southeastern Illinois District.

Conference was held at the Deer Creek Branch, June 12th and 13th, 1875. G. H. Hilliard, president; Isaac A. Morris, clerk.

Branch Reports.—Dry Fork, 32 members, 1 received by baptism and 4 by vote. Brush Creek, 61 members. Elm River, 8 members, 2 being released to unite with the Wabash Branch. Little Wabash 17 members, 1 died and 1 baptized. Deer Creek, not reported. Springerton, 39 members, 1 baptized.

Elders' Reports.—N. A. Morris, B. S. Jones, John F. Thomas, John V. Sheerwood, Father Green and Henry Walker reported.

Mark H. Forscutt has labored some in the district.

R. Brown, priest, reported; held a discussion with a Christian preacher.

A. N. Caudle reported by letter; held a discussion on divine authority of Joseph Smith, with good results.

Isaac A. Morris reported.

5 P.M.—Resolved that we recommend B. S. Jones to be appointed as bishop's agent for this district.

Brn. Henry Walker and Brown preached in the evening.

Resolved that we sustain all the general authorities of the Church in righteousness.

Resolved that we sustain G. H. Hilliard, as president of the district and I. A. Morrill, as clerk.

Sunday, 9 A.M.—The following were appointed a committee to investigate the difficulties in the Dry Fork Branch, and report next conference: Mark H. Forscutt, J. V. Sherwood and H. Walker.

Moved that T. P. Green be sustained as missionary in this district.

Resolved that Br. B. S. Jones be sustained as bishop's agent in this district, and the president and clerk be instructed to notify the general bishop of the same.

Resolved that all the priesthood be requested to labor all they can.

Resolved that when this conference adjourns, it does so to meet at Little Wabash Branch, Saturday, the 11th of September, 1875, at 10 A.M.

Resolved that we sustain Mark H. Forscutt, as missionary, during his stay among us.

Preaching morning and afternoon by M. H. Forscutt. Sacrament administered.

Decatur District.

Conference met at the Little River Branch, on Saturday, June 19th, 1875, S. H. Gurley, president, O. B. Thomas, sec'y. Remarks by the president.

Branch Reports.—Little River Branch: accepted after correction.

Chariton Branch: Present total 11, baptized 1.

Lamoni Branch: Total membership 141, increase by baptism 11, by certificate of removal 17, total decrease 2, children blest 4.

Sunday School.—Teachers 7, scholars 114.

Whereas the Leon Branch, having been set for a long season with difficulties, and all the officers thereof having resigned, therefore, be it resolved, that said branch be and is hereby declared disorganized, and their record to be transferred to the Decatur District Secretary, that all members desiring letters may obtain them from the District Conference, when in session, in accordance with their standing, they being members of the Church at large.

Afternoon Session.—Three children blest, an elder's license was granted to O. B. Thomas, H. R. Harder was ordained to the office of a priest.

Elder's Reports.—Z. H. Gurley, Geo. Morrey, E. Robinson, A. W. Moffit, Geo. Braby, A. J. Blodgett, Caleb Blodgett, Briggs Alden, O. B. Thomas, Geo. Sweet, E. Stafford,

W. N. Abbot, C. Sheen, C. H. Jones, Jas. P. Dillen, J. Johnson, George Adams through Bro. Gurley, E. Spencer by letter, S. H. Gurley, and A. J. Green, reported.

Priests Reports.—J. F. Green, Wm. Dodson and D. Morey, reported.

Teachers Reports.—A. K. Anderson, and L. Little reported.

Sunday.—Met at ten o'clock. Bishop's Agent reported. One child blest.

Moved that the Allenville (Mo.) Branch, be accepted as a part of this District, if agreeable to the district to which it now belongs.

Moved that all the officers of this district labor as their circumstances will permit.

Preaching by Z. H. Gurley and C. Jones at 11 o'clock.

At intermission nine were baptized by C. Jones. Prayer and testimony meeting at two o'clock.

After the testimony, confirmation was attended to, nine children blest, and the sacrament administered.

Briggs Alden was granted the privilege of becoming a member of this district.

Moved that when this conference adjourns, it does so to meet at the Lamoni Branch, September 17th, at one o'clock P. M.

Eastern Maine and Nova Scotia District.

Conference convened at the Olive Branch, on the 19th, 20th and 21st of June, 1875. J. Lakeman, pres.; John C. Foss, secretary.

Reports of Branches.—Olive: 20 members; 1 died, Sr. Louisa A. Chesterton.

May: 37 members; 1 expelled, 7 children blessed.

Mason's Bay: 34 members; 3 expelled.

Pleasant River: 20 members.

Little Kennebec: 34 members.

Union and Pleasant View not reported.

Officers present: 1 First Presidency, 2 seventies, 6 elders, 4 priests, 4 teachers, 1 deacon.

Moved that all officers labor under their present licenses.

Moved that we sustain J. Lakeman as President of the Eastern Mission; also E. C. Foss, President and Secretary of the District; also help to sustain all the spiritual authorities of the church.

Sunday session.—Preaching in the morning and afternoon by Joseph Smith. Three baptized by J. Lakeman.

Evening session.—Confirmation, testimony and sacrament. One child blessed.

Adjourned to meet at Little Kennebec, September 11 and 12, 1875.

Book of Mormon:

Bound in Roan, plain, marbled edges 1 25
" Morocco, plain, marbled edges 1 50
In French language, paper covers 1 10

Doctrine and Covenants.

In sprinkled Sheep..... 1 25
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Miscellaneous.

TO THE MEMORY OF C. W. WANDELL.

President, poet, philosopher, friend!
Sweetest of lines in our hymns hast thou penned.
Thousands delighted with musical voice,
Sinners by scores thou hast made to rejoice.
In this foreign land we follow thy bier,
For thy voice alone our spirits could cheer.
Thy calmness and meekness we have in full view;
Thy courage unsurpassed to dare and to do.
Denial of self in the great Master's cause,
Heroic and strict in keeping his laws;
While far from home shall give thee the name
Of "Martyr" on heaven's fair scroll of fame.
What voices are these that are borne on the breeze,
In that little graveyard, surrounded by trees,
Over thy grave they are singing thy hymn,
"Weep, weep not for me," with eyes that are dim
The bursting emotion finds vent in the song,
Which, beautiful, plaintive, is wafted along.

ALBERT W. ASPINALL.

SYDNEY, March 20, 1875.

Division of Kewanee District.

The question of dividing this district is expected to be presented for final settlement to our next conference, to be held at Buffalo Prairie, commencing on the last Friday in August next. None will be expected to vote upon this question except those holding the priesthood. All officials, who cannot attend the Conference, will please write for or against division upon a slip of paper, and send it to the president of the district. Papers thus sent in must have the names of the persons sending them attached, or they will not be noticed. A full vote from all the officials in the district is earnestly requested.

H. C. BRONSON, *President*.

Branch Records and Reports.

The attention of clerks is called to the necessity of reporting to the district conferences or to the Church Recorder the names of all members added, whether by baptism, by letter or by vote, giving the date and place of birth, baptism and ordination, and by whom baptized, confirmed and ordained, instead of saying so many baptized or received; which is of no use to either the district secretary or Church Recorder. If clerks when issuing letters would give these items, there would then be no trouble in recording the brother or sister where they are received, otherwise they themselves often forget some of these items and should the items be needed in case of death or for other reasons they are not to be found. It has been said that because the entry has once been made where they were baptized no further record is needed. This is an error, for the reasons above stated, and as a branch, district or general church record is for reference and use these items are just as much needed and of more use in the branches where the members now belong than

where they have ceased connection, while on the church record it is seldom known where a member is received from, consequently a search for facts in case of necessity is unavailing, and in case it could be found there would even then be uncertainty, some names often being alike in the same branch. Names and dates in cases of loss should be given, also changes of name by marriage. Care should be taken to give the first name in full, and if an initial give that also. District clerks in minutes for the *Herald* are requested always to give the present total of each branch with the number of changes since last report, then the reports of names sent to the Church Recorder will tally with the statistics published. If the branch clerks cannot at once, in answer to my letters, give full items then please send the names of members to the number reported and afterwards send items as they can be obtained. Every branch should show a clear and full record of every item on the General Church Record.

Thankful for aid already given, and soliciting more, I remain yours in hope,

H. A. STEBBINS, *Church Recorder*.

NOTICES.

The Saints of the Colorado District will meet in conference with the Rocky Mountain Branch, near Hutchinson, South Park Road, August 28th, at 2 P.M.

F. C. WARNKY, *President*.

Phebe Hulks wishes to hear from her sister, Sarah Hulks, whose husband's name was James Huffer, who left London in 1849, both good Latter Day Saints. Address William Henry Noad, Builder, East Maitland, New South Wales, Australia.

ADDRESSES.

Joseph R. Lambert, Sandford, Vigo County, Indiana.

MARRIED.

At their residence, on Salisbury Street, Providence, R. I., June 17th, 1875, by Elder C. N. Brown, Br. EDWARD O. TOOMBS and Sr. DELPHINA BURDICK, all of Providence, R. I.

Thy not often that brides in life's morning,
Expect earthly joys in the Toombs;
And esteem their embrace most delightful,
The day they are wed with their grooms.
Yet, all this we beheld with great pleasure,
And now can but offer one prayer;
May earth's fullness and heaven's richest blessings,
Be granted to this happy pair. C.N.B.

At the residence of the bride's parents, in Denver, Colorado, July 4th, 1875, by Elder F. C. Warnky, Br. CHARLES M. WILDER, of Dowville, Iowa, to Sr. ISABELLA S. BUTTERWORTH, formerly of Dowville.

DIED.

At Augusta, Maine, March 26th, 1875, of consumption, Br. JOHN B. MUERY, aged 38 years, 1 month and 13 days.

He leaves a wife and three children.

At Davisville, Yolo County, California, June 15th, 1875, of pneumonia, ANNE VICTORIA, infant daughter of Mr. I. C. and Mrs. Martha STEELE, aged 1 year and 11 days.

Funeral services by Rev. Alexander Fairbairn, at the Presbyterian church.

At his residence in Saybrook, Ashtabula County, Ohio, July 5th, 1875, JOHN ANDREWS, Sen., aged 80 years and 5 days.

Br. Andrews was baptized into the church of Latter Day Saints at Scarborough, Maine, September 1835. He removed immediately thereafter to Kirtland, Ohio, where he resided for twenty years, being intimately and closely connected with the church until the exodus to Nauvoo. He ever remained strong in the faith, and on his death-bed testified to the power and truth of the gospel.

At Sacramento, California, July 7th, 1875, of heart disease, Bro. JOHN BUSHBY, aged 74 years.

At Allenville, Missouri, July 9th, 1875, Br. GEORGE W. CARR, aged 23 years, 5 months and 9 days.

He died, bearing his testimony to the truth of the Latter Day Work. Funeral services by Br. S. H. Gurley.

At Jonesport, Maine, June 11th, 1875, Sr. L. J. CHESTERTEN, aged 40 years.

Funeral services by Br. Joseph Lakeman.

At Pittsfield, June 20th, 1875, HARRIET E., daughter of Br. Thomas and Sr. Mary Ellen JAMES, aged 1 year, 8 months and 6 days.

At Henderson Grove, Knox County, Illinois, June 22d, 1875, of scarlet fever, ALBERT, youngest son of Charles M., and Eliza BROWN, aged 3 years, 4 months and 2 days.

CHANGE IN PRICE:

[See notice in Editorial columns, p. 468.]

Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one.	2 00
Branch Records, same as above, for 624 names.	3 00
District Records, printed headings and ruled for 1,248 names, and bound same as above	3 00

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Brethren in England wishing the *Herald* or *Hope*, can be supplied by applying to Thomas Taylor, 10 Haden street, Balsall Heath, Birmingham, who is the authorized agent for the *Herald* Office in England.

THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., AUGUST 15, 1875.

No. 16.

Letter From W. H. Kelley.

Bro. J. Smith:—This will inform you of my safe arrival at this place, and health, which is moderately good.

Before leaving Minnesota, I visited Grand Prairie, Nobles Co., where Brn. Stilwill and Spalding resides. I remained over Sunday, and held two meetings with good liberty, and what seemed to be excellent effect upon the hearers. With a little preaching I think several of a good type, might be gathered in there. This is a beautiful, rolling, fertile prairie country, dotted over with small improvements of the homesteader, who emigrated here where "Uncle Sam has promised to give them all a farm."

June 8th, at three A. M., I left Sibley, Iowa, for Council Bluffs. When I changed cars at Sioux City, two strangers came on the train and took seats, one behind and the other in front of me. One about twenty-five years of age, the other perhaps fifty. They tried to induce me into a game of monte with them, feigning that they were strangers. But finding that they had missed their game, they went into another car. A gentleman came to me and informed me that one of them was Canada Bill, and the other his accomplice. I then thought, how easily I could have lost every cent I had, should I have suffered myself to be allured by the intrigues of these highway sharks; for it seemed to me, at the time, that I could as easily take their money as not, had I been disposed to sell myself, at the sacrifice of principal, for the sake of lucre. How many temptations lie along the path of life.

At Little Sioux, Br. Phineas Cadwell
Whole No. 328.

came upon the train, and clasped my hand like a good old father. By his direction and aid, we reached Bro. Garners at nightfall, where we were kindly received, and where we remained until morning.

On the 9th, in the evening, preached in the Saints meeting house, at Magnolia, to an interesting audience. There is a thriving little society of the Saints, here, and of good repute among their neighbors. What accounts for this, in some measure, is the fact that active, thorough going men, have the watch-care of the flock; who insist that honor and right shall rule. I held four meetings here, and one in Logan, with very good effect. Thanks to Brother and Sister Harvey for kindnesses.

Monday, the 14th, I left Logan for Council Bluffs. How very hot! almost suffocating in the cars. At Missouri Valley Junction I met with my brother E. L., and the day following we rode out to the old home, fourteen miles away.

Saturday, the 19th, I returned to the Bluffs, in company with E. L., and on Sunday following, I visited the Sabbath School and preached twice in the Saints' chapel at that place. A good feeling seemed to be with the Saints, and I enjoyed the meetings. I see no reason why they should not grow and thrive as a body of Saints. Some one said they were not as lively and energetic as they should be, but I did not like to believe it. For their kindnesses, I thank them. May their faith increase, and good works abound, while they become imbued with spiritual life and power.

Tuesday morning, June 22nd, at 8

A. M., our generous Brother J. C. Jensen, assisted me to the street car, and I started for the City of the West. Away down on the bottom I changed on to the dummy train, and was soon on the great iron bridge that spans the Missouri at Omaha. A beautiful scenery surrounds this. The great muddy stream, now swollen full, moves beneath, which may be seen to the north and south winding its way through a wide level bottom, covered with a luxuriant growth of vegetation, and bound by sloping hills and bold bluffs. To the east, a mile away, buried in the hills, lies Council Bluffs; to the west, at the end of the bridge, Omaha, situated on an inclined tableland, an excellent sight for a city. A puff from the engine and a ring from the bell, and we were in the Omaha Depot, the starting point for Salt Lake and San Francisco, *via* the Union Pacific. I soon learned that the fare to Ogden, Utah, first class, was \$78.75, second class, \$60, emigrant train, \$30. By the kindness of the railroad managers, I procured a half-fare, first class ticket; but in this case the railroad company will not make good any losses or damages that may happen on the road.

Baggage checked and lunch basket prepared, for which I was indebted to Sr. A. Beebe, at noon we started for the salt land.

Out of the city and we were soon in a beautiful prairie country, covered with nice growing crops, herds, groves, grasses and flowers, not unlike Iowa, Illinois, and Minnesota. But the enjoyment of this was marred by the west wind blowing the smoke from the engine, back on to the cars, and filling them with dust and cinders. I was soon rocked to sleep, to wake up at Grand Isle, and away up on the Platte river. A vast prairie is seen here, with scattering farms and dotings of timber along the river. Night came on and in morpheus' folds I lay till morning, while Nahum's chariots shot away. Wednesday, 23d, five A. M., the sun shone beautifully over an extensive plane. A lake lay to the south, near the road. Further on, and we passed the prairie-dog kingdom; hun-

dreds might be seen, scampering about, standing erect, or setting by their houses. It is said that the rattle snake and owl dwell with them, all peaceably together.

As we neared Cheyenne, (Shian), some blue looking bluffs came to view, to the right, which I learned was the Black Hills.

At 2:30 P. M., the mountains burst in full view, the Snowy Range to the left, and the Black Hills to the right. A herd of antelope fed near the brow of a hill. Strange, grotesque objects crowded upon our vision as the train moved along. All was intense interest and excitement among the passengers.

As we moved along everything became more bold, wild and romantic. Great heaps of stone, piled one above another in regular order which appear like great sacks or bales. Others stood alone, in single columns, as if just shot up out of the ground by some internal pressure for the occasion, and with a slight push of the hand might be toppled over.

Amid this exciting scenery, we reached Sherman, the highest point between Omaha and Salt Lake City. The country looks to be a barren waste. No such thing as tilling the soil. The train moved on, and I soon forgot the attractive scenery with out, and became engaged in a warm discussion with the conductor and some ladies. The crowd gathered in the back part of the car, in a clump, to hear. The conductor assailed the bible, while I defended it. The ladies chiming in as their fancy or convictions led them. A Spiritualist lady related her experience with the spirits. At the close, several insisted that I should tell them my peculiar faith, but I evaded them, then, upon the ground that the discussion should rest upon its merits, and not upon denominational prejudices.

Thursday, the 24th, at Point Rock. Sky clear. Bald ragged bluffs, hills and mountains, tall cliffs and rocky projections made up the general view. A desolate, solemn waste. As we approached Green River, a swift running stream, the mountains became more high and bold:

Great slabs of stone stood in perpendicular columns, or monuments, to the right and to the left, in the most fantastic shapes. Some appeared to have been fashioned by a model, with the skill of an artist. A man with an amputated limb, a broken nose, a decapitated head; a woman in full costume of the latest style, with grecian bend, as if attired on purpose to promenade these mountain wilds, with many other strange appearances might be seen in the raw material of nature's own moulding.

At 11 A. M., we passed a band of the Shosheno Indians, with their ponies, all painted and dressed after their savage tastes. The train stopped and the passengers went out to see the aborigines in their nativity; Indian squaws, and pap-pooses.

At 4 P. M., we passed down Echo Canyon. Here my fancied idea of mountain scenery was more fully met. Huge mountains, tall and grand, terminating in sharp peaks, smooth oval tops, projecting cliffs, and crested over with perpetual frosts, presenting a view, at once wild, romantic and enchanting. Another moment, and we were at Devil's Gate. The name suggests strange reflections, especially when the surroundings indicate that the Infernal Regions may be no great distance away. The dizzy mountain heights, the great chasms that divide the rocky steps, with the surging, dashing of the waves of the Weber, that rushes by, fills one with a strange, wild sublimity of feeling as he looks around. Fancies extravagant picture of earth's wonders and marvelous exhibitions, may here be seen.

At 6:30 P. M., we were at Ogden. It is situated at the foot of the mountains on a level plain. Streets wide and dusty, with rows of trees and streams of water on either side. The houses usually small, and built mostly of adobies, one story. The inhabitants are mostly from the old country. I soon met with Bro. Warnock, who chanced to be in the city, and he directed me to the house of Bro. Chase, where I was kindly received, and where I stopped over night.

I am now in the great Salt Lake Ba-

sin, the home of a people known as Mormons. For more than two days and nights, I rode incessantly, over dusty planes, broad prairies and mountainous regions, in a springy chariot on a rapid move, to reach this point. How often I reflected, after growing tired of an easy, cushioned seat, and moving around to improve my situation, upon the long tiresome march of this people, some years ago, when they were traveling across these extensive plains, through heat, dust and storms, with their flocks and herds, wives and little ones, at the rate of fifteen or twenty miles a day. I thought that a people who had toiled thus, to reach this uninviting clime; if there is any glory to be derived from such a seclusion; happiness to be attained, rewards to be reaped; if suffering and toil constituted any part of the fitting, they are worthy.

Why not the world leave them alone in their seclusion, to work out their own destiny, political, religious and social? But a social and religious evil exists here. The few tyrannize and lord it over the many. corruptions, fraud and polygamic relations are fostered, which are blights on society, and a curse to the race. Shall not those who labor to ennoble the race, reach down and point them to a higher plain, purer associations, a more godly way of life, and tear off the yoke of oppression. Yes, the messengers of good, by nature and God's decrees, have a right of visitation to all climes among the sons and daughters of earth, to improve their minds with the seeds of truth, and point them to a higher and better ways of life. This is my apology for visiting this land. O God, lend thou thine aid, that our effort be not in vain.

Friday, the 25th, I remained at Ogden, and with pleasure learned that the missionaries who have labored here before, and are laboring now, have the respect, love and confidence of the Saints. May their lives ever be so as to demand it. This evening I had my first experience in observing the rules of courtship in a polygamic city. An old gentleman, poor and lean, in body and means; shab-

bily clad, without coat or vest on, taking a walk with a young widow, who had a little boy seven years old, hanging on to her skirts behind, and hurrying along to keep up; while he (the man) was chatting about love and future hopes. His wife was at the house, just across the street, almost wild with feeling, studying how to divert him from his set purpose. Any where else, and he would have been booted out of society. But he said that he would have her at all hazards, if he could get her, (and she seemed very tame.) I heard that they got married. Shaw! no marry about it, but it is called so here.

Saturday, the 26th, I started for Logan, Cache Valley. Several Brighamites were on the train. I commenced conversation with them on religious topics, but they soon expressed themselves, "We are satisfied with our religion, and we do not want to argue with any one. The counsel is, not to discuss with any body." The ladies had the most to say of any of them, and declared in favor of polygamy, all except one, and she said she would not tell me what she thought. Bishop Hughes, from Mendon, was on the train, and we had a regular set too, for a little bit, brought out the books to maintain position, and he wound up by saying, "I have made up my mind, that if God gets a kingdom out of all the people of the earth, he will be welcome to it." That speaks for itself. He is a Welshman, and has recently returned from a mission to Wales, and brought a hundred converts with him to this country. He is about fifty years of age. There was a little girl, about fifteen or sixteen years old with him, that I thought perhaps was his daughter; but I learned that it was a newly taken wife, and that he was just returning from Salt Lake City, where they had gone to be united by due forms of law, and was now returning to the harem. Poor thing! What a life must be before her! One really feels things as they are, when thrown right in the midst of these associations.

Towards evening, I arrived at Logan, and took supper with Mr. Dewit, of that

place, who treated me very kindly. He accompanied me to Providence two miles away, where the brethren were holding meeting. Before starting I observed that he put a revolver in his pocket to defend himself against his neighbors. His life is threatened because he is an apostate from Brighamism, and because he testified in court last winter against a murderer. One time, the council decided to take his life, and appointed a time, but one of them proved traitor and went and told him, so that he was on his guard and thus saved his life.

At Providence I met a kind body of Saints, who made me welcome; they are mostly German Swiss. It was their Conference meeting, but there was but a small representation. I spoke to them on the Sabbath, with some liberty. A spirit of union and oneness prevails with them. I thank them for their kindness, and may the Lord ever lead them aright, and bless them with better homes by and by.

Sunday evening I went to Hyde Park, in company with Br. Metcalf, a most excellent man, and remained over night at his house. He has a worthy family. The people wanted no Josephite preaching in this place.

Monday, the 28th, I went to Smithfield, for the purpose of seeing Martin Harris, one of the three witnesses to the Book of Mormon; but I found that he was on the other side of the river, six miles away, so I thought that I would postpone my visit until another time. I learned, by several, that he still testified that the Book of Mormon is true, and that he saw the angel. Since that, the old man has past away to answer to the higher courts above concerning his testimony here. The way he came to be in this land of salt and alkali, he had some children here, with whom he came to spend his last days.

Tucker, who wrote so wickedly against the Latter Day Saints, confessed, by reason of personal acquaintance, that Harris was "an honest man." That honest man died, saying, "*I saw that angel.*" May his memory never perish. To-day, while waiting for the train, I stopped at

a private house, and asked a couple of ladies there what they thought of polygamy. One of them answered, "I don't care how many wives my man has; I don't care if he has twenty." I answered, "You can't have much interest in your husband." She said, "I haven't, I don't care any thing about him." He already had another besides this one, the first; so her interest in him had ceased.

In the evening I went to Br. Thorn's, near Brigham City, where I was welcomed, and where I remained three days. While here, in company with Br. Thorn, I went to Willow Creek to get a house to hold meetings in, but the man who had it in charge, a Mr. Jones, said that it was occupied every evening. He seemed indignant at my presuming to ask him for it. I chatted with him a few minutes, when suddenly his wife rushed out of the kitchen, all excited, and exclaimed, "When my husband told you that you could not have the house, that ought to have satisfied you, and not remain here discussing with him. If you was a gentleman you would go on." Well, I leisurely withdrew.

While talking with one of their elders, he said that it was Brigham's orders not to let Josephites have the use of their houses. "You won't get any hearers here," said he, "for this people believe in doing as they are told. The will of the many is swallowed up in the will of the one, as Jesus prayed 'I in thee, and thou in me, that they all may become one.' God speaks to Brigham, and Brigham to the people, and they obey. You may pick up a few sharp fellows, that have made up their minds to do as they d—d please, but the others you won't get," etc.

A more clannish, bigoted, or rather superstitious people, I never saw. If one of their number leaves them and unites with another body of people, they at once drop him from their list; they are as Jews and Samaritans. If they have no means of their own, they can not subsist among them, for they will give them no employment. The Pope, in his greatest power, never had his subjects under a more complete control and abject submission than B. Young has the

people here. They are overawed, believing that he holds the "keys," and if they don't obey they will be damned—the devil will get them.

It is folly for one who lives in the States and breathes free air, to undertake to judge, believe, feel and know of the condition of things here. I am all astounded! and with my nerves of steel, I can not refrain from weeping, at times, over the condition of this, some of them once happy people. But Brigham's grip is fast slackening; disaffection is seen everywhere, in small outcroppings. Some are timidly feeling after the light; others who have made great sacrifices in coming here, only to be disappointed, sadden and grow angry and reckless; and still others, are waiting for something to turn up, when a great deliverer will be sent, a Moses man, (and by the way there is one here now, Moses Giles, but he don't deliver worth shucks), who will pick them up and take them out of their present condition, and place them in fat vallies and by clear running streams. It would, indeed, be the greatest calamity that could befall the Reorganization, should this people, in mass, flock to its standard. The bitter would soon outweigh the sweet; the sharks and gars would literally destroy the fish, unless God's marvelous power was in continual exhibition.

I was informed yesterday by a man who has grown up here, that the people who come here, in a general way, do not pretend to be converted, but come to better their condition temporally. And this is the strongest inducement brought to bear in foreign lands, by Brighamites, to inspire emigration. There are many who would unite with the Reorganization, if they could better their condition pecuniarily. It is a Lord send that the people, as a body, hang together here, until the honest, one by one, may be gathered out and taught the principles of freedom, self-government, and converted to the religion of Jesus.

July 3d, I arrived in the great metropolis, Salt Lake City, and stopped with our excellent brother and sister, Br. Wing and wife, who, with their pleasant

family, try to make things agreeable for us. The following day I shook the hand of our worthy brother, J. W. Briggs, and many of the little band of Saints here, who are striving for the crown that fadeth not.

WM. H. KELLEY.

SALT LAKE CITY, July 15, 1875.

[Continued from page 453.]

Sermon by Elder H. A. Stebbins,

Preached at Batavia, Ill., June 13th, 1875. From notes taken by Br. M. B. Oliver.

Hence, "God so loved the world" (not hated it) that he sent his Son with the gospel, God's speech to the people as a standard, as the only way of wisdom by which to escape from the bondage of sin and death—good news indeed. Jesus was a living oracle, authorized to bear witness, to again erect the standard of revealed wisdom among the warring factions of that day which rivaled the Sophist, Sceptic, Stoic, and Eleatic schools of Greek philosophy in their disbelief that there existed any present infallible standard of truth by which to substantiate anything. These philosophies taught that nothing could be proven, because nothing was susceptible of proof and nothing existed to prove anything by; nothing was certain—everything only seemed to be but was not real.

Though unexpressed like this yet this was really the position of the Jewish sectaries. Devoid of the Spirit of God, rejecting the living oracles and left to themselves their speculations, their blindness, their ignorance of God's intentions, the failure of the written word alone to be a criterion, continually confirmed the subsequent statement of the apostle that the world by wisdom knew not God, establishing the necessity of a religion that can be demonstrated and tested—the story of the world beyond, which the ruler of *that* world can set his seal to, or send intelligence in his own ordained way concerning.

Therefore, knowing its need, Paul says that he ceased not to pray that God would give his people "the Spirit of wisdom and revelation."—Eph. 1 : 16 17. Were he here to-day he would sound the same cry, would make the same fer-

vent prayer for his brethren of to-day. Man, of himself, gave up trying to prove anything. Jew, Greek and Roman were all in the maze of scepticism when Jesus declared that he came as a special messenger "to bear witness of *the* truth." Pilate exemplified the spirit of the age when he asked Christ, "What is truth?" but straightway went out not caring what it was nor whence its source. Too many before had claimed to possess it, yet did not, and was it possible that *this* man had it and yet be so despised by his countrymen who professed to be the favorites of Him from whom came the oracles to their fathers, but who disclaimed any such favor now, and persecuted the unfortunate men who did claim authority direct from the source their fathers did? Nay, 'tis the philosopher, the ruler, the wise man before whom the crowd gaped and wonder who would know truth and hold the keys thereof were any such standard to be found!

Jesus certified "I came not of myself but he *sent* me. He gave me *commandment*." It is a great calling, that of bearing tidings from God to man. It is written of Jesus that they were astonished "for he taught them as one that had authority from God and not as the scribes;" that is, as one who had the standard of knowledge, who taught assuredly the only infallible criterion of truth—immediate and continued revelation, and not as the scribes who taught that any faith or doctrine would do, with sincerity. Paul taught that he also possessed authority to declare the same standard: "Called of God; I speak the truth in Christ and lie not." "I was not taught it but by the revelation of Jesus Christ." This was and is yet worth every theory, every speculation, because Christ and those called as he was called offered every person in the broad earth possession of the same standard of revealed wisdom and truth that God had given them, saying, "*Ye shall know the truth*."—John 8 : 32. "I will manifest myself to him." "He shall teach you all things."—John 14 : 21, 26. Yet men "were astonished at his doctrine," this doctrine of God from the beginning,

and they said, "he hath a devil," "these men are drunken," "Ye have filled Jerusalem with your doctrine," and commanded them to teach no longer. But as He who made and revealed this unchangeable standard of eternal truth was responsible they could stand bravely before men, and their religion's truth was sealed with this living fire and attested to all who would hear.

A few years ago the Europeans were denied entrance to the ports of China. But little knowledge of her was had, of her government and progress, of her commerce and internal prosperity, of her manners and customs, for her rulers exercised their right and kept the "western barbarians," as they called us, at a distance; but now, to some extent, an entrance is granted us, and subject to certain rules and regulations travelers tell the story of her inner life. By treaty and agreement we are thus permitted so far as may be granted by her rulers. So, by permission of the Ruler of the world beyond we may gain such knowledge as is necessary for us to have, not send whom we please to explore and return to us, but through ways and means provided, and from messengers sent by him who has the right to rule his dominions by system and by prescribed regulations.

To be sure, news, cheap news, suspiciously cheap news, said to be from that country is advertised, not only through possible channels but doubtful and vile ones. For instance, a noted exponent of modern spiritual philosophy I heard admit that eight times out of nine was the average of falsehood in this kind of news, errors as to time or place or falsely assuming great names merely to attract attention or gain listeners. But, said he, because some men on earth lie, do we disbelieve all men? If some spirits lie shall we declare all false? Ah, but there is a vast difference in what is at stake. Falsehood and deception about this world may affect our lives or property yet have no influence over the character of the eternal entity within, to subvert or debase it; whereas the standard by which we guide the inner man will determine the life to come. Yes, there is a vast

difference in the consequences of truth and falsehood over yonder. Then we want a sure, truthful, unimpeachable standard, something better than uncertainty, darkness and quicksands. We *must know* what to shape our lives by, *must* have a criterion from God, and with it a testimony of what there is for us in that world, for, says Jesus of the promised standard, "It *shall* show you things to come."

We have said that there must be truth somewhere about everything, and certainty is what the universal heart of man asks concerning the world beyond and the truths pertaining to it, cover up or pervert this divine principle though he may. Thus, "it pleased God" to give to mankind the needed wisdom, otherwise unattainable because not earthly wisdom, and it rests with us whether we will give heed to it and the way by which to obtain it or not. Become great and learned and wise as we may in mysteries and profound wisdom, yet rejecting these things man entirely fails to pierce the unknown by unlawful means, or if he does may have eight lies to one truth.

Man has hated these lawful, ordained ways of communication even in the same spirit that he has opposed the grand discoveries and inventions of those whom we now bless as great but whom their contemporaries, "the fathers," hated and slew. Copernicus, Galileo, Arkwright, Watt, Fulton are examples who, step by step, fought the opposing forces of ignorance and unbelief, enduring the rage of mobs and priestly violence, yet persisted and left untold good to our age.

Then, considering man's resistance in earthly things unto his own injury, we need not wonder that he exhibits the same folly about receiving heavenly knowledge, seeing that pious religionists of every age regret the folly of the fathers yet do the same deeds of rebellion, show the same hate of hearing anything from God, and with scorn too deep for utterance passes by the singular being who believes in it. Says God, "I will be inquired of." "Ask me of things to come and concerning the work of my hands command ye me."—Isa. 45 : 11.

I would that Paul were here to-day to utter the prayer for continued revelation already quoted. Don't you think he would do it? The same Paul would preach the same faith. When God says, "I will be inquired of" he subjects himself to his own conditions, and the rebuke has ever been, as it was even to the favored disciples of Christ, when they had failed to obtain the aid from God they were privileged to have, "Because of your unbelief."

This rebuke extends through all the ages since the departure of man from his God at the beginning, and that other one, "Your iniquities have separated between you and your God, that he will not hear."—Isa. 59 : 2. Sin and unbelief, only, have prevented man's converse with his Creator; for may not God have rules and laws to protect his kingdom and govern the intercourse thereof? This is the conceded right of all rulers. "If any man lack wisdom, let him ask of God," not say "I will ask my minister," but go to the source in faith believing, otherwise "let not that man expect to receive anything of the Lord."—Jas. 1 : 7. John said "We *know* we are of God, and the whole world lieth in wickedness." 1 John 5 : 19. He knew it by revelation; the standard of truth certified it to him; but let one say so now and how quickly is he pronounced an uncharitable representative of a narrow-minded, bigoted people, foolish in their presumption, deluded in their folly. Yet how many would be glad of the same knowledge and of Christ's promise, "I will manifest myself to him." *This* then is the standard, the living oracle and criterion of truth which we have been talking about, and that which every man who obeys the truth in full purpose of heart may receive for himself—a witness, the *whole* truth, not a fragment.

And right here, what does the wisdom of the wise say? Prof. Swing of Chicago, in a sermon, Feb. 1, 1874, said: "The kingdom of the Lord has, either by accident or design, been broken into many fragments and we meet to day in the name of only one of these many, and widely scattered parts." The confession

is complete, a literal fulfillment of Christ's prediction: "A kingdom divided against itself cannot stand, *but is brought to desolation.*" "In the name of only one part!" Behold, we have in our hand a fragment of what was once a beautiful and costly silver pitcher, but where now is the usefulness and value thereof? Gone. What is the fragment but a remainder of what has been? Who can deceive himself by calling it the thing of beauty it once was? Then who can say this portion of truth is heaven's "all truth;" or who that this one fragment out of many is the kingdom of peace and revealed truth, the whole kingdom established by the Son of God?

Many ways, many truths, many kingdoms are acknowledged as fragments to-day, but to contend that either or all are sufficient is as vain and foolish as for me to call this shining fragment a silver pitcher. Where is the ancient standard? All their truths are but broken, disjointed fragments of the original whole, and, says Prof. Swing in continuation, "Men are busy discussing whether these *fragments* can become worthy only by being transformed into a single world *again*, or whether each one is not as good by itself as they would be in any central unity. The original wild rose has become a hundred roses of many hues and perfumes, and, until the *wise men* show us that all these sects must be resolved into one, let us accept the wild rose theory and feel that we are only one among a multitude of these kingdoms of God." Wise men are called for. Let them arise! None venture. "The world by wisdom knew not God," and so it says, "let us accept the wild rose theory," for those we called did not answer; let us cling to our idols.

It is an age of doubt and there exists but a vague idea of God, and he too far away to find and too terrible even in his best moods if we did find him. This is the common idea. R. J. Ingersoll, the champion iconoclast of Illinois, says: "to worship is awe, dread, fear and blind hope." A great error, for we can neither reverence nor worship any one in heaven or on earth, except we do it from

love, by reason of loving their attributes and virtues. "God so loved the world." Only transgression brings awe, dread, fear and pain. There are no terrors to the willing and obedient. The error of both Christian and sceptic has been in supposing that Christ came to appease and avert the wrath, enmity and torment of an implacable foe and tyrant, called God. Hence, tens of thousands join some church with the idea that in doing it they are to escape the penalty of what would justly fall upon them for their deeds; not join for reformation, but it is *policy* to be on the safe side,—if one can do it so easily as this. The terror giving cry has been "prepare to die," "prepare to meet thy God," instead of to prepare to live, do justly, walk uprightly, keep the commandments. When this is done and the call comes to rest, we will be as ready to go, as willing to go, as we now are to fall asleep at the close of a long weary day, whereas the other cry is like saying to the laborer in the morning or at noon, "prepare to rest."

We are subject to the law of the land, and yet are free men and women; we are not in bondage because we are in subjection to law, but if we break it, then we feel the terrors of it. In keeping we find it a way of peace and safety. So with God's laws, in keeping are we free and are partakers of its privileges as his sons and daughters. He designs to have a pure people and our daily lives should be living examples of the eternal standard of excellency and wisdom. Many put on a cloak of religion with unchanged lives. Hence men often justly say that they would trust a non-professor or even a sceptic, who claims no merit other than his own, rather than one who makes a profession of sanctity. This has brought shame upon the world's churches and made sceptics everywhere. Many think that joining a church ensures them for the hereafter, and, being deceived their deeds are accordingly. Not even the true church of God can save a soul or condemn a soul, independent of its own deeds. Righteousness, the rule of right to all men, is our only shield from im-

pending evil. Some tell us that Christ has done it all and "you poor, dying souls can do nothing." How is it that man can irretrievably damn himself by his deeds in so short a time and yet can do nothing to save himself? The Book says: "The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, * * * and do that which is lawful and right, he shall surely live. All his transgression, that he hath committed, shall not be mentioned unto him; in *his righteousness* that he hath done he shall live."—Ezek. 18 : 20-22.

How shall he turn? Repent and be baptized, as said John and Jesus and Peter and Paul. In Luke 7 : 30 we read that the aristocratic religionists "rejected the counsel of God against themselves" by rejecting John's baptism. Truly it was the "foolishness of preaching," as the text has it, to them; yet it was wise counsel revealed through the eternal standard of truth. Will it be possible that men at the judgment day will say, "Lord, I did not think it necessary, I did not think the water was any good, or that you meant to be so stringent and exacting as these men represented, besides my conscience was all right without it." Will the Lord say, "Well I did not mean it as essential, and, as you did not think in necessary, I will recall it all." Who will then dare ask for more than justice—more than the standard of truth shall decide their value to be? Two weeks ago today Henry Ward Beecher said that when he should arrive at heaven's gate God would not ask him if he had or had not been baptized, but simply "lovest thou me?" and Mr. Beecher would say "I love thee, Lord," and the Lord would invite him in. Yes, he has it all planned. What he and the Lord are to say to each other, as if the latter will say "seeing it is you, I will let you in." Thus does Mr. B. look for a reception that abrogates all law and sets at defiance the counsel and government of the king of that country. We are each of us known here by the company we keep and that is al-

most a sure token of what our value now and hereafter will be. We are asked concerning the character of some one and answer, "I will tell you who they associate with and you can judge for yourself." So I ask what society are you fitting yourselves for? What is your standard of action? May it be ours to be guided by the standard of truth, "the Spirit of wisdom and revelation," that the society of God the Father, Christ the Son and the pure in heart may be ours forever, is my prayer in Christ's name. Amen.

The Prophecies of Daniel.

[Continued from Page 461.]

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many."—Daniel 11: 44.

Rollin says that these troublous tidings did come to him "out of the east and out of the north" as predicted:

"For, northward, Artaxias, king of Armenia, had rebelled against him: and Persia, which lay eastward, discontinued the regular payment of the tribute. There, as in almost every other part of his dominions, all things seemed in the utmost confusion, occasioned by the new ordinance, by which the ancient customs of so many of his subjects were abolished; and those of the Greeks, of which he was so ridiculously fond, established in their stead. These commotions occasioned great confusion with respect to the payments, which till then had been very regular throughout that vast and rich empire, and had always supplied sums sufficient to defray the great expense it was necessary to incur. To remedy these grievances, as well as a multitude of others, he resolved to divide his forces into two parts; to give the command of one of his armies to Lysias, descended from the blood royal, in order that he might subdue the Jews; and to march the other himself into Armenia, and afterwards into Persia, to regulate affairs and restore order in those provinces. He accordingly left to Lysias the government of all the countries on this side the Euphrates; and the care of his son's education, who was then only seven years old, and who afterwards was called *Antiochus Eupator*."—Roll. 2: 199.

As to the latter clause of the verse, "Therefore he shall go forth with great fury to destroy, and utterly to make away many," it was fulfilled literally, and with the utmost exactness.

After the king had disposed of his forces, as seen before, "he entered into Armenia, defeated Artaxias, and took him prisoner. He marched from thence into Persia."

Now, the king had commanded Lysias to "extirpate" the Jews, so bitter was his hatred towards them, "so as not to leave one Hebrew in the country; which he intended to people with other inhabitants, and to distribute the lands among them by lot." In order to carry out this diabolical scheme, Lysias sent an army against the Jews consisting of 40,000 foot and 7,000 horse." This army was accompanied by 1,000 merchants who intended to purchase the Jewish captives, who, it was supposed, would be certainly taken, and to sell them for slaves. Nicanor, the lieutenant general of Lysias, intended, by the sale of these captives, to replenish the depleted coffers of the king, so as "to pay the 2,000 talents, [about \$450,000], which the king still owed the Romans." So he

"Published a proclamation in the neighboring countries, declaring that all the prisoners taken in that war should be sold, at the rate of ninety for a talent, [about \$16 each.] A resolution indeed had been taken to cut to pieces all the men grown: to reduce all the rest to a state of captivity; and 180,000 of the latter, at the price above mentioned, would have sold exactly for the sum in question."—Roll. 2: 200.

Verily, he did "go forth with great fury to destroy, and to make away many." Of his utter discomfiture and defeat we shall have occasion to speak presently.

"And he shall plant the tabernacles of his place between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—45v.

Rollin says that, according to Polybius, Antiochus pitched his camp near Mount Zabi, [Taba], where he died, while on his last expedition into Persia. The writer of 2 Macc. 9: 28, says:

"So died he a miserable death in a strange country in the mountains."

Prideaux, Grotius, Porphyry and others, think this prophecy had its fulfillment in Antiochus in his last expedition into Persia. One thing is certain, he did "plant the tabernacle of his pal-

ace, [or rather, of his camp], between the seas in the glorious holy mountain" at Jerusalem, and held it by military force for over three years, (Jos. Wars, p. 553), though this transpired before his last expedition into Persia. Another thing is equally certain, he came "to his end," and none could "help him." That his death should be a matter of prophetic mention is not surprising when we consider his remarkable reign, and his infamous treatment of the Jews. It is related that on hearing of the signal defeat of the armies he sent against the Jews, he was greatly enraged, "venting nothing but menaces, * * * and breathing only final ruin and destruction." He desired to

"Have an opportunity of fully satiating his vengeance; threatening to make Jerusalem the burying-place of the whole Jewish nation, and not leave one single inhabitant in it. He had scarce uttered that blasphemous expression, when he was struck by the hand of God. He was seized with incredible pains in his bowels, and the most excessive pangs of the colic. But still his pride was not abated by this first shock; so far from it, that suffering himself to be hurried away by the wild transports of his fury, and breathing nothing but vengeance against the Jews, he gave orders for proceeding with all possible speed in the journey. But as his horses were running forward impetuously, he fell from his chariot, and thereby bruised, in a grievous manner every part of his body; so that his attendants were forced to put him into a litter, where he suffered inexpressible torments. Worms crawled from every part of him; his flesh fell away piecemeal; and the stench was so great that it became intolerable to the whole army. Being himself unable to bear it, 'it is meet' says he, 'to be subject unto God: and man, who is mortal, should not think of himself as if he were a god.' Acknowledging that it was the hand of the God of Israel that struck him, because of the calamities he had brought upon Jerusalem, he promised to exert the utmost liberality towards his chosen people; to enrich with precious gifts the holy temple at Jerusalem which he had plundered; to furnish from his revenues the sums necessary for defraying the expense of the sacrifices; to turn Jew himself; and to travel into every part of the world in order to publish the power of the Almighty. * * * And indeed this murderer and blasphemer, * * * being struck in a dreadful manner, and treated as he had treated others, finished an impious life by

a miserable death."—Roll. 2: 201.—2 Macc. 7: 9. (See also 2 Macc. 9, with Jos. Ant. B.; 12, ch. 9.)

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; [the Jews], and there shall be a time of trouble, such as there never was since there was a nation: even to that same time; and at that time thy people, [the Jews], shall be delivered, every one that shall be written in the book."—12: 1.

It is evident that "that time," signifies, in a general way, "the time of the end," mentioned in ch. 11: 35, 40; also v. 4, ch. 12; and was the time of God's indignation upon Israel under Antiochus Epiphanes; and, more specifically, the time when God interposed his hand to *begin* to give deliverance to Israel from the hand of their enemies.

"Shall Michael stand up, the great prince which standeth for the children of thy people."

From Daniel 10: 21, it appears that "Michael" was the angel-prince of Israel; a kind of *military angel*, at least at times, and had much to do, in connection with "Gabriel," in directing, shaping and over, ruling, the affairs of nations, and of ministering "for the children" of Israel. The angel Gabriel said to Daniel:

"And now will I return to fight with the prince of Persia; and where I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that that is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael your prince."—Dan. 10: 20, 21.

The idea that Israel had their guardian angels is not peculiar to the writings of Daniel, for such was promised them at least as early as the times of Moses, Ex. 23: 20, with Gen. 28: 12. And, the writer of 2 Macc. relates, how that during the troublous times

"At Jerusalem, there appeared before them [Maccabeus and others] on horseback, one in white clothing, shaking his armor of gold. Then they praised the merciful God altogether, and took heart."—2 Macc. 11: 8, 9.

From a scriptural standpoint it is quite probable that this divine personage was none other than Michael, standing up for the deliverance of the faithful of Daniel's people. As was predicted, the

Jews never saw a greater "time of trouble" than under the terrorizing and crushing hand of Antiochus. His cunning craftiness, his duplicity, his perfidy and arrogance; his sacrilege, his beastly lust, his insatiable rapacity, and his horrid barbarity were visited upon the Jewish nation, without stint, for over three years and a half, while they suffered, only to a less degree, from himself and his immediate successors, for nearly seven years. The writer of 1 Macc. 3: 45 informs us that when the temple had been in the hands of their enemies for three years,

"Jerusalem lay void as a wilderness, There was none of her children that went in or out; the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased."

In the 9th ch. and 27th v. he says:

"So was there a great affliction in Israel, the like whereof was not seen since the time that a prophet was not seen among them."

"And at that time," though it should be a time of unprecedented trouble, they should find deliverance from it, as many as were faithful, as many as "shall be found written in the book." This "book" was, evidently, heaven's record of God's faithful ones; the one alluded to in Ps. 56:8; 69:28; Mal. 3:16, with Phil. 4:3. And the faithful *were* delivered, many times, in a remarkable and miraculous manner, and that from imminent peril. When "Appolonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel," Judas Maccabeus, who esteemed innocence the strongest army," met him with a small force and utterly vanquished him. 1 Macc. 3:10-12. Jos. Ant. B. 12, ch 7. Afterward, Judas and his faithful fellow-soldiers, met Seron, a prince of the army of Syria, and "a mighty host" with him, and, trusting alone in the God of their fathers, put them to flight, killing many. With a small army he defeated the invading armies of Ptolemee, Nicanor and Gorgias, slaying many, and taking great spoils. The historian says:

"Thus Israel had a great deliverance that day."—1 Macc. 4:25.

Indeed, so numerous and important were the victories obtained by Judas and his little army,

"That he was renowned unto the utmost parts of the earth. The wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed forever."—1 Macc. 3: 6-9.

In many battles which he fought, "not one of the Jews was slain."—Jos. Ant. B. 12, chap. 8. Judas trusted in God, as did his followers, and they sought protection and victory from heaven. We hear him uttering to his army these words of faith and comfort:

"For the victory of a battle standeth not in the multitude of a host; but strength cometh from heaven."—1 Macc. 3:19.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—2v.

This is evidently a promise of the resurrection of the dead, without locating its fulfillment necessarily, either in, or immediately after, the "time of trouble" afore mentioned. The Lord foreshewed to the prophet that from the beginning to the close of this "time of trouble," "some of them of understanding shall fall," "by sword, by flame, by captivity, and by spoil, many days," and that many of the wicked would be cut off in wrath; and he therefore made to them the precious promise of the resurrection. And it is remarkable that at the very beginning of this "time of trouble" God's faithful ones were comforted, when falling into the embraces of death, with the blessed prospects and promises of the resurrection.

We hear one saying, who had been whipped, and scourged, and the skin flayed from his head by his pitiless persecutors,

"Thou like a fury takest us out of this present life, but the kings of the world shall raise us up, who have died for his laws, unto everlasting life."

As these faithful ones were acquainted with the prophecies of Daniel, we may well suppose they derived comfort

and instruction from these very words of promise now under consideration.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever."—3v.

There were many "wise" ones in the times we are considering. They fully recognized the condition of Israel, and the signs of the times in which they lived. They knew that Israel had "come to the fullness of their sins," and that the calamities they were suffering were not for their national "destruction," but for a chastening of our nation." This they learned out of "the book" of the lay and the prophets. 2 Macc. 6:12, 14. There were those who turned "many to righteousness"—Eleazer, Mattathias and his sons, a goodly mother and her seven sons, and others, as we learn from Maccabees and from Josephus.

"But thou, O Daniel, shut up the words, and seal the book, [that is, their meaning and application], even to the time of the end; many shall run to and fro, and knowledge shall be increased."—4v.

In this it is implied that in "the time of the end," these "words" would be unfolded to the comprehension of the wise, and the book,"—the book of this vision,—unsealed, or made plain to the understanding of the faithful. When we see how all the preceding items of this vision have had their most literal fulfillment in the history of the Jews, the Persians, the Greeks, Syrians, Egyptians, the Romans and others, and especially those relating to Antiochus Epiphanes, covering a space of consecutive time of nearly four hundred years, we may well suppose that those living in the closing scenes of the vision, that all faithful to God, would understand the vision, and that "the book" would be fully unsealed to them. Rollin remarks:

"No prophecy was ever fulfilled in so clear, so perfect, and so incontrovertible a manner as this. Porphyra, the professed enemy of the Christian religion, as well as of the Holy Scriptures, both of the Old and New Testament, being infinitely perplexed at finding so great a conformity between the events retold by Daniel and the relations given by the best historians, did not pretend to deny this conformity, for that

would have been repugnant to plain sense, and denying the sun at noon-day. However, he took another course, in order to undermine the authority of the Scriptures. He himself labored, by citing all the historians extant at that time, and which are since lost, to show, at great length, that whatever is written in the eleventh chapter of Daniel, happened exactly as foretold by that prophet; and he inferred from this perfect unanimity, that so exact a detail of so great a number of events, could not possibly have been written by Daniel so many years before they happened; and that this work must certainly have been written by some person who lived after Antiochus Epiphanes, and borrowed Daniel's name. In this contest between the Christians and the Heathen, the former would indisputably carry their cause, could they be able to demonstrate, by good proofs, that Daniel's prophecies were really written by him. Now this they proved unanswerably, by citing the testimonies of a whole people, I mean the Jews."—Roll. 2:204.

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, [Hiddekel], and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?"—5, 6vs.

This is equivalent to asking, How long shall these wonders continue? How long from their beginning to the end of them?

"These wonders," it is evident, were the wonderful things that should transpire with the Jews under the cruel and sacrilegious rule of Antiochus, from the time the daily sacrifice should be taken away, until their power should be broken. "These wonders" were to be "finished," "when he [Antiochus] shall have accomplished to scatter the power of the holy people," [the Jews.] That Antiochus did completely "scatter the power" of that people history fully attests, as we have seen.

"Now Jerusalem lay void as a wilderness, there was none of her children went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased."—1 Macc. 3:45.

"And I heard the man clothed in linen, which was upon the waters of the river, when he lifted up his right hand and his left hand unto heaven, and swear by him

that liveth forever, that it shall be for a time, times, and a half."—7v.

This "time, times and, a half," signifies, clearly, three years and a part of a year. For proof of this see Daniel 4: 23, 25, 32, 34. Now the temple was polluted by the setting up of "the abomination of desolation" in it, (not that predicted in Daniel 9: 26, 27), for just three years, (1 Macc. 4: 52); and Antiochus took and held Jerusalem by force for three years and three months; (Jos. Wars, Preface, p. 553), and he

"Put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months."—Jos. Wars, B. 1, ch. 1.

This undoubtedly covers the "time, times, and a half," during which "these" particular "wonders" were to continue. The first evidence that the broken and scattered power of the Jews was being restored to them, was when they defeated their enemies, and recovered and purified the temple, cleansed the sanctuary, and restored their worship.

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days."—8-11vs.

The last verse is better understood by the marginal reading, which is held by the learned to be the most correct. It reads:

"And from the time that the daily sacrifice shall be taken away to set up the abomination that maketh desolate, there shall be," &c.

Now it is a fact that the daily sacrifice was actually stopped for "three years and six months," as we have seen from Josephus, though "the abomination that maketh desolate," was set up in the temple only for nearly three years, as we have also seen.

Now Josephus states that

"The lesser horn, [Daniel 8: 9], 'meaning Antiochus,' forbid the sacrifices to be offered for one thousand two hundred and ninety-six days."—Ant. B. 11: 7.

And this he evidently understood to be the fulfilling of Daniel 12: 11. That is, he understood that the "twelve hundred and ninety days" reached from the "taking away of the daily sacrifice" by the edict of Antiochus, until the temple was cleansed, the daily sacrifice and temple service restored, and the prohibitory edict no longer enforced. The discrepancy between the 1296 days of Josephus, and the 1290 of Daniel is of small moment, and may be accounted for on the ground that the historian was not careful to be equally precise with the prophet; and again on the ground that errors do creep into the text sometimes by defective copying, and sometimes by inaccurate translation. All the main features of this prophecy, including the 1290 days, found their literal accomplishment in the times, and under the famous reign of Antiochus Epiphanes, as attested by history.

"Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days."—12v.

I think it is clear that this 1335 days was to be continued on from the close of the 1290 days; that is, added on to that period. If so, the 1335 days would terminate about the time of the death of Judas Maccabeus, B.C. 161. Of this godly man, this mighty chieftain, this great deliverer and Savior of his country and its laws and religion under God, the writer of 1 Maccabees says:

"He gat his people great honor and put on a breast-plate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever."—1 Macc. 3: 3-7.

That Judas was 'blessed' both of God and man, we have ever reason to believe from what is written of his faith in God, his unyielding trust in His wisdom, His power and His love; as also his unselfish and valorous devotion to

his country and his people. Judas' life was prolonged to see the polluted sanctuary cleansed, the worship of his fathers fully restored, the enemies and oppressors of his country defeated, disgraced and driven out of Judea, and his countrymen restored to their liberties, both civil and religious; also to see the death of the leading persecutors of the Jews—Antiochus Epiphanes, Antiochus Lupator, Lysias, Soter, and the crafty Ticanor; and further, to procure for his nation a league of friendship with the Romans, (Jos. Ant. B. 12, ch. 10:6), by which protection against their enemies was assured them. Josephus says: "He left behind him a glorious reputation and memorial."

And of the Jewish people it may well be said, that "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;" for that would bring them to the times when their civil and religious liberties were fully restored, their persecutors defeated and driven away, their leading enemies destroyed, and their nation secure in a league of friendship with Rome, which was then the leading nation of the earth. Of these times Josephus says:

"The Jewish nation were, for a while, freed from wars, and enjoyed peace"—Ant. B. 1, ch. 10:5.

Those who lived in these times of restoration and peace were humbled, and chastened and brought nearer to God by the tribble afflictions, and the marvelous deliverances through which they had just passed, and in this they were "blesed," and "blessed" of God.

"Be thou as thou art till the end be; for thou shalt rest, and stand in thy lot at the end of thy days."—13v.

This last verse appears designed to be a comforting promise to Daniel, that he should "rest" from his earthly labors before this vision would be consummated, and that "at the end of the days" of this vision he should "stand" in his "lot."

The "lot" in which the righteous dead "stand" after death, and before the resurrection, is the Paradise of God, in which is the "tree of life;" (Rev. 2:7), where Paul says "unspeakable words"

are "heard," "which it is not lawful [possible] for a man to utter."—2 Cor. 12:4. It is where Christ is, into whose presence the dying Stephen prayed his spirit might be received; (Acts 7:59), and where Paul, when he should depart from this body of flesh, desired to be; Phil. 1:22-24; 2 Cor. 5:5-8), where they "which die in the Lord * * * may rest from their labors; and their works do follow them."—Rev. 14:3.

We now have traced, yet in a brief manner, the fulfillment of the eleventh and twelfth chapters of Daniel's wonderful prophecy in the light of accredited history. We have seen how, from the first to the last, the various items of this prophetic vision are interlocked and directly connected with each other, and how fitly the facts of authentic history adjust themselves to the various particulars of the prophecy.

First, that, following Daniel's time, there should yet three kings stand up in Persia, and then "the fourth, [Xerxes], shall be far richer than they all," who "through his riches he shall stir up all against the realm of Grecia;" then following him "a mighty king [Alexander the Great] shall stand up, that shall rule with great dominion, and do according to his will," whose "kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity."

Now Alexander's kingdom, after his death, was not transmitted to his posterity—the usual manner; but was divided among his four generals—Ptolemy, Seleucus, Cassander, and Lysimachus. These were acknowledged as kings and independent sovereigns over their respective divisions. Roll. 2:48. In the foregoing we have the unerring facts of history uniting in precise agreement with the statement of the vision, forming a sure starting point from which to proceed in explaining what follows. Next come the leading events connected with two or more of these kingdoms, the peculiar facts in the lives of the kings and queens; and also the prominent features of Jewish history as connected with those kingdoms and their rulers, all

clearly foreshown; then comes the time of the "wonders," beginning with the edict of Antiochus Epiphanes against the Jews' religious customs, and embracing the robbing of the temple, the polluting the sanctuary, and *compelling* the Jews to adopt an idolatrous form of worship or suffer death, and undertaking to utterly exterminate the Jewish nation and people, thereby completely scattering "the power of the holy people."

Daniel predicts that these "wonders" would continue "for a time, times, and a half"—or three years and a half—and they should be "finished" in the scattering of "the power of the holy people." Josephus relates how Antiochus "came upon the Jews with a great army, and took their city by force, * * * spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months."—Wars. B. 1, ch. 1:1. And "the power of the holy people" was not manifestly recovered in any considerable degree until they recovered and cleansed the temple, and restored their lawful worship. This occurred about B.C. 164. 1 Macc. 4:51.

Daniel predicts that "from the time that the daily sacrifice shall be taken away to set up the abomination that maketh desolate, there shall be 1290 days." (Evidently until this prohibitory edict is annulled and removed); and Josephus tells us that Daniel foresaw that Antiochus Epiphanes would "*forbid* the sacrifices to be offered for 1296 days." Ant. B. 10, ch. 11:7. Daniel then says, "Blessed is he that waiteth, and cometh to the 1335 days," and we have seen that this brings us down to the times of peace and of assured civil and religious liberty throughout Judea, and to the times of the death of that great and good man, Judas Maccabeus. The offering of sacrifices, was *forbidden* for 1290 (or 1296) days; and an actual *stop* was put to the offering of sacrifices "for three years and six months;" (or "time, times, and a half"); and the 1335 days added to the 1290 days, brought the Jewish nation to the blessed times of peace, and brought Judas, of "blessed memorial," to an honored grave.

Nothing should more engage and delight the sons of men than the evidences of genuine, divine prophecy,—that "light that shineth in a dark place, until the day dawn." It is the voice of God to man; the voice of him who knows the end from the beginning—who revealeth the future, both of this world and the world to come, to his faithful children, and to all that will hear him. It is a mighty means of assuring the doubting heart of man, and of lifting his soul above the perishing things of this present life, and of leading him up into communion with his Maker. It proclaims God—that He exists—that he is our Father and our Judge. It reveals not only the fact, but the nature of God's moral government. It cries "Woe to the wicked; it shall be ill with him; and to the righteous it speaks of peace, of blessing, of heaven and eternal glory. It dispels the mist of ages, and disperses the clouds of error and spiritual darkness that cover a fallen and corrupted race. It supplies the highest want of man, in teaching him of the future life, and in revealing the manner in which he can attain its most exalted glory. Well sayeth the Psalmist, "The law of thy mouth is better unto me than thousands of gold and silver."—Ps. 119:72.

W. W. BLAIR

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The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., August 15, 1875.

ON Wednesday, July 22nd, Br. J. C. Foss and wife, Senterlow Buttler and self, left Boston for Providence, pursuant to a resolution of the Massachusetts District Conference to make enquiry, &c. We met the saints, in the charge of Elder S. H. Morse, in their Hall, 281 High Street, Providence, and held two sessions with them, (Thursday and Friday evenings), and found an excellent desire for good among them; which desire we hope was not diminished by our labors there. We found Brn. Butler and Foss good fellow laborers.

On Saturday afternoon, after a hurried call upon two or three families of saints in South Providence, Bro C. N. Brown secured a horse and buggy and went across the country to the city of spindles, Fall River. The difference between the eastern and western country is plainly seen, when that portion of land and improvements, lying around Providence and Fall River, is contrasted with such places as Plano, Ill., and Columbus, Neb., and Fanning, Kans. In the one region, are fields secured from intrusion from without by *stone* fences, the materials for which were gathered from the enclosure, and "there are a few more left of the same sort." The fields are small, the walled fences are old, ivy-crowned and moss-covered, in many places; and in others guarded by berry and bramble, and garlanded by the wild rose, the convolvulus and a few flowering shrubs. The houses are, nearly all of them, in excellent repair; some showing marks of age, but tidy still; while others are garishly new; the old ones that are still left, shouldering their lately come neighbors with a sad, "why did you come?" air, that pains the lover of the time-worn abodes of men. The men are like men every where; except, as a western man sees, some who are going about the homesteads, are bowed and bent with age and it is easily surmised that the younger scions have left the homes and sought em-

ployment and locations elsewhere, leaving the aged to guard the hearth stones from mildew, waiting the sounding of the evening reveille of life, when they shall sleep—and rest. In the other region the fields are wide, very wide, the stones—"O, where are they," and whence the fences around Plano,—they are from the forests of Michigan and Wisconsin, and are not from the enclosures which they surround; around Columbus—the fences are supposed lines from which the cattle are warned by the herder's voice and whip. The houses are new; the country is new; the men moving with all the dash and energy of new life; a constant waging, to and fro, of the conflicts for the uppermost spoke in the wheel of fortune. But we have not patience to hold the picture up.

We greeted new faces at Fall River, were made at home at the house of Bro. McKee and John Gilbert; where in the evening of Saturday, we had a pleasant visit with quite a number of the Saints; who, with Br. John Potts to lead them, sung many a pleasant song of Zion.

On Sunday, by invitation from Br. Potts, Superintendent, we visited the Sunday School. Here, we had a most pleasant surprise. The school is ably conducted, and the singing—what shall we say of it—we were delighted. It reminded us of a happy season spent—O, so many years ago, at St. Louis, with the Zion's Hope school, Bro. George Bellamy in charge. Bro. George now rests but the school still meets. Bro. Potts may well feel encouraged; and our wish is that there might be other as good schools elsewhere, as at Fall River.

At 1:30, P. M., it was our fortune to speak to quite a large audience, who paid us the tribute of respectful attention, from first to last. The Saints seemed to feel blessed, and we shook hands in parting with feelings of joy in Christ for so kind fellowship. Bro. John Gilbert presides at Fall River, and is a pleasant and able defender of the truth. He has good assistance from Elder John Smith and others.

The mill owners had lately decided to reduce the pay of their operatives, reduction to take effect August first. It formed the basis of a mass meeting of the weavers, and

the passage of counter resolutions by which we fear another long contest between employers and employees will be inaugurated. However, this is their own affair, and we can only hope that there will be enough for the laborer to do, and plenty to pay him for what he does.

We went from the Hall at once to Providence, meeting the Saints in their hall, at six P. M., after a ride of eighteen miles; and after their meeting, spoke in Musical Institute Hall, to a small but attentive audience. Bro. Foss spoke in the Musical Institute at three P. M., on Sunday, after which, he baptized one a young man of promise; confirmation was attended at the evening service. The brethren were pleased with the effort of Bro. Foss. We did not hear him, but were satisfied that the impression was favorable.

Our labors at Providence were seemingly productive of good. We think that the Saints were helped to a better understanding of the work and of certain duties under the church rules.

We commend them for their kindly manner of stating things which were, or had been productive of distress. We respect and appreciate the motives for good we found manifested there.

We were the guest of Bro. George S. Yerrington, Watchmocket, "just over the river," while at Providence, though we accepted the hospitalities of Bro. Blood and Wm. Bradbury during our stay, our home was at Bro. Yerrington's, and we were made welcome.

On Monday, we went to Dennisport, down on the cape; in company with Brn. C. N. Brown and father Jesse W. Nichols, the latter going only part way with us, the other going through. We parted company with Bro. Foss here, he having decided to leave Providence for Pittsburg, direct, *en route* for Syracuse, Ohio, where he thinks to labor for a season.

At Dennisport, Bro. Eleazer Small made us welcome, and we spent a part of two days among the sands of the cape.

The second day we went shark fishing—that is, Bro. C. N. Brown did. He caught one, and was caught as well. Some one had built a weir for tidal fishing, and among

the fishes which found the way in was a dogfish shark about three feet and one-half long. The tide was down leaving the shark almost aground; Bro. Brown caught him by the tail and lifted him out of the water; the fish resented this sort of familiarity and caught Bro. Brown by the knee cutting him quite badly. He succeeded however in capturing his sharkship and carried him triumphantly to town.

At Dennisport we made an effort to speak to the Saints in their snug little chapel; which effort was not so successful as we could have wished. We here made the acquaintance of Br. and Sr. Humphreys, Br. and Sr. Ebenezer Joy, old-time Saints; also Brn. Nathan and Thomas F. Eldredge, Charles Young and others. Br. T. F. Eldredge presides here, and has an excellent branch. We shall long remember the brethren and sisters of Dennisport.

Wednesday we returned to Boston, was present at the weekly prayer-meeting of the Branch there in the evening, and on the day following left for the former home of the Saints, Kirtland, and home.

We found Br. Joseph F. McDowell in charge of the church of God at Kirtland, a flock of twenty-seven; some of whom are old-time Saints, and who have remained there and steadfast during all the years of darkness and trial of the church; among whom we mention Srs. Dayton and Stratton, Ira Bond and wife, the latter now feeble and blind.

We met here Br. James McDowell and wife, the parents of Br. Joseph F., Br. and Sr. Fahnestock, whom we once met at Pittsburg, Pennsylvania; Brn. Brown, Brooks, Scribner, and Steadman, and others. We had a pleasant gathering at the house of Sr. Thurston, late of Morrow County. We also saw Br. Robert Fuller and wife.

We spoke twice in the Temple, morning and evening; quite fair congregations, considering the fact that it was a cold, drizzly, damp day and night. We were very cordially met by several citizens of the place; among them Messrs. George Franks, S. C. Carpenter, — Metcalf, and two sons of Leonard Rich, who was once of the church at Kirtland. We also met Mr. J. B. Brown,

of the *Gazette*, Willoughby, who gave us a cordial greeting.

Strange emotions crowded upon us during our visit to Kirtland, and in our efforts to address the people there. From these emotions and from what we learned of those we talked with, there might have been a people remaining at Kirtland to this day, but for unwise financial movements.

The temple looks well inside the assembly room; the outside shows the foot-prints of time and the changing hands of man. Br. Joseph McDowell is in possession of the keys, and holds them for two members of the church. An effort has lately been made to purchase it for a town hall for Kirtland.

We bade good-by to the Saints after evening service, and in the face of the pelting storm, and in the darkness, with the company of Br. Eli. Steadman to cheer us, rode to Painesville, where, at 2:20 A.M., we took cars for home.

The last ministerial labor we performed was at Kirtland, where we had good liberty; which was the case during our entire visit east, with two or three exceptions.

To sum up these cursory notes, we can with our thanks but feebly acknowledge the care of the Master in so kindly sustaining us in all our wanderings; and for the patience, faithfulness and kind ministrations of the Saints whom we met in the various places where we labored, we are grateful.

We arrived safely at home on the morning of the 4th of August, having called at Galien, Michigan, *en route*, our stay at that place being cut short by a telegram, announcing the death of an esteemed sister in the Plano Branch, Sr. Frances E. Lowe, who had for some time been the Organist of the Branch, and the Librarian of the Sunday School. She was a faithful co-laborer and is deeply mourned.

BRO. BLAIR, after returning from his Wisconsin tour, made a short trip to Galien, Mich., where he preached a few times and baptized three persons. He has also been laboring some at Fox River, Mission and Sandwich. On the 24th, 25th and 26th, he was at Kewanee, and reports that the church

there is in a thriving condition. He states that he attended most excellent prayer and testimony meetings there, and that the Holy Spirit was with the Saints in much power. On the 29th he started for Michigan, where he may remain till September.

Br. Daniel F. Lambert, assistant in the editorial department of the *HERALD*, during Br. Joseph Smith's tour east, left Plano on the 6th inst. for his home, in Adrian, Hancock County, Ill. We found him an efficient help, and a genial companion. Br. L. was instant in season to discharge any ministerial labor that was requested of him. The Lord spoke many good things to us, through him, in dividing the word to us. His labors in the branch here were timely, and appreciated. We pray that humility of spirit may ever be his.

Br. Briggs Alden, Fontanelle, Iowa, July 27th, states, he had attended the June Conference at Decatur, Iowa, and was surprised to see the change that had taken place in the last ten years. Instead of an old log house with a congregation of twenty-five or thirty that claimed to be Saints, he saw a brick house nearly full of Saints, with as able expounders as will be found in any of the districts.

Br. C. G. Lanphear, writing from Adams, Jefferson county, N. Y., August 2nd, informs us that he had found some old time Saints there, that were firm in the faith. He had also heard of others, and an ex-Brighamite that is feeling after the better way. Br. Lanphear is busy sowing the good seed, both in preaching the word, and distributing tracts.

Br. M. H. Forscutt started on the 22d ult., from Fairfield, Illinois, for a trip west and north, *via* St. Louis and Hannibal, thence to String Prairie District, Iowa, where he intended to labor until near the 10th instant, when he intended to hold a debate in Hancock County, Illinois, with one Mr. Shinn, a notice of which will be given when we shall have learned the result.

Br. Lewis C. Donaldson, writing from Riverton, Iowa, August 1st, said they were still alive in the little branch there. Br. G. E. Deuel had been there, preached three times and baptized a couple. The gifts of

the gospel were enjoyed in the branch, especially the gift of healing.

Sr. Lydia A. Emmons, writing from Palmer, Christian Co., Illinois, Aug. 1st, states there are about a dozen in the vicinity in which she resides, about ten miles from Palmer, who have had no preaching for near three years, they greatly desire some elder to come and preach for them. They hold Sabbath School service every Sunday, and keep up a regular weekly prayer meeting. Brethren make a note of this and visit them, you who can.

We are in receipt of a friendly letter from J. L. Traughber, of Mandeville, Carrol Co., Missouri, who used to be associated with the church, and at one time held the office of elder, and who, for conscientious reasons, withdrew from the church, wishes it understood that he is *not*, as many suppose, an enemy of the church; but on the contrary, wishes it prosperity and success, viewing its members as brethren, although not at present associated with them in church membership.

Br. Oscar L. Ferguson, writing from Lamoni, Iowa, 28th ult., informs us that the work is still onward there. Three were added to their number on the Sabbath next previous to date of writing.

We are in receipt of the first and second numbers of the *Adventure*, a little sixteen page paper published at Clarksburg, West Virginia, by Elder D. L. Shinn. We like the spirit of the second number much better than we did the first. The publisher and friends of the paper claim to be Latter Day Saints. They oppose Brigham's plurality doctrine, etc. We reciprocate their friendly feeling, and will cheerfully exchange with them.

We have received a copy of vol. 5, of *Times and Seasons*, for which we advertised a month ago. Thanks to the sender, credit will be given as indicated.

One hundred and sixty mills are idle in England, and thirty thousand operatives and laborers are out of work; rather an extensive lock out.

ERRATUM.—On page 459, instead of "the writer says," read "the victor says."

BR. HENRY HALLIDAY, writing to Br. H.

A. Stebbins, from Shelby, Iowa, July 29th, said:

"I am happy to state to you, that the work is on the increase here. I baptized five on the 6th of the present month, and we had a two days' meeting on the 12th and 13th, and baptized eleven more, and on the 20th I baptized four more, making in all, twenty, in this place. There are more believing and I think they will soon come into the Church. My health is poor for the last six weeks, but notwithstanding, I have been doing all that I could."

WM. H. DAME, J. D. Lee and others are on trial at Beaver, Utah, on charge of guilt or complicity in the Mountain Meadows massacre; which occurred many years ago. The testimony of Philip K. Smith, seems to make it look dark for the accused. It was a cruel, cold blooded murder, and the perpetrators and accomplices, aiders and abettors should have been made to answer the demands of the law long ago; and it should now be the care of all officers of the law that the guilty should be made to suffer for their crimes; but it should be made certain that the infliction of punishment should be by lawful procedures, not by unjust or illegal violence.

It is thought by some that Pres. B. Young would not be shown to be implicated; we hope that he may not be guilty; but if he is, he ought to suffer with the rest of the guilty ones. The *Chicago Times*, in a late issue seems to show that there was some excuse for the resentment of the Mormons; in the fact the murdered emigrants were abusive and offensive in their journeying through the Territory.

We cannot find any justifying circumstances in either view of the case, warranting the massacre. We hope the guilty may be punished.

PRIEST John W. Gerdemann, the recalcitrant Catholic clergyman, who married sometime last year, delivered a lecture in Horticultural Hall, Philadelphia, on July 28th; in which lecture he denounces the Catholic Church and the clergy thereof in round terms. He accuses the priesthood directly of greed of cash, drunkenness and licentiousness.

After referring to several instances with

in his own knowledge, he said: "I might adduce many more instances of the fearful intemperance prevailing among the Roman clergy, but I suppose enough has been said to convince you that temperance is a virtue almost unknown among them."

In reference to a worse crime, he said among other things: "It is better, the Pope teaches, for a priest to have two concubines than marry one woman lawfully. Shame upon such morality! Shame upon the church with such teaching!"

It should be borne in mind that this priest was for a number of years a faithful servant of the Catholic Church; but turned his back upon celibacy, the priesthood and the church all at once. He may speak the truth; but he draws a fearful picture. He also asserts that the Catholics are not so numerous in the United States as is usually supposed.

Correspondence.

CLITHERALL P. O,
Otter Tail Co., Minn.,
July 19th, 1875.

Dear Bro Oliver:—I baptized four more last Wednesday in Becker Co., one was Mrs. Lois Sherman, daughter of Sr. Cutler, who was about the only one that has enjoyed the gifts of the Spirit (except that of healing—which has been enjoyed in a limited degree) among this people. She received, immediately after baptism, a greater testimony of the work than she ever enjoyed before, although she had been a believer for many years. She enjoyed the gift of tongues in the confirmation meeting, was promised the gift of interpretation. Another was one who was an Elder, and by the Spirit's call he was confirmed in that calling. Another was a very earnest, straightforward man who had never belonged before—he will be very useful. The Branch numbers sixteen, and I expect that a half dozen or more will join upon our return. I do not expect any, or at least but very few, who are in full fellowship with the Church here under Chauncey Whiting, to come into the Reorganization just now. They *know* they are right on the authority question, so they cannot *believe* that "Young Joseph" is the Man to lead the Church. However, Mother Cutler—assured them yesterday, that Joseph was the man—and she *knew* it by the revelation of God; and she backs up her testimony with her husband's teachings on the subject. But until they are brought into confusion, and disorder, and temporal ruin, they will cling

to their ideas. There are others though who will come in, around here. Pray for us. I have appointments out in four different places for this week. Many thank God most earnestly, for our coming to this country. They rejoice greatly because of the blessing received, and we rejoice with them.

July 27th.—I preached every day last week except Monday, and talked all day long besides. I baptized three Wednesday, and confirmed them, and three more on Thursday morning, and confirmed them, and yesterday three more, and confirmed them last night, and organized a branch of nine members, called it the "Hope of Zion Branch," for I hope that it will be a place of refuge for the honest hearted—yet dissatisfied ones of this Whiting faction, for they are not Cutlerites any more than Josephites, *i. e.*, do not keep Cutler's teachings any more than they do Joseph Smith's. I believe more will unite here. I hope and pray, and ask you to pray that God will speedily give us an earnest, able, wise man, who can carry on the work here; I think some one will be raised up. I would like to capture some one or two of the best men they have here, who knowing the working of the inner circle can battle them on that account.

I will write a more detailed account of my labors when I get leisure and am rested. With excessive labor, and losing so much rest through meetings and being kept awake, I am very much fatigued, and the prospect is fair for the same strain on the mental and physical nature for days to come.

The Holy Spirit is greatly enjoyed in our meetings. The new members have all received a great measure—several blessed almost immediately with gifts after confirmation. The institution here is toppling and crumbling. Pray for us. I have by the grace of God, sowed some seed among these folks that will not be lost.

Yours truly and fraternally,
T. W. SMITH.

BRAIDWOOD, July 28, 1875.

Bro. Joseph:—Since you and Bro. Stebbins were here, we have been privileged with a visit from Br. Patterson. He preached in the school-house several times, and in the hall to a very attentive audience. We have baptized seven since you left here, who bear a faithful testimony to the truth of the work in which they have begun. May God give them grace to continue unto the end. Bro. John has commenced a course of lectures upon the gospel as preached by the Latter Day Saints. We have had one meeting. There were no objections raised. Brn. John Kier, Lofty, Develin, and others are trying diligently to break down prejudice, and make plain the truths of the gos-

pel to the people of Braidwood. There are some investigating for themselves. May God enlighten their minds, so that they may take hold of the blessed promises that are recorded in the Holy Scriptures.

I pray that the veil of darkness may be withdrawn, so that all may see the truth as it is in Jesus, that they may be living witnesses for the truth, is my prayer for all. Yours in gospel bonds,

JAMES PETTIGREW.

AMANDA, Ohio,

July 21st, 1875.

Dear Bro. M. B. Oliver.—As a favorable opportunity presents itself, I avail myself of it to drop a few lines for the many readers of the *Herald*; believing they are interested in the progress of the great Latter Day Work. I arrived at this place the last day of June, and immediately set about the Master's work, preaching alternately at this point, and at Miltonville, three miles distant. Considerable interest is manifest at the latter place. My first discourse at that place was mainly to define our position; at the close of my remarks it was manifest that the people were somewhat disappointed, as they had, (they said), expected to hear something about "Mormonism," what it was and what it was not. They wanted to hear about "Joe Smith," and the "Mormon Bible." I told them that I should be most happy to speak in behalf of the divine call of the former, and of the divine authenticity of the latter, at my next meeting.

At the appointed time, I had a good congregation. I spoke with good liberty, and apparently to the satisfaction of the congregation. I closed by challenging the town and the world to overthrow our claims; a Campbellite asked a few questions which were promptly answered; and he was so closely pushed, that he declared that there was no divine call to the ministry in our day. I simply told him that if this be true, then there is no gospel preached in our day. He promised to attend our meetings, but since that time I have not seen him, nor do I expect to see him.

On my way here I passed through Ripley Co., Indiana, and met with the Saints of Olive Branch, organized recently by Brn. Harbert and Columbus Scott; they are strong in the faith; we left them invoking the blessings of God upon them, that their faith fail not; and although I first introduced the work there, the glorious results are due, mainly, to the labors of our beloved and indefatigable brother, Wm. H. Kelley, who by his earnestness in the cause, his independent and manly bearing, has endeared himself to the people of southern Indiana. From Olive I wended my way to New Trenton Branch most of the way on foot; found the Saints alive in the work, and as the time was unpropitious for hold-

ing meetings I staid there only a short time, baptized three and blessed one child.

I do not know how long I shall remain here, perhaps but a few days. My next field of operation will be Highland County, this state, thence wherever the Spirit may direct.

I have no idea when I shall reach home again. May God bless the loved ones there and keep them from evil or harm while the husband and father in his weakness shall seek to build up the kingdom of God, by magnifying his calling that he may with all the loved ones of earth eventually receive a faithful servant's reward. The Lord be with you; pray for us perpetually.

B. V. SPRINGER.

WIRT, Jefferson, Co., Ind.,
July 29th, 1875.

Bro. Joseph Smith.—Bro. Smith furnished you with a short sketch of our labors from the time we left home till our separation at Nyesville, Park County; he to preach in Nyesville and the regions round about, I to go to Whitestown, Boone County, on the sick list, there to pass the long days and wearisome nights as best I could. I found the Saints at Nyesville very kind and sympathetic; they showed their sympathy, not by the parting hand and the tender tear drop alone, but by furnishing me with necessary means, which has since been very useful to me, and without which, I do not know what I should have done. God bless the poor, who are the main supporters of the work.

I remained under the kind care of Bro. and Sr. Trout of Whitestown, for the first half of June, being unable to labor, and feeling at times, that I was not far from the shore of the "river of death." The kind treatment I received while there, will not soon be forgotten. Between the 15th and 21st of June, I preached four times in the Christian Church, baptized Louis Burkhardt of the Christian Church, who is a convert of Wm. H. Kelley. The baptism of Bro. Burkhardt, created not a little stir in Whites-town, the worst feature of the business being that we baptized him "over again." "Why," said one, "in this way you unchristianize the world." Strange, indeed, that we "unchristianize the world," by preaching the fullness of the gospel of Christ unto them, and administering the ordinances thereof! If these logicians will bring their logic to bear in such a way as to convince us that the world is fully "christianized," I for one, will beat a hasty retreat from the battle field, and, as soon as I can obtain money enough to pay for my ticket, I will go home and stay there. Don't know, I'm sure, what the Whitestownites will do if another or two should be baptized "over again."

June 21st, my health being poor, I concluded to visit my parents-in-law, and my numerous brothers and sisters-in-law, living near Sandford, Vigo Co., Indiana, none of whom I had before seen. They received me kindly, and, through the blessings of God, I soon succeeded in convincing them that I was no emissary of B. Young, and that their daughter was not wholly lost after all.

I remained with my wife's people two weeks, during which time I preached four times in Sandford, the attendance and attention both good. Among others, I was privileged to address several preachers, one of whom stopped me as I walked out of the house and said, in a friendly manner, "See here, do you live in Salt Lake City?" "No sir." "Well—well." "We hold no connection with Utah Mormons." "Then you are a split off from the church." "No sir." "Then they are a split off." "Yes sir, they are. Polygamy, with all its kindred evils, never was, is not now, and never will be the doctrine of the Church of Christ."

Thursday, July 9th, found me six miles from Whitestown, in the country. Here lives old father Baaman with his son. They received me kindly, and although it was in the midst of harvest, the weather wet and hot, they thought (including the harvest hands, who were working for Mr. Baaman) that they could attend one meeting at least. Accordingly, an appointment was made for Friday night, in the Bakers Corners School house. The congregation was large and attentive. A Methodist gentleman remarked to me, just after meeting, "If that is the doctrine you believe, no Christian can object to it, it is Bible doctrine." We thought he was right.

On Sunday Bro. Smith and I preached twice in Whitestown, Congregations small. Our next stopping place was with New Trenton Saints, near New Trenton, Franklin Co., Indiana. We were pleased with these disciples, remained with them about a week, preached three times with fair success. We came to this place a little more than a week ago, have preached six times, hope good will result.

To-morrow, the Lord willing, we go into Ripley County, expect to return in about a week, preach a few times in Paris, Jennings County, after which Bro. Smith and I separate again.

I design visiting all the Branches of Southern Indiana, before their quarterly Conference to be held September, 11th, and 12th, I believe, in Perry County, after which I hope to have the privilege of meeting my family at Sandford, Vigo County, where they will stay for the winter.

Bro. Smith has done a good work at Nyesville and vicinity. He has also labored some in Clay County, where he baptized

one, and left two others, who it is probable, will soon obey.

My health is poor. I have not seen a well day since I came to the state, though I have strength to labor some, and shall continue to do what I can, for there is great need of labor, and but few are found equal to the task of making the sacrifice required. Yours, in the gospel,

JOSEPH R. LAMBERT.

GRAND MANAN,

July 30th, 1875.

Bro. Joseph:—I visited Lubec last Sunday, according to previous arrangements, and as is often the case, had my expectation more than realized. I arrived on Friday, spending the time until Saturday evening in visiting, and "sowing by the way side." When I met my appointment to preach, in the school-house, two miles from Lubec, on the road leading to Machias, not Dennysville. I had a good congregation for a week-night evening. Sunday morning I proceeded to another part of Lubec, called the Carrying Place, near West Quaddy Head, where I preached morning and afternoon with good liberty, and, I trust, with profit to the hearers, if I may judge from the expressions made by them.

I am under promise to repeat my visit, and I probably will do so a week from next Sunday. I have never returned home from labor with better feelings than on the present occasion. The people say, if what they have heard is genuine Mormonism they want to hear more of it; for they call it New Testament doctrine. The Lord be praised for his glorious truth. Our meetings in the temple are continued with good interest, and unless I am greatly mistaken, the prospect has never, (within my remembrance), been so good for the advancement of the truth. Pray for me, that I may go forth in the Master's name being "shod with the preparation of the gospel of peace." With love to all, I remain yours in bonds,

JOSEPH LAKEMAN.

MORRISTON, Wales,

July 19th, 1875.

Br. Joseph:—As I have not written any for some time, a word from this distant land may be of interest. Since I last wrote I have been busy preaching the word, supporting the weak, and trying to recover the lost sheep; the amount of good done I must leave to time to determine. My desire is that it may be for the salvation of many souls. I discover that the tracts we published are already doing good, where they are properly handed to the people. Some of the brethren are taking hold of the matter in good earnest; and among the foremost, I may mention Elder Richard Thomas, of Lausamlet. He has sold four

hundred himself within the last five weeks, and returning the money to the fund to have some more printed whenever they are wanted. The brother is in his sixty-ninth year, and lives in a country place by himself, or without the company of any Latter Day Saint, and the result is, he has got the whole neighborhood stirred up to such a pitch, that they call for preaching and are anxious to hear. One promising young man, by the name of David Lewis, has been convinced through the labors of Br. Thomas, and was baptized yesterday at Neath. I addressed the people, and Br. Gibbs baptized him. If all were to take hold thus, the work would move on rapidly.

I have lately returned from a short visit to England. Upon invitation of Br. Taylor, and others of the English Saints, I visited Birmingham, London, Stafford, Hanley, Manchester, Bolton and Sheffield; besides some other places of less note, and preached more or less at each place. Here I will mention about Manchester and Bolton. Between these two important places is a popular place called Farnworth, and a few weeks back Br. Taylor was sent for by one Henry Boydell, who used to preside over the Brighamite branch in the place; he had been to Utah for a few months in 1874, got satisfied, and wisely returned to his family, and Br. Taylor baptized him and another brother, and ordained them. Very soon they got six more, and then they sent for Br. Taylor to come and organize them into a branch, and Br. Taylor sent for me to accompany him. I was in London at the time, so we went together and organized the branch with eight members, and preached the word to them. They had a nice chapel rented to hold their regular meetings in. Br. Taylor returned home on Sunday night. On Monday I went around with some of the brethren, and two more were baptized that night, Br. Boydell officiating; and four more had given their names to join their number in the same manner. I consider this a very important move, as these places have been the abode of many Saints, before the horrors of Brighamism come to scatter them in all directions. We had to listen and hear the usual Brighamite chapters of horrors rehearsed by many a sufferer, but of course they were nothing new to me, as I had lived some years in the "chambers" of horrors, in the land of salt and saleratus. The Farnworth Branch, with Br. Boydell, president, promises a terrible front to Brighamism and good to the children and kingdom of our God.

At Sheffield I found about eight or nine good hearted sisters, with one young brother among them, Br. Mellard, and he had been to work with a family that was in the old church, an elder, his wife and sons, and

had convinced them of the truth; and on the 10th instant I baptized him, confirmed and ordained him an elder on the 11th, and organized a branch, with this elder, Br. Woodstone, as president. The brother was blessed with the gift of the Holy Ghost right under my hands, and his testimony in the meeting was, that he had been connected with the old church for twenty-five years, and although he was blessed with a small portion of the Spirit at times, he "never received the gift of the Holy Ghost, (born of the Spirit), until to-day," and that he was that full of the Spirit that he could hardly utter his words. Truly we had good times, and I left them rejoicing.

Yours in gospel bonds,

JOHN T. DAVIES.

KEWANEE, Ill.,

August 3d, 1875.

Bro. M. B. Oliver:—On July 6th I left Streator for Minonk. On my arrival there, I learned from Bro. Ross, that a gentleman named Main, of the Advent faith, had come to him of his own accord, and offered the use of a new hall free, which was gratefully accepted by us. We immediately stuck out our posters around town, announcing preaching. But few came up into the hall, but it was on the Main street, and the windows being open, many stood outside to listen, but none of the ministers came, although requested to do so, that they might refute our doctrines if false. The Baptist minister stated that we were all Polygamists, and working in the interest of Brigham Young, but thought it beneath his dignity to come and hear us, or prove his assertion to be true; but made particular inquiry how soon I was going to leave the place, and no doubt he felt relieved when I did so. This is the first time any preaching has been done there. I spoke five times, and think some prejudice was removed at that place. I found some old time Saints, who now seem to think the Latter Day Work a failure, because some once in authority, have yielded themselves servants to sin. Preached at the Bluff Park to a reasonable sized congregation.

At a meeting in the house of Br. Bewsher, I spoke on confirmation, and assisted in confirming two sisters baptized previously by Br. Robinson. On the 24th I left for Canton, where I spoke twice on the 25th, with fair liberty, to an attentive audience. Preached at Bryant and St. Davids. Met several Saints I had not seen for years; had a short but pleasant reunion, after which I returned to Canton, and on Sunday, August 1st, preached again to an attentive audience. Yesterday, returned home for a short breathing spell, after which I anticipate preaching my way up through Central Iowa, to the fall conference. I learn

by letter from Br. Taylor, of Birmingham, England, that their labors are meeting with success, and that quite a number have lately united with the church in Lancashire and elsewhere, and that several backsliders have repented and returned to the fold of Christ; all of which is a partial fulfillment of the testimony of the Spirit to us, while on that mission, that God would yet make for himself a name in the British Isles. May God hasten the complete consummation of the promise, and bless the laborers there. May God hasten his ultimate triumph. With sentiments of respect for all, I remain yours for the cause,

JOHN S. PATTERSON.

PEORIA, Illinois,
August 3d, 1875.

Br. Oliver:—For near two years, Br. and Sr. Robinson were the only Saints in this place. I was baptized in January, 1874. From that time we often met, and poured out our hearts to our Father. March 19th, 1875, we were blessed with an answer, being organized in a branch, with nine members and four officers. Five have been added since. A number more are much interested. The last one baptized had been a Methodist preacher for over thirty years. Brn. J. S. Patterson and H. C. Bronson have preached for us once each lately. Your humble servant also has attempted to preach once,

I think that I can say without disparaging any, that Br. and Sr. Bewsher, and Br. and Sr. Leor, among us, may well be looked upon as examples; and emulated by us, and all others, in trying to persuade others to come and hear and receive this gospel of the kingdom. Your brother in Christ,

W. F. SEWARD.

DENVER CITY, Colorado,
June 11th, 1875.

Bro. Joseph:—We have a branch of twenty-three members here. We have preaching Sunday evenings. We also have a good Sunday-school, with about twenty scholars, who learn very fast. All try to do their duty. We had three join the Church the 6th of June. I am always glad to see some who will obey the calling, and take upon them the yoke of Christ, for he has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Br. Warnky is away preaching almost all the time. Yours in Christ,

J. S. BUTTERWORTH.

ADDRESSES.

Robert M. Elvin, drawer 37, Nebraska City, Nebraska.

F. C. Warnky, Hutchison, Sefferson Co., Colorado.

Heman C. Smith, Wirt, Jefferson Co., Ind.

Conferences.

Kent and Elgin District.

Conference was held in the Zone Branch, June 13th and 14th, 1875. Arthur Leverton, president; Joseph Emmett, clerk.

Sunday.—John Shippy preached in the morning, and Joseph Snively, assisted by George Cleveland, in the afternoon. In the evening a prayer and testimony was held.

Monday Session.—Moved that all reports be accepted, unless objected to at once.

Branch Reports.—Usborne, present membership 27, increase since last report 1, decrease 1, 1 child blest. Olive, present strength 28, decrease 4, since last report. Buckhorn, present strength \$9, increase 3, decrease 4, children blest 2. Zone, present strength 42, decrease 1, baptized 2, children blest 1. Sunday School, teachers 2, scholars 15. Buxton, baptized 1, received by vote 2, died 1, present strength 10. East Dover, present strength 13. Organized June 6th, 1875, with 13 members.

Financial Reports.—Olive Branch, balance on hand last report \$4.49, received since \$6.75, total \$11.24, paid out \$6, balance on hand \$5.24. Zone, tithing received since last report \$35, balance on hand \$35. Branch fund, balance last report, \$8.71, received since \$8.81, total \$17.52; paid out of branch fund to support of ministry \$3.11, balance on hand \$4.41. Tract fund, received since last report 55 cents; paid for tracts 55 cents.

Robert Davis, Seventy, reported having baptized 4.

Elders' Reports.—John Shippy, and Joseph Snively reported. Arthur Leverton had baptized 6. Norman Blakely had baptized 1. George Cleveland reported. Joseph Shippy had baptized 2.

Priests' Reports.—John Hartwell, Benjamin Blackmore, Samuel Reynolds, and James Robb, reported.

Moved that Norman Blakely, John Shippy and Joseph Emmett be appointed auditors of the bishop's agents books.

Afternoon.—Committee on the book of the bishop's agent, reported: Received since last June Conference, with balance then on hand, \$60.64; paid out \$60.64. Accepted.

Priests John Traxler, John Taylor, Joseph Emmett, — Sparks and Robert Burr reported.

Resolved that the old line of the Kent and Elgin District be disannulled, till the work grows so large that wisdom would deem it proper to make a new district.

During intermission, three who had been baptized during the day were confirmed.

Evening session.—Moved that Robert Burr be appointed to act as one of the committee of the Lindsley Meeting House, in the place of Hyrum Haskins, who has removed.

Moved that the committee of the Lindsley Meeting House, be empowered to sell the house to the best advantage they can, and liquidate the debt upon it at present; and then the next conference will dispose of the money remaining in the committee's hands.

President then read a letter from John Cornish, London.

Moved that the report of the committee, appointed at last conference to investigate the principle on which Joseph Snively was silenced, be accepted.

Moved that the spiritual authorities in Canada labor as the way opens up, and as the Spirit of the Lord may direct.

All the spiritual authorities of the Church were sustained in righteousness.

Moved that John Snippy, Saluda Shippy, and Richard Coburn be appointed a committee to examine the district book.

Moved that Arthur Leverton and Joseph Emmett be sustained as president and clerk of the district.

Adjourned, to meet in the Buckhorn Branch, Blenheim, on the second Sunday and Monday in October, (10 and 11) 1875.

Eastern Nebraska District.

Conference convened July 3d and 4th, 1875, in Omaha, Nebraska, James Caffall, president; H. Nielsen, clerk.

Branch Reports.—Omaha, (Scandinavian), 31 members. Financial Report.—Received \$7.10; branch expenses \$7.10.

Evening Session.—After some discussion in regard to certificates of removal, the president said that the law authorizes officials to sign letters of removal, but does not forbid them to take a vote of the branch; and he recommended that a vote be taken as far as practicable.

Omaha, (English), 65 members, 2 received by letter, 1 died. Financial Report.—On hand last report \$5.64, received since \$7.60. Paid out for insurance and branch expenses \$18.10, remaining on hand 14 cents.

Elder J. Christensen reported.

Bishop's agent reported no receipts.

Sunday morning, preaching by the president; afternoon, sacrament administered.

Elders' Reports.—J. Christensen, J. Avondet and T. Edwards, reported.

Resolved that J. Avondet and T. Edwards be associated to labor for the coming quarter, where they may think best; and that the elders, priests, teachers and deacons, whose labors will not be demanded in their respective branches, labor elsewhere as much as practicable.

Resolved that while we bow to God's decree in removing from our midst, Br. John McKnight, we realize that we are deprived of a faithful member, and an earnest worker in the cause of Christ.

Resolved that we sustain Br. James Caf-

fall as president of this district, with our faith and means.

Resolved that Br. J. Gilbert be given an elders' license.

Fourteen officials present.

Adjourned to meet in this place, on the first Saturday in October, at 2 p.m.

Nevada District.

Convened at Mottsville, June 15, 1875. George Smith, president; David R. Jones, clerk *pro tem*.

Resolved that Br. G. Smith remain as president of the district for the ensuing quarter. Also T. R. Hawkins as clerk of the same.

Branch Reports.—Franktown: No change. 19 members. Carson: 42 members. Dayton: No report. 11 members when last reported. Mottsville: 42 members.

Public Funds: Carson branch donated \$21.75. Mottsville, \$9 for the last quarter.

Elder's Reports.—Thomas Millard, D. I. Jones, D. R. Jones, Abednego Johns reported his mission with G. O. Slayton to Battle Mountain, and G. Smith reported. Priest Edward Trimmer also reported.

Resolved that each branch have a tract fund, purchase tracts and distribute them in their respective vicinities.

Sunday Sessions.—Morning: Preaching by T. Millard, J. Twaddle and D. I. Jones. At 2 p.m., had testimony and sacrament meeting.

Resolved that we sustain all the constituted authorities of the Church; also A. H. Smith as President of the Pacific Slope Mission, in all righteousness.

Adjourned to meet in Carson City, September 11 and 12, 1875.

Preaching in the evening by Elders G. Smith and J. Twaddle.

Galland's Grove District.

Conference convened in the Salem Branch School House, on the 12th and 13th of June, 1875. Eli Clothier, president; John Pett, secretary.

Resolved that this Conference set aside the custom that has obtained, of voting that the president of the district preside at our quarterly conferences, it being his right to do so, by virtue of the office which he holds.

Branch Reports.—Harlan, 21 members, 2 added by letter. Mason's Grove, 105 members, 4 added, 1 excommunicated. Galland's Grove, 138 members, 1 baptized, 1 removed by letter, 2 died, 5 children blest. Boon County, 18 members, 3 baptized, 1 received by vote. Salem, 44 members, 4 children blest since last reported. North Coon, 21 members, 1 baptized, 3 removed by certificate, 1 died, 3 children blest. Boyer-

Valley, 31 members, 4 baptized, 4 expelled. Camp Creek, 13 members, 1 baptized, 1 died.

Elders' Reports.—Thomas Dobson, Henry Halliday, Frank Reynolds, John Swain, John A. McIntosh, Thomas Nutt and Robert Montgomery, reported.

John Pett, as Bishop's agent, had received by contribution from members of the Galland's Grove Branch, for the benefit of (and had paid over to) Joseph R. Lambert, \$14.85; cash on hand \$8.00.

N. Booth, Br. Ellison and Eli Clothier reported.

A committee was appointed to investigate a difficulty in the Mason's Grove Branch. John A. McIntosh, John Pett, and Thomas Chatburn were appointed said committee.

Frank Reynolds and John Swain were appointed to labor in those localities where they had been laboring. John A. McIntosh to labor in Harlan and vicinity; Thomas Dobson, to labor in the District as his health and circumstances would permit; Robert Montgomery, to labor in his neighborhood. Those elders and priests not having missions, were appointed to labor wherever and whenever they can.

Eli Clothier was sustained as president, and John Pett secretary of the district.

7 P.M. Session.—The congregation was addressed by Frank Reynolds and Robert Montgomery. Sunday morning, preaching by Br. Clothier.

During intermission, eleven were baptized, Henry Halliday officiating. Confirmation was attended to, after which a prayer and testimony meeting was enjoyed by the Saints.

Adjourned to meet at Galland's Grove, on the 4th and 5th of October, 1875.

European Mission.

Convened in the Saints' Meeting Room, 14, Temple Row, Birmingham, April 3d and 4th, 1875. Thomas Taylor, president; C. H. Caton, clerk.

Opened in the usual manner, after which the president gave a short but earnest address.

Reports of Elders.—John T. Davies, missionary to Wales, showed that he had been alive in the Master's cause. He had labored in and with the branches of the church in his field of labor, to the best of his ability. The present strength of the church in Wales is 9 branches, 2 Seventies, 45 elders, 12 priests, 1 teacher, 3 deacons, 93 lay members, total 155, 16 baptized, 7 excommunicated and 3 died during the year. He had translated 4 tracts from the English to the Welsh language, and had printed 8,000 of them. Thought of having more done soon; had abandoned the idea of publishing a periodical, as he thought the tracts of more

service. He was expecting to return home in the fall. Robert Evans, he said, was doing all the good that he could do.

C. A. Caton presented a report of the Birmingham District. 5 branches, numbering 15 elders, 10 priests, 3 teachers, 4 deacons, lay members 95. Since last report, 2 deaths, 4 disfellowshipped, 5 baptized. Spiritual condition of district favorable, and prospects for preaching the word good.

John Owen gave a good report for London. They had opened a new room, in which they had a fair attendance of strangers, and some out-of-door preaching had been done. Some few had been added by baptism.

The president reported Genston, (Scotland), Branch as doing all in their power to push on the great work of the last days. He also stated that in Plymouth there were a few Saints, forming a branch of the church. He hoped that the annual conference in America would do something for the branches in Switzerland and Germany. The president gave a satisfactory account of the mission fund, as to receipts and expenses, which was approved.

Resolved that in the opinion of this conference, it is not only right for the Saints to have consecrated oil in their houses, but also highly commendable, that they may apply it in the absence of an elder; but it also strongly recommends, that when it is possible, the law of God which says, "When any are sick, let them call for the elders," etc.," shall be honored.

Sunday, April 4th, 10:30 A.M.—John Owen, of London, addressed the congregation.

3 P.M.—Sacrament and testimony meeting. 1 child blest.

6:30 P.M.—Preaching by John T. Davies. 2 baptized by T. Taylor; also confirmed.

All organized quorums of the priesthood were unanimously sustained in righteousness. Thomas Taylor was unanimously sustained as president of the European Mission. John T. Davies and Robert Evans were sustained in their labors in Wales. John Owen was sustained as president of the London branch. The constituted authorities in the Birmingham District were sustained.

Present, 1 seventy, 7 elders, 6 priests, 1 teacher, 1 deacon.

Adjourned *sine die*.

Western Maine District.

Conference was held at Deer Isle, Hancock County, Maine, July 3d and 4th, 1875. Thomas Ames, president; Joseph C. Ware, clerk.

Officers Reported.—Elders Thomas Ames and John Eaton; Priest Wm. Harvey, Teacher Peter Eaton.

Branch Reports.—Green's Landing, 37 members; Bear Isle, same as last reported; Rockland, 6 added by baptism, 1 by letter, 1 by vote, 1 died, 3 cut off, 2 removed by letter, total numerical strength 15; Little Deer Isle and Brooksville not reported.

Adjourned to meet on the 4th, at 9 P. M. for prayer and testimony. Preaching at half-past ten by Thomas Ames. Met at 2 P. M.—Preaching by Thomas Ames. Met at half-past six for prayer and testimony. The Lord's supper was partaken of. Adjourned to meet at Rockland, Knox County, Maine, October 8th, 9th and 10th, 1875.

Kansas Central District.

Conference convened in Atchison, June 26th, 1875, at 2 P. M. Br. Stawpert was chosen to preside, until a district president should be chosen; H. Green, secretary.

Elders' Reports.—The brethren reported feeling well for the present, and wishing well for the future.

G. Thomas was chosen to preside over the district.

Branch Reports.—Netawaka, 5 received by letter; present number 10. Good Intent, 16 members, 3 children blest. Atchison, 2 removed, present number 35. Leavenworth not reported.

Sunday morning, preaching by D. Munns. Afternoon Session, a social and sacrament meeting; evening session, preaching by H. Green.

The church authorities were sustained.

Miscellaneous.

Kansas Central District.

All the Elders of this District are earnestly requested to labor as much as their circumstances will permit, in the preaching of the word in the spirit of meekness and love. The time and place of holding the next conference will be published in due time.

G. THOMAS, *President.*

Excursion to Council Bluffs.

Arrangements have been made with the railroad company by which tickets can be had to the number of fifty, good to return on any train within fifteen days, excursion to leave Plano, on September 6th, at 10:7 A. M. As the number is limited, those who apply first will be served first, and all orders *must* be in by September 1st, so as to know how many are to go from each place and have tickets issued accordingly. Ticket purchasers will be taken at Plano, Sandwich, Mendota, Kewanee, and Galesburg on the above train. It not being an independent excursion, none can ride but those provided with tickets and none over the number of fifty. Train leaves Sandwich at 10:17 A. M., Mendota at 11:50, and does not attach to

the fast train till arriving at Galesburg, 5 P. M.

All money for tickets should be sent to Joseph Smith, Plano, Illinois, excepting those living at Sandwich and vicinity, which may be paid to Br. Banta.

Semi-Annual Conference.

The semi-annual conference will be held on the same grounds that were occupied last year, two and a half miles east of Council Bluffs, adjacent to Parks' Mill. The committee of arrangements would also state, that hay and wood will be *sold* on the ground, during the time of conference, at no higher rates than will cover the expense of hauling them on the ground. The reason for these arrangements are as follows:—First, every year the labor and expense in securing hay has increased rapidly. Second, it has generally happened that on the second or third day of conference, the supply of hay has been exhausted, and it has been a vexation to see the precious article God has sent to sustain life, some of which had been hauled by the brethren a distance of fifteen miles, trampled under foot and wasted. The committee will endeavor to have straw on the ground for tents, etc., free. Hoping that all will see the propriety of the new arrangements, we beg to state further, that in the event of any brethren being unable to purchase hay or wood, arrangements will be made to supply them.

A. HALL, }
D. K. DODSON, } *Com.*
F. HANSEN, }

First United Order of Enoch.

The annual meeting of stockholders for the purpose of electing a board of seven directors for the ensuing year will be held on the conference grounds, at Council Bluffs, Iowa, on Saturday, September 11th, 1875. Blanks for voting by proxy are being sent to those not likely to be present in person, but if any are missed let them make the same statement in writing, giving name of the party chosen as proxy and of those made choice of as directors. The list of stockholders published before election last year can be referred to by those who may wish so to do.

By order. H. A. STEBBINS, *Sec'y.*

DIED.

At Plano, Ill., Aug. 3d, 1875, Sr. FRANCES, daughter of Dr. John H. and Sr. M. E. LOWE, aged 19 years, 8 months and 22 days.

She was a young woman of rare promise and usefulness. With a bright intellect and a love for the truth, which, with a zeal for the cause of Christ, exhibited in her daily life, endeared her to the Saints and her many friends. She was an active worker in the Sunday School, and organist for the Church. Her loss is deeply felt by the Saints here; but she passed over the river, not as those who enter the dark valley without hope of light and life beyond. Services by Eld. D. F. Lambert. Text, "There remaineth a rest for the people of God."

At Plano, Ill., July 16, 1875, of summer

complaint, FRANK ALMA, son of Mr. Fletcher and Sr. Matilda WHITCOMB, aged 1 year, 10 months and 3 days.

"To you the child was only lent;
While mortal it was thine;
But now in Paradise it rests,
And lives forever mine."

At Jonesport, Maine, June 21st, 1875, MYRTLE, infant son of Br. Jeremiah and Sr. Sarah JOHNSON, aged 4 months.

Funeral services by Joseph Lakeman.

At Ashtabula, Ashtabula County, Ohio, July 5th, 1875, Br. JOHN ANDREWS, aged 79 years.

He died as he had lived, strong in the faith of the Latter Day Work.

IN MEMORY OF MISS ANN PROTHERO.

Good angels came with silent tread,
And pillowed there her drooping head;
Lovingly kissed her pale cold brow,
Just where a star is gleaming now.

Gently they closed the coffin lid,
The sweet blue eyes in death were hid,
Consigned to folds of angels' arms,
And borne away from earthly harms.

Turning their gaze on me they said,
"She only sleepeth, is not dead;
She was not given thee, only lent;
And for his own the Lord hath sent.

He only lent, that her dear smile
Might cheer thy life but for awhile;
Now He taketh his own again,
From this vile world of sin and pain,

Away to join the happy band,
Whose songs make glad the summer land;
Up golden stairs by angels trod,
Who now have borne her soul to God.

Now I am left on earth to mourn,
Waiting a call to take me home;
And may I find the narrow way,
To be saved from death in endless day.

San Bernardino, Cal., 1875.

Rules for the Government of Branch Business Meetings.

1. It shall be understood that these meetings are held for the purpose of transacting church business, pertaining to, and affecting the Plano Branch, of the Church of Jesus Christ, only; and that it is not proper for these meetings to discuss and decide questions of law or church government, other than those especially defining what shall be branch action in given cases.

2. The branch officers are to be THE officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time.

3. The officers of the church who will be recognized by these meetings, are:—(1) a presiding Elder who has been regularly chosen by vote of the branch; (2) a Priest, or Priests, also regularly chosen by vote of the branch; (3) a Teacher, or Teachers, also regularly chosen by vote of the branch; (4)

a Deacon, or Deacons, also regularly chosen by vote of the branch; (5) a secretary, or clerk of the branch, also regularly chosen by vote of the branch.

4. It shall be the duty of the presiding officer of the meeting to preside over the same during its session; to enforce the rules of order and an observance of the same, with decorum and propriety; to secure, so far as he is able to do so, a due respect and regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and prevent these books from being treated lightly, jestingly, or disrespectfully.

5. Every proposed amendment or addition to, or alteration in, these rules, shall be made out in writing, and handed to the clerk of the branch, who shall present the same to the first regular business meeting thereafter, when it may be discussed at the option of the meeting; but no vote shall be taken for its adoption or rejection, until the succeeding regular meeting. Motions to amend, defer, or lay on the table, will be in order and permissible, at any time after said proposition to amend, add to, or alter, is presented, moved and seconded. If adopted, it must be by a two-thirds vote of all the members present.

6. The rules of order governing the consideration of resolutions involving discussion, may be suspended by a vote of the members present, but such suspension shall be only for the time which shall expire during the consideration of the resolution pending when such motion is made.

7. These meetings shall be held on the evening of the first Monday in each month, commencing at seven o'clock during the months of November, December, and January; and at half-past seven o'clock during the remaining portion of the year, except when the usual holidays fall upon that day, when it shall be the duty of the presiding officer of the branch to name the second Monday in the month as the time of holding said meeting, giving due notice from the stand of such change of time.

8. There being the number of _____ members on the branch record roll of names, a less number than twenty-five members being present shall not be a quorum for the choosing of officers of the branch meetings, nor for the purpose of amending, adding to, or altering rules of order. For the transacting of all other business, six or more members, including a branch officer, present at any regular meeting shall constitute a quorum.

9. It shall be considered the duty of every member of the branch to attend the business meetings of the branch, at the regular sessions thereof.

10. The meeting shall be opened by prayer, or by singing and prayer. The order of

business shall be as follows:—(1) the reading of the minutes of former meeting; (2) reports, communications, and suggestions from the presiding officer; (3) reports of the officers of the branch other than the presiding officer; (4) reports of standing committees; (5) reports of special committees; (6) reports of delegates from the district conference; (7) reports from delegates of other branches of the church; (8) reports from delegates of the branch to general or district conferences; (9) report from the secretary, or clerk of branch; (10) report of the bishop of the church; (11) report of the financial clerk of the branch; (12) business made the special order of the meeting; (13) unfinished business; (14) new business; (15) deferred business, subject to call; (16) business before laid on the table, subject to call; (17) adjournment to given date, other than regular time of meeting; (18) adjournment; (19) communications from General Conference, High Council, President of Church, and Secret ary of Church, shall have precedence of order.

11. The order of debate is as follows:—

(1). No resolution upon which discussion may arise, shall be debatable until reduced to writing, moved and seconded, and placed on the secretary's table, and announced from the chair by the presiding officer.

(2). No motion shall be discussed, or voted upon, until it is made, seconded, and announced from the chair, by the presiding officer.

(3). When a resolution, or motion, is properly placed before the meeting, it may be disposed of in any one of the following ways: it may be withdrawn by the mover and the one seconding it, by the consent of the meeting, if request to withdraw be made before any discussion is had upon said motion, or resolution; it may be amended, but no amendment to an amendment will be considered in order; it may be deferred to a given time, or made subject to call; it may be referred to a committee, standing or special, for examination and report; it may be suspended by a substitute, but a vote upon the substitute resulting in its adoption shall be final, as to the original for which it is offered; it may be postponed indefinitely, to a given time, or subject to call; it may be laid upon the table, and it may be put upon its passage, and adopted or rejected.

(4). When a resolution or motion has been discussed, and it appears that no one present has anything further to urge respecting it, the presiding officer shall ascertain whether the meeting is ready to vote upon the question; if it shall appear that the meeting is ready to vote, the presiding officer shall then rise to his feet and say: "So many of you as are of the opinion that the resolution should be adopted, [or the motion prevail, as the case

may be,] please signify it by saying AYE." After the affirmative vote has been taken, he shall say: "Those of you who do not favor the resolution, [or motion,] please say NO." In no case shall a motion be declared "passed," or "lost," unless the "yeas" and "nays" have first been called; nor shall the secretary record the result of any vote, until it is announced by the presiding officer; and such announcement, shall be made by said officer as soon as it has been ascertained, and before he resumes his seat. The presiding officer may vary the form of words given above, to suit the case, and may ask for a show of hands, or for a rising vote; but the presiding officer shall not, in the presenting of the question to be voted upon, use any terms that convey other meaning than that contained in the motion, or resolution. Any person present during the discussion of any motion, or resolution, who may be of the opinion that it has been sufficiently debated, may move "that the question be now called;" or say, "I move the previous question," or "that the vote be now taken," which, if seconded, the presiding officer shall at once put before the house; if the motion prevail, the resolution, which has been discussed shall be read, or the motion stated, and the vote be taken; nor shall the motion, "that the vote be now taken," be debatable; nor shall the presiding officer put any resolution, or motion, so discussed, until it is apparent, by motion or otherwise, that the meeting is fully ready to vote.

(5). Resolutions, or motions, upon which no discussion may arise, shall be put by the presiding officer, after he shall have given proper warning by asking, "are you ready for the question," or by saying, "if there be no objection, the vote will be taken."

(6). No one shall be permitted to occupy more than minutes in any one speech to a motion or resolution under consideration, nor to speak more than once until all have spoken who may desire to speak; except when the rules shall be suspended, when it shall be in order for any one to speak as often, and as long as they may wish, provided that any one may, by vote of the meeting, be given more than minutes time, not to exceed thirty minutes, in all.

(7). It shall be permissible for the president, or any member of the meeting, to call any one speaking to a question, to order, if they be indulging in personalities, using profane or indecent language, or speaking in a rough, boisterous, or unruly manner, or when not speaking to the question. When any one is so called to order, they shall cease speaking and shall sit down, when the one calling him to order shall state to the presiding officer the point of order, but shall not be permitted to offer remarks to the subject under consideration; upon such state-

ment the presiding officer shall at once decide, and the one called to order shall proceed, subject to such decision; time lost in settling points of order shall not be lost to the one speaking. Appeal from the ruling of the presiding officer may always be taken to the meeting, and the form of the question shall be, "shall the chair be sustained,—those favoring it say yea;" "those opposed, say nay;" and the vote shall be a finality, the presiding officer being entitled to the privilege of stating his reasons for his decision, before the vote is taken.

(8). All reports of committees should, when practicable, be in writing, and be filed with the clerk.

(9). It shall not be in order for the presiding officer to enter into the discussion of any question pending before the meeting; he may, however, state his opinion upon a request of the meeting. Should he vacate the chair for the sake of engaging in the discussion, he shall be subject to the rules governing other members, and shall not again take the chair until after the vote is taken; nor shall he be entitled to vote, unless the person called to the chair in his place does not wish to vote; and should he so vote, and there be a tie, the one so presiding shall cast the deciding vote.

(10). No one shall be entitled to be heard in any business meeting, until they shall rise to their feet and address the presiding officer, by saying, "Mr. President," "Bro. President," "Mr. Chairman," or "Brother Chairman;" and should more than one rise at once, the presiding officer shall designate which one is entitled to the floor.

(11). It shall be deemed out of order for members to rise; move about; whisper; talk aloud; shuffle their feet noisily upon the floor, or with their hands upon the seats; change their place of sitting, unless in cases when the room is not properly warmed, when any one is upon his feet speaking to a question; or at any time when necessary. All persons offending against the rule shall be subject to reprimand from the presiding officer.

(12). All questions arising upon parliamentary practice shall be decided by the presiding officer, without debate; and any standard manual shall be considered as the standard of authority.

(13). The clerk or secretary of the branch shall keep the record of the minutes of the meeting, and shall perform all the necessary duties pertaining to his office.

War on Christian Principles.

One of the conditions of a treaty with Mexico, it is said, was that any future war which might break out between the two countries should be conducted on Christian principles. Now, we all know that this is

an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is entirely the latest, and, if carried out, will, we think, prove the greatest of them all.

Just imagine it. We think we can see two armies drawn out in battle array. A fair field is before them. The ranks are formed, the positions taken, the great guns unlimbered. The General is just about to give the order to fire, when an aid comes up and respectfully reminds him that the war is to be conducted on Christian principles, and it will not do to fire. "Very true, very true," says the Commander-in-Chief; "but what are they? I have read Vauban and Schelter and Turenne. I have read the lives of old conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across those principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."

"Nor you, Major?"

"No."

"Nor I, either. I really don't know how to begin. I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives.

"Do you know anything about this fighting on Christian principles?"

"Oh, yes; it is the easiest thing in the world."

"Where are your books?"

"Here;" and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of that before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain."

"Love your enemies. Do good to them that hate you. Pray for them who despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also.

It works both ways."

"Then what is the use of our arms?"

"This is also provided for in the same book. 'Beat your swords into ploughshares, and your spears into pruning-hooks.'"

"Then I do not see as there is anything for us to do here."

"Nothing, unless you send and ask the

Mexican General if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand they are a shockingly ignorant people."

A Calamity in Iceland.

In the early part of May, there was a heavy rain of ashes and cinders along the northern coast of Norway, covering the ground several inches deep. Investigation revealed the fact that these strange materials, coming from a northwesterly direction like immense clouds through the air, were of volcanic origin. It was at once thought that there must have been an eruption of Mount Hecla, in Iceland. A steamer was dispatched from Copenhagen, and that vessel has returned with news of an unparalleled disaster. It seems that the outbreak began on Christmas, and has continued ever since with scarce any interruption. For seven weeks before Christmas the inhabitants were terrified by subterranean noises like thunder, which extended through nearly two-thirds of the island. Early in January followed earthquakes in all directions, and at last, an old extinct volcano opened, and for four weeks continued to eject immense quantities of liquid fire, lava, ashes, and a muddy fluid mass at boiling heat. The village, and some smaller hamlets and farms within a radius of twenty miles, were destroyed, and over a thousand people had to flee for their lives.

After four weeks this volcano ceased, but at that moment another extinct volcano, nearly one hundred miles away, near Myvatn, sent its burning mass upon the peaceful habitations around. This eruption lasted for several weeks, the village of Myvatn became a prey to the fiery elements, and the whole country for more than fifty miles around was devastated. More than eight hundred of the people are reported as having been rendered homeless. Early in March there seemed to be a general upheaval of the earth in the whole central portion of the island, new mounds, as it were, rose to the surface, some to a height of several hundred feet, and over a thousand feet in diameter at the base, amid tremendous shocks of thundering beneath. They split open at the top and vomited forth their burning contents upon the surface around, covering a distance of two hundred miles. Ten thousand people are said to have lost nearly all their earthly possessions, and the remainder, who live nearer to and along the coasts, some forty thousand in number, are themselves too poor to support such a vast number of needy people. Several hundred persons are also reported to have perished. The

world-renowned geysers have dried up since the terrible eruption began, and instead of water, these mysterious funnels emit immense quantities of hot smoke and ashes, which, during the night, rising several thousand feet into the air, appear like gigantic columns of flameless fire, visible for hundreds of miles. It is said that no historic record of any volcanic eruption anywhere in the world compares with this, either in territory over which it extends, the number of newly opened craters, or the time of its duration. The Copenhagen government has issued an appeal for aid to the sufferers.

Slander.

No sword bites so fiercely as an evil tongue.—*Sir P. Sidney.*

As by flattery a man opens his bosom to his mortal enemy, so by detraction and slander he shuts the same to his best friends.—*South.*

There is nobody so weak of invention that cannot make some little stories to villify his enemy.—*Addison.*

The best way is to slander Valentine with falsehood, cowardice, and poor descent—three things that women highly hold in hate.—*Shakespeare.*

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.—*Alex. Dumas.*

What indulgence does the world extend to those evil-speakers who, under the mask of friendship, stab indiscriminately with the keen, though rusty blade of slander!—*Madame Roland.*

Have patience awhile; slanders are not long-lived. Truth is the child of Time; ere long she shall appear to vindicate thee.—*Kant.*

Slander is perhaps the only vice which no circumstance can palliate, as well as being one which we are most ingenious in concealing from ourselves.—*Massillon.*

Slander, whose whisper over the word's diameter, as level as the cannon to its blank, transports his poisoned shot.—*Shakespeare.*

When the tongue of slander stings thee, let this be thy comfort—they are not the worst fruits on which the wasps alight.—*Burger.*

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., SEPTEMBER 1, 1875.

No. 17.

Value of the Bible as a Rule of Faith and Practice.

No complete system of doctrine and christian practice can ever be learned from an imperfect or partial revelation of God to man.

The first question to be considered in connection with the foregoing proposition is this: Is the *Bible* our *only* rule of faith and practice? Second, Does the Bible contain all the revelations of God to man?

If the Bible is a sufficient and the only rule of faith and practice, why was the Holy Ghost promised to all believers, not only to remind them of duty, but to show them things to come? See John 3:5; 16:13, 14. Acts 2:4, 17-21, 38; and 19:1-7.

It must be evident to every careful reader of the Bible, that a great portion of it was not intended for our direction, but only for those to whom it was first given. Let us notice a few cases. Noah was commanded to build an ark according to certain directions which God gave him, and to take into it a certain number of beasts, birds, and reptiles of every kind, and then to go in himself, with his wife and his sons, and his son's wives.

Abraham was commanded to go out from his father's house, unto a strange land which the Lord should tell him of. He was also commanded to go to a certain mountain, and there offer up his son Isaac for a burnt offering unto the Lord. Must we do these things just because they are recorded in the Bible? Must we go to war and capture cities in some strange and unusual manner, be-

Whole No. 329.

cause others in former day were required to?

We think every one who reads this will answer No; yet an affirmative answer would be no more absurd than the statement, or idea, practically taught by many to-day; viz, that men are called to-day to preach the gospel, by virtue of a commission given to certain men eighteen hundred years ago. No man has a right to transfer the commission of the apostles to himself, any more than he has to arrogate to himself the commission given to Moses, to lead the children of Israel out of the land of Egypt, or that given to Saul to go and smite the Amalekites.

As further proof that the commission given to the apostles does not authorize any man to-day, we refer the reader to the fact, that the signs which were promised to those who would receive the teachings of the apostles do not follow the modern teachers of divinity, who claim to be called by the same commission. Why is this, I inquire? There must certainly be something wrong somewhere. If these men are called to preach the same gospel, by the same commission, we may reasonably look for the same effect to follow its acceptance now as in former days; there is just as much uniformity in the plan of salvation, or laws of eternal life, as there is in what are termed the laws of nature, (or rather the laws of earth life.) But, as I before remarked, as the signs do not follow the believers in the doctrines promulgated by these modern teachers who so persistently ignore continued revelation; the investigator can come to

no other conclusion save this, that if called to preach at all, they have been so presumptuous as to preach some other gospel, (thus drawing down upon their heads the curse pronounced by Paul), or they are not called, save by the father of lies, or by men as short-sighted as themselves. Has the Savior ever revealed any other gospel than that committed to the apostles? And where is it recorded? Most certainly, not in the Bible. We therefore find that these self-styled preachers of Bible truths stand justly exposed to the contempt of every lover of truth and the Bible.

In answer to the second question I present the reader with the following list of historical, prophetic and epistolary books enumerated in the Bible, which are lost to the knowledge of mankind at the present day, and can only be restored by revelation:

1. Book of Jasher. Joshua 10:13.
2. Book of Nathan the prophet.
3. Book of Gad the seer.
4. Book of Iddo the seer. 2 Chron. 10:29; 13:22.
5. Book of Ahijah the Shilonite.
6. Book of Jehu the son of Hanani. 16:11.
7. Book containing the great things of God's law written to Ephraim. Hosea 8:12.
8. Paul's first epistles to the Corinthians. See so called first epistle to Cor. 5:8.
9. Paul's epistle to the Laodiceans. Col. 4:16.
10. Jude's first epistle on the common salvation. Jude 3d verse.
11. Prophecy of Enoch. Jude 14th verse.
12. Many narratives of the life and teachings of Christ. Luke 1:1.

I have here given the reader a list of eleven books, besides many others referred to, which, if in our possession, would add greatly to our knowledge of the past and future history of the human family. Who can say with authority that we are better off without than with these lost records?

We ask the reader, how can we ever know that any of the Bible is inspired,

or that any of it was ever written by, or at the instance of the persons whose names it bears? We can not know it unless it is revealed by the Holy Ghost. We must obtain a knowledge of these truths from the same source, and in the same way that Peter knew that Jesus was "the Christ, the Son of the living God."

Let us now see if we can not discover from another standpoint whether the Bible is, or is not, a sufficient rule of faith and practice. If it is, why is it so difficult of comprehension, that despite its alleged plainness, and the books without number that have been written to explain its teachings, *mankind are continually drifting farther away from one faith and practice.*

There are two causes for this rapidly increasing diversity of creeds and church organizations. The first arises from the fact that at an early age of the church, men by their iniquity lost the Spirit of God, and began to substitute instead of its teachings, their own opinions, and as they soon departed from the spirit, so they soon departed from the letter of the gospel, and there remained for them no refuge from error and priestcraft.

The second cause for this sad state of spiritual blindness into which man has fallen, is that the Bible as a narrative of the church established by the apostles, and their co-laborers is very deficient as to the doctrine, and still more so as to the system and form of church government and ecclesiastical polity, or practice prevalent with the early Saints.

A third reason is, that not being numbered with the household of God, they are not in possession of the Holy Spirit, by which alone man can understand the things of God.

We are told that Christ ordained twelve whom he named apostles, and sent them out to preach the gospel; but we are left in the dark as to whether these twelve were ordained to either the Melchisedec, Aaronic, or a new priesthood. It is also stated that after the twelve were ordained and sent forth, the Savior called other seventy and sent them forth; but we are not informed

whether these were ordained at all or not. The writer of the Acts tells us that seven men were set apart by the imposition of the apostles' hands to attend to the daily ministration. What was their rank, and what the office to which they were chosen? Was the "daily ministration" the daily instruction of the Saints, or the distribution of food and clothing? Answer, ye who can, without revelation.

There is no explanation offered, why Philip did not lay his hands on the eunuch whom he baptized, or on the Samaritans. And on many other points, of great importance, too numerous to mention, we are left entirely to vague conjecture, unless we seek for and obtain a new revelation, thus returning to the "old paths."

At this stage of our investigation, the query comes forcibly to our mind, How shall we extricate ourselves from this sad condition of spiritual famine? Most truly we are in that state described by the prophet Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but a famine of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8: 11, 12.

I seem to hear the sad wail of the millions who have been defrauded out of their rightful privileges by a hireling and self-called priesthood, "We looked for a full and bounteous repast, and instead of the nourishment that our spirits craved, we have been deluded with a fragmentary history of an ancient feast."

The mind that hungers and thirsts after righteousness needs just as much nourishment now as in former times, and the same refreshing truths and blessings are needed to satisfy that hunger. Happy, then, are we if in the Bible we can but find a hint as to how to obtain some precious morsels of truth fitted to our wants.

In that grand feast of the ancients was nothing save what was needed for their spiritual growth and sustenance,

the viands were all prepared by One who for the hungry ones had felt the same hunger, until he cried out in the anguish of his soul, "My God, my God, why hast thou forsaken me."

Is this provider partial? Can we grow to the same stature with less nourishment than they of former times? Let one of those faithful servants, who aided in giving his Master's household meat in due season, answer the question and solve the problem.

"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; [the church]; till we in the unity of the faith all come unto the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ."—Eph. 3: 11-13.

Again:

"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 healing, helps, governments, diversities of tongues. 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? I say unto you, nay; for I have shown unto you a more excellent way, therefore covet to prophesy and forbid not to speak with tongues."—1 Cor. 12: 28-31, I. T.

The first of the above quotations shows conclusively that the apostolic office, together with the prophets, was to continue in the church until the perfect condition was attained to, by the entire body or church. This state, evidently, is not yet reached, for the reason that mankind are no more perfect as christians than the church in the days of Paul. Who among men professing godliness, is there that have been caught up to the third heavens, and heard things not lawful for man to utter? Who is there to-day endowed with faith to raise the dead? Yet we are gravely told that these fruits of the Holy Spirit are no longer needed, and they are done away. Yes, they are done away; but by the unbelief and wickedness of the children of men, and in the work of 'doing away,' they succeeded in doing away the church

also. But still determined not to yield the point as long as there seems any virtue in resistance, they refer us to the words of Paul, as found in the 13th of 1 Corinthians, and 12th verse:

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Now I ask the candid reader, if you for a moment believe that that which is perfect is come? Do we to-day know as we are known? As it is plainly evident to every candid reader of the Bible, that that which is perfect is not yet come, it is evident that those things which are in part are still in the church, if it exists.

Is any one bold enough to advocate the absurd idea that knowledge has vanished away. It can not be shown that the Bible is that which is perfect, for we have demonstrated by the strongest evidence that it is only a fragmentary history, and can in no wise be considered perfect.

The Jews were in possession of the Old Testament scriptures, of which Paul says to Timothy, "*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.*" The Bible, as we now have it, can do no more, and therefore can not be that which is perfect. Furthermore, as we do not possess all of the ancient writings which were penned by inspiration, for this reason, if for no other, the Bible is not that which is perfect.

But we will now leave this point and pass on. It may be asked, how the Old Testament scriptures were able to make Timothy, or any one else, wise unto salvation. There are many ways in which it produces this important result. It is brought about by "faith which is in Christ Jesus," which faith has for its fruits, repentance of past sins, obedience to the divinely appointed ordinances of adoption into the kingdom of God, or church of Christ, (outside of which every one is an alien and foreigner to the household of faith and commonwealth of Israel, or chosen of God), followed by the re-

ception of the Holy Ghost, and the gifts thereof; such as working miracles, healing the sick, speaking in tongues, interpretation of tongues, prophecy, visions, ministering of angels, casting out of devils, and discerning of spirits, by which the children of God are enabled to go on unto perfection.

The Bible contains statements of facts, ideas, and truths, which it is our duty to become acquainted with, whenever the opportunity presents itself. It then requires that which it is the peculiar office work of the Holy Spirit to perform, viz; a systematic arrangement for use, not only in the work of teaching others, but self-government and direction; when this is performed, we shall then be indeed wise unto salvation.

As still further proof of the insufficiency of the *Bible alone* as a rule of faith and practice, the attention of the reader is called to the fact of the many circumstances occurring in human experience, under which it is impossible to obtain direction, save by revelation from God. I herewith present the reader with the following, in illustration of this idea.

A. B. has been called to preach the gospel, and being known as so called, he received simultaneously two letters from different localities, asking him to come and preach among them. Both are alike urgent in their requests; both places present equally good facilities for ministerial labor. Now what shall be done under these perplexing circumstances? It is plain that our preacher cannot go to both places at once; yet he wishes to give that place the preference where he can do the most good. How shall he decide? He goes to the Bible, and with eager haste he turns the leaves in search of light, and what is the result? He finds it recorded that Jonah was commanded to go warn the Ninevites of their danger; that Christ chose twelve and commanded them to go out into the cities of Israel, and subsequently to all nations, and preach the gospel to every creature; that seventy others were also sent on the same mission; that Peter was commanded to go to Cornelius,

and Ananias was directed to go to the city of Damascus, to restore Paul and baptize him; that Philip was told to go down into the desert, and many others, too numerous to mention, were directed by revelation. But none of the circumstances in any of these cases are like those under which our friend finds himself placed; and therefore they do not meet his case. True, he, like them, is required to preach the gospel, but it is by virtue of a commission specially given to him, and not in consequence of anything written in the Bible.

But is there nothing to be learned from what has been read? He learns then in every case pointed out in the sacred narrative, the servants of God were each not only called by new revelation, but directed by new revelation from time to time. And as he also finds written in the Bible that the Lord is unchangeable, he discovers that he has the right to expect a new revelation suited to his peculiar needs.

Our preacher would further learn that the desired counsel could be communicated to him in either of the following ways; by day or night visions, prophecy, tongues and interpretation, the impression of the Spirit, the voice of God speaking without any visible medium of communication, or the ministration of angels, and that in each case the Holy Spirit must act upon the mind of him to whom the revelation is directed, in order to produce certainty as to the source from whence it comes, and its consequent value as a rule of action.

We further inquire, How can any man be positive that he is called to preach the gospel, unless it is revealed to him by the Holy Ghost? He may learn, as before remarked, that certain men in a former age were called to do a certain work, but the history of their call no more authorizes him to do the same kind of work than the life and history of President Grant authorizes me or you to go and take possession of the White House for the next presidential term.

Every one who presumes to act in any office, whether civil or ecclesiastical,

without a commission from the proper appointing power, is either an impostor or an usurper.

In studying the word of God, or the Bible, we should bear in mind that God always speaks to man in man's language, and that the words made use of by him bears the same signification as when used by man. The difficulty of comprehension consists in man's inability, while in a natural or carnal state, to understand spiritual things without the aid of some one possessing the Spirit of God to guide him. Hence he fails to understand properly the precise relation of the truth revealed at one time to those revealed at another time; and also in part to the fact (possibly) that the Bible is, as before shown, only a fragmentary statement of the revelations which God has given to man.

So far, our investigation results in the discovery that the revelations contained in the Bible are not intended to apply to, or govern our action, only so far as they contain a statement of general principles applying independently of any and all circumstances. Perceiving therefore the deficiency of the Bible alone, as a rule of faith and practice, we can at once see the necessity of continued revelation, by the power of the Holy Ghost, which is promised to all believers; even to "all that are afar off, even as many as the Lord our God shall call;" who will obey the call by a cheerful compliance with the gospel of the Son of God.

Reader, do you desire to receive this same Holy Ghost; the Spirit of revelation, which the Saviour taught "should show you things to come?" If you are called, you may also realize the promise; for it is just as broad and general as the call.

As Paul said unto the Athenians, so say I by the same authority, "The times of your ignorance God winked at, but now commandeth all men everywhere to repent." The promises of God are yea and amen. The word of the Lord hath gone out of his mouth, and will not return unto him void.

May God help you, dear reader, to

decide wisely, and like one of old, chose that "better part." ROBERT FULLER.

"Let a Man Examine Himself."

1 COR. 11 : 28.

Brother Joseph:—The way of the brethren often is, as well as all denominations and the world at large, to examine one another, and especially their enemies, if they have any, and forgetting, or rather neglecting to mind their own business, *or examine themselves.*

In the first place, this is a commandment of God. Second, I am a *man*; hence it is my *duty* to observe it. And by the mercy of God, I will *examine myself*, exclusive of all others.

So, in the first place, do I believe that there is a God? And what manner of being he is? Has He flesh and bones? If not, how could he be the Father of our Lord Jesus Christ? Jesus was the "express image of the Father." Do not nature and reason teach me that the like begat the like? Will not the beast of the field, fowls of the air, fish of the water, and all creeping things prove this, as well as man? How can I worship an "unknown God," a being of whose existence I have no intelligent conception. Have I a correct idea of the character, perfections and attributes of the being I worship? Do I believe that he created this world, and all that there is, and that he is the ruler thereof? Do I believe that he is an unchangeable God, who in every age of the world is the same? Do I believe that he is *just*, full of grace and mercy, love and truth, and that he will fulfill all his promises, and that he is able to do it, and is no respecter of persons in any age or generation? When I obeyed the gospel, did I have faith, did I believe with all my heart that the Lord would bless me in this age, as well as he had others in former time, on account of their obedience and belief in the same gospel? Did I repent from all my sins, and have a true desire to sin no more? Did the man who baptized me have the proper authority to officiate? Did I receive the gift of the Holy Ghost through the laying on of the hands of the elders?

Since I was ordained an elder, did the Lord ever recognize me as his servant, in private or in public? Let my knowledge and wisdom be as it may, little or great, can my preaching please God, or do good to my fellow man, without my being at the time full of the Holy Ghost? Can I get the Holy Ghost and keep it, when at the same time I have brothers and sisters in the church, to whom, for some cause or other, I will not speak when I meet them or pass them on the road? When I am caught in a snare, is it not my duty to go and be reconciled forthwith, whether it is with a member of the church or not? When I am in debt to a brother, or some one in the world, how do I feel about paying it? Being poor, and having no more than the law of the land exempts, do I feel to pay it? Do I work to that end, or feel at ease, knowing that they can not collect it by law? Do I labor with a will, and earn my bread by the sweat of my brow, as Paul did, or do I rather go a loafing and begging around the brethren, and get things on credit, and promise to pay, but never expect to do so? Do I love the brethren, or am I an accuser of the same? Am I meek and humble, or proud and selfish? Am I an office seeker? Do I want to rule wherever I may be? Do I think myself better or wiser than the majority of the brethren? If such things could be, would not that make it my duty to be more humble and willing to serve all? When I have something to sell, will I overestimate the same, or lie about it to get more for it? When I want to buy, will I undervalue the same to get it cheaper? Will I cheat, rob, steal or kill any how, for any consideration whatever? Do I try my best to live in peace with all men? Do I watch and pray often enough? When I do pray, do I do it with all my heart, mind and strength, and with an eye single to the glory of God? If not, how can I expect him to bless me? When I read in the *Herald* of calls for elders to preach, if I am able to leave my family, do I excuse myself on account of poverty, or my having no money to go by rail, no horse and buggy, &c., when my legs are just as stout as ever,

and I can walk as well as Paul or Peter ever did? Or do I believe that locomotion is to be changed by age or time? I read in the prophecies of Isaiah, 55 : 2, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Do I spend my dimes wastfully, for such things as cigars, tobacco, liquor, wine, beer, tea and coffee? Do I labor for such things? Do I observe the word of wisdom, where the Lord testifieth that such things are not for the body, nor belly, and are not good for man? Do I honestly believe that this is the word of God, and that it is his will for me to keep it? If I do so believe, and do not keep it, how can I expect to receive the blessings promised therein, such as "health in my navel, and marrow in my bones, and the finding of wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not be faint? And I the Lord give them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." There are many, many more points in which I could examine myself, in regard to my duty toward God, myself, my family, the brethren in the church, and the world at large; but the more I examine myself, and compare my short comings with the law of God, the less confidence I have in everything but in the knowledge that the Lord is full of grace and mercy. I will put my trust in him.

Yours in the faith, JOHN RICHARDS.

Children are Sinless.

"That which is born of the flesh is flesh."—John 3 : 6.

Our fleshly nature inclines us to ways of iniquity. Its tendencies are evil. Its lusts are at war with our best interests, whether for time or eternity. When we yield, blindly, to its leadings we are drawn into acts of transgression.

The intellectual, spiritual part of man, the soul which sits enthroned within the fleshly body, should govern, and control the body with all its propensities and passions, and subdue and subject all the fleshly lusts, thus making the body and

all its powers the instruments of righteousness rather than of sin.

Man is a sinner when he yields to do evil,—when his mind,—the soul yields to iniquity. Man is born into a world of sin, and is possessed of a fleshly nature in which are the tendencies and inclinations to sin; yet so far as actual sin is concerned, he at birth, and until he is morally responsible for his own acts, is not a sinner; and is therefore under no condemnation.

"He that knoweth to do good, and doeth it not, to him it is sin."—John 14 : 17.

It is true that Job says:

"Who can bring a clean thing out of an unclean? not one."—Job. 14 : 4.

But this evidently relates alone to the fleshly body,—not to the spirit, the soul, which comes from God. The spirit, which comes directly from God, must be pure,—and the spirit or soul, is the more important and essential part of man, the body being the mere "vessel," or "tabernacle." It is furthermore true, that David says:

"I was shapen in iniquity; and in sin did my mother conceive me."—Ps. 51 : 5.

But this does not refer to David's moral state in conception and birth, but only to his surroundings; the general state of things when his fleshly being entered upon the conditions of conception and formation.

One may have been conceived and born in the midst of the late rebellion, and yet not be a rebel, though he may, in after years, incline that way.

Persons may be conceived and born in the midst of miasma, or malaria, and yet, actually, within themselves, be free from them. So one may be conceived and born in the midst of sinful surroundings, and yet in themselves be perfectly sinless. These I understand to be the conditions referred to by the Psalmist.

Paul speaks of men being by "nature the children of wrath;" but this is evidently only in regard to our natural inclinations, and upon the ground that we yield to "the lusts of our flesh, fulfilling the desires of the flesh, and of the [carnal] mind."—Eph. 2 : 3.

If not so, how is it that Christ said:

"Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven?"—Mat. 19: 14.

And again:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Mat. 18: 3.

From these quotations it is clear that little children are not "heirs of hell," nor actual sinners in the sight of God; but, by the grace of God, are heirs of heaven, and representatives of the moral purity and innocence of those who shall enter the realms of heavenly glory.

Many who discourse upon the doctrine of Christ, assume, (I say *assume*, because there is not a clause in scripture, nor one well grounded reason to establish their position), assume that children are sinners when born; and that, therefore, they must have their sins forgiven, or not be saved. This false premise has been the basis of many monstrous, blasphemous doctrines, which have sailed under the name of Christianity. Election and reprobation, infant damnation, and infant baptism, are the logical results arising from it.

It is high time this irrational, unscriptural relic of apostate Christianity was made "naked" in the light of Christ.

W. W. B.

Be Ye One.

"Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one ye are not mine."—B. of C. [Old Ed.] 12: 6.

Dear Herald:—With your permission, I wish to offer a few thoughts on the above text, hoping to be guided by that great source of light, which "searcheth all things, yea, the deep things of God;" and if, in the course of my remarks, I should bring forth anything derogatory to truth and light, I shall be glad to be set right, if the correction is administered in a mild spirit; for I desire to be a lover and not a hater of the light.

In the first place, there must have been a necessity for the command, "be one," or he (Christ) would not have given it; and the following sentence, "if ye are not one ye are not mine,"—showing that he will disown us, if we do not

come to this standard,—establishes in our minds the necessity of striving to fulfill the command, especially when we consider the language, "Though heaven and earth pass away, my words shall not pass away."

Friend *Herald*, in what does the oneness consist unto which we are commanded to approximate in this life? To my mind it cannot be a oneness in thought, in wisdom and understanding; for that desirable object will not be accomplished, until the Lord shall come and bring again Zion. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." It cannot be that the people of God can be one in authority, or power, either in this life, or in the millennium; for there are grades of authority here, and will be there.

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And He said unto him, Well done thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, Thy pound hath gained five pounds, and he said likewise unto him, Be thou over five cities."—Luke 19: 16-19.

The context shows that this is the time when the Lord comes to reward the righteous and punish the wicked, as read.

There will be a time, I apprehend, when there will be a perfect oneness attained to by the people of God; and that time is made apparent in the memorable prayer of the Savior:

"And the glory which thou gavest me, I have given them, that *they may be one*, even as we are one. * * * 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; for thou lovedst me before the foundation of the world."—John 17: 22, 24.

From the foregoing we learn that the time for this oneness spoken of by the Savior, will not be in this probation, at least; for the Savior prayed that the disciples might be with him where he should be, when enjoying the glory his father had given him; and in the same sense that the father had given him his

glory, he gave to the disciples, that they might participate in his glory at that time; and this glory was given, that they *might be one*. And yet the distinction of authority will not be ignored; for the Savior himself, after reigning till he has put all enemies under his feet, will deliver up the kingdom to the Father.

"Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15: 24, 28.

In what then does the oneness consist, that we in this life are to attain unto, as spoken of in the language of our text? If we read diligently the context, I am persuaded that we shall arrive at the object sought after by the Savior in the command given. I am of the opinion, from the reading of the latter part of the paragraph preceding the one from which our text is taken, that it is temporal things that our Lord particularly alludes to in the text. It reads,

"And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."—B. of C. 12:5. [old ed.]

And then comes the text,

"Behold this I have given unto you a parable, and it is even as I am: I say unto you be one; and if ye are not one ye are not mine."

We see that in this connection it is temporal things that the Lord means that we as a people should be one in, for He represents Himself by the parable as a man who had twelve sons, who were all obedient, and that like as the man could not be just who could not say unto one of those sons, be thou clothed in robes, and occupy a higher position; and to another, be thou clothed in rags, and occupy a lower position, even so He could not be just with such a distinction between His children.

How does the Lord design to bring about the equality in temporal things among His children? Let Him answer the question:

"I, the Lord, stretch out the heavens, and builded the earth as a very handywork; and all things therein are mine, and it is my purpose to provide for my Saints; for all things are mine; but it must needs be in mine own way: and behold this is the way that I, the Lord, have decreed to provide for my Saints: *that the poor shall be exalted in that the rich are made low*; for the earth is full and there is enough, and to spare, etc."—99:2. [old ed.]

Yes, says a poor brother, that is the Lord's way of making His Saints equal, or one in temporal things, or to bring low the rich and exalt the poor; why then, don't the rich brethren obey the voice of the Lord, and divide their property with their poor brethren, that God's will may be done in this particular? The result of an immediate division of the property of the rich of the church with their poor brethren, has been shown in the well written article in an editorial of the *Herald* a few years back; which result, summed up, amounts to this: that should such a division take place, that there being left such a moiety to each, and no resources to accumulate more, all would be reduced to poverty and thus a detriment, instead of a blessing, would accrue to all.

But is it the intention of the Lord in bringing the rich low, that the poor may be exalted that an immediate division should be made? We think not! The Lord does not bestow His gifts, either temporal or spiritual, lavishly, and at random upon those who do not labor for them.

He has made it incumbent upon us, that the ground shall be prepared with considerable labor, the seed sown and harrowed, and when the crop is matured, we have to labor to harvest, thresh out the grain, and then grind, before we can have any bread to eat; He has made it incumbent upon us, to labor for both food and shelter; we have to take great care of the sheep, and shear the wool, and the wool has to go through a process of labor in carding, spinning, weaving and making up into clothing before

we can be clad. In spiritual things, as well as temporal, we have to labor as God has directed, otherwise there is no promise of receiving. In the paragraph we are discussing, the Lord declares the earth and all things therein are His, and He has given men to be stewards over earthly blessings. If the rich are held accountable to God for the exercise of their stewardship in temporal things, does it not behoove them to be careful how they exercise their stewardship? If, as we have seen, God does not bestow upon His creature, man, any blessing without labor, surely *He* will not exact from *His* stewards more than *He* is willing to perform. It is enough to be God-like; anything superior to this we are not expected to attain to. It will be borne in mind, that it is the poor who are capacitated to labor, whom we are discussing now. We then, friend *Herald*, deduce from the foregoing,—and other reasons we could name, had we the time, space, and inclination, that the saying “The poor shall be exalted, in that the rich are made low,” is being fulfilled, when the rich take of their surplus funds to establish resources for the poor; who can, by their honest and persevering industry, improve their condition temporally; becoming elevated nearer the plane of the rich; the rich being made lower and the poor exalted; and thus the decree of the Lord is being fulfilled in *His own way*. There is a revelation in the Book of Covenants (I disremember the location) in which the Lord states, that there were idlers in the Church, and denounces them, and says that the idler shall not eat the bread of the laborer. If the rich brethren should divide their property among the poor indiscriminately, without first finding out if there were any of this class in the number, they might in some instance disobey this command, and thus bring condemnation upon themselves. It thus becomes them to be cautious in ascertaining worthy objects; but I am willing to allow that in the exercise of this discrimination, good brethren are liable to err in judging poor brethren as idle, who have been, through bodily affliction,

incapacitated to labor physically, and wrong may unintentionally be done.

We believe it is better to err on the side of mercy than otherwise!

It is plain to be seen from this article, that our convictions are, That the language of our text, in which we are commanded to be one, has reference to Temporal Things.

We are satisfied, that if we were one as a Church in temporal things, that there would be no cause for jealousies in temporal matters, and thus far a union would be secured; and hence our attention could be directed with more effect for the advancement of spiritual things. Of course, we do not wish to be understood as placing a oneness in temporal as paramount to a oneness in spiritual things, oh no! but only as a great auxiliary to the attainment of a oneness spiritually; for we believe with the Savior, “If, therefore, ye have not been faithful in the unrighteous mammon; who will commit to your trust the true riches?” I hope that none will think that I am so base as to be bought to write in the interest of the rich. They who know me, I am persuaded, think differently of me. One of the objects in writing has been to present the other side of the question for our consideration; that we in our judgment of our rich brethren, may exercise righteous judgment and observe the golden rule.

My main object has been, as will readily be seen by a careful perusal of this article, to present to the readers of the *Herald*, the great necessity of being faithful in our stewardship in this world's goods, and impart to one another as our necessities require, and become one in temporal things, in obedience to our Heavenly Father's command, that we may be entrusted with the true, eternal riches, that fade not away.

May this be our happy lot, for Christ's sake. E.

Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one.	2 00
Branch Records, same as above, for 624 names.	3 00
District Records, printed headings and ruled for 1,248 names, and bound same as above	3 00

The Bible vs. Usury.

Beloved *Herald*:—As your columns are open for investigation and instruction, especially where the subject treated upon, or under consideration, is pertaining to the gospel, or the law of God to govern his people, therefore I write.

According to my caption, or text, I wish to ascertain, if I can do so, what the law of God relating to this subject is.

Now, it is generally conceded, I believe, that usury is not right; that it is an exorbitant rate, or unlawful interest; but is this a correct view, judging from a scriptural standpoint?

I think not. If I rightly understand the scriptures, usury and increase are synonymous terms, implying the same meaning, only applied to different things.

Now, I do not anticipate that all the readers of the *Herald* will coincide with all of my views upon this subject.

Is it right to take usury, or increase for money? Or for a Saint of God to lend a brother money on interest?

Now, as the prophet says, "To the law and to the testimony."—Isa. 8:20.

"If thou lend thy money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither lay upon him usury."—Ex. 20:25.

Again I read:

"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner, that he may live with thee. *Take thou no usury of him, or increase:* but fear thy God, that thy brother may live with thee. *Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.*"—Lev. 35:25-37.

Again we find these words:

"*Thou shalt not lend upon usury to thy brother; usury of money, usury upon victuals, usury of anything that is lent upon usury; * * * that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.*"—Deut. 23:19, 20.

Now, are not the above references conclusive and to the point? Have we not only shown from the scriptures that they, (God's people), were not only forbidden to take usury, or increase upon money, raiment, or food, anything that was lent to their brethren; but that the law was equally as positive and binding,

that they should assist their brethren who were poor and fallen in decay; that they should not withhold their money or food from the poor and needy.

But, friendly reader, that we may make this subject still plainer, we will examine the fifth chapter of Nehemiah. We will not quote it at length, but merely glance at it, and see what we can learn.

We find by reading that chapter that they, (the Israelites), were in distress for the necessities of life. In the third verse we find that they had mortgaged their homes, in order that they might buy corn. In verse four we learn that they were so straightened, that they had to borrow money to pay their taxes. In verse five the statement is made:

"Yet now our flesh is as the flesh of our brethren; our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them."

Nehemiah became angry because of the oppression of his people, and in verse seven holds a council with the nobles and rulers of his people, to devise means for the relief of his brethren, and reproves them for their demanding *usury*, every man of his *brother*.

Was this *usury* an unlawful or exorbitant rate of interest, according to Webster's definition of the word *usury*? We shall see before we get through with our examination of this chapter.

In verses eight and nine he continues his reproof to them, telling them that they had been enabled to redeem themselves from their enemies, the heathens; and would they now enslave their brethren amongst themselves. He also tells them that the thing he is reproving them of is not good; that they should walk in the fear of God because of the reproach of their enemies. In the next two verses we find a remedy for the evil complained of. He says, "*I pray you leave off this usury.*" A part of it, all over a legal percentage? No, the whole of it. Not the principal, but the *usury*. Now, if we can learn what amount of *usury* or *interest* they were commanded to leave

off, we will ascertain what percentage was laid upon them. We see that they were not only commanded to leave off their usury, but that they were commanded to restore the same; not only this, but they were commanded to respect and obey another law of God their King; *to restore to the debtor his pledge.*

"Restore, I pray you, to them, *even this day*, their lands, their vineyards, their olive-yards, and their houses; *also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.*"—11v.

What could they do but obey this law that was given to govern them? And they said, "We will restore them, and will require neither of them; so we will do as thou sayest."

Now, as we have shown from Nehemiah, that the rate of interest, or usury, taxed, was only one per cent., or the hundredth part of the amount loaned, and not six per cent., ten per cent., or the fiftieth per cent.; therefore, to our mind it is evident, that Webster's definition of the word usury, (being unlawful interest), has no bearing upon the scriptures. Paul says:

"For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures, might have hope."—Rom. 15:4.

We therefore wish to examine this subject still further. We wish to learn what the promises are; the reward to be obtained through obedience to this law concerning usury, that we also may have hope. And as one of old hath said, "The fear of the Lord is the beginning of wisdom." Or, as in another place it is written, "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." We wish to live in the fear of the Lord, and to foresee the evil of disregarding His laws, and escape the penalties thereunto attached.

In the fifteenth Psalm we have some excellent instructions pertaining to this subject. The question being asked:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

The answer is given:

"He that walketh uprightly, and worketh

righteousness, and speaketh the truth in his heart: he that putteth not out *his money to usury*, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The prophet Ezekiel has something to say upon this subject. In chapter eighteen he says, among other things:

"If a man hath not oppressed any, but hath restored to the debtor his pledge; hath spoiled none by violence; hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth *upon usury*, neither hath taken *any increase*; that hath withdrawn his hand from iniquity; hath executed true judgment between man and man; hath walked in my statutes, and hath kept my [commandments or] judgments, to deal truly; he is just, *he shall surely live*, saith the Lord God."

But let us see what the twelfth and thirteenth verses say upon this subject:

"Hath oppressed the poor and needy; hath spoiled by violence; hath not restored the pledge, and hath lifted up his eyes to the idols; hath committed abominations; hath given forth *upon usury*, and hath taken *increase*: shall he then live? He shall not live."

But, says the objector, this was under the Mosaic law, or dispensation, and not under the gospel. True; but was the old dispensation more humane than the new?

If I have misapplied the law in any respect, or done injustice to the subject, may the Spirit of Christ move upon some brother to set me right, through your pages.

W. R. C.

Oriental Agriculture.

At a recent meeting of the Farmers' Club of New York City, Mr. A. L. Rawson, of the Oriental Topographical Corps, said:

Mr. Chairman, with your permission, I will say a few words in answer to the questions asked of me last week by a member of this Club, "Is Palestine distinguished for its fertility now, as it is reported to have been by the sacred writers anciently?" I hope you will not expect me to consider the point raised by some that the present desolate condition of parts of that country is the effect of a special curse from Heaven, for I have generally, when treating this subject,

left that, with another knotty question, to the especial care of the clergy, that other question being, "Will the Jews ever again have entire possession of the Promised Land?" The condition of the country in nearly every walk of life is deplorable, indeed, but we need to look nowhere else than to simple and natural causes.

Very little land in proportion to what is tillable is cultivated, and that produces a very small average crop, and yet it is a land flowing with milk and honey in a certain way—not as rivers flow, but still so abundant are milk and honey that they are found in every camp and village, and in nearly every family the year round, where they form, with bread, the morning repast. In a climate such as that of Syria, where rain falls only in winter, from November to April, and where the hot sun, from April to November, burns up every green thing, except a few trees, the summer aspect of the country is dreary enough. Brown, treeless, without a vestige of green, except where there are growing crops, or gardens, or orchard, kept alive by irrigating from a spring or a well worked by a water-wheel.

Every year brings a six months' dry time, with its heat, dust, scorching winds, and sometimes, in addition, locusts and caterpillars, and in winter, from the absence of trees or other vegetation to hold the water, the rains produce devastating floods. The soil is being constantly renewed from the friable rocks, and when properly tilled yields a good return but as has been demonstrated under my inspection many times, manures and fertilizers are as valuable there as in any country. There is one obstacle to the use of manure, which probably can not be overcome in the Mohammedan. His religion teaches him that excrement is spiritually unclean, and that it defiles all who touch it in any way. The result is that what should be distributed over the fields for the benefit of the growing crops, is left in the narrow lanes and small yards of the villages and cities, a nuisance to the inhabitants. They will give any one all such refuse as they can carry away, because they cannot over-

come their repugnance to it, nor see its value as dressing to the soil.

The chief rocks are cretaceous limestone, sandstone, and basalt. Chert, (flint), porphyry, and greenstone occur in some districts, and granite in the higher mountains. Clay is found in the Jordan valley in abundance, and in small deposits elsewhere. The terraces found on nearly every hillside in Central and Southern Palestine indicate the need of and use of a larger area than at present for orchards, vines, and grain. Cisterns, springs, wells, watercourses, and aqueducts are found in every section of the country, some in use, but the greater number out of repair and nearly useless. In Moab the number of cisterns together with the ruined cities, indicates the former existence of a dense population.

There is very little use made of these natural advantages by the people because of the unwise and oppressive system of Turkish Government. Turkish rule is always unfriendly to the spirit of enterprise and industry. Property is insecure, taxation onerous, and the mode of collection arbitrary, unequal, and unjust.

It is a common saying among the Arabs, "The more a farmer raises the less he has." This saying alludes to the custom of estimating the crop in advance, when the fruit is in the flower, and the grain is in the blade just above ground, and assessing the tax on that estimate, leaving all the accidents of the season, whether of the elements or of animals or insects, to be borne by the farmer, no abatement being allowed for shrinkage; and, besides, the tax must be paid in money, not in kind, and the produce must be carried to market and sold at the farmer's risk and expense. The tax in Palestine and Cyprus last year was one in eight, that is twelve and a half bushels out of one hundred. To insure a collection, and prevent the farmer from stealing his own grain, a Government official is detailed to watch every threshing floor. Where the tax is so heavy and the mode of collection so expensive, the people try every possible scheme for evading the payment, and in such cases the officers resort to corporal punishment.

The delinquent farmer is bastinadoed, tied up by his thumbs to a post or tree, and smothered with a slow fire, and tormented in various ways until he pays the demand, or discovers his hidden treasure of grain or cash. Sometimes the poor man may have hidden only so much as will be needed to carry him and his family through the year to the next harvest, but the tax gatherer does not spare him on that account. Such a system would breed a revolution in any civilized country, and impoverish the most favored. Under it in Syria and Cyprus large tracts lie waste, given up to thorns and weeds and wild beasts.

I have omitted one important element of mischief—the proprietorship of the mosques. The mosques hold as absolute owners about one-third of all the tillable land in the Empire. This cannot be sold, and is rented when any one can be induced to take it in hand. The risks are so many more than the ordinary, and of such a peculiar nature, that very little of this land is in cultivation, although it is generally the very best in every district.

Palestine compares very favorably with any similar farming district of like extent in this country, even under all these disadvantages. Under a good Government Syria would soon take rank among the most flourishing countries in the world. This rain question as depending more or less on the presence of trees has been treated in a series of clear, compact and practical papers by Mr. George May Powell, the Chairman of your Forest Committee, to which I may add one or two observations. Twenty-four years ago the amount of vegetation at Jerusalem was less than now; then a rain after April was almost unheard of; now, this last June, there were two heavy showers, and the amount of dew has increased greatly. The fog clouds are attracted by the vegetation along the hills of Judea in the morning, and leave as much moisture as a small shower, never resting on the bare rocks. These facts I have gathered during four trips to Palestine scattered through the last twenty-five years.—*New York Semi-Weekly Times*, March 23rd, 1875.

SACRAMENTS.

HOLY UNCTION.

By holy unction, is meant that sacrament by which the sick are restored to health, and by which they receive inestimable grace, even the forgiveness of sins.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

Our blessed Lord not only exercised the power of healing in person, but it pleased him to invest his disciples, with a portion of the same divine power. Hence, when sending them forth he made use of these joyful words:

"They shall lay hand on the sick, and they shall recover."—Mark 16. 18.

Thus the holy men of old went forth preaching the word, with signs following.

"And they cast out many devils, and anointed with oil, many that were sick, and healed them."—Mark 6. 13.

"And Ananias went his way, and entered into the house; and putting his hands on him said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9. 17.

It does not say that Saul was anointed with oil. But it is more than likely that he was; as the disciples were all taught by the same divine teacher. It is to be believed that they were all instructed alike, and that there was no material difference in their manner of administering the sacraments.

It is not written that St. James enjoined the "laying on of hands." But, as our Lord commanded it, and other disciples practiced it, there can be no doubt that this great apostle both taught and performed it also. Indeed, laying on of hands is clearly implied in the text: It is not written, they shall pray near him, nor with him, but "OVER HIM." When the elders have their hands on the sick, then and then only, do they pray over him.

"Pray over them," "Anoint with oil,"

and "Lay hands on the sick," all mean one and the same sacrament; namely, Holy Unction. This sacrament was so extensively practiced among the Saints that a mere mention of any one portion thereof was sufficient for all to understand what was meant.

We can scarcely understand how intelligent professors of Christianity can be satisfied with a "form of Godliness denying the power."—1 Tim. 3:5. Yet we do not know of a single church in Christendom that promulgates this sacrament, except the Church of Jesus Christ of Latter Day Saints. Yet there is no sacrament in the church better substantiated by the sacred word. Nor any more potent for good.

The objects of Holy Unction are two. First restoration to health.

If you are sick send for the elders of the church. But,

First be reconciled to your brethren and sisters in the church.

Second be reconciled to your neighbors, that is, if there be unpleasantness between you.

Then make your peace with Almighty God. For he is a jealous God and will not be mocked.

Then, implore our dear Lord for the grace of faith, for it is the gift of God, and must precede the grace of miracles. "It is appointed unto all men once to die." Therefore all cannot be healed.

Again: It may please Almighty God to let you suffer for a season; and surely he doeth all things well. And my dear suffering brother and sister, let me assure you that you are never nearer perfection than when your heart throbs in unison with the sacred heart of Jesus, who in his greatest agony prayed: "Father, if it be possible, let this cup pass from me: but not my will be done, but thine!"

The restoration to health being only humane and sanitary, does not constitute it a sacrament. But the second object, though less apparent to the carnal mind, is inexpressibly more important, and is that which constitutes it a sacrament; namely, "If they have committed sins, they shall be forgiven them."

O! how thankful we ought to be to our heavenly Father for having restored to earth this means of grace; and the holy priesthood, without which the sacraments would be a dead letter.

And herein is the solution of the problem of a powerless religion: Centuries ago "the man-child was caught up to heaven," the priesthood was taken from the earth, and there remained none that were "called of God as was Aaron," to minister in holy things. Hence, we had systems that were impotent, and ministers without priesthood, who "preached for hire and divined for money." And "taught for doctrine the precepts of men."

No sick person should omit this sacrament. For should there be neither hope nor desire of recovery, it is still a means of grace whereby our latest sins are remitted and our souls cleansed and purified for that blessed abode where nothing unholy can enter. X. A.

A Dialogue.

Between Elder E. C. Brand and one of his neighbors, Mr. Jones.

MR. J.—Good morning, Elder.

ELDER E. C.—Good morning, Mr. Jones; have you read the last three *Heralds* I lent you?

MR. J.—Yes, Elder; and surprised to see so much contradictory doctrine taught in your books; for instance, you sold me a Book of Covenants, and in your marriage article you publish to the world that "It is not right to persuade a woman to be baptized contrary to the will of her husband." And in *Herald*, July 1st, 1875, I find a letter on page 406, from one of your twelve apostles, that you claim to be inspired men, in which he says that his mind is made up to baptize women hereafter, irrespective of others interdicts; "That an elder is not justified in refusing her baptism, because her husband, or any one else, does not deign to sanction her choice."

ELDER E. C.—Well, neighbor, to be honest with you, they do appear to conflict, and I am not prepared to harmonize them; but with your permission I will send a brief report of our conversation to the *Herald*, and very likely El-

der K. will give some light upon the matter, and I will let you know the result. Good morning.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., September 1, 1875.

ONE of the most damaging circumstances attendant upon the progress and increase of the church, from 1830 to 1844, was bad financial management; both in the church as a body, and in the members as individuals. The record left in some places by some otherwise good men, is a hard one for the present day workers to meet, and overcome the bad effects of. Some left a good name as preachers; but debts contracted under fair promises to pay, are still unpaid. Though long since outlawed, their influence is felt, and is against the church and its work. What is somewhat strange, there are some in the ranks of present day co-laborers for the good of mankind, in the Latter Day Work, who seem not to have heeded the lessons taught by the disasters of the past; but who are following in the footsteps of some of those very excellent, but unwise men of the past; contracting debts, in sanguine expectation of paying them, and failing in their calculations, causing distrust of the honesty of their motives and intentions, and sometimes putting those whom they owe to distress and inconvenience. Such a course of procedure persisted in for a short time destroys the credit of the one who does so, and after a time injures the credit and standing of his co-laborers.

Some very good men, fair, good preachers, and apparently spiritually-minded men, are in this one regard—a failure to keep their financial engagements—doing themselves and the church which they love, and for which they are making many sacrifices, great injury.

We are now and then pained by hearing a brother—sometimes one who is not a member—say, “I wonder why Bro. — Blank does not pay that money he owes

(Mr.) or Br. so and so. He promised to several times.” We have no defense that we can make against such accusations, for we do not know when, how, or why the debt was contracted, if at all; nor why it has not been paid.

It happens too, sometimes, that by reason of some one getting into debt and failing, refusing or neglecting to pay, that the one to whom the debt is due becomes uneasy and discouraged, or disgusted, and to get some sort of satisfaction writes to us, as the one whom they think ought to enforce the payment, or deal with the offender. Some, after thus writing, leave the affair at our door and thus make it a church matter, and if satisfaction is not given, it is taken as cause to think that the church sanctions, or upholds the offender in the act complained of.

We do not want any one to take offense at this writing, for none is intended; we know how it occurs, and have been a sufferer from the same cause; and hence know how to sympathize with and feel for the poor debtor who can not meet his payments. But the good of the whole requires that elders should not be in any wise exceptions to the rule which demands that “we provide things honest in the sight of all men.”

When we pray that the “Spirit will show us our infirmities,” and this weakness is made manifest to us, we ought to be good and sincere enough to acknowledge to the infirmity and amend.

We once had a man come all the way from Christian County, in the State of Illinois, the most of the way on foot, and demand of us that we make good to him in money, damage that he had sustained by reason of his father having joined the church in the martyr's day, and suffered loss in following its fortunes. Of course this demand was an improper one, and we so urged; but he insisted, that as we had assumed to rebuild the church, the only *just* way that we could do it was to pay damages for the past. And because we refused to pay, he denounced us and left in anger.

We also once had a brother demand payment for a sum of money of which he claimed to have been defrauded by a broth-

er, an elder in the church, upon the ground that as the elder was preaching for the church, and carried a license signed by us, together with a letter commending him as a spiritual minister; therefore, we were justly holden for the debts that elder had contracted; and ought to make good any damage he had caused.

Is there any moral reason why these men should not so argue? Is there no bond of association which makes a mutuality of obligation for each other's financial as well as *moral* acts? If so, are we not bound to strive, by every means in our power, to keep the even balance between income and outlay, that we may not discredit ourselves and each other.

We suggest these ideas for consideration, and we shall not complain if we get the recoil of the lash.

THERE is considerable agitation in the United States, and one of the productive causes of some of it is Mormonism. Mormonism in the concrete; Mormonism in the abstract; Mormonism true, and false; as it was, and is, ought to be, and as it will be, (according to many prophets), has formed the basis of plenty of articles of a sensational character, during the past few months.

The Mountain Meadow Massacre; J. D. Lee's trial; the complicity of Pres. Young with that murder; the probable death of that notable character, and the possible results to the world in general, and the Mormon church in particular; the sickness of Geo. A. Smith; the Reorganization in the person of Br. Columbus Scott, and Ex-Governor Harding, in Indiana; the statements of Douglass of the *Chicago Tribune*, correspondent from Salt Lake, and the statement of David Whitmer, in a late issue of the *Chicago Times*; the attack of Wm. Sheldon in the *World's Crisis*—all these, besides many local notices, are agitating the circles of religious thought, and the society of newsmongers all through the country.

Paul was at one time thankful that the "gospel" was preached; even though some preached it from contention. In like manner we may be thankful there is this agitation, for in it all there will be some chance

for the truth to become known, though but few may find it. That the many will "believe a lie rather than the truth," may be easily predicted in this case; as there will not be many into whose hands the truth will fall, there is such a storm cloud of untruths flying abroad.

The *Times'* correspondent, in the article containing David Whitmer's statement, gives what purports to be a saying by Gen. Doniphan, that Joseph Smith, the martyr, in escaping from Missouri, was sufficiently shrewd enough to bribe the guard and escape; and the story is told in such a way as to convey the idea that this occurred soon after their arrest in Missouri, and as an effort to escape a trial. The fact of escape was published by Joseph Smith, in the *Times and Seasons*, vol. 1, as was also the fact, either suppressed by the *Times* reporter or Gen. Doniphan, that the men so escaping had been in jail some *six months, four months in Liberty, Clay County*, and had made effort after effort to obtain a trial and had failed. The editor well remembers passing a night with his father in the jail, and of hearing the "Massacre at the River Raisin" sung by one of the brethren visiting the jail at the same time.

A NEW prophet is reported as having come to the surface in Victoria, N. S. W., styling himself "The Great Spiritual Philosopher and Divine Seer." He claims to have had several personal interviews with the Deity. It is said he makes some "startling (?) announcements."

We gleaned the above from a slip sent us by Br. Aspinall, of Sydney, Australia. He also sent us other slips, which furnished us with descriptions and accounts of a "Great and remarkable meteor." A wonderful "waterspout," which when it left the river over which it was playing, transformed itself into a furious cyclone, laying waste the entire forest that stood in its track; and of a fearful flash of "vivid" lightning, with which, descended a terrible thunderbolt that bespoke the power of God, in its effects upon the object on which its force was expended; and also of different accounts of earthquakes in that country. Thus, the various phenomena that tend to fill the meas-

ture of prophecy, in the signs, wonders, and perils of the latter days, are being witnessed in that land, as well as in this and other countries.

BR. JAMES AND SR. L. T. CARROLL, writing from Denison, Texas, in July, stated they had passed through many trying scenes since their removal south, but had ever contended for the faith "once delivered to the saints."

For a long while they found none of their kind, in faith. At length a family of six began to investigate. A few days prior to writing, Br. Carroll had baptized the entire number. Soon after, he heard of an "old Mormon;" visited him, and found him to be an Ex-Campbellite minister, holding to Latter Day principles, knowing nothing of the work except as he had learned it from reading the Book of Mormon, and Utah papers. The brother instructed him more perfectly in the way and baptized him, and with his assistance was to hold meeting the following Sabbath, at a point four miles from the above named place, where Br. Carroll expected to administer the rite of baptism to two waiting candidates, and organize a branch of the church.

May the troubling of the waters there, bring health of soul to many yet diseased with sin.

A REPORT has seemingly gained credence with a certain number of the saints, to the effect that Elder W. W. Blair, was *speculating in Iowa lands*, and making considerable money. The foundation of this report lies in the *fact* that several years since, Bro. Blair, through the kindness of some local brethren, had an opportunity to buy very cheap, an EIGHTY ACRE tract of land, lying not far from Pleasant Plains, Decatur Co., Iowa. This opportunity he improved, with a view of ultimately placing his family on it if circumstances favored, and necessity required. The land was unimproved, and so far as we know is so still,—the brother never having had time or means to improve it. We think the brother has once or twice offered the land for sale with the intention of getting a tract in a more eligible location.

We believe this is the only instance where the brother has *speculated* in Iowa lands—and there is not a very "Big Bonanza" in that eighty acre tract. What next?

THE death of Joseph A. Young, oldest son of President Brigham Young, is noticed in the *Ogden Junction* of August 11th, 1875. It is stated that he died of heart disease, at Manti, aged thirty-nine. The death of this man removes one obstacle to the succession of Brigham, Jr., in the event of the decease of President Young.

In the same paper we notice the death of Amos Fielding, aged 83 years and 15 days.

The Saints at Kirtland are in excellent hopes that that ancient landmark of the Latter Day Work, is to be blessed again by the assembling of the Saints. Br. Joseph F. McDowell has a branch of twenty-seven under his charge there.

The jury impanneled to try J. D. Lee, for participation in the Mountain Meadow murder, lately sitting in the court at Beaver, Utah, failed to agree. It is reported that of the twelve, nine were for acquittal and three for conviction. Lee has been remanded to jail to await further trial.

Some one, to whom we tender thanks, has sent us copies of *The Christian*, and the *Times of Blessing*, of March 4th, 1875. These are both English papers, one published in Edinburgh, Glasgow and Dundee, the other in London; and are religious journals. The numbers sent us are full of the late Moody and Sanky revival, and laud these sensationalists very highly. It is to be hoped that these men will also revive America. There are plenty of places where it is needed.

Br. Charles Derry has sent us clippings from a local Nebraska paper, comprising some sharp passages at pen warfare between a Brother Jones, Tyrrel, and himself. Br. Derry is an active champion and strikes hard. He writes us that the potatoes and wheat have done well; but Messrs. G. Hopper and family have foreclosed their mortgage on the corn crop in many places, have reduced it to possession, thereby ousting the rightful tillers of the soil. We are sorry to learn this; but hope the damage will not be general over the state.

We received from Br. H. P. Robbins, Stockton, California, information of the departure from this life of Elder Hervey Green. This veteran laborer entered from this life into the life to come, in the field of duty, literally with the harness of battle on. His rest will be glorious. May his example be profitable to his co-workers.

The devil is angry only when it is apparent that the devotees of error are willing, and likely to exchange their error for the truth—then he rages. Witness the late fiasco in Indiana, in which ex-governor Harding essayed to demolish the little band of truth seekers, called saints, in that State.

WE notice in the *Ogden Junction* of August 11th, 1875, the following sentence immediately following several quotations from the Book of Doctrine and Covenants:

"These are a few of the teachings of the 'Mormon' church on the points at issue, and are taken from what its members receive as revelations from the most high God."

Brethren in Utah, please make a note of it.

ERRATA.—In *HERALD* for August 1st, page 466, line 11, from the bottom of page read "Moose-a-pec" ("Moose Reach") instead "Moore-a-bee" ("Moore Reach.") In same *HERALD*, page 465, line two from bottom, right hand column, read "George Eaton" for "George Easton."

BR. WM. ANDERSON, late of Montrose, Iowa, writes from San Francisco, Cal., July 24th,

"I learn from reliable sources that the mission is rather languid, inactivity of the saints the cause.

"In Oakland, prospects brighten; on the 20th of this month, there were four accessions to the Church. Each soldier adds strength to the ranks, and gives vitality and encouragement to the body. I pray that they may find ample testimony of their acceptance with God, and prove valiant soldiers in the cause of truth.

"The work is steadily gaining ground, and we are forced to concede the idea that the race is not always to the swift, nor the battle to the strong; but to the active, the vigilant and the brave. My voice is occasionally in defense of the truth, and I hope when I get settled and fully established, to be an auxiliary to this mission."

BR. J. A. ROBINSON, writing from Peoria, Illinois, August 16th, said:

"I baptized a Methodist preacher, a very eloquent man and an orator. He bears testimony to the people every Sunday evening in the Park, after preaching."

Correspondence.

DEER CREEK, Madison Co., Neb.,
June 9th, 1875.

Bro. Joseph.—Father Hutchins and myself opened a new place on the 30th of May,—the little town of Madison. The best of attention was paid, although doubtful glances and sarcastic smiles were exchanged, when they saw our unparsonic appearance; but they seemed to forget that, through the service. A desire was expressed to hear more. We preach there again on the coming Sabbath. Am not sure but a rod is in soak for us, but our hides are tough. Last Sabbath after preaching two sermons, twenty miles from the above place, but in this county, I baptized a lady and we confirmed her by the river side. Others seem to be believing, while more are listening intently; and some treat it with contempt. Many places desire my labor, but I cannot accommodate them all.

The spring has been cold and backward. For a time drouth seemed to threaten, but rains have been frequent of late. Wheat looks well, perhaps never better; corn is kept back some by the cold weather, still it is doing generally well. All other crops are promising. Many rumors are afloat about the grasshoppers; but at present there are none in this region more than we usually have at this period, none to damage our prospects; what the future may develop is unknown to me. I am persuaded that this country is as well adapted for agriculture as most countries and that we do not suffer as much as some of our sister states, still the whole state has been materially injured by locusts and drouth. The lack of fuel is a very great draw back, also the lack of transportation. The winds are unpleasant, there being no protection on these vast plains. This is also a hindrance to fruit growing. This is not the home of the locust, but his "way station," where he stops to make a hearty meal, and take a rest on his outward bound trip; but that one meal! Shades of all the gormands protect us! Why that one meal leaves our cupboards almost empty, and places starvation before us as the only alternative; but after all there has been a little left us, thanks to our bountiful Father in heaven. Many farms are vacant this year because many are discouraged; but it is written, "He who fleeth from the noise of the fear shall fall into the pit."

June 14.—Yesterday Father Hutchins and myself preached in Madison. The congregation not large but very attentive. The Presbyterian friends kindly gave us the use of their church. The first time we preached there (two weeks ago) the people seemed distant and doubtful about us, and although we had traveled twenty miles to preach, none thought of inviting us to eat with them, until I informed them that we needed some; several then very kindly offered us their hospitality, and at the close of the meeting invited us to preach again. Yesterday we complied and much real interest was manifested. A doctor and a number of the leading men in town begged of us to return and give them more, for they said that was the doctrine they liked. You know my hand is not very light in dealing blows to error, and I preached as plain as I knew how. It may be God has a people there. I shall return with Father Hutchins at the earliest convenience. To Father H. is due the credit of opening the place.

Our old harvesters were flying over yesterday; I hope they will not stop short of Sir John Franklin's grave, and sleep in peace with him.

August 9th.—I have had the privilege of preaching in the Presbyterian church in the town of Madison, twenty miles from here. On the first of this month, while attending to my appointment I was informed, by authority of the trustees, that I could not occupy the church any more. I informed the public of the notice and tendered my thanks to the trustees for courtesies extended thus far; assured them it was more than I expected. I then left an appointment to preach in the school-house in that town three weeks from that day. Some of the people wished me to preach at night, but I excused myself, having twenty miles to travel home, and home duties demanding my presence. Forty miles a day on a fast, and preaching too, is not very desirable; but an old bachelor, on our way home, invited us to some bread and bachelor butter, and it went pretty good. A party of six gentlemen and ladies had seen my appointment in the paper, and had come sixteen miles to hear. At the close I was waited upon by one of the company, and urgently invited to preach at Norfolk, the county seat of Madison county; so I sent an appointment, for the 22nd inst. The invitation was from the whole party. At the same meeting another very cordial invitation was brought me to preach in another place, which I could not comply with, but will do so as soon as I can. I preach at Deer Creek every alternate Sunday. Heaven only knows the result. It would have been passing strange if the straight-backed Presbyterian could have stood to have the bombshells of truth thrown among them

from their own citadel. I possess at least one faculty, and that is to compel a fusion of discordant materials; for when I went to Madison the Methodists and Presbyterians could not hold meetings in one church, although their meetings were at different hours of the day, but after I had preached a time or two, they found it necessary to unite their forces under one roof, and hence my expulsion. I have had the satisfaction of having the ministers of both churches to hear me, but how coldly they cut the poor Latter Day Saints! They would not even oppose, though respectfully and earnestly invited.

I have had a little newspaper war, which I enclose. Do as you please with it. It is not much any way; but if you publish it, please do it entire, so that justice is done to both.

Our potato crop and small grain are excellent; but the grasshoppers pounced down upon our corn the other day and yesterday were making sad havoc of it. Never did corn prospects look brighter, but they are faded now. The Lord says it is his business to provide for his saints. The wheat is harvested.

Mormonism is the topic in the harvest field in various parts of this county,—some approve, others condemn; but none dare openly oppose. It is tacitly admitted by divines, and orally by the people, that the Latter Day Saints have the Scriptures on their side.

Willing to abide the decision of providence, I remain your brother in Christ,
CHARLES DERRY.

Br. J. C. Clapp, at Sweet Home, Oregon,
August 2nd, says:—

"I send enclosed a letter that I received; and I liked the spirit of it so well, I thought to send it to you. I have answered it, and am going to make the effort to go and see the old veteran; but it is over two hundred miles east of the mountains."

The following is the letter referred to:—

PRAIRIE CITY, Grant Co., Oreg.,

July 18th, 1875.

Dear Sir:—It is with joy and satisfaction that I hail your arrival in this State, as God's messenger of salvation to this part of our degenerate world, and am pleased to hear of the success attending your labors in Douglas county; may they continue to be more abundantly so, is my prayer, till all who will receive the gospel message in this part, be brought to rejoice in the liberty and power of the gospel of the Son of God.

It is with the deepest feeling of regret that I reflect that nearly sixty-seven years of my mortal career have passed away and only find me just arrived at the strait gate

and ready to enter the narrow way, that I thought I had entered some twenty years since, under the ministrations of the Brighamite Elders; but, alas! alas! the effects of that muddy gospel too plainly appear in twenty years' experience; I look on it as the worst part of my life's history, which has made me work for deep repentance; but yet a ray of hope whispers peace, and the gracious declaration of the Savior respecting the eleventh day laborer is full of comfort, as I wish to dedicate the remainder of my days to the service of my Redeemer, if he could accept so poor a sacrifice. I very much wish to be baptized. Life is uncertain, and I have a sick daughter who desires the same privilege; perhaps other members of my family. Sr. Shelly is thirty miles nearer to you than I am; I suppose she would like to see you. I am not personally acquainted with her, but have seen her husband. I suppose the work could be started in this neighborhood, but if you could not spare time at present to thoroughly break the ground, would you pay us a hasty visit? Would the Saints spare you? And if the Spirit so direct, we shall be glad to see you at your earliest convenience. As soon as I know your mind we will try and make arrangements. The thought that perhaps during the remainder of my pilgrimage I may be permitted to enjoy the fellowship of Christ and his Saints, melts the soul of a lonely traveler into joy and thankfulness. O may I and all the Saints ever appreciate the precious privileges of citizens of the kingdom of God. With best regards for yourself and the Saints, I subscribe myself your friend,

JOHN L. BUCKINGHAM.

DRAPERVILLE, Utah,

August 1st, 1875.

Bro. Joseph Smith:—Bro. J. W. Briggs, and myself, left Salt Lake City on Wednesday last, with the design of visiting the southern settlements. We stopped at Union Fort, but held no meetings, prospect for a hearing not being good. We then went to West Jordan, appointed a meeting; but not a Brighamite attended. The brethren at those places were kind, and seemed to be established in the faith, and look forward for better days to come.

On Friday, I came to this place, and stopped with Sr. Raymond. In the evening the Brighamites had a dance in the meeting house, which broke up in a row. The Bishop went in and dismissed it while a set was on the floor; dismissed with a benediction, and in the meantime gave some stern rebukes to the rebellious. He declared that outsiders should not come in and dance with them; that there were brethren there who had been through the endowment and sworn to support the priesthood at the haz-

ard of their lives and they would not associate with unbelievers. Yesterday, one of the opposition party came over where I was, an old man, an elder who has two wives, all enraged. He took a pair of steel knuckles out of his pocket and put them on, flourished his hand about, to show how he would dress up those opposed to his interests, if if they didn't mind. He went on to show that there are some of the meanest wretches here of any other place. Said there was more honor manifest in an "Irish row" than is seen among many here. Well, I did not contradict his statement. He is one of the party that was sent to Mexico and Central America to select a new location; and he thinks there will be a move made to go there, by the leaders here. There are some strong indications that he is right.

For every project they have in view, they try to present some saying of Joseph, (your father), to give it color and sanction; hence, this man said that it was told him, that your father had a large book opened to him and in the book the road was marked out for the Saints to travel; and that it was in the shape of a horse shoe. He saw them move until they got down where the old Nephite Zarahemla was and then the book was closed.

Most of the afternoon I spent in conversation with six or eight ladies, who came in to talk on the issues of the day. One was a second wife that has six children and lives alone and supports herself. Another, an old lady,—first wife—her husband has six besides her, and in all, fifty-one children. Things warmed up pretty well; they (some of them) tried hard to adduce evidence that the "Seer" instituted the nasty system of Polygamy, but I set up such a cross fire on them that they concluded they were not making converts very fast. One of them said, she could tell as soon as she saw me that they could not convince me. All they have to offer, as proof, is what somebody said, that Eliza Snow said that B. Young said, &c., too contradictory and unauthentic for any sane man to believe; without he is a polygamist, or has been raised under the influences here, and heard this old woman gossip and stories till they are haunted with it like children accustomed to hear about ghosts and hobgoblins until they don't dare look out doors lest they might see something.

So far as any evidence has been adduced yet, Joseph Smith (the martyr) stands acquitted of the crime of having many wives. B. Young & Co. have all the honor of introducing the slimy institution.

What an enviable mission this is, when this and kindred topics are the main subjects of conversation. I often think of the language of a sympathetic friend who wrote to me before leaving the States: "I think it

is too bad that you are sent on that horrible mission." If what is to be dealt with should suggest a name, this is a very appropriate one, for this field, if not "horrible abominable." So far as faith is concerned, the faith in the Reorganization is in the States. Those here who have had faith in the past have been so treacherously dealt with that they have been literally killed spiritually, and are now suspicious of every body and all denominations. There are many who are honest, however, and untiring zeal should be manifest to get them back to the "old paths."

I have held two meetings here. Three ladies and one gentleman were baptized yesterday, in the river Jordan.—Srs. Elizabeth Jane Terry, Mary Ann Terry and Mary Olive Raymond; and Br. David Terry; all of good report. I go to Lehi to-morrow. Bro. J. W. Briggs went on to Provo, Friday last, where I hope to meet him this week.

Yours in love, WM. H. KELLEY.

GRAYSVILLE, Monroe Co., Ohio,
August 3rd, 1875.

Brother Joseph.—Elder James Brown, remained with us since conference, which was held in June, but is about to leave us now, having other branches to visit. I think he is a good servant of the Lord, and is striving to do his Master's will.—We have had some good preaching here of late; yes, some glorious meetings, for which we feel truly thankful. On the last Sabbath in July, we had a Sacrament and testimony meeting, and the Lord blessed us with the manifestation of tongues, and the gift of prophecy; there was a large attendance that day. There were many sign-seekers there.—The Lord seems to have given them a sign. Whether they received it or not, the future will have to develop.

There was a Teacher and Deacon ordained towards the close of the meeting.

O, I am so thankful that I was ever permitted to hear and understand, and obey the call of God; although I have only been a member of this church since last March, I am growing strong in the faith. The good Father has, and is still blessing me daily, for which I am very thankful to him. I ask an interest in the prayers of all true Saints of God, that I may ever prove faithful, endure to the end, and meet you all in the kingdom of God. Young in the cause, but strong in the faith,—I remain your Sister in Christ,

SARAH A. ROSE.

FANNING, Kansas,
August 17th, 1875.

Br. Joseph.—We have just held our Conference, we had a very good time; there is quite a demand for preaching in our district. I have been out west one hundred and ten miles this summer, on a mission,

and done some good I hope. We, (I say we, because Br. Stiles was with me), found some Saints that we knew nothing off. I think there will be no difficulty in building up a branch fifteen miles west of here. Br. Herzing and I are going out in a few days to labor with them, and will report progress to you. My love to all in the gospel bond.

B. B. BRACKENBURY.

Brother Joseph.—In the issue of the *Herald* for August 1st, 1875, on the subject of the division of a certain district, occurs the following sentence: None will be expected to vote upon this question except those holding the priesthood." What would be thought if, upon the agitation of the division of a city, or county, the authorities thereof should issue a proclamation for a convention on the subject, and themselves to have the sole privilege of voting for or against it? What would the citizens of said city, or county, do in that case? Would they not at once hurl their usurping servants from place and power, and remind them of the fact that they themselves were the source of power and the ones properly to decide such a question; or at least to have a voice in such decision? Is not the principle the same in both cases?—

Furthermore, "Thus saith the Lord to the Elders and priesthood of my church; If ye will seek to lord it over my people, behold, I will smite you with the word of my mouth, which I will speak unto you through my servants whom I will send amongst you from time to time; and if ye will not repent, behold I will cast you off from my presence, and will appoint you your portion with the hypocrites and unbelievers; and ye shall become the objects of mine indignation, saith the Lord almighty; but if ye will give heed unto my word and obey my laws, saith the Lord; behold I will bless my people and multiply them, and increase them; and they shall be called the people whom the Lord hath blest; and it shall be said, as in days of old, verily there is a reward for the righteous, there is a God that judgeth in the earth."

A PRIVATE SAINT.

[From what book is this quotation?—ED.]

MAGNOLIA, Iowa,
Aug. 16th, 1875.

Br. Joseph Smith.—Having a few leisure moments, I hasten to pen a few lines to inform you of our prospects in this part of the Lord's vineyard.

Since writing last, there has four joined our branch, two on their original profession in the old church, and two by baptism. The branch numbers at the present time seventy-nine members, the prospects are good for more to join soon. Our weekly meetings were very well attended, both on

the Sabbath and the weekly prayer meetings; we have quite a flourishing Sabbath School, with an average attendance of thirty-five. I think we have no reason for discouragement, for we know the work is of God, and if we prove faithful we shall eventually overcome; but we miss our good brethren who were with us last season, I sincerely hope and trust we may have more of the same sort to be with us again soon. The brethren and people outside of the church are anxiously waiting and hoping for some of the elders from abroad to come over and help us; and, by the way, can't you or Br. Forscutt, or some others, come and spend a week or two after Conference? For be assured, we feel that we must have help. We are trying to do all we can among ourselves, but oh how weak the arm of flesh, and we feel it more and more; the Lord has done a good work here, and we bless his holy name. Pray for us. Your brother in Christ, P. CADWELL.

FALL RIVER, Mass.,
Aug. 6th, 1875.

The mills here are at a stand-still. Last Sunday four were baptized here, and two more have offered themselves to be baptized next Sunday, and others are investigating; the spirit is moving in a remarkable degree amongst his people, for which let the Lord be praised. Yours in Christ,
JOHN SMITH.

BIRMINGHAM, England,
July 27, 1875.

Bro. Joseph Smith:—I have not much news to communicate to you since I last wrote, but I thought a little, if good, would be worth knowing. I feel thankful to God for his mercy and goodness to us, in giving us souls for our hire. Since my last letter to you, we have organized two new branches. At our last April Conference, Br. J. T. Davies favored us with his company, and the saints were all very much interested with him and his preaching also, and the brethren who attended Conference from different parts of the mission, were all anxious to have him pay them a visit previous to leaving this country for home, which he consented to, providing we saw it wisdom for him to do so. He then returned to his field of labor in Wales, and after giving the matter due consideration, I thought it would be beneficial for him to do so, and accordingly wrote him to that effect. After due course of time he came and took a tour through the branches in England, commencing at Birmingham, from that place to Stafford, and from there to Hanley, at which place I appointed to meet him, on my way to Lancashire, for the purpose of organizing a branch, which we succeeded in doing, in a place called Farn-

worth, a few miles from that large and popular place, Manchester. This is the first success of the Reorganization in that vicinity, and the prospect is good, as I before stated.

Well, after the performance of that duty, I returned home, my time being very limited. I left Bro. J. T. Davies there to spend a day or two with the saints, and on the next, two others were baptized and four more gave in their names for baptism. From thence he went to Sheffield, and baptized there, a very good man who had been for many years an elder in the Brighamite Church, and is a relative to some of the saints in that place. He also organized a branch there, and left the saints rejoicing. We have had some good saints in Sheffield for a long time, but not a branch, for the want of a suitable man to place at the head, most of the saints being females. But the Lord has heard the prayers of his people, and given them a shepherd to watch over them. I have received a letter since from them, stating that they had baptized two more. A letter which I received from London this morning, shows that they have baptized three lately in that place. So you will be able to learn by this, that we are gaining some here. To God be all the glory. I believe the saints in England all desire to push forward the work. May they continue to the end is the prayer of your brother in Christ,
T. TAYLOR.

COPENHAGEN, Denmark,
July 19th, 1875.

Bro. Joseph Smith:—We arrived at this place May 16th, after a pleasant and favorable journey. Here we parted, I went to Sweden to visit my relatives and friends there, and Br. Hanson to go into the country to visit the home of his birth, in Denmark. After two weeks we met again in Copenhagen, to see what could be done. We went to the American Consul, who received us kindly, but said he could do nothing for us in regard to our mission, and told us to go to the American Minister, Mr. Cramer, brother-in-law to President Grant, who is also a minister in the Methodist Church; he also received us kindly, but could do nothing for us; he told us, however, that there was religious liberty in the country, and saw no objection for us to preach.

For about one week we tried to find some friends, or make some acquaintances, to get a foothold, but without success. Then I went over to Sweden, brother Hanson took work in the city, at about sixty cents per day, and in the meantime had visited the Brighamite meeting, got acquainted with quite a number, some of whom were anxious to know something about our mission, and wherein we differed from their church,

and in due time procured a hall to preach in. During that time I had visited different branches in Sweden, found many old acquaintances, who had been patiently waiting to be delivered from the so-called Babel, and to be gathered home to Zion, and were much discouraged on account of the many unfulfilled promises they have received every year. Some of them were very anxious for me to hold meetings among them; but we having no liberty in that country, I thought it better to wait until I had been to Stockholm, as directed by you. There is no religious liberty except for the orthodox churches.

Having then received a letter from Bro. Hanson of the prospects in Copenhagen, I returned to this place on the 16th inst., and yesterday, Sunday, the 18th, we held our first meeting; had a congregation of about thirty very attentive listeners. We have concluded to hold meetings here every Sunday, and hope that after it is more circulated, to have a larger number in attendance. We will try to have some tracts translated and printed as soon as possible.

We have received a few numbers of the *Herald*—they are very welcome. Trusting that the cause of Christ may be established in this country, and that we may be remembered in the prayers of the Saints, we remain your brethren in the gospel,

M. FYRANDO.
H. N. HANSON.

OGDEN, Utah, Aug. 2, 1875.

Br. Joseph Smith.—On last Sunday I was baptized by Br. Warnock, and I feel it my duty to say something in behalf of the cause of Christ and in opposition to the devil. In the year 1871 I came to Utah, never knew anything of Mormonism before, and my first object was to investigate the principles by reading the books. I read them, (Book of Mormon and Doctrine and Covenants), and I could not condemn them, neither could I find any bad principles in them. Then why should Brigham Young and his followers be condemned by the world, was my next impression, and I could not understand the reason until I went to their meetings, and then it was plain to me; instead of teaching the principles laid down in the books, they lay them (the books) on the shelf, and take up a religion of their own, (speculation, lust, &c.)

For a time I denounced Mormonism entirely, but on hearing your brother David preach, I was again induced to investigate the matter, and the more I read the more I understood the principle, until I felt it my duty to comply with the law of Christ. I was raised a Methodist, and never knew there was any such officers as prophets, apostles, etc., until I com-

menced reading Mormonism, and I found that the Bible plainly taught those things, and required that hands be laid on for the reception of the Holy Ghost.

I am the only one of my family that believe in the existence of prophets or apostles, as contained in our faith; but I intend to do what I think is right if they all discard me. There is need of preaching in Utah, it is needing cleansing very much. The trial of J. D. Lee, Dame and others is opening some of their eyes, and I pray God they may leave off their wickedness and do right; but there is little hopes so long as Brigham Young lives; they are joining the United Order, (by being immersed), very fast. Yours in the gospel,

H. E. STEELE.

LAMBTON, N. S. W., July, 1st, 1875.

Beloved Bro. Joseph.—Reading the *Herald* in this far off land, and rejoicing in the good news from the pens of others, I thought the testimony of one who lately embraced the gospel in this part of the world might cheer the hearts of some of like faith.

About a year ago Elder Gland Rodger came, like the heralds of old, proclaiming the restoration of the everlasting gospel; thanks to our Heavenly Father for enabling us to break the chains that bind the sectarian world in darkness. We joyfully heard and received the word sent by God's servant, Elder Gland Rodger. I say *we*, meaning my wife, who also believed and obeyed, and very soon afterwards were confirmed in the truth by receiving the gifts and blessings promised to follow all them that believe, by having our child restored to perfect health, after all human aid had failed, by the power of God, through the administration of Bro. G. Rodger and our dear brother C. W. Wandell, who is now in Paradise.

I will now close and will write again soon. Yours in the everlasting covenant,

CHARLES & A. H. DAVIS.

WAYNE Co., Illinois,

July 26th, 1875.

REMARKABLE VISION.

It had been my constant Prayer, in my affliction that if it was the Lord's will I might have angels to visit me. Some time in the month of August last, the day I cannot give, late in the evening, my family having retired, I was left in my room alone, suffering pain, in my eyes, and from rheumatism. I was praying to the Lord for relief, if it was his will; I desired to die. Suddenly there appeared two personages in the room who took position at the foot of the bed; I was almost blind but saw them plainly, notwithstanding it was night, and my room was so darkened; the light about them shone very brilliantly. It seemed to

shock me at first, and when I recovered from the shock I ventured to ask them who they were; they answered that they were angels, who had come to me to comfort me, and that I was all right. During this conversation I raised up on my elbow in the bed; they told me to lie down and rest. I spoke to them again, and asked them to lie down with me and rest. They said that they were not tired, and repeated what they had said before, and told me to lie down and rest. I did as I was told; and let me assure you that I did rest that night. From that moment I mended, though slowly. To-day I pen this with my own hands. I write this, having been impressed so to do. My prayer is that Zion will soon be redeemed, and a universal reign of peace come to the people of God.

JOHN F. THOMAS.

[In publishing the letter of Bro. John S. Patterson in our last issue, we omitted some portions of it, and our attention being called to the fact of omission, we reprint with the omissions supplied. We hope this will be accepted as the "*amende honorable*."]—Ed.

KEWANEE, Ill.,

Aug. 3d, 1875.

Bro. M. B. Oliver:—I again write to inform you of my movements in the interests of the cause. My last was dated June 30th, at which time I was at Streator. On July 6th I left Streator for Minonk. On my arrival there I learned from Br. Ross, that a gentleman named Main, of the Advent faith, had come to him of his own accord, and offered the use of a new hall free, which he was then fitting up, and which was gratefully accepted by us. We immediately stuck out our posters around town, announcing preaching. The weather was hot, and few came up into the hall; but it was on the main street, and the windows being open, many stood outside to listen, but none of the ministers came, although requested to do so by the people, that they might refute our doctrines if false. The Baptist minister stated that we were all Polygamists, and working in the interest of Brigham Young, but thought it beneath him to come and hear us, or prove his assertion; but made particular inquiry how soon I was going to leave the place, and no doubt he felt relieved when I did so. This is the first time any preaching has been done there; although some of the brethren have tried to get an opening before, but without success. Br. Ross and family are well pleased with the effort made as a commencement, and hope it will soon be followed up by others. I spoke five times, and think some prejudice was removed at that place. I found some old

time Saints, who once rejoiced in the truth, but now seem to think the Latter Day Work a failure, because some, once in authority, have yielded themselves servants to sin.

I left Minonk, on July 16th, for Peoria. Met a kind reception from brother and sister Robinson, and the saints; spoke to the saints on Sunday, 18th, and also preached at the Bluff Park, to a reasonably sized congregation. A Methodist minister present seemed interested; he came several times subsequently, to converse with Br. Robinson and myself, and seems desirous to investigate. At a meeting in the house of Br. Bewsher, I spoke on confirmation, and assisted in confirming two sisters, baptized previously by Br. Robinson; the Spirit's presence was felt by all present, and our hearts rejoiced.

On the 24th, I left for Canton, where I spoke twice, on the 25th, with fair liberty, to an attentive audience.

The 26th, visited Lewiston, had a short but pleasant visit with Bro. T. F. Stafford and wife. Preached at Bryant and St. David's. On my return trip met several saints I had not seen for years; had a short but pleasant reunion, after which I returned to Canton, and on Sunday, Aug. 1st, preached again to an attentive audience; afterwards took leave of all, and yesterday returned home for a short breathing spell; after which I anticipate preaching my way up through central Iowa, to the Fall Conference. By late letters from Bro. Keir, of Braidwood, I learn that three more that attended our meetings have been baptized, with a good prospect for further additions.

I also learn by letter from Br. Taylor, of Birmingham, England, that their labors are meeting with success, and that quite a number have lately united with the church in Lancashire and elsewhere, and that several backsliders have repented and returned to the fold of Christ; all of which is a partial fulfillment of the testimony of the Spirit to us, while on that mission, that God would yet make for himself a name in the British Isles. May God hasten the complete consummation of the promise, and bless the laborers there. So moves the cause of Zion. May God hasten his ultimate triumph.

With sentiments of respect for all in the office, I remain yours for the cause,

JOHN S. PATTERSON.

P.S.—I am in favor of the proposed change in the size and issue of the *Herald*—only keep out politics. J. S. P.

FARMINGTON, Iowa,

August 16th, 1875.

Br. Joseph Smith:—I have lately baptized seven, four at Bear Creek, Illinois, and three at Vincennes, Iowa; am still willing to battle for the truth by the help of the Lord. Your brother in Christ,

JOHN H. LAKE.

GRAND MANAN, August 11, 1875.

Bro. Joseph Smith.—I take pleasure in informing you of my uninterrupted success at Lubec. I fail to comprehend why it is that the Lord should bestow such great blessings upon so unworthy a servant as what I am.

According to request, I met the friends again at "South Lubec," and was truly blessed with liberty in speaking, while the people were all attention. I am to meet with them again on the 22nd. Our position is acknowledged by the people. I am invited to a number of places within a few miles of Lubec, and as soon as I get through at South Lubec, will move on to other points, the Lord willing.

In all my experience in the Latter Day Work, I have never been in a place where the prospect was as good as it is in Lubec for building up the Latter Day Work. It seems to me that the people are "hungering and thirsting after righteousness;" and what is a little unusual, the *leading* part of the community have taken the front, and have acknowledged our position correct.

Bro. Joseph, my mind is, and has been for some days past, impressed with the importance of making that part of the field my place of labor, an especial subject of prayer. * * * A Disciple minister undertook to show up the absurdity of the doctrine advanced by me; and the effect was to strengthen our position wonderfully, and made his folly apparent.

I send the *Eastport Sentinel*. The Lubec correspondent is an old schoolfellow and a staunch friend. Yours for the truth,

JOSEPH LAKEMAN.

OMAHA, Neb, Aug. 12th, 1875.

Bro. J Smith.—I am in receipt of a letter from Br. M. Fyrando on the "Scandinavian Mission." And I wish, through the *Herald*, to call the Scandinavian Saints' attention, to a few facts, contained in Br. Fyrando's letter.

Dear Saints from the Northern country! We have up to date labored under the disadvantage of not having the "Book of Mormon, Doctrine and Covenants, and Hymn Books," in our own language; with the exception of the few which have come down from Utah, and Tracts none at all. Those books are published in Copenhagen. And now, Br. Fyrando suggests to send them. He thinks the Book of Mormon, and Doctrine and Covenants, can be bought, and sent, to any part of America for \$1 each.

The Brighamite Hymn Book, you are aware, is not as we would wish to have it, or does not suit the Reorganization. We do not expect to get up a Book like the "Saints' Harp," yet some measure should speedily be taken, to select a number of Hymns, and as Brn. Fyrando and Hansen

have all the advantage—being in their own country where there is an abundance of Hymns to select from, I would suggest, that we request these brethren, to take this work in hand at once. And let us unitedly, assist, and sustain them in the good work, by our faith and means.

Br. Hansen, is a Paul man, he is working in Copenhagen, for one dollar per day, and pays fifty cents per day for his board, and preaches the Gospel on Sundays. Br. Fyrando can get no work. Their Mission is evidently not an easy one.

Love to you and all in the Office. Yours truly in the Gospel. H. NIELSEN.

SYRACUSE, Meigs Co., Ohio,
August 10, 1875.

Bro. Joseph.—I staid a few days in Providence, R. I., after you left me. From there, on board the steamer *Electra*, myself and wife went to the city of New York; from there by ferry to Jersey City, and thence the iron horse conveyed us four hundred and forty-four miles, to Pittsburgh, Pa. There I had the pleasure of seeing the saints of Pittsburgh. Among them, at home, I found the ones I had longed for some time to see, Father Ells and his esteemed wife. I found kind saints at that place. Preached on Sunday afternoon. The next day, at five o'clock, on board the *Salt Valley*, we left for Syracuse; arrived the next night about twelve o'clock. As I looked from the boat to the landing, by the light of the lamps, I saw several standing, looking for Br. Foss and wife; Brn. Thomas Matthews, David Hopkins, Edmund Thomas and David Matthews. I found here a kind-hearted people; a people that love the Latter Day Work.

I have preached four sermons; two at this place, two at Minersville to a crowded house. I never had better attention from any people than at Minersville. They told me to give out my appointment for Sunday next, at the M. E. House. I did so. I am bound to fight it out on the Ohio. Remember me to the Lord by prayer.

Bro. Joseph, I will do my best while here. I did think of being at the Semi-Annual Conference; but I will try to be at Plano, at the Spring Conference. Good by. May God bless the work of the latter times, is the prayer of your humble servant,

J. C. FOSS.

TEAKVILLE, Clark Co., Mo.,
August 5th, 1875.

Br. Joseph.—I write a few lines to let you know that I am on the land, and numbered among the living, although very aged and infirm. I have been in the church almost from the beginning; past through many trying scenes; through them all I have never had a doubt about the validity

of the Latter Day Work. I received that testimony that the gates of hell cannot prevail against. I have no privilege of meeting with the Saints, the most satisfaction I take is in reading the *Herald*. I am glad to learn that the work is progressing. From your sister in tribulation,

MEHITABLE DUTY.

DECATUR, Mich., August 11, 1875.

Bro. Joseph Smith.—I find the Saints in this region doing very well. They are increasing in numbers, and also in their influence for good. We intend to aid them, next Sunday, in more thoroughly perfecting their branch organization.

You will be pleased to know that Br. H. C. Smith is getting his health established, and that he will devote nearly all of his time to the ministry. He is a most excellent man for the ministry—intelligent, honorable and spiritual. He is greatly beloved by the saints; and he is highly respected by those not members. I think we may look to see the church progress considerably in these parts from this time forward.

I now think to start for Coldwater next Monday or Tuesday, *via* Marcellus, and be there by the 17th or 18th

W. W. BLAIR.

Conferences.

Welsh District.

The above conference was held at New Tredegar, Wales, May 9th, 1875; R. Evans, president; E. Morgan, secretary.

Branch Reports.—Aberamman by Elder Wm. Morris; report accepted. Llanvapor in pretty good standing; reported by Elder E. Rees. New Tredegar in good standing, with the exception of scattered members; report accepted; E. Morgan, president. Tanyr Ystrad, reorganized by J. T. Davies previous to conference; D. Jenkins, president. Merthyr and Beaufort not reported.

Moved and seconded that the president of the district have the authority to appoint a president of a branch in a district, whenever a branch is gone too low, and is unable to choose a president for itself. Carried.

2 P.M.—Wm. Bowen and John L. Bishop were called to the office of Teacher.

Resolved that Elder David Williams take charge of the Aberamman Branch, until such time as it will be wisdom for him to be liberated, and some one else to be put in his place.

Resolved that Alma N. Bishop be released from the New Tredegar Branch, that he may be at liberty to go and gather the officers and the Saints together, and hold out-door preaching meetings.

Sister Eliza Jane Bishop was confirmed by Elder J. H. Pope. Sister Jennet Bowen

was confirmed by Elder J. B. Bishop. Br. Lot Bishop was confirmed by Elder A. N. Bishop. Br. J. T. Evans was confirmed by Elder J. Bishop.

Resolved that Priest Wm. Rees assist Elder E. Morgan in the lower part of the New Tredegar Branch.

Meeting opened for testimony as concerning the work of the Lord, and they bore faithful testimonies. Br. J. L. Bishop was ordained to the office of a Teacher, by Bro. J. T. Davies, and on the third Sunday in May the same brother, J. L. Bishop, was ordained to the office of a priest, by his father, Elder J. Bishop.

All the authorities of the church were upheld by our faith and prayers.

Br. J. T. Davies bore his testimony concerning the work of the Lord.

5 P.M.—Singing, and prayer by Elder Daniel Meredith. Preaching by Elders Daniel Meredith, Wm. Morris and D. Williams. Singing, and prayer by Br. J. T. Davies.

Annual Welsh Conference.

Conference held in the Albion Inn Room, Aberamman, near Aberdare, Glamorganshire, Wales, England, on Sunday, the 25th of April, 1875. J. T. Davies, president; E. Morgan, secretary.

The president made some profitable remarks, on the necessity of coming together, not to contend or discuss with each other, but to send up our silent prayers to heaven, for the Spirit of the Lord to be in our midst.

The minutes of the Semi-Annual Conference were read and accepted.

J. R. Gibbs reported the Western District in good standing, but the difficulty with them was the saints living so far from each other, which prevented them from holding meetings among themselves. It contains 5 branches, 23 elders, 7 priests, 1 teacher, 2 deacons, 44 members—total number 77. J. R. Gibbs, president.

E. Evans reported the Eastern District in fair standing, only owing to the fact that so many are indifferent about their spiritual condition; but he was in hopes there would be a better order of things after awhile, in the Eastern District. It contains 2 seventys, 25 elders, 4 priests, 1 deacon, 44 members, 8 baptized since the Semi-Annual Conference; 4 excommunicated, 2 died. Total number, 76. R. Evans, president.

J. R. Gibbs reported the state of the Book Agency.

Resolved that the saints that live in Cwmogwy shall be members of the Eastern District for the future.

The president spoke on the subject of distributing tracts, urging all the officers to take an active part in this work.

Resolved that Brn. J. T. Davies, T. E.

Jenkins and J. R. Gibbs be a committee to look after and manage the tract department.

Resolved that Alma N. Bishop be ordained to the office of an elder.

Moved that we uphold all the authorities of the church by our faith and prayers, and T. Taylor, the President of the European Mission; J. T. Davies, the President of the Welsh Mission; R. Evans, the President; J. R. Gibbs, the President of the Western District; the presidents of branches, elders, priests and teachers, and all the saints that are faithful, throughout the world.

Alma N. Bishop was ordained to the office of an elder, by Brn. T. E. Jenkins and E. Morgan.

Resolved that Elder R. Evans be released from the Presidency of the Welsh Mission.

Resolved that Br. J. T. Davies take the Presidency of the Welsh Mission for the future, until it will be wisdom for him to be released from it.

Officers present: seventys 2, elders 14, priests 3, teachers 1, deacons 1—total 21.

Met at 5 o'clock p.m. J. H. Pope preached, followed by J. Williams, after whom President Davies arose and spoke.

Adjourned to meet the second Sunday in November, 1875, in the Saints' Chapel in Llanelly, in Carmarthenshire, Wales.

Elizabeth Gibbs was blessed.

Western Wisconsin District.

Conference held on the 12th and 13th of June, 1875, at the town of Washington, Sauk Co., Wisconsin. Elder E. C. Wildermuth, president; C. W. Lange, clerk.

Branch Reports.—Webster: 9 members, 1 died, and 10 expelled.

Sandusky: 18 members; 3 expelled.

Freedom (German): 15 members; 2 added by baptism.

Elders Lee, Lange, E. C. Wildermuth and John Bierline reported. Priests Robert Ochring and Thomas I. Ward, and Teacher Frank Hackett also reported.

The Spring Valley, Willow and Freedom (English) branches were disorganized.

Br. E. W. Bell, is hereby cited to appear at the next conference, to be held on the 16th and 17th of October, 1875, at North Freedom, to answer before a court of elders to charges preferred against him.

All holding offices, are requested to magnify the same to the best of their ability and circumstances.

The spiritual authorities were sustained in righteousness.

Officials present: seventy 1, elders 4, priests 2, teachers 2.

Jerry Smith resigned his office as teacher.

Preaching during conference by Elders Lange, E. C. Wildermuth, Lee and John Bierline, (German). Also a testimony and prayer meeting.

Pittsfield District.

Conference was held in the Alma Branch, Schuyler Co., Illinois, beginning August 6, 1875. C. Mills was chosen to preside, and Wm. Curry, clerk *pro tem*. Minutes of last conference were read, corrected, and approved.

Branch reports.—8 baptized, total 19, one child blessed; D. Wetherbee, pres. Pittsfield 25 members; C. Mills, pres. New Canton, reported verbally by J. Goodale, 13 members; D. Bowen, pres.

Elder's reports.—C. Mills, J. Goodale, Darius Wetherbee, and Priests Wm. Curry and H. Wetherbee reported.

Adjourned to meet at the Browning School House, at eight o'clock, for preaching, by J. Goodale.

Saturday, August 7th, was to have been taken up by a debate with a Dr. Leek, of the Campbellites, on the question of signs following the believer. Met at ten o'clock, and the discussion began; C. Mills taking the affirmative against Dr. Leek. It was continued till noon, when the doctor was called away.

Listened to three sermons by J. Goodale; then met at four o'clock, Sunday, for social and sacrament meeting. Two children were administered to, and one blessed. Adjourned to meet at early candlelight for preaching.

It was resolved that we adjourn to meet by appointment of the president.

Miscellaneous.

Items.

Wanted, 1000 men and women, interested in the Latter Day Work, who will take the Herald, as new subscribers, for 1876, as a weekly, and pay \$2.50 for it; provided that the Board of Publication deem it to be wise to so double it up.

KIRTLAND TEMPLE.—Any of the Saints desiring a picture of the Kirtland Temple, photograph size, can have them for thirty cents a piece, by sending to Joseph F. McDowell, Kirtland, Lake county, Ohio.

ADDRESSES.—M. Fyrando, via J. Viberg, Grone Gaden 22 Malmo, Sweden, Eup.

Corrected Notice.

Arrangements have been made with the railroad company by which tickets can be had to the number of fifty, good to return on any train within fifteen days, excursion to leave Plano, on September 6th, at 10:7 A.M. As the number is limited, those who apply first will be served first, and all orders *must* be in by September 1st, so as to know how many are to go from each place and have tickets issued ac-

cordingly. Ticket purchasers will be taken at Plano, Sandwich, Mendota, Kewanee, and Galesburg on the above train. It not being an independent excursion, none can ride but those provided with tickets and none over the number of fifty. Train leaves Sandwich at 10:17 A.M., Mendota at 11:50, and does not attach to the fast train till arriving at Galesburg, 5 P.M.

All money for tickets should be sent to Joseph Smith, Plano, Illinois, excepting those living at Sandwich and vicinity, which may be paid to Br. Banta.

Full Fare, there and back, \$10. All applications for tickets MUST be accompanied with the money.

MARRIED.

At his residence, Black Brook, Lake Co., Ohio, July 28th, 1875, by Elder Benager Brooks, Elder ROBERT FULLER to Sr. MARY A. McDOWELL, of Kirtland, Ohio.

DIED.

At Battle Mountain, Nevada, December 31st, 1874, of dropsy of the heart, Sr. ROSE ELLA ARTHUR, daughter of Br. Albert and Maria Haws, aged 21 years, 8 months, and 17 days.

She died in the firm belief of and reliance upon the promises of the gospel.

At Battle Mountain, Nevada, July 8th, 1875, of scarlet fever, EDDIE PHELPS, grandson of Bro. Albert and Maria Haws, aged 8 months and 3 days.

At Battle Mountain, Nevada, July 22nd, 1875, of scarlet fever, PERLA BELLE HAWS, infant daughter of Br. Albert and Maria Haws, aged 4 months and 4 days.

At Battle Mountain, Nevada, June 24th, 1875, of scarlet fever, EFFIE MAUD HAWS, daughter of brother Alpheus P. and Betsey Haws, aged 2 years, 2 months and 13 days.

At Battle Mountain, Nevada, June 30th, 1875, of scarlet fever, EMMA EDNA HAWS, daughter of brother Alpheus P. and Betsey Haws, aged 10 years and 3 months.

This is a sad record for these afflicted Saints. We offer them our condolence and sympathy.

At New Tredegar, Monmouthshire, Wales, February 27th, 1875, ROSA POPE, daughter Br. John and Sr. Margaret (Hall) Pope, aged 2 years and 8 months. Also MARGARET JANE POPE, daughter of the above parents, died January 27th, 1875, aged 4 days.

Near Grand Rapids, Mich., July 27th, 1875, of heart-disease, Sr. ADA A. THOMAS, aged 20 years, 8 months and 12 days.

She was baptized by Br. D. H. SMITH, at Monterey, Mich., October 25th, 1868. "There is rest for the pure and the good."

Near Linden, San Joaquin County, California, August 10th, 1875, of congestive chills, Elder HERVEY GREEN, in the 69th year of his age.

IN MEMORY OF SR. PERCY JOHNSON.

Mother is fallen asleep;
Closed is the loving eye, dull the quick ear,
Silent the voice we so loved to hear.
Hush your loud weeping,
Mother is sleeping,
At last asleep.

Sweetly she's fallen asleep,
Tranquil and still the dear faithful breast,
Where each loved child has delighted to rest,
Times without number;
Now she may slumber,
Mother may sleep.

Peacefully she went to sleep,
Feet that trod willingly life's thorny shore;
Hands never folded so idly before,
Are the sure token,
Of rest unbroken,
Mother's asleep.

Oh, she was longing to sleep;
Tired her brain with its wearisome part;
Painful the throb of her warm tender heart;
We who so loved her,
Thank God it is over;
She is asleep.

Mother has fallen asleep.
Threescore and twelve years, O isn't it enough
That she so long trod a pathway so rough.
Yearnings were heeded,
Rest was so needed,
Now she's asleep.

OBITUARY.

We publish the following obituary of Martin Harris, Senior, clipped from the *Ogden Junction*, only regretting its late appearance in our columns, as it will be of interest to all who have ever heard of the deceased.

Died at Clarkston, Cache Co., Utah, July 10th, 1875, of old age, Martin Harris, Sen.: aged 92 years, 1 month and 22 days.

Deceased was born May 18th, 1783 at Easttown, Saratoga Co., in the State of New York, from which place he moved with his father's family in his ninth year to the town of Palmyra, Ontario Co., (now Wayne) in the same State. In the fall of 1827 he became acquainted with the prophet Joseph Smith, and learned all the facts about the Book of Mormon, and became perfectly satisfied in his own mind of its divine origin. Without delay or hesitation he identified himself with the prophet Joseph Smith, and from that time forward rendered him every assistance in his power to forward the divine work, and to establish the true Church of Christ upon the earth in this dispensation.

He went, by the request of the prophet Joseph Smith, to the city of New York and presented a transcript of the records of the Book of Mormon to Professor Anthon and Dr. Mitchell and asked them to translate it. He also presented the same transcript to many other learned men at the different schools of learning in Geneva, Utica and Albany with the same request, but was unsuccessful in obtaining the translation of the transcript from any of them. After his return from the city of New York he was

employed as scribe to the prophet Joseph in the translation of the records of the Book of Mormon.

After the translation was completed he was called by divine revelation to be one of the three witnesses of the Book of Mormon. The testimony of the three witnesses forms part of the preface to the book. He paid for the printing of 5,000 copies and labored as proof reader of the book. He traveled some 2500 miles in its interest before the book was printed, and bore his own expenses.

He was one of the six members at the organization of the Church on April 6th, 1830. He was one of the members of the first High Council. He attended the first public meeting, at which Oliver Cowdery preached the first public discourse on the principles of the Gospel as revealed through the prophet Joseph Smith in this dispensation. He attended the first conference of the Church held at Fayette, Seneca Co., state of New York.

He moved with the Church to Kirtland, Ohio, where the first temple was built. He went up to Missouri in company with the Prophet Joseph Smith and others, at the time when they were afflicted with the cholera, and was one of those who were afflicted, but was healed instantly by the power of God. He was one who witnessed the dispersing of the mob by a terrible storm, which, while it proved fatal to many of the mob, brought salvation to the Saints. He was one who assisted in purchasing land in Missouri for the gathering of the Saints, he having paid Bishop Partridge the sum of \$1,200. He was present at the dedication of the Kirtland Temple, and witnessed the powerful manifestations of God on that memorable occasion. He figured conspicuously in nearly all of the early movements of the Church, and was one who never withheld his substance or means when it was required to establish and forward the interests of the Church. He always thought and said that his mission was to stay in Kirtland, where the first temple was built, so he did not move with the Church, but remained in Kirtland till the year 1870, when he came to Utah.

Since coming to Utah he has resided with his son, Martin Harris, jun., in Cache County. He was in his 88th year when he came to this Territory. He has enjoyed good health and a good appetite, and has been industrious all the time since his arrival. He would never be idle so long as there was anything that he could do. He has always borne a faithful and undeviating testimony to the divinity of the Book of Mormon, whether in Kirtland, in the midst of the wicked and ungodly, or in Utah, or any of the different places where the Saints have resided. He was in his happiest mood when he could get somebody to listen to his testi-

mony, and he never appeared to get tired of talking about the coming forth of the Book of Mormon, and testifying to its truth. And if at any time he felt dull or tired from any cause whatever, and he could get an opportunity of testifying to the truth of that book, he would revive immediately.

His health first began to fail him about eight or nine days previous to his death. He first experienced severe pains in his legs, and finally lost the use of his limbs, so that he became entirely helpless, and was confined to his bed. He continued to talk at intervals until a few hours before his death. His last audible words were something about the Book of Mormon and the three witnesses. He sank gradually day after day, and finally expired on Saturday, July 10th, 1875.

MARTIN HARRIS, JUN.

Selections.

Halo Around the Sun.

Newspapers printed in Syracuse, Utica, Schenectady and Troy, N. Y.; in Rutland, Vt., and Laconia, N. H., make mention of a remarkable halo around the sun which was seen on Sunday last, August 1. The *Syracuse Journal* thus describes it: "Shortly after 10 o'clock a complete luminous circle around the sun, of the colors of the rainbow, was seen, and at the same time, in the east a segment of a brilliant rainbow, with another scarcely less distinct in the south, and, directly overhead, several concentric rings like their counterpart, the main circle about the sun, were also visible. This phenomenon continued in much brilliancy for about half an hour, and for an hour the halo about the sun was distinctly, though less brilliantly, visible. During a part of the time the sun's disc was traversed by a vertical band of white, and the circle around the sun inclosed an elliptical band of white whose extreme length extended from one inner side to the other of the circle, northerly and southerly. With the aid of a smoked glass these various bows were distinctly to be seen, but to the naked eye the spectacle was oppressive. The bows in the east and south were in opposition to the ring about the sun (like the ordinary rainbow), but only a small part of either of the arches was visible."

To the *Troy Times* Mr. John W. Heimstreet furnishes the following: "The halo, or rather combination of halos, yesterday, was an unusual phenomenon, and for nearly two hours presented a beautiful appearance. It was first noticed at 11 o'clock a. m., as a single prismatic ring of 22° radius, the colors being unusually brilliant. At 12:13 o'clock p. m. four concentric circles were seen, the two occupying positions respectively east and west of the principal halo showing no prismatic tints, while the large

one, which had a diameter of 90°, was deeply tinted on its southern edge. At 12:35 p. m. the outer circles disappeared, and at 1 in the afternoon the entire appearance had vanished. The sky at the time was covered with a layer of the thin and attenuated cirrus clouds, which are composed of minute crystals of ice. These crystals occupied every possible position with respect to the sun's light, and as the sun's rays contain all the colors of the spectrum, the conditions attending the formation of such a halo or halos were extremely favorable. Phenomena of this character are rare in this latitude, but are frequent and much more complex and beautiful in the higher northern regions."

In Rutland, Vt., we are told by the *Herald* of that place, some of the people, as they came out of church, were considerably alarmed, believing that it was one of the signs of the end of the world, and quite a number gathered around the pastor of one of the churches asking an explanation. Fortunately he was able to give the explanation, and their alarm was speedily dissipated.

News from the East.

The *Eastport Sentinel*, published at Eastport, Maine, thus notices the labors of Bro. Joseph Lakeman, at Lubec, a town about three miles west of Eastport, across the bay.

Elder Joseph Lakeman, of Grand Menan held service in the church at South Lubec, both morning and afternoon, Sunday, the 25th of July, and having been the first time that many of the people had ever heard a preacher of the doctrine of "Latter Day Saints," a full house was drawn together to hear the stranger. The subject was taken from the twelfth and thirteenth chapters of first Corinthians, in connection with Mark 16:20. Particular passages referring to spiritual gifts were quoted viz., "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" &c.; and from Mark 16:17 "These signs shall follow them that believe;" discussing the point that there had been no repeal of that promise, or law; or else a record would have been made in sacred writ; such being the case, there are those in the present time that are endowed with those gifts, the only drawback being that the people do not believe; for Christ, himself, could do no mighty works in a certain place on account of their unbelief. The argument of the preacher was logical, and his conclusions were drawn in a very pleasing manner.

In the evening, the Rev. Mr. Hayden, of the Disciples, who had listened to the dis-

courses of Mr. Lakeman, took up the subject from Mark 16:17 and 20 in refutation of the doctrine of the "Latter Day Saints," and made a very able argument in opposition to the belief that any person since the days of the apostles, had been able to work miracles, or transmit the Holy Spirit, but failed to discuss the point which turned upon the gifts of the Spirit, or spiritual gifts, but the latter point was taken up last Sunday evening and finished by Mr. Hayden, he contending that the gifts of apostles and prophets were discontinued with the apostolic age, while those of evangelists, pastors and teachers spoken of in the fourth chapter of Ephesians continue till the present time. He says the unity spoken of, was that of the Jews and Gentiles when they were made one, upon the breaking down of the middle wall of partition, which was the enmity existing between them.

Mr. Lakeman has signified his willingness to finish the topic upon which he commenced a week ago, and will accordingly expound the new doctrine next Sunday to its necessary completion.

—The following are some of the salaries paid to foreign missionaries: In India, the American Board pay their missionaries \$1,000; the Presbyterian, \$1,000 to \$1,080; the Reformed (Dutch), \$1,000; the Methodist, \$1,200. In China, the American Board pay \$900, and in Southern China, \$800; the Presbyterian Board, \$1,000, except in Canton, \$900; the Methodist, \$950; the Baptist, \$900 and a house; the Episcopal, \$1,000. In regard to single missionaries, the American and Presbyterian Boards each pay two-thirds the salary of a married missionary; the Methodists pay in China \$550, and in India \$1,000; the Baptist, \$800 and no house; the Episcopal, \$600; the Reformed (Dutch), \$600. For an unmarried female missionary the American Board pay one-half the salary of a married man; the Presbyterian Board, from \$280 to \$600; the Methodist to China, \$475, and to India, \$600; the Baptist, \$400 to \$500; the Episcopal, \$450; the Reformed (Dutch), \$600; the Reformed Presbyterians, \$400.

The Mennonites in Hungary.

A new variety of the Mennonite, or continental Quaker sect, is gaining ground in Hungary to an extent that threatens considerable embarrassment to the administration. These so-called Nazarenes not only disown all clerical organization and refuse to take any oath or enter any military service, but they dispute the lawfulness of taxes that go to support a state church or army. All assessments made on them are therefore levied under protest. They are said to be an offshoot of Calvinism, but have of late

been largely recruited from among the working Catholic population, so that their numbers, estimated a few years since at six thousand only, are now officially stated at thirty thousand, and said to be really much larger. They are the more difficult to reckon up, inasmuch as they decline to register themselves as of any church at all, thus flying directly in the face of the Hungarian system, which recognizes each known body of Christians as a separate state church, and even professes to make state provision for it to some extent. But the real touchstone of Nazarene resistance is of course the new military law, under which every able-bodied youth not drawn for the army is liable to militia service in a Honved regiment. Hitherto the authorities have avoided the difficulty; but the increasing numbers of these sectarians have made the subject of their exemption so public that one of the duties of the new ministry is to resolve how to deal with it.—*Pall Mall Gazette*.

—Dr. Hurst's "Outline History of the Church" gives these figures: Adherents of Christianity, 407,000,000; of Buddhism, 340,000,000; of Mohammedanism, 200,000,000; of Brahminism, 175,000,000; of Confucianism, 80,000,000; of Judaism, 7,000,000; of other religions, 174,000,000. Of the Christians he assigns 200,339,390 to Roman Catholicism, 131,007,449 to Protestantism and 76,390,940 to the Oriental churches. In the New World the Roman Catholics number 50,931,983 and the Protestants 36,936,800.

Slander.

If any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty, it is a fair instruction: make use of both; so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—*Quarles*.

Slander is a voice that strikes a double blow, wounding both him that commits and him against whom it is committed.—*Saurin*.

Those who, without knowing us, think or speak evil of us, do us no harm; it is not us they attack, but the phantom of their own imagination.—*Bruyere*.

If any one tells you that such a person speaks ill of you, do not make excuse about what is said of you, but answer: "He was ignorant of my other faults, else he would not have mentioned these alone."—*Epictetus*.

Slander, whose edge is sharper than the sword, whose tongue outvenoms all the worms of Nile.—*Shakespeare*.

It is a busy, talking world, that with licentious breath blows like the wind as freely on the palace as the cottage.—*Rowe*.

Close thine ear against him that shall open

his mouth secretly against another. If thou receivest not his words, they fly back and wound the reporter. If thou dost receive them, they fly forward, and wound the receiver.—*Lavater*.

Remember, when incited to slander, that it is only he among you who is without sin that may cast the first stone.—*Hosea Ballou*.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

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No. 18.

Prayer-Meetings.

Prayer is a sacred duty, and as a privilege, it is the greatest; because it is an audience with God.

Prayer-meetings ought always to be full of interest. Too frequently they are not. They ought to be the marks of zeal, and means of religious advancement. Often they are not. They ought to be the most attractive to the Saints, because, unitedly in the bond of love, they may hold sweet converse with God. They ought to be the great driving wheel of the church, the members the willing parts, the Holy Spirit the motive power. When the prayer meetings are what they might be,—what they ought to be,—the power acquired will be manifest in the preaching of the word, in the support of the prayers of the Saints, and by the direction and power of the Holy Spirit. But too often they are not what they might be. They ought to be characterized by pleasing variety, and looked to with eager anticipations and earnest zeal by the Saints; as seasons that note their growth, and mark their advancement in the great work of the Lord; and when past, held in grateful recollection.—Many times they are not.

They ought to be, through a consistent walk of the people of God, attended with such a measure and power of the Holy Spirit, that wicked men could not stay away from them, nor refrain from silence and a salutary fear while in them. Too often such is not the case.

They ought to bring blessings as surely as spring brings bloom; but sometimes they are barren, dry, prolix and dull,—if not dead,—so far as spirituality

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is concerned. In such instances something is wrong, radically so. The wrong may consist in several things which are not of mal-intent, but are mistakes, and misconceptions on the part of well meaning brethren and sisters.

It is true there are more or less worldly minded members, who do not attend prayer-meeting—the greater shame to them.—They certainly have no right to complain if their lives are cheerless and blank. But the dear Saints who do attend habitually and conscientiously, whether meetings are dull or delightful, have some right to a modest opinion. Such members often feel, in their quiet uncomplaining way, that the interest and well being of prayer-meetings are marred by "pious mistakes," or a *zeal unequalled by wisdom* to direct on such occasions.

1. Social prayers are *often* too long, *much* longer than is necessary.

2. They are too long, because they partake too much of an inconsiderate rambling and gush of words, without a thoughtful and heartfelt arrangement. People who have been intently thinking upon their needs, and how they can best express their wants at a throne of grace, and who have, in secret, opened their hearts to God in humble pleading for wisdom and understanding, will be enabled in the social meeting to pray under the inspiration of that guidance sought in the closet, which will not suffer them to go wrong, if they hearken to its instruction.

3. Prayers are sometimes long and tedious for want of previous thought and a sufficient in-dwelling of the Spirit

that guides into truth, and praying too much by their own wisdom, they fall into verbiage and the use of set phrases in "opening," touching upon the usual round of topics, and a thoroughly stereotyped "winding up." "However varied life's currents flow, prayer-wheels always turn the same way, and pretty much at the same rate," with some people.

4. In some stated meetings, a good many good people habitually refrain from praying; in some, a few habitually do nearly all the praying. In too many instances, people seem to know, or guess pretty nearly before hand, who will take a part, and who will not.

These dear Saints mean to do everything just right. They mean to discharge their duty, let others do as they may. But too often, after praying up all the time, such good Saints take it upon themselves to inflict a mild castigation upon the silent members for not doing that which they have not given them a shadow of a chance to do. If such a course was not damaging to the interest of the meeting and the well being of the work, it would at least appear ludicrous. But it is damaging; it spoils the meeting by its disarrangement of parts in a disproportion of time. Under such control, the meetings are too apt to become formal, cold—spiritless—dead, if you please. Think of it, dear brethren, you who are given to verbosity of style.

The very thing which you for the world would not do, you are doing weekly, and in the most effectual way. Probably not all the scoffers in your vicinity could harm your meetings more. Such a habit is strong, but it should be broken, and brevity studied, and the direction of the Spirit sought for guidance in prayer, because in persisting in the habit, others are deprived of a privilege; hence, sinned against through your monopoly of time. An earnest closet prayer, with a scrupulous effort to condense your thoughts before going to meeting, will aid very materially in breaking off a prolix manner of address. Pursue such a course, and our word for it, better meetings will be had, and of course a greater measure of the Spirit enjoyed,

than when the service of prayer is engaged in without due thought and singleness of heart.

The fear is, the class of persons sought to be reached, will fail to take the hint; for religious prolixity is a puzzle, and few are so unconscious of it as the guilty parties.

Let us, if possible, learn to be explicit, and then where meetings are largely attended, we will find that from one and a half to three minutes is long enough for any one to pray or speak, except under very peculiar circumstances, and then the Spirit's dictation governing the speaker will make the truth apparent to all; because the Spirit *will not* speak through one, to the exclusion and injury of other humble, trusting souls, who may be desirous of acknowledging the Lord Jesus as their Savior, and of testifying to the truth of the fullness of the everlasting gospel.

A prayer-meeting should begin at the appointed time, because it is a covenant or an agreement with each other and an invitation to the Lord to meet with them by his Spirit, in the worship of Almighty God; and if that agreement is violated, through a negligence to be there at the time appointed, the presence and communion of this Spirit can not be expected, as if such a *species of falsehood* had not been indulged in.

The presence of the Saints at the time and place appointed for prayer, gives encouragement to their servants whom they have chosen to conduct their religious exercises; and places themselves in a condition, the more readily to receive an outpouring of the Spirit of promise. Saints, "be instant in season," fervent in spirit, serving the Lord. Mind not high things, but condescend to men of low estate, continuing instant in prayer. So shall you be accounted meet to receive grace in time of need, and so may love be with you all in Christ Jesus.

The above thoughts were suggested mainly from the reading of a similar article, published in the *Northwestern Christian Advocate*.

M. B. O.

Abhor that which is evil; cleave to that which is good.—Rom. 12:9.

Shall We Observe the Law of Tithing?

Under the above caption I feel desirous of making a few remarks, designed rather as food for thought, than elucidation of principles in relation to the welfare of the ministry, and finances of the church.

It is conceded by nearly all Latter Day Saints, that an hireling, or salaried ministry, is obnoxious to the principles of the gospel. As popular opinion assumes one extreme, there is a seeming disposition on the part of many of the Saints to take the other. There are a few—for wheat and tares must grow together, but the wheat usually outnumbers the tares—who, for want of forethought, or through promptings of a selfish disposition, seem to insist that the ministry should be self-supporting. Perhaps a portion of those act conscientiously, either pleading poverty, or being desirous of doing nothing which might pander to an aristocratic idleness, and seek to justify themselves in not proffering aid to the ministry, by referring to such precedents as Paul, who “dwelt two whole years in his own hired house, working with his own hands,” and “we hear that there are some which walk among you disorderly, working not at all; * * * such we command and exhort in the name of Jesus Christ, that they with quietness work and eat their own bread.” “That if any will not work, neither should they eat.” “Study to be quiet, and to do your own business, and to work with your own hands.” “Ye yourselves know that these hands have ministered to my necessities, and to them that were with me; * * * for it is more blessed to give than to receive.” From these and kindred quotations from Book of Mormon and Covenants, these dear souls feel themselves safe from attack, in their retreat behind so formidable a bulwark, constructed on such Orthodox principles; but, unhappily, such persons take only a superficial view of the case, and fail to recognize the conditions which seemed to call forth these expressions.

It is at least presumable, that many

of these Grecian and Roman Saints were wealthy, and had no need to toil for their support; hence, voluptuous idleness and gossiping, seems to have been some of their “besetting sins.” At the time of the apostolic writing, Rome must have been at or near the meridian of power, (*i. e.*, wealth) and glory, which is manifest in their abandonment to sensual pleasures and pastimes. Greece, too, had become far famed as the seat of literature, arts and sciences. So far as wealth is a source of worldly excellence, these nations were the cream of the world. Is it any wonder then that persons should be found among the Saints, (for the net took all kinds), working not at all? The high toned purity of Paul’s mind must have been severely shocked, when he witnessed the idolatrous licentiousness of the Roman and Greek converts. Inured to chastity and moral discipline, as he had been, he used every energy of his nature to counteract these tendencies to evil among the Gentile churches; knowing, too, that without proper employment of some physical nature, the human mind was not easily brought nor kept under subjection “to the will of Christ;” therefore his commandment and exhortation of entreaty, to earn their own bread. It is well to remember, that it was not the Elders but the church he was addressing. When the Elders were commissioned, the opportunity of gossiping from house to house was curtailed by the injunction, “Go not from house to house;” for, as we shall see, they have enough to do to fit themselves for the discharge of their duty. God hath said to his people, “If ye will keep my commandments, and do them, I will be your God, and ye shall be my people.”

Hand labor then is profitable and proper in the church, especially to those not actively engaged in the ministry; and let me say, that an active ministry have about as much on hands as they can accomplish, aside from chopping wood or digging in the earth—serving tables, if you please. Having shown where the industrial quotations from Paul belong, let us see how much bear-

ing it has on the ministry, a portion of whom are anticipating some remunerative consideration for the time and labor employed. "The laborer is worthy of his hire," has been applied and misapplied, until the text has become threadbare. The world uses it as an argument, pleading for the yearly stipend. The Latter Day Saints, generally, regard it as a plea for necessity; but I apprehend that the phrase does not refer to a reward of dollars and cents; for it is used directly in connection with food and gifts, whatever they may be. A salary is usually a premonitory stipulation in dollars and cents, to provide for personal or family contingencies, and in this sense is the antipode of that text which says, "Take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed," etc.? God's ministry are not hirelings. The Apostle makes the terms sufficiently comprehensive in this one sentence, "Having food and raiment, let us be content therewith."

Seeking earth's treasures as a reward for discharging ministerial duties, would place us on a level with Mammon, and we should finally become servants thereof. What then? Shall those Elders, whom God has called by his Spirit in these last days, be required to surrender the comfort and social bliss of fireside and family, to fulfill the commands of the Master, and prepare themselves for his work at their own expense, temporal and social? Nay. God's requirements are not unjust, when he exacts tribute of the mind of man, he furnishes the facilities and prepares the way.

Paul's occupation of tent-making was no doubt of vast importance to such warlike and maritime nations as the Romans and Greeks; besides, being of an independent spirit, he chose to follow his vocation, "that he might make the gospel of Christ without charge," and "that no man should make his glory void." But instead of assuming this feature of his labor as a rule or precedent for the government of his co-workers or successors, he concedes that it is the right of the ministry to expect and

receive the support of the church, temporally. The phrase, "Who goeth a warfare at any time at his own charges," is a strong presumptive evidence in favor of this position. Every soldier who enters the ranks of his country's defenders, does so with the assurance that food and raiment will be furnished him. His government well knows that if the soldier were obliged to seek his food and raiment, that his mind and energy could not be fully devoted to his calling; therefore, lest his efficiency become impaired, and "he that warreth entangleth himself in the affairs of this life," he is "thoroughly furnished unto every good work," in all the *minutiae* conceded to be of service to him in his vocation. If, therefore, the minister of the word is required to "war the good warfare;" "fight the good fight;" endure hardness as a good soldier of Jesus Christ," "and seek out of the best books words of wisdom; seek learning, even by study;" to become "instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, and in all things pertaining to the kingdom of God, that is expedient to understand." If the Scriptures are to be studied; commentaries examined; revelations past, present and future; histories, travels, researches; creeds, civil codes, and laws in general, together with the reading of periodicals, newspapers, the *Herald* and the *Hope*, approved Elder must be a "wide awake," zealous student, to become approved unto God, a workman that needeth not to be ashamed. If the Elders are poor in purse, how are they to support families and provide food and raiment, together with an outfit commensurate with those enumerated requirements? If Saints owning forty or eighty acres of land complain of hard times, and feel too poor to purchase a book or newspaper, what about the Elder that has no resources? Shall we seek the excuse so palatable to *indolent minds*, "If any man lack wisdom, let him ask of God, who giveth to all men liberally?" This latter view of the case, when applied to ministerial preposition, is too narrow for a cover, and too short for a safe repose. A man may possess the gift of tongues, and yet

lack knowledge. The person who gains knowledge, as per programme, outside of the means mentioned, is certainly rarely gifted. We may not rely on the "Comforter" to teach us those things; for his mission is to bring to remembrance things past, to teach of things to come. To bring to remembrance is to reproduce in the mind a thought or thing, with the knowledge that it has been there before. But enough has been said to show that a knowledge of existences, past, present, etc., is gained only by industrious research through the medium of books, etc., at a cost of time and money. Now, the question comes, who shall furnish the gospel warrior with the means of subsistence and warfare? Is it not those that are benefitted by them? Paul says, "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" "Do ye not know that they which minister about holy things, live of the things of the temple? and they which live at the altar, are partakers with the altar?" By reference to the Mosaic covenant, we find no hiring, nor yet a self-supporting ministry; but they were provided for, as the reader will find, Numbers 18: 8-20, by tithing,—in God's way,—of those who ministered only in temporal things. God has not changed, for it was declared in the meridian of time, "Even so hath the Lord ordained, that they which preach the gospel shall live by the gospel," and "the laborer is worthy of his hire," [living.]

In the last days, the terms on which the mysteries of heaven were to be revealed, was to provide the seer with food and *whatsoever thing he needed* for the accomplishment of the work. Neglect would have been disastrous to the neglectful.—D. & C., page 148. The apostles of the nineteenth century, were told that the laborer is worthy of his hire, and a continuance in preaching the word, should result in great blessings; but the ungenerous recipients are disowned.—D. & C., page 229. They were to borrow no trouble about food, raiment, etc. No salary is here contemplated; the Elder's temporal necessities are to be looked af-

ter for him; his mind is to be free from the perplexities of providing for house rent and family support; food and raiment are to be provided for him, and money for traveling, or book expenses, that he may not leave dispensing the word of God to serve tables. These provisions are for him, only while devoting his time to the work. He is the Master's agent and must be devoted faithfully to the Master's cause, to ensure the Master's reward.

Under date of May 4th, 1865, the Lord says: "Many Elders have been ordained unto me, and are come under condemnation by reason of neglecting to lift up their voices in my cause; for such there is tribulation and anguish." The working bee is entitled to all the privileges of the hive, and the disciples of Christ are known by their liberality in supplying the necessities of the Elders. But donations, etc., must sooner or later be disposed of according to God's law, in order to make it of systematic effect.

When men are willing to go to the front, putting their trust in God's promise, braving wind, weather, scoffs, jeers and the frowns of a bigoted world, the ungenerous criticisms of brethren, and are seeking only the welfare of the work entrusted to their care, should they not be supported by the church? and should not this support be systematized? Such men are not statuary Elders, filling a niche in a wall. When such men wash their feet, or shake the dust off from them, be assured the results will follow. Conferences, or committees may err in making selections for supplying fields or quorums. But to reap a bounteous harvest, willing men should be sent to the front, and a willing church should support them with every useful thing;—make them feel that whatever betide, the church is their friend in very deed, so long as they commit no breach against God or man, and when such breach occurs, recall them at once, and confront them with the testimony against them, face to face.

JOHN D. BENNETT.

Charity is like money—the more we stand in need of it, the less we have to give.

He that walketh uprightly walketh surely.

The Way of Life.

"I am the way, the truth, and the life; no man cometh to the Father, but by me."—John 14 : 6.

These are the words of him who was sent to show us the way of salvation; the words of Jesus the Savior of men. Do we realize these sayings, in their proper and positive sense, as applicable to every son and daughter of Adam; in all the world?

No man cometh to the Father but by him. Jesus has not left us without further instructions, in regard to the course which we should pursue, in order to come to the Father by him. It is through the gospel, as taught by him and his disciples. When he was here on earth he showed us the way to the Father, that we might be saved in his kingdom. Then, in order to come and be made partakers of that life which is in Christ, we must first find the gospel; and then come within its limits, by obeying its requirements, with full purpose of heart. Then we will be in the way.

There is only one gospel by which to be saved; and wherever that is found, all the means will be found, in connection therewith, to lead you in a safe and proper course, by walking in which, you may come to that life, which is with Christ, the Savior of men. There has been no change in this gospel, which was taught in the days of the disciples. As it existed then, so will it be found now; and by a prayerful and proper investigation of the word of the Lord, as found in the Scriptures, it can be easily distinguished from the many false and unscriptural religious systems now so popular and prevalent in the world.

Paul said, in his instructions to the Corinthian Church, "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 healing, helps, governments, diversities of tongues." He also taught the Ephesian church relative to the official order and working of the gospel plan. He says to them, "There is one body, and one Spirit, even as ye are called in

one hope of your calling; one Lord, one faith, one baptism." He also informs them that Christ "ascended up on high, and led captivity captive, and gave gifts unto men. 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."

It is easy to learn, then, in the word of the Lord, what it takes to constitute the things which relate to the gospel of Christ, and the way to attain unto the salvation found therein.

By this it may be known when you have found the gospel that has power to bring you to that life which is in Christ; they that are sent of God, will speak the words of God. They will teach the same doctrine and way that Paul and Peter taught; and present the same gospel that Christ, and his other disciples presented. The church that they represent will be found, in its organization and order, the same; with apostles, prophets, evangelists, pastors and teachers, for the work of the ministry, with all other blessings that Christ said should be conferred upon his disciples and followers, such as the gift of healing, divers kinds of tongues, prophecy, discerning of spirits, visions, dreams, faith, wisdom, charity; with all the other graces mentioned; virtue, knowledge, temperance, patience, godliness, brotherly kindness, &c.

The principles of the gospel are faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost. When any of these things are wanting, in any professed religious body or system, the gospel, which is the power of God unto salvation, will not be found with that people.

John said: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth; the Spirit, the water and the blood; and these three agree in one."

Here it is plainly indicated that there is a joint co-operation in knowledge and understanding between the Lord and his

church; and this knowledge is *life eternal*; for Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

When the Jews at Jerusalem marveled at the teachings of the Savior, "Jesus answered and said unto them, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here is a knowledge promised to be imparted to any one who shall do the will of the Father. All are dependent upon this knowledge, for that salvation which is in Christ. Hence the requirements of the gospel, in order to obtain it. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Peter promised to the people on the day of Pentecost, this knowledge, on condition of their obedience to the gospel. When the question was propounded to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here the way is made plain by which we have access to that life which is in Christ; which all must have before they can be saved in the kingdom of God. So plainly is this way pointed out, that none need to be mistaken, in regard to what they "ought to do," or what course they should follow, in order to obtain salvation.

The same means that saved three thousand on the day of Pentecost, will save you, and me, and every other individual that will come within the provisions and powers of the gospel; and without these, we are strangers and foreigners, having no hope, and without God in the world.

We invite you to come; Jesus bids you come and drink of the waters of life. The invitation is for all; whosoever will,

let him come. Christ is the way, the truth, and the life. He has wrought out this great salvation; and pointed out a way, by walking in which we may be saved. Our witness is, that the gospel, which "is the power of God unto salvation, to every one that believeth," is again at hand; and is being preached throughout the world; in fulfillment of that which was shown to John when on the Isle of Patmos, relative to the restoration of the gospel; found in Revelations 14: 6, 7. Also that which was spoken of by Christ, in the 24th chapter of Matthew, where he says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

Jesus said, it is easier for heaven and earth to pass away, than for his word to fail. When he said "this gospel of the kingdom," he referred to no course of teachings differing, in any manner, from that which was then proclaimed, and published in the land of Judea and Jerusalem, and subsequently to be preached in all the world.

This gospel is now being preached by the Latter Day Saints; and though it may be now, as it was in the days of Paul, "as concerning this sect, they are everywhere spoken against;" it is none the less the truth that is revealed from heaven to earth. Judge not according to appearances; but judge with a righteous judgment. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." Take the word of the Lord for your counsel, and not the fables and opinions of men.

Daniel says in regard to that which related to the last days: "The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The apostle Paul tells us, "in the last days perilous times shall come." And at the same time men would have a "form of godliness, denying the power thereof;" and he further says, "From such turn away." He also told Timothy, that the time would come when they would not endure sound doctrine; but "after their own lusts, shall they heap to themselves teachers having

itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

It was well known to the disciples of Christ that a great apostacy would subsequently take place in the church. This was portrayed to John the Revelator in the vision on the Isle of Patmos, of the transformation of the church, from its glory and adornment of chastity and beauty, to that church represented by the woman upon the scarlet-colored beast, arrayed in purple and scarlet, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. Hence the outgrowth of that apostacy, the professed christian world, as it is now found, in all its divided systems and religious theories, according to the learning and various opinions of men, without the light of knowledge and revelation.

The wise man has told us, "where there is no vision the people perish;" and so it is where there is no revelation from heaven; there is no gospel that has power to save.

We have already said enough. A word to the wise is sufficient. Be wise in that concerning the salvation of your souls.

C. G. LANPHEAR.

Charity.

During a recent trip among the Saints of Nevada, those who inhabit the fertile valleys of the eastern slope of the Sierras, I noticed in my journey and visitings, that the above attribute was a prominent feature among them as a body of Saints. Yet I found exceptions in a few isolated individual cases, and even those exceptions, I am satisfied, resulted more from the lack of knowledge of him "who knew no sin," than from anything else. After reflecting on charity, and its effects upon the human family, I am persuaded that of the various impulses that govern the lives of the Latter Day Saints, charity should be the pre-eminent one; for "it thinketh no evil." To be a meek and humble follower of the Nazarene, it is required of them to be enshrouded with the garments of love.

To the world we look for a sordid, selfish spirit; but to the child of God, charity should be an unsevered chain, whose links, welded by the hand of God, bind him to humanity. That he may do good to all men, surely a hand of charity, prompted by the warm impulses of the heart, extended to even the "smoking flax," and those who know not god, but are evil through the traditions of youth, will not tarnish the lustre, but will add a brighter glory to the light that encircles the lives of those who love the appearing of the Lord Jesus Christ, until they become as a "city set upon a hill," whose deeds of love can not be hid. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," are the words of the inspired apostle; and why is it? Because in all our covenants, devotions, and professed obedience to his commandments, without charity, all is become an empty show, a hollow sound; and instead of partaking of spiritual food, husks form one of the component parts of our individuality. To love God, is to love our fellow creatures, and should be the main lever in the hands of the Saints for the advancement of the kingdom of God; transplanted to enrich his vineyard below, whose ambrosial fragrance is diffused all around; wafted to the beggar in his rags, and to the king in his purple. It touches the heart-cords of every one with whom it comes in contact, the animal kingdom not excepted; and he who cultivates the same in his heart, no matter if the weakest Saint of God, cultivates one of the choicest attributes of God.

In our travels we often meet with Saints whose childhood homes were in Wales, France, England, the isles of the sea, and the other parts of the inhabitable globe, with habits and customs of a diversified character, which are quite opposite to what was instilled into our youthful minds. Among all this, Saints, when almost faltering in duty and oneness, find it is hard to blend nationalities, surmount prejudices, and overturn traditions which we have inherited from

our ancestors, and which are traceable for centuries back. Charity then steps in their midst, and exclaims in its soft, silvery, and penetrating tones, "We are all one in Christ Jesus." The vast seeming difficulty vanishes as the morning dew; nationalities harmonize; heart links to heart, and the charmed words drop from our lips, "My brother, my sister in the Lord."

A traveler in his journeys may, through the lack of knowledge, kick aside what he supposes to be a worthless pebble; but if that pebble should contain within its rough exterior, a valuable gem, with what haste would he clasp it to his bosom, could his sight penetrate the interior. Just so with some of the Saints. Too exclusive in details, they somewhat like the proud Pharisee, who, in over-estimation of self, exclaims, "We thank thee, O Lord, that we are not as other men;" while the poor Publican is spurned aside, because he is not one with him. Could our spiritual eyes be open, and we be enabled to see man as God sees him, how many priceless gems would be found by the wayside, known only by him who is Father of us all. In our various meanderings in the strife of life, charity should not be a secondary object, but a hand of love and kindness to all. Your writer has often had little wild birds fly down from the hills, and take food from his hand; if the force of charity is not wasted on dumb creatures like these, how much more should it be regarded as a powerful instrument in the hands of the Saints, in preparing the way for the coming of the Lord. Once I was conversing with a Methodist preacher on the first principles of the gospel, using every effort to convince him of truth; on relating the circumstance to a good brother, [?] said he, "Instead of teaching him, you ought to have taken a club and knocked him down." That is what may be termed charity with vengeance, a spirit that does not emanate from him who gave his life for all. Partaking of and cherishing a spirit of that description, will leave a Saint barren and destitute of the fruits of the gospel; like the fig tree, upon which nothing was found but

leaves, and the consequence was it merited and received a curse from its Creator. Men in the various spheres of action, will differ in views and sentiments, socially, politically, and religiously. They are not to be censured for their peculiar organizations and traditions; it is their nature to be thus. One may say I do not believe in a God; another, I do not believe in Joseph the martyr; and still another, I believe in another prophet. How can the Saints of God reach the hearts of these men? Surely not by railing, or bitter persecution against them. God never instituted that order of things in his kingdom. "Put up thy sword, for he that taketh the sword, shall perish by the sword," is a life lesson to all Saints. Charity is the only weapon that will prepare the way for truth. While reasoning with men, of "righteousness and the judgments to come, let our teachings be tempered with love, and let every Saint fully understand that charity "is the bond of perfectness."

T. R. HAWKINS.

Salvation.

"Salvation, O, the joyful sound, that gives pleasure to my ear."

What is salvation, but a belief in and practice of the truth? Such being the case, will the practice of an error ever bring salvation to the human family? The teachings of the truth say it will not. What then can we do with the divisions and sub-divisions that are now being taught in the world? As they all differ and do not agree on any essential point, as taught by the Savior and his apostles; therefore, that which they teach cannot be the truth. John says that they shall divide and sub-divide until their name is as the name of the beast, numbering six hundred three score and six. Then there was seen another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. This would most certainly imply that at this period there was no true gospel preached on the earth; hence the apostasy of the true church of Christ, according to profane as well as sacred history. The

apostasy took place in the last of the second and the commencement of the third century; which is proved by a circumstance that occurred in Constantine's great army. We are informed by profane history, that Constantine detailed certain men to search through his entire army, to see if a man could be found that held the priesthood delegated by the apostles, for the purpose of staying the plague that was ravaging his army; there could only one be found; which is conclusive evidence that the authority of the church was nearly extinct. This agrees with the testimony of John, Peter, Paul, and the other apostles and prophets concerning the apostasy of the true church of Christ.

At this same period arises the Roman church, which Daniel and others call the man of sin. All of these divisions and sub-divisions that exist in this nineteenth century are dissensions and differences from this man of sin; consequently, they are not a restoration of the true church of Christ; hence the necessity of the gospel being preached in this, or some other century, for the restoration of the true church of Christ, as it requires a belief in the truth to obtain salvation; also obedience to all the requirements of the gospel, for a man to accomplish that for himself. Therefore can a man accept of the directions of any one different from what the apostles required that men should do to obtain the remission of sins, that he may obtain the gift of the Holy Ghost which should qualify him for the kingdom of heaven?

The apostle Paul said, "Let no man take this honor to himself, except he that is called of God, as was Aaron." Therefore any assumed authority can have no effect as far as the plan of salvation by the ordinances of the gospel is taught to us by the Savior of the world and his apostles. Then we ask the question, "What shall we do to be saved, that we may be heirs of God, and joint heirs with Jesus Christ in the kingdom of God?" The Presbyterian divine says, "You must give yourself wholly to Jesus; have a godly sorrow

for sin, and he will abundantly pardon. And ask the prayers of the church; for God turns none away." Is this the language of Jesus? No. He said, when he came out of the waters of baptism at the river Jordan, after he was baptized by John, "I have opened the door, walk ye in thereat." Now the question is, Is there any other entrance than that? Shall we let Peter answer the question? When being full of the Holy Ghost, and they cried out, men and brethren, what shall we do to be saved. Well, the answer, Peter said, "Repent every one of you, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost; for the promise is to you, and your children, and all that are afar off, even as many as the Lord our God shall call."

Paul says, "All were called, from the least to the greatest;" therefore the command does not exonerate any that should come after that period. This injunction places us in the same situation that Constantine was in, in the third century. We must look for a man that has the same authority to administer these ordinances that the apostles had. For this reason all the divines of the present age have some other way; consequently, it can not be the gate of heaven, as they claim. So their mode proves to be an entrance into their peculiar church, and not into the kingdom of heaven; for the Savior says, "Ye must be born again; ye must be born of the water, and of the Spirit, or ye can in no wise enter into the kingdom of heaven." This brings us again to the door that Jesus opened and commanded all to go in thereat. James recommends the same thing.

Jesus says, "He that seeketh to climb up some other way, the same is a thief and a robber;" but no man can see or realize it that is teaching error instead of truth. The Baptists will tell you that they do not think baptism is essential to salvation; they get into their kingdom without it. So will every other man decide who does not believe the truth as it is in Christ Jesus.

I have discovered that the prophecies of the ancients are fast fulfilling. There

is a great movement going on in the world at the present time, called the evangelical religion of the churches. It will serve in a measure to unite the Protestant strength for the great struggle that the prophets all speak of to come in the last time; but they are afraid of the Catholic power, and do not even mistrust that there is a much greater power that they are going to fight, and have already began the conflict by slaying the witnesses whom God sent to bear their testimony to the inhabitants of the earth in this the nineteenth century. I refer to the organization of the kingdom in this century, by the prophet Joseph Smith, and his brother Hyrum Smith.

There is a prophecy spoken by a modern prophet that I and others have been waiting for twenty-eight years this fall, to see fulfilled; which you will find in a book called the book of Doctrine and Covenants, with regard to chastizing the church, of which Brigham Young is the present representative. The God party of that branch disappeared long before the Mountain Meadow massacre took place, and before they reached the valley. I have watched the thing all the time, to see any appearance of the testimony that confirmed the fact to the world, that the church emanated from God.

The testimony of the three witnesses that saw the prophet ordained to the priesthood, was confirmed when the church was organized, by the operation of the Spirit on its members; but I never heard of such a thing after that party which went west, crossed the Mississippi river, up to the present time; therefore, their deeds must be made manifest. I think their murderous designs are being developed in the year 1875; although they have kept them covered up for the last eighteen years. The bloodshed began at Council Bluffs, and has been continued at intervals, up to the present time, by his angels of destruction. O, how glorious the doctrine of polygamy!

Well, the question is, Do truth and righteousness prevail where such deeds are transacted? The revelation says, "When I have sufficiently chastized them, I will have mercy on them."

Well, now, I look for all these things to be fulfilled in due time; but I may not live to see the fulfillment of them. But if I should, I never expect to see Brigham Young in authority in any place in the Reorganized church; nor any of his co-laborers. Although, like my brother-in-law, W. H. Hooper, they have amassed much wealth, I cannot help thinking that they will go down with their sins, so that the innocent that they have led astray may be saved in the day of redemption; that they may be judged according to men in the flesh, and live according to God in the Spirit, as God condemns none who have a desire to obey the truth. These are some of my sentiments with regard to the salvation of his (God's) people, so often spoken of in the scriptures of divine truth. I submit them to your kind consideration.

To Isaac Sheen, of the Reorganized Church of Latter Day Saints.

E. H. DERBY.

LE SUEUR, Le Sueur Co., Minn.

Spiritual Gifts.

Br. Joseph:—I saw an article in the *Herald* of last year, written on "Spiritual Gifts," and also one on "Common Sense." The one on the "gifts" did not meet my approbation, entirely; but the one on common sense did. I believe it to be true. I also saw a letter in the line of correspondence, headed, Flintville, Wisconsin, April 9th; signed W. F. He says, "To me the subject, [Spiritual Gifts], is one of vital importance; it is one upon which I would like to see the best talent of the church brought to bear." I am not the "best" talent "of the church," but count myself one of the least in God's kingdom. I have, however, a few words I wish to offer on the subject of "Spiritual Gifts." W. F. says, "It will require some argument to convince me that all the spiritual manifestations exhibited in this church are from the RIGHT source." This may be true, but how are we to tell when they are of God, and when they are not? I have known cases in which the gifts were laid to the works of evil spirits, when they were of God, and proved

themselves to be of him; while he that judged was in possession of a fault-finding spirit, which was fully known and proved to be such. Because there is, or may be times, when things are spoken through the gifts, which would prove false, does this tend to prove that we should lay them aside, and have nothing to do with them whatever? When the gifts are manifested, we should be careful how we speak of them, for there are instances in which I have known gifts to be manifested through Saints, by which the iniquity of others was discovered,* and because of this, the one exercising the gift was charged with being angry, and of having spoken according to his feelings. No proof, however, of the truth of this statement could be adduced. Again; all do not enjoy the same gifts; and while some may have the gift of tongues, &c., others may have the gift of faith, wisdom, or discerning of spirits; and because they have not the gift of tongues, &c., they think it is not fair, &c. The question is, Have we a right to judge the persons having the gifts, and also to question the genuineness of the gifts. We say yes; but in using our judgment we should be very careful, and first see whether we are in possession of God's Spirit ourselves, in order that we may judge aright. The Saints, and especially the Elders, should at all times be in possession of the Holy Spirit, that when the gifts are manifested, the Holy Spirit may bear witness of the truth of the same, or of their falsity; and any one who is not right before God, has no right, in our estimation, to set himself up as a judge of others. We know that many spirits have gone out in-

* It may be true, that the iniquity of others is sometimes discovered in this way; (?) but the encouragement and fostering, within the church, of a spirit which is continually, through the "gifts," pointing out individual iniquity, is, in our opinion, very dangerous, and should be strictly guarded against. It should be remembered in the consideration of this, as well as all other subjects, that God's ways are not man's ways, and that his rebukes are very different from the rebukes of men, who are uninfluenced by the Spirit of God. The various gifts of the gospel all flow from the same fountain; and we should not forget that tongues and prophecy, if from God, will not militate against a true spirit of charity.

to the world, and if any one is deceived, I say it is his own fault; for if they had been right themselves before God, they would not have been deceived. How are we to keep right? We answer, by living a godly life, and having learned our duty, doing it. Paul says:

"If any man speak in an unknown tongue, let it be by two, or at the most three. * * * Let the prophets speak two or three, and let the others judge."—1 Cor. 14: 27-29.

Said Jesus:

"Judge not unrighteously, lest ye be judged; but judge ye righteous judgment."—I. T.

Some Saints are skeptical concerning the gift of tongues; but Paul says, "Wherefore, brethren, covet to prophecy, and forbid not to speak in tongues." I have heard Saints say, I would rather hear the gift of prophecy than the gift of tongues. Why? "Oh," say they, "we believe it is better." Why? "Because it is in our own language." Might you not as easily be deceived in one as the other? We say yes. Paul says again, "I thank God I speak in tongues more than you all." We are to set ourselves up as judge of no man, or of the gifts, unless we do it in a righteous manner. Have we any way to test the gifts? Yes; if when we hear a thing spoken in the gifts, and it comes to pass as spoken of, (if it be a promise made), then it is a true gift; and if anything is spoken of, or foretold, that such and such shall come to pass, and it does not, then this gift is false. Anything that is spoken at any time, that is contrary to the law of God which has already been given, is not true; for truth will not conflict with truth; and I am sure that the devil will not command the Saints through the gifts, to live holy, and work righteousness before God, &c.; for this would be, and is, contrary to his wishes concerning the lives of Saints. Nothing will be revealed to the Saints, through the gift of the Holy Spirit, but what will be needful to their soul's welfare, and in accordance with the revealed will, or word of God; for he will not make known anything but what is right and good; for he deals righteously with his people; neither will he permit his gifts to be used

foolishly. The Saints should at all times live before our God, so as to be in possession of his divine Spirit. In the days of Pharaoh, the Egyptians did things in imitation of God's works, and Satan always will cause this to be dark, in order to work out his plan of deception. I think if the Saints will take the rule given, they will not be easily deceived, and will be able to "try the spirits." I know for my part, that when the gifts are manifested, they bring a power and feeling which evidently an evil spirit could not produce. Let us awake to righteousness and sin not, putting on the whole armor of God, battling for the right. Please read the twelfth chapter of first Corinthians, and examine it particularly from the thirteenth to the twenty-fifth verse, and also the fourteenth chapter of first Corinthians, and I think that if the Saints would examine and study these matters, there would be less controversy about them; if they are an unlearned question, avoid them; (that is, arguing about them); but "no principle of the doctrine of Christ" should be an unlearned question to any Saint. Yours for truth and right, J. F. D.

Christian.

To whom does this name properly apply? I know of only one safe way of deciding—by the Bible.

Are all men christians? Are all followers of, or believers in Christ? Do all men believe the doctrine taught by Christ and his apostles, or agents? If they do, then are all men christians. And if they do not, what are they? Certainly not christians. If I understand the teachings of the Scriptures, no person has any claim to the name of christian, unless they are a believer in, and a humble follower of Christ.

The above being true; then all men are not christians. How shall we know who are, and who are not christians?

"Ye shall know them by their fruits,"—Matt. 7 : 16. "Now, if any man have not the Spirit of Christ, he is none of his."—Rom. 8 : 9. "For as many as are led by the Spirit of God, they are the sons of God."—4th vs. "Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God!"—1 John 3 : 1. "Beloved, now are we the sons of God."—vs. 2. "Hereby know we the Spirit of God; every spirit that confesseth that Jesus Christ has come in the flesh, is of God."—1 John 4 : 2. "Whosoever believeth that Jesus is the Christ, is born of God." 1 John 5 : 1.

From the above testimony, a belief in Christ, as being the Son of God, is one of the things needful to constitute us followers of Christ, or christians. If we are truly christians, then are we "sons of God;" having become such "through sanctification of the Spirit, and belief of the truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God." "Belief" is "faith," and "without faith, it is impossible to please God," and "as the body without the spirit is dead, so faith without works is dead also."

From the testimonies of the Scriptures, there are certain laws to be observed, and acts to be performed, to constitute men and women christians.

According to the 17th chapter of John, there is but one way of becoming one with the Father and Son, or a christian, and that is by believing on Jesus, through the words of the apostles.

A person may belong to a church, and not be a christian, or follower of Christ.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7 : 21.

"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."—Jas. 1 : 25.

"The law of the Lord is perfect, converting the soul." "The testimony of the Lord is sure, making wise the simple." "The statutes of the Lord are right, rejoicing the heart."

We might continue to multiply testimony in favor of the position taken, but feel that sufficient has been brought forward to convince any reasonable mind, that in order to be a christian, we must do what Christ has commanded.

Saith Christ to Nicodemus :

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Saith the Savior : "I am the way, the

truth, and the life." "There is no other name given under heaven, nor among men, whereby we must be saved."

How important that we should understand "the way." Let us who have named the name of Jesus, (or called ourselves christians), depart from iniquity.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

Brethren, let us take heed to ourselves, for the time is coming that will try every man's work.

GRAND MANAN, Me., July, 1875.

A Vision.

On the night of January 25th, 1875, I had the following vision:

I arose, as I thought, from my bed. I had no recollection of my sickness; and first began to go through the house, from room to room. I went down stairs, and went to the door of the dining-room. Saw my wife and the rest of the family; they seemed to be at supper. I bid the time of night, but they seemed to take no notice of me. I said, You are at supper. I looked round to my right, and saw a tin pan with some small seed like wheat in it. It was impressed upon my mind that I was to eat it. I took it up and presented it to them, and said, See, here is my supper; but they seemed not to heed me. I ate it, and went out. It appeared to me like it was sometime after sundown, cloudy, and grayish twilight; but calm and serene.

I was standing on a place that I had never seen before; it was very rough, rocky and hilly; rather mountainous; its face covered with large boulders and projecting rocks. The paths, like trails between these boulders and rocks, were hard and gravelly. Here I was musing, when a personage came to me, but said nothing to me, nor I to him, but turned round and I followed. We seemed to be lifted from the earth, and we ascended up the face of the mountain, and up, up we went, up to its top, where was a building. There my guide left me. Another guide came out of this building; but

said nothing, and commenced to ascend, and I followed. Up, up we went. I felt myself ascending through space, far above the earth, until we came to another building, which had a wall and a gate. At some distance from this building, (I could see some distance from it), was a large, beautiful mansion, on the same level. The wall around the first did not run between the two buildings. Here, at this building, my guide left me at the gate and returned; but another came to me, saying nothing, but turned in through the gate, and I followed. He led me to the mansion and left me, and returned; but one came out to me, saying nothing, but he put the three fingers of his right hand to my back, and lifted me up, and carried me through a dark room, seemingly having many personages in it, but not the least noise was heard.

My guide sat me on a seat at the door of this mansion. It was beautifully illuminated, but I saw neither lamps nor candles. It was filled with people, male and female, very beautifully dressed in white. The men had musical instruments of various kinds; and as they began to tune their instruments, I thought I would go out and look at the building. I went out, and as I turned to go round the building, the personage who took me in, came to me. He said nothing, but put his fingers to my back, and carried me in as he did before, and sat me down on the same seat. He gave me no report, but I understood that this was my place until his time. Then the whole assembly began to move, and the music, instrumental [and vocal, began. Oh how heavenly the sound of the music and voices. I saw the faces of the singers, when they lifted their heads, and their sweet voices raised, their eyes turned upward. I felt like Peter, James and John, at Christ's transfiguration; I could build my tabernacle, there to remain.

The same personage who took me in, came to me and carried me out the same way by which he carried me in, and left me outside; when the guide that brought me to this building, came and brought me to the building with the wall and

gate, and he set me outside the gate, when the other came, and we began to descend. Down, down we came, until we came to the first building on the top of the mountain, where he left me, when my first guide came to me, and we continued to descend until we came to the bottom, where there was a pretty large broken bridge, over a very smooth-running river, but not the least noise with it. (I did not see this bridge on my ascent). Here my guide laid me down and took me in his arms and carried me across, and laid me down on the other side. It seemed to be the very place I was standing on when he came to me. Although I had no recollection of asking for a vision to show me whether he would remove me by this sickness, or spare me a little longer. I, notwithstanding this, involuntarily said, He will spare me a little longer.

When I was alone, these passages of Scripture passed through my mind:—"Marvel not if the world hate you; it hated me before it hated you." "Be of good cheer, I have overcome the world." "In the world ye shall have tribulation." "All who will live godly in Christ Jesus, must suffer persecution." "For whom the Lord loveth he chasteneth; and scourgeth every one whom he receiveth; for if ye be without chastisement, then are ye bastards and not sons." Jesus was made "perfect through suffering."

JOHN MACAULEY.

Dancing.

The question has been asked, Is it right to dance? It is something that gives place to other kinds of amusement. There is the ball-room and the theater, and other places of amusements which I could name, that I think are for the pleasing of wrong desire. I know that some will say there is no harm in going to a party once in a while. I have no doubt but many a young man of fair promise has had the same idea, that there is no harm in going into a drinking saloon and tipping a glass; but alas! this very glass gave him an appetite for

more. Appetites are passions directed to general objects. The appetite for fame, glory, or riches, in distinction from passions directed to some particular objects, as the passion of love, envy or gratitude, and in all this there is a general rule laid down, by which we can distinguish those passions that lead to the gratification of the flesh, as it is sure to bring forth its fruit; for every tree is known by its fruit. But to return, this young man is seen in the saloon time after time. By chance he falls in company, who, through long indulgence, have become habitual drunkards, which inflame other persons, which in like manner must have their gratification, and he drinks with and talks with and partakes of the same spirit, and is induced to go with them to other places, and one step leads to another, until he is entirely overcome. He cares no more for name or fame; the inducement of all his friends, if he has any left, can not persuade him to return to the path of virtue. The tears of the mother that bore him, he will not regard; and he may after this be found in the asylum, or in the penitentiary; and I have been personally acquainted with a young man in the State of California, that was condemned to be hung for murder, and I read a letter that he wrote after he was condemned to be hung, and he said that liquor was the cause of his ruin. And now I want to say a word or two to those that have yielded obedience to the gospel, and especially to the young. There is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit; for to be carnally minded is death; but to be spiritually minded is life and peace. Therefore, brethren, we are debtors not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, are the sons of God, and all that will walk by this rule will be known by their fruit. N. S.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., September 15, 1875.

QUERY COLUMN.

THE following questions are suggested to the writer of an article in a late HERALD entitled "The Bible *vs.* Usury."

If the word "Usury," as occurring in the Bible, is to be understood to prohibit the lending of "money," "goods," "vituals," or any thing else for the lending and use of which a consideration is asked and paid, to a brother; is it lawful (scripturally) to "lend" to the stranger, or to him that is not in the church for interest?

If the texts used by the writer in his article "Bible *vs.* Usury" are to be understood as prohibiting the taking of *any increase* for the use of money, vituals or goods, which may be borrowed or lent; how is the lender to employ the surplus, over and above his personal wants, which may possibly result from his labor and his frugality?

If it is not scripturally legal to lend money for any portion of interest, or to take any increase thereon for the use of it; is it lawful for a man who may have a sum of money of which he has paid tithes, to buy with that money, young horses, cattle, hogs or sheep; and to sell them again for a price greater than he paid for them?

If it is not scripturally lawful for a member of the church to lend a thousand dollars, to another member of the church and take any interest for its use; may he lawfully buy a farm with the money, and rent the same to a brother, or a stranger, for a specific sum per acre per year for its use and occupancy? Or may he buy a house and lease it to another for a sum of money per month?

If the texts quoted are to be understood as forbidding the putting out money, or vituals, or goods at any rate of interest, or increase; is it lawful for a man to take any sum of money of which he may be possessed and buy dry goods, groceries, or other

merchandise, and sell them again for a profitable increase? Or may he trade "goods" or vituals for other goods and offer to sale and sell them to his brethren, or strangers, at an increased price?

If the texts quoted are to be understood as forbidding the taking of any increase in any form for the use of money or goods; is it to be understood that a man shall not increase in goods, chattels and money? If so, whence is to be the "increase," that the Lord requires the tenth of; whence is to come the surplus which is to be put into the storehouse?

WE were very agreeably surprised on the morning of the 26th August, by the arrival at the sanctum, of Bro. John T. Davies, direct from the gospel battle fields of Wales. He returns to his home in good health and excellent spirits. He left the work in the distant field of his labors in as good condition as practicable, considering the "hills of difficulty" to be climbed in that country. Elder Robert Evans is left in charge of the mission, until it shall be supplied from America.

He represents that there are some excellent laborers there. But the work has been retarded somewhat by inconsiderate zeal, and by some who walked disorderly, in revelling and drunkenness.

Bro. Davies started for his home in Kansas, by the way of Canton and St. Davids, in Fulton county, Illinois, on the 27th; may the Spirit of the Master be with him, as he expects to engage in the local labor of the ministry in the immediate neighborhood of his home.

BR. JOSEPH R. LAMBERT, writing to Br. H. A. Stebbins, from Scottsville Ind., August 19th, stated he had reached Floyd County, "where live Scotts within and Scotts without," where there are some opposition to the work. He had visited Ripley County where there are splendid opportunities for preaching the word and a prospect for opposition enough to make it lively. He thinks there are yet others who will obey the truth there, and considers it an important field of labor, and will try to have Br. C. Scott return to it, as he has made a good

impression there and seems to be well liked.

Br. Lambert's health has been poor since he went to Indiana, but he still keeps sounding the gospel trumpet as opportunity offers, and the Lord supplies strength.

BR. JAMES M. PARKS, under date of August 18th, from Santa Rosa, Cal., furnishes us with an account of his last tour with Bro. Hervey Green, from the above named place, *via* Solano county, thence to Butte, and return by way of Sacramento City and Brighton, to San Joaquin County, where Bro. Green laid down the weapons of the warfare.

They met with fair success. About the middle of July they arrived at Davisville, Solano County, where they preached a few discourses, baptized seven and organized a branch with eight members; J. B. Price, president. From there to Butte County, where they preached twice, and organized a branch of twenty members; Br. — Malone, president. Thence to Sacramento, Brighton and vicinity, where they preached five or six times; and from there to the place of separation; after which Br. Parks went into Ione Valley, Amador County, where he preached twice and baptized one. After which he returned by way of Linden to Santa Rosa.

TIME seems to make some things even, if one only has the patience to wait for it. Some two years ago, one of our brethren who was traveling in the east, and tried to get a hearing in Nova Scotia, met with very poor success; in fact, as he honestly wrote, he could not get a hearing. A Utah paper quoted a part of the elder's letter and was quite jubilant that the Reorganization was so weak as to command so little respect in that country; and argued that it was an evidence of the futile efforts we were making to get into notice and deserve success. As an offset to the argument then adduced, we commend to the *Ogden Junction* the following extract from the letter of John T. Caine, to Joseph F. Smith, written from the Isle of Man, June 23rd, 1875, and published in the *Deseret News* of July 28th:

"There are not many Latter-day Saints on the Island; I have only found three per-

sons who acknowledged themselves members of the Church. When a boy I remember hearing of several quite large branches of the Church being here, but they have gathered with the Saints, are dead, or worse than dead, lost their faith and given up the ship. There is as much prejudice and bigotry among the people as ever, and they show little disposition to listen to anything relating to our faith. The love of money, and the fear of what the world will say, will prevent them, I fear, from opening their ears to the truth, until something stronger than preaching reminds them of their situation."

BR. HENRY C. SMITH, president of Lawrence Branch, Mich., writes as follows to Br. H. A. Stebbins, under date of August 25th:

"Bro. Blair was with us from the 1st to the 15th inst., and preached ten times in our vicinity, and attended a number of branch meetings. We consider his visit a special favor to us. Since we were organized in 1869, we have had but one branch officer; and as we have increased to over fifty members, we have felt the need of a more complete organization. In the emergency Br. Blair felt to select five men for ordination to various offices, and to our pleasant surprise his choice of both men and office was the same that we as a branch had previously received the instruction of the Spirit concerning.

"Br. Blair's cogent reasoning seemed to silence every effort to oppose the truth, yet some can not appreciate the force of argument in religion; we believe, however, that numbers were hit which our lighter local guns failed to reach.

"Br. McHarness is preaching near Hartford with good effect and has baptized several, with fair prospect of more."

ERRATUM.—In the St. Louis Conference minutes published, in *HERALD* of August 1st, page 475, it is stated that "Samuel Perks and William Smith" were "ordained to the office of an Elder." It should read, Elders Samuel Perks and William Smith, confirmed the two who were baptized; and Joseph Slinger was ordained to the office of an Elder. We beg pardon for the error.

Brn. H. P. Robbins of Stockton, and Jas. M. Parks of Santa Rosa, Cal., the latter for a year or more past a traveling companion of Br. Hervey Green, who died on the 10th of August, agree in their statements that he, (Br. Green), was in the 69th year of his age at the time of his decease. But upon

examination of the Church Record, we find he was born in Montgomery County, N. Y., December 4th, 1803; hence, according to the record, was 72 years, 6 months and 6 days.

Persons sending communication to the *HERALD* and *HOPE*, should send *full* name and address; otherwise no notice will be taken of them. Contributors will please bear this in mind.

Sr. Nancy P. Richardson writing from Pineville, Izard County, Arkansas, August 19th, states she is a member of Mount Olivet Branch, Florida, and that some months ago, in company with her husband and children, she started from Florida for Missouri. At the above named place they were overtaken with affliction, where in July and August she lost her only son and her husband, who died in the faith. The sister desires the prayers of the faithful in her behalf. The light she has received, she lets shine, and as a sequence, many are anxious to hear more of the "strange doctrine." She thinks a good work could be done there. Truly the harvest is great.

We publish in this issue the letter of E. A. Davis, the Lubec, Maine correspondent of the *Eastport Sentinel*, giving some account of the efforts of Revs. Hayden and Garrity to defeat the preaching of Elder Joseph Lakeman. Lubec is the place of Bro. Lakeman's nativity. He is fighting the good fight of faith right in the home of his boyhood and youth; and will be gratefully remembered at the throne of grace by those who love the cause of the Master, everywhere; more especially by those in the east. We trust that the Lord will be with his truth, whether we, as men, stand or fall. We do not fear the result.

Br. D. F. Lambert, from Montrose, Iowa, 2d inst., conveys to us the pleasing intelligence that his voice is still being raised in defense of the principles and doctrines of Him who "spake as never man spake," and whose teachings are life everlasting to all who hearken and obey. Brother, we trust that wisdom and strength equal to every emergency may be granted you to vindicate the truth and vanquish every opposition, to the glory of God.

"President George A. Smith," first coun-

selor to President Brigham Young, died in Salt Lake City, Utah Territory, on the morning of the first instant, of the effects of apoplexy, to which he was subject, at the age of 58 years, 2 months, and 5 days. He was a first cousin to Joseph Smith, who was assassinated in Carthage jail, Illinois. He had filled nearly every station in the gift and calling of the people with whom he was associated, from among the humblest to that of first counselor. He was a native of Potsdam, St. Lawrence County, New York. He connected himself with the Latter Day Work in 1832; and with the church passed through its early trials in Missouri and Illinois, and finally wandered away to the wilderness, where he left a wife, four women and a "host of sons and daughters to mourn his death."

Correspondence.

GRAND MANAN,

Aug. 26th, 1875.

Dear Bro. Joseph:—I left my home last Friday morning *en route* for Lubec, to fill an appointment, and on my arrival at Eastport, unexpectedly met Elder Garrity of the Disciple Church. From Eastport we journeyed together to Lubec. The effect of my labors at Lubec had caused considerable excitement, and some feared that the Mormons would get a foothold, and as Elder Hayden, another of their champions had failed to stop the work we had commenced; Elder Garrity, one of their great guns came from St. John, as it was said, to clear us out. Elder Garrity preached in Lubec Village Friday evening, I of course attended, and found him very moderate; but before he closed the meeting, he gave us to understand that he would ventilate the subject of Mormonism the next evening at South Lubec, the place of my appointment. I followed him up there, and heard him Saturday evening and Sunday morning. Now for the result: I followed in the afternoon and evening, and the decision was that Elder G. had failed, and Mormonism is more firmly established there now, than before the effort was made to crush it out; and the people are about unanimous in favor of our position; and requested me to come again in a fortnight, which I have promised to do.

Thank the Lord for the favor bestowed on his unworthy servant while laboring at South Lubec. It has never been my lot to bestow labor in any place with apparently better prospects for reaping, or with better satisfaction to myself. I send you a paper

from which you will be able to gather a pretty correct idea of our position in Lubec. How much I see the necessity of persistent faithful laborers, elders who will not be turned aside from the path of duty by the fear of men; but being clothed with humility go forth in the name of Israel's God, determined in His name to conquer.

JOSEPH LAKEMAN.

DOWVILLE, Iowa,

Aug. 26th, 1875.

Bro. Joseph:—There seems to be quite an awakening among the elders of this branch in preaching the word; there are six all of whom are engaged in preaching each Sabbath, at the various school-houses within a radius of ten miles; and still the calls for preaching are more than we can supply. Bro. John Rounds and myself, by request, attended a two-days meeting at Coon River, on the 14th and 15th, had fair liberty, after which we had the pleasure of planting one soul into the kingdom of God by baptism, —wife of Bro. Briggs. And pray God that he may so water the plants with the Holy Spirit. May the troubling of the waters there not cease until it shall bring health of soul to many yet diseased with sin. We hereby tender our thanks to the many kind Saints and friends on Coon River for their hospitality shown to us while there. We hope to visit them again at no distant day.

The work is steadily gaining ground, all the opposition notwithstanding. Yet, we are forced to concede the fact, that the race is not always to the swift, nor the battle to the strong; but to those who are valiant in battling for the truth, and that endureth to the end. May we continue to the end is the prayer of your brother in Christ,

J. W. CHATBURN.

CORTLAND, DeKalb Co., Ill.,

Aug. 21st, 1875.

Bro. M. B. Oliver:—My faith in the work that we are engaged in is unwavering. As the Lord lives it is true. I do not say that we have all the truth, or in other words, the whole truth and no errors; but I do say that this work in which we are engaged is a work of the Lord's right hand planting.

Let me use a parable: You may plant a very fine garden with choice seeds, and leave it with your children to tend; they may be careless and negligent, may let briars and thistles grow up and cumber the ground to the detriment of the seeds that you planted. Your neighbor or neighbors may also have gardens and leave them to their children or servants to tend; those servants may be far more wise and diligent than are your children, and may take better care of their garden and keep it cleaner from weeds than what your garden is. But suppose that they get it into their head that the gardens in their charge are Mr. Oliver's gardens and

that they are your children and servants. Is it therefore your garden? are they of your household? Nay, verily not. Neither will their honesty or sincerity mend the matter; they may emulate you in all your virtues and goodness—the case is still the same. You may honor and respect them for their virtue and goodness, also dishonor and chastise your own household, but the situation is still the same. Your children are yours until disinherited; the others are not nor ever can be yours *until they are legally adopted by you.*

Just so with us, brother. We are the children of God, by adoption, (I do not guess so, nor hope so, thank the Lord), are placed to tend his garden, or vineyard, and woe betide us if we betray our trust, and are cast out of the garden. But I trust that we shall not be cast out.

Some may fail and come short of the glory that is in reserve for them. But thank God the work will roll on, and the faithful will receive their reward. The inducements that there is for us to be faithful, to hold on to the "rod of iron," is great.

I once saw a drowning man, and O how he caught hold of a fence rail that was thrown him; he not only grappled the rail with both hands, but he actually laid hold of it with his teeth, so determined was he to hold on, nor would he let go until he was well on terra firma. What exertions will a man not make to save this life? And what is this life in this world in comparison to eternal life in the glorious kingdom of our Lord.

W. R. CALHOON.

DETROIT, Becker Co., Minn.,

Aug. 26th, 1875.

Bro. Joseph Smith:—It has been but a few weeks since the most of us were strangers to so glorious a cause; I say stranger, —nevertheless I have been a member of a church for several years; I united with the Church of Jesus Christ of Latter Day Saints, under the leadership of Alpheus Cutler, in the year 1858; and at least a portion of the time I have tried to live as near to God as I could; but never did I become acquainted with the beauties of the glorious gospel as now. T. W. Smith came here about the first of July; he has, by the help of God, established two branches, containing fifty members; has organized them into a district; we have had a conference, and he has thus, in a very few weeks, performed a great work. And as the Lord in former times "blessed the believers with signs following," even so has he blessed us with the outpouring of the Holy Spirit, from time to time, and in a particular manner at our conference; and it is of this I wish to write you. Indeed I can hardly refrain from asking a little room in the *Herald*, that some of our friends in Iowa may know there is a goodly number of the

Cutlerites who have, at this late day, came out of bondage, and have been made free by the light of the gospel.

Our conference was commenced on Saturday, August 21st. By doing the necessary business that day, in the evening we had a prayer and testimony meeting, attended with the gifts of the gospel in a most delightful manner. Sunday morning and afternoon had preaching, and in the evening confirmation meeting, as there had been three baptized in the morning, after which prayer and testimony; which was a time of refreshing indeed. Not being satisfied, but wanting to receive more, and to do a little more business, we continued on Monday, and at this time we received our great blessing; for upon this day the "Lord divided as he would," to one, one gift; to another, another gift; until nearly all were blessed with a gift of the Holy Ghost; to one, the gift of tongues and interpretation thereof; to another, the gift of prophecy; to another, the gift of vision; for one did surely see by vision the beauties of the other world; and the love of God was so diffused and shed abroad in our hearts, our courser natures were taken away, leaving us with all our finer feelings; and O, it was enjoyable! "No tongue can express the sweet comfort and bliss" of that hour; and I will not say hour, but hours; for we commenced at half-past eight in the morning, and continued until five in the evening without intermission, neither weariness, and with a continued outpouring of the Holy Spirit to that degree we did not think it possible for mortal man to enjoy, and in the which some received a witness that Bro. Smith is properly called. We feel that we cannot thank the Lord enough for sending Br. Smith and his companion unto us; that thereby so many have become acquainted with the gospel light of salvation, and in conclusion would say, that Br. Smith is a faithful and greatly blessed laborer in the field, and it will be said of him, "Come thou blessed of the Lord, enter into my joys, and sit down on my throne." **MARCUS SHAW.**

TUNNEL HILL, Johnson Co., Ill.,
August 26th, 1875.

Bro. Joseph Smith:—I am still trying to do something in the Master's cause. I came to Johnson County on the 20th; have been preaching here since, to crowded houses. The people give good attention and seem interested generally. Yesterday I baptized six. There are some more "almost persuaded to be Christians." I expect to stay here a few days yet. Next Sunday I am to preach a funeral discourse which I think, if the weather is fair, will bring out quite a crowd. I am trying the best I can to advance the Master's cause.

Springerton, Sept. 2.—In connection with

Br. J. F. Thomas I have been laboring since the 20th of August. We had the pleasure of baptizing fifteen precious souls into Christ; received seven on their original baptism; ten were baptized there last winter, making thirty-two in all. We organized them into a branch, by ordaining Leander H. Kelley, (Uncle of W. H.), elder; Elisha Webb, priest; Isaac M. Smith, teacher, and John Smith, deacon; Isaac M. Smith was chosen clerk. There is quite an interest manifested there among the people; many more are believing. On our way back home we preached at Norris City, where prejudice was strong; but it seemed to give way before the truth. I will remain at this place until over Sunday, and try to help the brethren what I can. There is considerable sickness at this place now, many of the brethren are unwell; but we hope the Lord will be merciful to his people. Our desire is, that we may be useful, and we propose to make the effort.

May God bless our efforts and bring many to the knowledge of the truth; that we may rejoice together in his kingdom, is the prayer of your brother in Christ,

G. H. HILLIARD.

INDIAN CREEK, Howard Co., Kan.,
August 9th, 1875.

Bro. Joseph:—The Saints are all well in this part of Kansas. We hold prayer meeting every Sunday and a good measure of the Spirit is with us. My husband preaches three Sundays out of each month; so he is making quite a stir among the different sects; their preachers warn their followers against going to hear the "deluded Mormons." Thanks be to God that I am thus "deluded," to believe in the doctrines of Christ. I have a testimony that the world can not take away, and I ask an interest in your prayers that I may live faithful unto the end.

It may be that some of the Saints moving toward Zion would like to know that we have excellent crops of both wheat and corn; but we have had so much rain that those who did not get their wheat stacked early have lost some by its sprouting.

LUCINDA J. LOAR.

LACROSS Hancock Co., Ill.,
Aug. 30th, 1875.

Br. Joseph:—I thrust in my sickle at a new place, July 11th, 1875, about sixteen miles from home, and by the help of the Lord on the 18th of July, led three adult converts into the waters of baptism, two married ladies and one married man; yesterday I preached again at the same place, on the laying on of hands for the reception of the Holy Ghost, and in the afternoon baptized five more, all married persons, three men and two women, good, faithful people. Also we received four by vote,

making in all forty-three members belonging to our branch at present; quite a change since you led me down into the waters of baptism, on that cold October morning, near three years ago, then the only Latter Day Saint in this township.

What a change; not only in numbers but in myself, from a very wicked man, to a humble servant of the Lord; striving by works to stand approved when the time of refreshing shall come. Pray for us that we may be made strong. Yours in love,
SOLOMON SALISBURY.

SYRACUSE, Meigs Co., Ohio,
Aug. 30th, 1875.

Bro. Joseph Smith.—With pleasure I pen these few lines to inform you of the good feeling in this part of the world toward our people. About eight miles from here, yesterday morning, at a place called Bashon, where a protracted meeting was being held, I had the pleasure of speaking to about one thousand people. The meeting was gotten up in this wise, viz: Each man or preacher of each church should speak from 1 Peter 3: 15. The meeting was held three days, Friday, Saturday and Sunday. I was to speak on Sunday evening at seven o'clock, but * * * I was just in time to speak in the morning, upon invitation of all the preachers present, the man that was to speak in the morning had taken sick and could not fill his appointment. I spoke two hours and ten minutes. Each one was to speak two hours, but I must confess I took ten minutes over the appointed time; but I think all present would like to have heard me speak an hour longer, for I took notice that handkerchiefs were used to wipe the tears from their eyes. * * I never had better liberty to speak, truly the Spirit of God rested upon me, and the scriptures opened to my view. I was the only one that did or would speak from that text. The saying over the camp ground, "that man is the only one that has made his points since this meeting commenced."

After meeting one man had about one hundred people around him and was telling them that what I had said was truth, and as I passed by the crowd, he saw me and said to his throng, "there he is, I must shake hands with him." God bless him, I had the pleasure of his grasping my hand and confessing to me that I had preached the truth. He belongs to no party. He lives in Portland, Ohio; and he wanted me to come and preach to the people there and said, "I'll get a house and let you know, and pay your way there." It is about twenty-five miles.

The ministers invited me to come and preach in their houses; one fine brick church that I passed on my way to meeting was offered me to preach in, and other places fifteen miles from here, and to close on

this point. Can I fill all the invitations offered me? No, not this year; but will try and do the best I can to promote the cause of Christ in these parts. Remember me to Him that rules on high,

Preaching in the afternoon by the Presbyterian minister. When he commenced to speak the people began to leave the grove; about three hundred had left before he got through. His text was Matt. 24: 14.

J. C. FOSS.

CLITHERALL, Minn.,

Aug. 25th, 1875.

Br. Joseph Smith.—We have just closed a very excellent conference, (the first one held), of the Northern Minnesota District. I baptized three, which, with twenty-seven in Oak Lake Branch, Becker County, and fifteen here, make forty-five in all. We organized a district of the above name; Br. Marcus Shaw, a former Cutlerite Elder, and a leading man among them, is the presiding elder; and Br. Henry Way, another one of this faction, is clerk.

Three able men were ordained elders, whose call to the ministry was positive and unmistakable. I know that after the statement of a goodly number of men being ordained elders in one branch or district, is no very bright evidence of the progress of the work. But in every case here the call means something for the cause. There are some here whose voice will be heard in many parts of the earth yet, in defense of the cause; I can leave the cause, therefore, in good and efficient hands. The gifts of the Holy Spirit are enjoyed by many in both branches. The branch here will have the hardest struggle, for they are surrounded by the influence that a perverted priesthood can bring to bear. Yet they have seen and heard an abundance of evidences to show them that they have no confidence in the intelligence, judgment, or spirituality of the leaders here. The perverseness and blindness of soul you witnessed in Manti, is seen in ten-fold degree here now. The same is simply *astounding*. Some of our brethren may, under the head of their "experience" among this people, give through the *Herald* some proof of its existence. The testimony of the Spirit openly given is openly denounced as "of the devil" and a "lie," in the face of the fact of there being many witnesses to the truth of what was revealed. I have an interesting chapter to write when I can get time. Yours in love and esteem,
T. W. SMITH.

IONE VALLEY, Amador Co., Cal.,

August 6th, 1875.

Bro. Joseph Smith.—I would like to say, through the *Herald*, that there is a desire here, to hear the word; there can be a house procured at any time, several here are inquiring often, "when are the Elders going

to preach?" Some have said that they would unite, if they had a chance.

I think that if we had an Elder to labor here for two or three weeks, there might be a branch organized here. Any Elder traveling this way would be gladly received at William Dawson's farm, one mile west of Ione. "Please some one come over and help us."

WILLIAM N. DAWSON.

PITTSFIELD, Pike Co., Illinois,
August 22d, 1875.

Brother Joseph:—I believe you like to hear from the different branches of the Church; especially, if there is any good word from them:

It is ten years ago this summer, since you made us that happy visit which we all enjoyed so much, and were so sorry to have come to an end. Since then some changes have taken place among us; but I doubt whether there is another branch of the Church that has experienced fewer changes in the same length of time, whether of increase or decrease. Were you to come here now, you would miss only one face, (my father's), of the former number, and would meet a few new ones; and in all that ten years we have not seen an elder out side of our own district among us, except Bro. M. H. Forscutt. He made us a visit of one day five years ago. But this summer we have had the pleasure of a week's visit from him; and we did enjoy it, I assure you. By it we seemed to realize that we did not stand alone in the world, but were in some way connected with a body greater than ourselves, toward which we now feel drawn by love and confidence. Do not wonder, if hitherto, we have been rather selfish and contracted both in our views and actions. Persons left much to themselves have nothing to draw them out; so, naturally, they recoil more and more within themselves. Of course, we have had the writings of the Church to encourage and help us on; and very much we have enjoyed them, but they are not like the personal influence of the elders to awaken us to a lively sense of our duty. I beg of you, do not take this as a complaint, for I certainly do not mean it as such. I only wish it were so that we could see the elders oftener, that is all.

During Uncle Mark's stay with us, the weather was most unfavorable for preaching, there being only three pleasant evenings in the whole week. It not only rained evenings, but through the days also; so that we could scarcely get from house to house, part of the time. Had the weather been favorable, I have no doubt that the meeting would have been well attended. Those persons who did attend were well pleased and several have expressed a wish that they could have continued longer; and we all wished so ourselves. The next week was pleasant, and we might have had six or

seven good meetings; then we should have met with opposition; for since that time, an English evangelist by the name of Andersen has been stirring up the people of our town and vicinity. However, the good Spirit shed abroad in our midst by Uncle Mark's labors has not been withdrawn, and three young persons who had been waiting some time for a convenient season, concluded to come out boldly for the cause of Christ, and to-day, covenanted with him in baptism. God grant that others among us, may soon follow their example.

EMMA E. WILLIAMSON.

STREATOR, Lasalle Co., Illinois,
August 22d, 1875.

Br. Joseph:—I am thankful of having had the privilege of hearing the gospel preached by our worthy brother, J. S. Patterson, who was well liked by saint and sinner. I am living in hopes of seeing the fruits of his labor. Br. Patterson organized a Branch here of eleven members; since that time we have added one by baptism and seven from the Nyesville Branch, Indiana. I feel my weakness, having been called so sudden as it were to the presidency of this branch; but my prayer to God is that I may be humble and meek in the cause of Christ, that I may be enabled to win souls into the kingdom of our Lord and Savior, Jesus Christ. We have no trouble in getting a house to preach in but the people do not turn out very well. JACOB STANLEY.

GRAYSVILLE, Monroe Co., Ohio,
August 13th 1875.

Br. Joseph:—I pen you a line concerning the progress of the *work* here; and I must say with emphasis "The Lord is bringing out a people." Our present numerical strength is thirty-two. Nearly all, live members; ready with a will, to do and to dare; the Lord's army is increasing in numbers, and power; while Satan's is growing more vile and treacherous; displaying his ingenuity, in trying to overthrow a number of the Saints here.

We have been contending for the "gifts" ever since our branch was organized, and of late we have frequently enjoyed them. Elder James Brown has been with us, since the June conference, has labored as his health would permit; baptized six within the last week.

He in company with my wife and I, visited, Br. and Sister Wiper, on the 7th instant, they reside near Dexter City, Noble County, about thirty-three miles from here. They were much elated on seeing us, it having been near six years since they saw Br. Brown. We found them alive in the work, jovial and kind, as all true Saints are. Our visit was pleasant indeed, we remained over Sabbath, Br. Brown preached in a school house near by, Sabbath A. M. and

P. M.; baptized three of Br. Wiper's children Elizabeth, Alexander and John. Very promising children. We think a good impression has been made there, and effectual doors opened for the preaching of the word. Br. Wiper in his defense of the truth, has allayed much prejudice that once existed around him. Praying that the cause may continue to flourish here and elsewhere. I subscribe my self your brother in hope of Zion,

LUTHER R. DEVORE.

LONDON, Ont.,

Aug. 12, 1875.

Bro. Joseph:—The work in this city is onward. There are some coming into the church occasionally. We now number about twenty-three members. The branch is not yet organized; but we expect it will be soon; then we will send the names to you, so that they can be recorded. I ask an interest in the prayers of all who have a desire that Zion's cause may prosper.

Yours for eternity, J. J. CORNISH.

NEW ALBANY, August, 17th 1875.

Br. M. B. Oliver:—Since writing last, I have been traveling, and preaching some, to the best of my ability. July 14th went on a flying tour to Ripley county, having previously learned that Ex-Governor, S. S. Harding, of Milan, had been employed by the Christian communities of the vicinity of the Olive branch, to give a general lecture against "Mormonism," on Sunday, July 18th. We arrived there in time for the appointment, and found quite a large crowd of people gathered in the grove, near Union Chapel, to hear the lecture, which was commenced at ten o'clock promptly.

Mr. Harding claims to have been personally acquainted with Joseph Smith, Jun., from childhood. Said Smith was a "quiet, say-nothing" kind of a lad, was "seldom seen to smile;" The speech lasted four hours. Much was said about Joseph's character in youth, but nothing disgraceful was charged, and he made no charge against him, after he became a man, only that he was a Polygamist; but this he did not sustain by any evidence whatever. He told the people that there was *no connection*, whether between the Reorganization and the Church under Brigham Young. Just here a half whisper was heard passing through the crowd; "We did not pay him to tell that." After a long "rigmarole," through which was interspersed a great deal of self-praise, the harangue, was closed at two o'clock. After which I, (having in the mean time been invited to take a seat in the stand), by the consent and invitation of the people, arose and spoke some fifteen minutes in reply. During it I was interrupted several times by the "Duke," a Dr. Cass, and others, who were made to "look down their noses," when points were pre-

sented that there was no dodging. We were finally forced to quit before we got through, as it got too warm for the Ex-Governor, who came back, and took the stand while we were yet speaking, and began to talk again, and we, of course, had to take our seat; however, all this had an effect in our favor, and the efforts against us have proved abortive. We hope the tendency for good will still increase.

After this we held meeting at two or three points in the vicinity, with good results. While here we were visited by brethren J. R. Lambert and H. C. Smith, whom we met for the first time, and whom we "love in the truth," and who did a good work in this vicinity. I pray God to bless them.

We remained here till August 5th, then took leave of the Saints of Olive Branch, (whose kindness we had shared for a season), to go to Jefferson County, where Brn. Lambert and Smith had some appointments to fill. We tarried with the Saints of the Union Branch till the 8th of August, then in company with Bro. J. R. Lambert, left for Floyd County, leaving Bro. Smith with the Saints at Union, who had so kindly remembered our necessities. I arrived at home, August 9th. Since coming home we have had several good meetings, at old Mt. Eden Branch, Bro. Lambert doing most of the preaching. I believe the Saints here are awaking to renewed energy in the work. May God bless all his Saints, and bring us all off conquerors through Jesus Christ, is the desire of yours for the truth's sake.

C. SCOTT.

Conferences.

St. Joseph District.

Conference was held on the 6th and 7th of August, 1875, at Ross Grove School House, Holt county, Missouri. Elder R. A. Marchant was chosen to preside, and Elder Wm. Hawkins, clerk.

Branch Reports.—Oregon: 34 members; 6 baptized since last report.

St Joseph: not reported.

Benton: not ready.

Elders Reports.—A good feeling prevailed, and a determination was expressed to push along the work, by the assistance of the Holy Spirit. They report quite an interest manifested among the people and fair prospects of an increase.

Resolved that visiting brethren be invited to participate with us in our proceedings.

Resolved that the elders and priests within this district be requested and required to labor with their might in spreading the gospel.

Afternoon Session.—Br. John Landers reported, and gave us a history of his travels and labors, and it caused our hearts to

burn within us, to listen to his remarks, spoken with the vim and life of youth, notwithstanding his advanced age. Also Brn James Caffall and Barton Parker reported their labors.

Moved and carried that a committee be appointed to investigate the case of Mrs. Dunglebarger, as to whether she is a member of the church or not.

Moved by Br. Jas. Caffall that the conference appoint the committee.

Elders James Caffall, Wm. A. Litz and John Brackenbury were appointed said committee.

Evening Session.—Preaching by Elder John Landers, from Eph. 1 : 10, which the aged brother handled in a plain, lucid and masterly manner, showing that he is a workman in the Master's cause, who need not be ashamed.

Sunday Morning.—Convened at the house of Br. Ross.

The committee appointed yesterday, reported as follows:

We, your committee report that after investigating the case of Mrs. Dunklebarger, do decide that the said Mrs. Dunklebarger is not a member of the church, and in the event of her desiring to unite with the church, can only do so by confession of her guilt and bringing forth fruit meet for repentance. James Caffall, Wm. A. Litz and J. Brackenbury, committee.

Report received and committee released.

Resolved that Elder Daniel Fisher and Bro. George Ross be appointed as delegates from this District to the Nodaway District Conference, to petition that District to cede to the St. Joseph District the county of Andrew.

Resolved that when this conference adjourns it does so to meet in the city of Oregon, Holt Co., Missouri, on the first Saturday and Sunday, the 6th and 7th, of November next.

Moved and carried that this conference pledges itself to support the *Herald* by their subscriptions, more so in the future than in the past, and although opposed to any change being made in the form of the *Herald*, we are in favor of its becoming a week-day issue.

At 11 o'clock, adjourned business for preaching by Elder Litz, who, by request, addressed the congregation on the authenticity of the Book of Mormon, which he handled in good style and with a good degree of the Spirit of his calling.

Afternoon Session.—Benton branch reported 21 members.

Officials present: Of the twelve 1, high priests 2, seventies 1, elders 10, teachers 2, deacons 1.

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

Resolved that a vote of thanks be ten-

dered Elder Marchant for his efforts among us during the last three months.

Resolved that a vote of thanks be tendered the saints and friends of this community, for the hospitality and good feeling extended to us during the sitting of this conference.

After a short intermission the sacrament was administered. The meeting was then given into the hands of the saints for prayer and testimony.

Sunday Evening.—Preaching by Elder James Caffall. He was assuredly led by the Spirit of his calling, while giving a history of the apostacy of the Salt Lake faction, and the differences between truth and error. We believe its effect will be felt for good in the future.

Northwest Missouri District.

Conference met at the house of Br. Albert Bishop, on Saturday, August 7, 1875. Br. James Kemp, pres.; Fred. Collins, sec.

Branch Reports.—On motion the DeKalb Branch report was rejected.

Far West: 42 members; 5 baptized, 1 admitted by vote on membership in old organization, 4 by letter.

Starfield: 23 members.

Delano: 3 received by letter, 1 by vote—total 17.

Hannibal, Laclede, Bevier and Turney not reported.

Elders' Reports.—James Wood, D. E. Powell, D. J. Powell, L. W. Babbitt, L. L. Babbitt, Thos. Worrell, F. M. Bevins, Wm. Summerfield, F. Collins, J. Seely, H. Sherwood and A. Bishop reported. Baptized three.

Wm. Bozarth had preached twenty-nine times during last quarter with good success, had baptized four, and held a debate with a minister, and found a spirit of inquiry among the people.

James Kemp had endeavored to do his duty District President. Had attended all the two-days' meetings. Found them to be a success. Had visited as many of the branches as possible, and thought Northwest Missouri District in pretty good standing, as there had not been an elder's court or church trial in the whole district since last conference.

Brn. Goldsmith and Sykes reported as priests, and Brn. Flanders and Snider as teachers.

A. Bishop reported as Bishop's Agent. Had received \$10.10 from the De Kalb Branch. Paid out \$6.50. Balance on hand \$3.60. He wished the book he received from his predecessor to be examined by a committee appointed by this conference.

Resolved that a committee be appointed to visit the Turney Branch, and report at next conference.

Wm. Summerfield and F. Collins were appointed said committee.

Resolved that we petition the Board of Publication to continue the *Herald* in present form, rather than change to newspaper form.

Resolved that the elders transact the business as laid down in Doctrine and Covenants. Amended to read, That the business then be laid before the body.

Evening Session.—Resolved that we sustain all the constituted authorities of the church in righteousness.

Whereas J. W. Johnson is reported in the *Herald* as a non-member of the Reorganized Church of J. C. of L. D. Saints, and also understood to be a non-member by some of the members of the Far West Branch,

Therefore we, the elders of the Northwest Missouri District in conference assembled, do not recognize James W. Johnson as a Member of the Reorganized Church of L. D. S.

Officials present: 1 high priest, 15 elders, 2 priests, 2 teachers, 1 deacon.

Resolved that we sustain Br. James Kemp as District President.

Resolved that we release Br. James Wood from the office of District Secretary.

That we appoint Frederick Collins District Secretary.

That we sustain Br. A. Bishop as Bishop's Agent.

That when this conference adjourns, it does so to meet at Far West, on Friday evening, at 7 o'clock, October 8, 1875.

Sunday morning session.—Preaching by Br. Wm. Bozarth, at Crab Apple School House.

Afternoon.—Preaching at 2 p.m., by Jas. Kemp; and at 7.30 testimony meeting, when some strong testimonies were borne to the truth of the work, and the goodness of God to them.

Colorado District.

Conference convened August 28, 1875, at 2 o'clock p.m., at Saint's Meeting Room, Omaha Rancho, Hutchison Co., Colorado. F. C. Warnky, president; G. Kennedy, clerk.

Branch Reports.—Denver City: 19 members; 7 added by baptism, 6 removed by letter, 3 children blessed.

Rocky Mountain: Organized May 11th, 1875, with 7 members; 2 added by letter and 1 by baptism. Present number 10.

Elders' Reports.—Elder John Ellis reported that he had acted as president of the branch, and had advocated the cause the best he could; had baptized one and confirmed two; was willing to do all he could in the future.

Elder F. C. Warnky had preached forty times, baptized nine, confirmed eight, organized one branch, blessed three children,

and administered to a number of sick.

Priest G. E. Ward reported that he had done the best he could as branch officer and assisting superintendent of Sabbath-school; desired to do more in future than in the past.

Teacher G. O. Kennedy reported that he had not done much, as Br. Ellis had been present all the time, except two weeks, since the organization, to take charge of meetings. Should try in future to do all he could to advance the cause, believing the Lord will bless and sustain us.

Resolved that we, the members of the church in the Colorado District, request the General Conference to continue Br. F. C. Warnky in his present mission with us, believing him to be the right man in the right place; also that we request the General Conference, if practicable, to send some one to assist Br. Warnky in his labors in Colorado, as the field is large and laborers few.

Resolved that we sustain Bro. Joseph Smith as President of the Church, with all the spiritual authorities in righteousness.

Sunday Morning Session, 11 a.m.—Bro. Ellis preached a soul-stirring sermon.

Afternoon Session.—Time occupied in sacrament and testimony meeting.

Evening Session.—Preaching by the President.

North Kansas District.

Conference convened at Fanning, August 14 and 15, 1875. Elder J. W. Brackenbury, president; Charles Herzing, clerk.

Branch Reports.—White Cloud: 18 members; 6 baptized since last report, 3 removed by letter. J. W. Brackenbury, president.

Fanning: 36 members; 2 added by baptism. Joseph Blatt, president; Charles Herzing, clerk.

Elders' Reports.—Benjamin Brackenbury, in connection with Br. Stiles, of the Seventy, had labored some in Brown, Nemaha and Marshall counties; went like men of old, without purse or scrip and on foot; traveled some days twenty to thirty miles without food, or even shelter at night; thinks that good will result if more labor is done in that locality; intends to labor to the best of his ability in future.

Br. Stiles had labored considerable of late; intends to magnify his calling and do all he can in preaching the word.

Br. Charles Herzing had labored some in the branch.

Elder Parker reported having preached some in Bigelow, Holt Co., Missouri, in which place many, he thinks, are believing the doctrine.

Priest C. F. Cameron had labored to the best of his ability.

Br. J. W. Brackenbury had preached

every Sunday but one since last conference, also baptize four; devotes all his spare time to the work; says there is a good opening in the district.

Elder G. W. Sellers presented his license also his letter of removal to conference.

Elder Parker was chosen to preach to-night, J. W. Brackenbury to speak on Sunday forenoon, and Br. C. F. Stiles to take the stand in the evening.

Some good instructions were given by the president to the elders in regard to missions.

Missions supported.—Elders B. B. Brackenbury and Charles Herzing to labor in Robinson and Claytonville, Brown county.

Elders G. W. Sellers and O. S. Waddel to labor at Iowa Point, Doniphan county. All the rest of the brethren holding the priesthood are requested to do all they can to advance the work.

Elder J. W. Brackenbury requested to be released from the presidency of the district. Request not granted, but moved and carried that he preside over the district during the coming quarter.

Charles Herzing also offered his resignation as clerk of the district, which was not accepted.

Officials present: seventy 1, elders 8, priests 2.

Resolved that we sustain all the officials of the church in righteousness.

Resolved that the Presiding Elder of the District call a council of elders to meet the day before next conference, at four p.m., at a place which will in due time be designated. The intent and purpose being to establish a unity of feeling among the elders, and to cause a more harmonious action in matters of business, which may be brought before the conference.

Resolved that we now adjourn to meet again in conference capacity at White Cloud, Kansas, November 14 and 15, 1875.

Philadelphia District.

Conference assembled at Philadelphia, Pa., August 28, 1875, at 8 o'clock p.m. Elder John Stone, president; Elder Joseph A. Stewart, secretary.

Branch Reports.—Philadelphia: 53 members; 1 died, 2 baptized.

South Bethlehem: 9 members.

Hyde Park not reported.

Elders Reports.—President John Stone had been in Allentown, New Jersey, with two of the brethren, and from what I can learn by word and from letter, have done some good preaching. Hope the time will come when I can do more. Have baptized two from there since then.

H. Beaumont: Have done some preaching; blessed one child; am firm in the faith.

Elias Lewis: Have visited the branch somewhat; am anxious to do my work well.

Joseph Lightcap: Have been sick during the last quarter; am always anxious to do the will of God.

John Webb: Have not enjoyed good health. As far as my abilities go, have endeavored to do my duty.

Wm. Small had no report to make.

Joseph A. Stewart: Had preached twice from the stand. Hope I have done some good. Have visited Allentown, New Jersey, with Brn. Stone and Lewis, where we preached the gospel. Two have since united in the bonds of the covenant. Hope there will be more. Have visited nearly all the saints in the branch. Am firm in the faith.

H. Beaumont reported in place of Asa Copeland, of Philadelphia.

Lewis D. Morgan: My heart's desire is to do the will of God.

John Williams: I have tried to do all I could; have distributed some tracts; hope they will reach the hearts of honest people.

Wm. Crumb, Danville, Pa., reported by letter.

Priests William H. Harrison, Robert Cameron, and William Harris reported.

Teachers Wm. Miller and Howell Morgan reported.

Resolved that the case of the Brooklyn Branch be brought before this conference, for discussion.

That Br. Squire and Br. Lester, of Brooklyn take an interest in this conference.

Br. Lester, Brooklyn, N. Y., reported.

Resolved that the Brooklyn Branch be received in this district.

Sunday Morning, 9 o'clock.—Prayer meeting. Had a delightful time.

At 10 o'clock, conference resumed.

Resolved that the Philadelphia District Conference invite the Brooklyn and New York Saints to a representation in this district.

That the resolution be reconsidered.

That the Brooklyn case be laid on the table.

That the request of Br. H. A. Stebins, by letter of August 25, 1875, be granted.

That the clerks of the different branches furnish the District Secretary with a correct list of all names of members, where born, date of birth, when and where baptized, by whom, when confirmed, by whom, when ordained and by whom, that he may send it to the Church Secretary at Plano, Illinois.

That the President of the District inform the church at Brooklyn and New York of the action of this conference.

Six o'clock p. m.—Resolved that the action of the conference at South Bethlehem, in the case of James Jenkins, of Hyde Park, May 23, 1875, be recalled.

That this conference appeal to the High Council at Plano, to take the case of James

Jenkins, of Hyde Park, in hand and settle it.
That the District Secretary send this report to Plano, before the next General Conference.

That we sustain all the spiritual authorities of the church in righteousness.

That the resolution laid on the table be taken up.

That the resolution be adopted as read.

That President Stone be sustained as president for the ensuing quarter.

That Joseph A. Stewart be sustained as secretary for the ensuing quarter.

That Elder Wm. Small preach this evening.

That we adjourn to meet in South Bethlehem, on the fourth Saturday and Sunday following in November.

Miscellaneous.

"THY WILL BE DONE."

When we feel depress'd and lonely
And our spirits bowed with grief;
If we seek, but fail in finding
Something that may bring relief,
Can we go to God our Father,
In the name of Christ his Son,
Ask of him the needed blessing,
And yet say, "Thy will be done?"

If upon a bed of sickness,
One we love is lying low;
All of human skill exhausted,
Can we to our Father go,
Pray to him in faith, believing,
That the promised gift will come,
Heal the sick and raise the dying,
And yet say, "Thy will be done?"

If we have in our possession,
Every comfort wealth can give,
And impart to others freely,
That the poor may also live;
Should it all be taken from us,
Everything below the sun,
Crushed beneath a weight of sorrow,
Could we say, "Thy will be done?"

When the Lord his servants sendeth,
Far beyond the ocean's foam;
If in stranger lands they perish,
Far from those they love at home:
When the startling tidings reach us
That their earthly course is run,
Could we in that hour of trial
Say, O God, "Thy will be done?"

Lord, increase our faith, we pray thee,
While we sojourn here below;
Guide, sustain us by thy Spirit,
Through this wilderness of woe.
Come sweet joy or tribulation,
May we ever be as one;
From whate'er we have to suffer,
We can say, "Thy will be done?"

Then no matter what the treasure,
We can it to thee resign;
Back to thee, who only lendeth

To thy creatures for a time.
Still a heavenward course pursuing.
Till we have the victory won,
Bid farewell to earth, rejoicing
That thy holy will is done.

May, 1875.

M. R.

Bevier Meeting House.

Br. Joseph Smith.—You are aware that there is a meeting house owned by the church in Bevier, Missouri; and that the deed for said meeting house was sent by Jason W. Briggs to the bishop of the church. We wish to inform you, with all interested, that there is about one hundred and ten dollars still due and unpaid on said church, or meeting house, owing to John Watkins, and ten dollars to Mr. Thomas Thomas.

Perhaps there are some who think it not their duty to take part in paying said debt, since they have been scattered. We, and all whom we have conversed with from said branch, are still willing to pay what we can. Those who have so expressed themselves, reside at Bryant, Illinois, and Des Moines, Iowa. There are many with whom we have not been privileged to converse on the matter, and we take this course to inform all concerned, that Br. John Watkins needs the money, and should be paid by all means, for circumstances demand that it should be paid at as early a date as possible; and it should be remembered that said money is due ever since the fall of 1872. We think it our duty, and the duty of those now connected, and that have been at any time connected with the Bevier Branch, since said debt was contracted, to make an effort to assist in paying said debt. And we hope that the Bevier Branch will take action and will appoint a committee to receive all moneys that will be paid on said debt, and make known who said committee shall be. The aid and assistance of all will be thankfully received.

We remain yours truly for Zion's cause,

JOHN R. EVANS,
JAMES TAMER,
EVAN B. MORGAN.

Church Library.

A donation of forty-one volumes to the Church Library has been made by a brother residing in Plano.

Commercial Relations—Tariffs, vol. 2. Statistics of the United States, 1850. Coast Survey Report, 1856. Exploration for a Railroad Route from the Mississippi to the Pacific, 5 vols., 1853-5. Commercial Relations with Foreign Nations, 2 vols., 1860. Expedition to the China Seas and Japan, 2 vols., 1852-4. Military Commission to Europe, 1855-6. Mexican Boundary Survey, vol. 1, 1857. Observations on the Zodiacal Light, 1852-5. Review of Edwards on the Will, 1839. Civil Government, (Ohio), 1846.

Casey's Infantry Tactics. The Old World and the New, vol. 1, 1836. Obituary address on the death of Wm. R. King, of Alabama, Vice President of United States. Obituary address on the death of Hon. Daniel Webster, of Massachusetts. Brook's Average Time Tables. Memory and Intellectual Improvement. Jacob Wrestling with the Angel. Stansbury's Expeditions, (Map.) Lives of Madison and Monroe, fourth and fifth Presidents of United States. Biography of Andrew Jackson. Statutes of Ohio, vol. 29. City Laws, (Washington), 1833. Taylor's Concordance of the Bible. Historical and Critical Essays, by Thomas De Quincy. Pestalozzian, or Natural Method of Education. Travels into Bookhara from India to Tartary and Persia; and a Voyage on the Indus, 1835. Annual Report of the Adjutant General of Illinois, 1863. Central American Affairs and the Enlistment Question, 1856. Preliminary Report on the Eighth Census, 1860. Dictionary of the Holy Bible, 1811. Stansbury's Expedition to the Great Salt Lake, 1851. Comstock's Natural Philosophy, 1838. Conversations on Chemistry, 1832. JOHN SCOTT, Librarian.

NOTICES.

We are authorized by letter from Bro. John and Sr. S. M. Nightingale, of Linden, California, under date of August 16th, 1875, to say that Br. Henry S. Green, of Nortonville, Contra Costa County, California, will settle all claims against his father, (Elder Hervey Green), lately deceased.

Any one desiring a Lithographic picture of the Nauvoo Temple, 22x28 inches in size, can procure them by applying to B. B. Tilton, Nauvoo, Hancock Co., Illinois, at one dollar each.

Information wanted of the whereabouts of Lyman S. Smith; when last heard from he was at Osceola, St. Clair Co., Missouri, in 1872. Any person giving information concerning him, will bestow a favor on his parents and friends. Address Spencer Smith, Clyde, Antelope Co., Nebraska.

It is thirty-one cents that Sr. Mollie F. Springer will furnish photographs of the martyrs, Joseph and Hyrum Smith, instead of twenty-five cents, as advertised in *Herald* of July 15th, 1875. Address, Paris, Jennings Co., Indiana.

Michigan Conference.

The Saints of this district are notified that conference will be held October 9th and 10th, 1875, four miles southwest of the city of Coldwater, Branch Co., Michigan, in the neighborhood of Brn. George Corless, J.

Bough, and Dudley Lock. Friends coming by cars on M. S. R. R., in the city enquire for Bradford Corless. May God help us in our assembling, to the advancement of the great Latter Day Work. E. C. BRIGGS. YORK CENTER, Steuben Co., Ind.

Northern Illinois District.

The above conference will be held at Amboy, Illinois, Oct. 9th and 10th, commencing at 1:30 P.M. on Saturday. We would like to see a general attendance of Saints and delegates from branches, also reports of numbers and changes since last report. The latter may be sent me by mail to Plano, if no delegate will be present.

H. A. STEBBINS, Pres.

ADDRESSES.

Thomas Taylor, 283, Bell Barn Road, Birmingham, England.

John C. Foss, Syracuse, Meigs Co., Ohio.

BORN.

At Sacramento, California, August 14th, 1875, to Br. and Sr. R. and E. Ferris, a daughter.

DIED.

At Sonora, Hancock Co., Illinois, August 23d, 1875, of lung fever, THOMAS PITT, aged 77 years, 3 months, and 22 days.

He united with the Latter Day Saints in 1840. Emigrated to America from England, where he was born in 1842. He was faithful in the service of his Master until the day of his death. Funeral services by D. F. Lambert, at the Latter Day Saint Church, in Rock Creek, Illinois.

At Appanoose, Hancock County, Illinois, August 26th, 1875, JOSEPH R. DOWNING, aged 20 years, 11 months, and 3 days.

Funeral services by D. F. Lambert, at the Methodist Church, in Nauvoo, Illinois.

In Lamoni, Iowa, August 9th, 1875, of whooping cough, ASA BAILEY, son of sister Olive and Br. Oliver J. Bailey, aged nine months and one day.

Freed from distress and pain,

By the stern hand of death,

Nor could we wish thee back again,

Who saw the parting breath.

Rest now in slumber sweet,

E're long thou too wilt rise

With all the pure and good, and meet

The Savior in the skies. C. A. T.

At Davisville, Yolo County, California, June 15th, 1875, of pneumonia, ANNE VICTORIA, infant daughter of J. C. and Martha STEELE, aged 1 year and 11 days.

Funeral services by Rev. Alexander Fairbairn, at the "Presbyterian Church."

The Savior has called thee, sweet lamb, to his bosom,

(Another bright jewel his crown to adorn);

We mourn thy departure, yet would not recall thee,

From a life so exquisite, to a world so forlorn.

At St. Louis, Mo., July 22d, 1875, Sister ALICE STANDING, aged 85 years.

She united with the church in 1837, in England, and in 1864, united with the Reorganization at St. Louis. She died in full faith of a resurrection with the just. One by one they are gathering on the other shore.

At St. Louis, Mo., June 31st, 1875, Bro. WM. ROBERTS, aged 57 years.

His last words were a testimony of the gospel to his children.

Selections.

A Mummy.

The following was sent us by Br. Eli Slater, of Philadelphia, Pa.

"The discovery of a mummy (female) near Barren County, Kentucky, is attracting considerable attention. It is that of a woman, four feet five inches in length. When found, it was lying on its left side, in a sleeping posture; the left arm was resting on the ground, but the left hand had disappeared. The right arm rests on the bosom, with the hand tucked under the chin. The flesh on the arms and lower limbs is shrunk, but the body and head are well preserved. The face is round, full, and very beautiful. It is perfectly white, and shows no Indian characteristic in form or feature."

The mouth is small and the lips are partly open, exhibiting the front teeth. It shows unmistakable evidence of having been in its present position, for an indefinite period of time. A large number of people are flocking to see it, but no one has yet been able to tell to what race of human beings it belongs."—*Philadelphia Ledger and Transcript*.

The Cause in the East.

Mr. Editor:—Having attended some very interesting meetings of the Rev. Mr. Hayden, Elder Lakeman and Rev. George Garrity, at South Lubec, where a discussion of the faith of the Latter Day Saints has been in progress the last four weeks at intervals. Last Sunday's exercises were more interesting and exciting on account of the statement of Mr. Garrity that he had come from St. John on purpose to review the principles of the Mormons or Latter Day Saints, I have been induced to make a hasty report, though very far from doing justice to the work. E. A. DAVIS.

Rev. George Garrity from St. John delivered one of his discourses on the ancient Gospel on Saturday evening to a full house at South Lubec in opposition to the doctrine of miracles as adopted by the Mormons or Latter Day Saints. After reading the 2d chapter of Hebrews he stated that in the beginning of Moses' ministration to the Israelites when the first tabernacle was built after the pattern given by Jehovah, to prove to Israel that Moses was directed by the great *I am*; when the first sacrifice was ready, the priests at the door of the tabernacle, the whole congregation of the people in waiting, and all things had been done as

Moses had ordered, even the oxen, sheep and lambs had been laid on the altar, the people were in doubt that it was the work of the Lord; fire came down from heaven and consumed the sacrifice, then the millions there assembled, beheld the awful power of the hand of God to prove that Moses was a servant of the Most High, and fell down and acknowledged that this was the true God; and after performing a miracle did ever a repetition happen? It cannot be proved that ever a miracle was repeated, when it had been given for a certain purpose. Then at the dedication of the Temple a miracle was given, (but never was repeated,) after the dedicatory prayer by King Solomon—the longest prayer of which we have any record,—to convince the people that this was the house of God. The speaker then alluded to the wealth of King David who had bequeathed his riches to Solomon to build the House of God, and then alluded to the amount of gold in possession of King Solomon as would require a string of oxen—allowing each yoke to haul a ton—that, spaced thirty feet apart, would reach from St. John to Boston. Having made these preliminary remarks he then asked, why it was that David was not permitted to build the Temple? a voice from the audience answered, because he was a man of blood, a warrior. "Right, said the speaker, David was a man of war, but Solomon was a man of peace, and God would not sanction the shedding of blood in connection with his Holy Place. Thus, Christ was called the Prince of Peace." Thence passing to the beginning of John the Baptist's preaching, he said, John came preaching "the kingdom of heaven is at hand," the multitude gladly accepted him, because, although he wrought no miracles, he was the greatest prophet that ever lived, in that, he was the herald of Christ's coming; the people were baptized with the baptism of repentance for the remission of their sins, believing on him that was to come. At the preaching of Christ many believed on him because of the miracles he wrought to show that he was divine; these works were an unmistakable proof of his Divinity. At the close of his ministry he told the eleven that such signs as he enumerated, should follow them that believe, but only such as heard the preaching of the apostles and on whom they laid their hands for the reception of the Holy Ghost, could be possessed of this divine power, and the last person who was so wonderfully filled with the Holy Spirit as to perform miracles, could not have lived a hundred years after the death of St. John and had been administered to by him; although he lived more than twenty years after all the other apostles were dead. Any man who says, or pretends that a single miracle has been wrought by any living per-

son since the death of the last man on whom St. John laid his hands for the purpose of receiving the Holy Ghost, *is a liar*. And since the death of these individuals, no man has ever been able to transmit the Holy Spirit by the laying on of hands. The preacher remembered an instance of an effort to convince the people out in a Western State that a miracle could be performed, as follows; a traveller stopped over night at a farmer's house; after going to bed, he was suddenly attacked with great pain, the family was aroused, and everything done for the stranger, in the power of the inmates of the house, but all to no avail; the man died in the night and the farmer thinking his neighbors might accuse him of foul play, started very anxiously to call in some one to whom he could confide the story; just as he had started on his errand, a little distance from the house he met a stranger who asked what was the matter—as the farmer seemed much excited,—so he told the whole story; ah, says the stranger, there is no need to call in your neighbors, I can raise him to life, as I am one who professes to work miracles, let me see the man, so both started for the house; after entering, the stranger said let us pray, whereupon the farmer said wait till I call my family, that they may witness the operation, but first, I will chop off his head with this ax,—having one in his hand—and suiting the action to the word, with uplifted ax about to descend, the dead man jumped up screaming murder, saying, don't strike; thus it seemed that the farmer to expose the deception had performed the miracle instead of the man who had volunteered to perform it. The speaker gave another anecdote some years ago while at Halifax N. S., he says, I was invited to dine at a public house, at which house was a professed Apostle of Joe Smith, who had been preaching some six months to a large congregation and had rebaptized some forty baptists, and baptized some sixty pedobaptists, forming a Mormon Church. Dixon, the name of the man, was a splendid specimen of a man, well formed, with bright sparkling blue eyes, rosy cheeks and standing six feet two in his stockings; neither of us knew of the presence of the other, that I was aware; he was at the same table with myself and boasting of the beauties of the new doctrine, that he was one of the apostles of the church, able to work miracles and one of the anointed from heaven. After dinner, he continues, I asked Mr. Dixon if he would give me a synopsis of the views of his church, and if he was willing I would reply to what I did not believe and say nothing about that upon which we both agreed. After talking an hour and a half I asked him if he considered himself in the place of the Apostle Paul, "I do," he says, well, said I, consider that the Apostle Paul was brought before the Gov-

ernor of a certain island in the Mediterranean sea, and by his preaching had convinced the Governor that he was in need of the Gospel, who when he was about to embrace the Saviour, and accept his promises, an old gentleman, a friend of the Governor, who was none other than Elymas the sorcerer, withstood Paul and caused the Governor to waver in his faith, then Paul, filled with the Holy Ghost set his eyes on him and said, "O full of all subtilty, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." Now here is the Hon. Mr. McDonald the Governor, who is one of your hearers, and a prudent man, who will be in the stead of Sergint Paulos, about to embrace your doctrine, I will for the present take the place of Elymas; now I tell you to your face that Joe Smith is an imposter, and all his emissaries are deceivers, you nor no other person since the days of those on whom hands were laid by the Apostles ever conferred the Holy Ghost, or worked a miracle; now strike me blind, I defy you, Friends, my eyes are as good as they were forty years ago, I was not struck blind, nor do I expect to be by such impostors. That evening I attended his meeting and learned that this was the first time in all his ministry in that city that he refused to give liberty to ask a question. He soon left his church and has never been with them from that day to this. On Sunday morning Mr. Garrity resumed the subject of miracles by reading from the 5th chapter of John, commencing at the 22d verse, rehearsing the miracles of Christ, and their effect on the people, showing conclusively that the author of these was divine, that all the works of the Savior had an object, and that was, to prove that he came from God. The power thus given him was as much his own, as the power men have to act as they choose. The gifts of the church in the days of the apostles were for the spiritual guidance of the churches, till that which is perfect is come, that is, the perfect testimony of the apostles in the New Testament which was not then written. At the conclusion of the discourse, he gave a peroration of great pathos, in regard to Elder Lakeman of Grand Manan. This gentleman had formerly belonged to the church of the Disciples, the faith of which the speaker had held for forty-three years, and of which Mr. Lakeman had been an honest exponent, he is an honest man: Amen, responded Mr. Lakeman, who had been a patient listener while the preacher expounded the scripture according to the view held by the church of the Disciples in opposition to the view held by that of the Latter Day Saints. When he had received the news of Bro. Lakeman's defection from his church, he felt that his brother had made a grievous mistake and would find it out

when it was too late. At the close of the discourse, Isaac H. Estey, one who professes to cure the sick by the laying on of hands, arose and requested an hour's debate to prove to the preacher that miracles had been performed not far from here, but Mr. Garrity closed the meeting amid some excitement by the congregation.

In the afternoon Elder Joseph Lakeman preached from the Gospel of St. John. After reading part of the seventeenth chapter in support of the doctrine of spiritual gifts including miracles as well as all other characteristics of the church, as is written in the scriptures. If all the word of God is not taken as truth, then let us have proof that a certain part is left out as obsolete. When did these gifts cease? One of the congregation answered, "when the testimony was made perfect," or when the scriptures of the New Testament were finished. Several of the Disciples, who being in opposition to the speaker, had come from the village and other parts of the town commenced a running fire of questions in the middle of the discourse, but Mr. Lakeman declined to be drawn into a useless discussion, yet he signified his willingness to reply to any and all questions pertinent to the subject at a reasonable time. There was a report that those were present who intended to break up the meeting by this means, but they were not successful. Mr. Lakeman closed the afternoon service by referring to the 2d chapter of Acts, in which reference was made to the promises, which in Peter's address were given not only to the Apostles but to the nation, "their children, and to those that were afar off, even as many as the Lord our God shall call," reaching even to the church at the present day. The promise of the Holy Ghost was theirs, it also is ours or else it would have been specified otherwise in the word. If any one differed from him he had respect for their faith, and he would call no person a liar, but wished to exhibit the fruits of the spirit, in all long suffering and gentleness, and above all would he have Love as the crowning grace of a meek and lowly christian. In the evening Mr. Lakeman discoursed chiefly from the 3d chapter of 1st John, extolling the beauties of obedience to the commands of the Gospel, and related from his own knowledge that he had the tokens of the Holy Spirit in his own person, that he knew whereof he affirmed, when he said he had been raised from a sick bed to health by the laying on of the hands of the Elder of the church, the anointing of oil and the fervent prayer. He disclaimed totally any affinity for those sinful practices of Salt Lake Valley, that those people who had departed from the faith and claimed a great glorification on account of the number of their wives, and who expected the greater glory

in heaven on account of their greater number of wives; they were those whom he utterly discarded and who were not fit for the Kingdom of Heaven. He finally closed by saying that he had presented the truth as he found it in the scriptures of divine truth, and as the truth was what he was seeking, if it could be proved from the word that he was in error in presenting the truth as he understood it, then the foundation on which he stood was taken away. After the close of the services at which the Rev. Mr. Garrity had listened and taken notes, it was announced that a review of the discourse would be made by Mr. Garrity next evening and in two weeks Elder Lakeman will again discourse to the people of South Lubec.

BELLS AND AGE.—A fiddle improves by age and use; a piano does not, neither does a bell. There is, perhaps, a slight improvement for the first few years, but afterwards the quality deteriorates. Metal, we know, is altered, by repeated and long continued hammering. Thump a piece of iron, and you change the quality of its magnetism; the shock of the waves modifies the magnetism of an iron ship; and some of the music is knocked out of a bell by long continued use of the clapper. A peculiar effect is noticed in the bell of Cripple Gate Church when it strikes twelve. The first two or three strokes are distinct and clear, then a discord begins, which accumulates with every stroke, until with the eleventh and twelfth a complete double sound is produced.—*Chambers' Journal.*

A Michigan Geyser.

Mr. Joseph Hahn, who lives some three or four miles west of Marine City, has been for some time engaged in sinking an artesian well. On Monday night the auger had penetrated to a depth of 125 feet and the next morning an air or gas chamber was reached. Then occurred a phenomenon which the bystanders will not be likely soon to forget. In the twinkling of an eye, upon the removal of the auger, the wooden tubing shot out of the well like a stone driven from a catapult, followed by a volume of gas, water, gravel, and mud that rose full 200 feet into the air, while the trembling earth, the roaring torrent, and the descending debris made Mr. Hahn and his co-laborers think they had struck the regions infernal. Stones weighing from ten to twenty pounds were projected into the air, and some of them fell crashing through the roof of Mr. Hahn's house, near by; in fact, the family were obliged to seek shelter at a neighbor's, for human life was not safe a moment in the farm-house. In the neighborhood of Mr. Hahn's farm a stone, large or small, was rarely found, but now they can be taken away by the car-load.

The heavy log-chain binding the derrick was cut by the flying missiles into dozens of pieces, and one of the timbers was blown away as by the breath of a cyclone. The discharge of mud and water soon began to overflow the fields and bear ruin upon the poor man's crops; it was as if a waterspout had burst and the floods of heaven let loose. For eight or ten hours this extraordinary well kept emitting mud, water, gas, and stones; all around, on field, barn, and house had settled a leaden hue; the corn was broken off and uprooted by the flood; the house and barn were riddled by falling stones; destruction was visible on every side. It was then noticed that the subterranean monster was pretty well blown, and although it still kept up a furious howling, its force was spent. It is estimated that some 800 cubic yards of clay and boulders were cast out of the well. Hundreds have been out to see it, and hundreds more will probably go. The damage to Mr. Hahn's property is very great.—*Marine City Gazette.*

An old farmer was once asked what a politician was. He answered, "Well, he is a man that serves God as far as he can to not offend the d—l."

This would fit some preachers—and some professed religionists—they are trying to see how little *good* they can do and yet be saved.

We know a farmer's family who have in the last twenty years walked the distance of half way round the world to carry water from a distant well for the supply of the family, when a good well at the door could have been dug and walled for forty dollars.—*Fort Dodge Messenger.*

Slander.

Slander is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls, since it kills not only those who circulate it, but also all those who do not reject it.—*St. Bernard.*

Slander meets no regard from noble minds; only the base believe what the base only utter.—*Beller.*

Listen not to a tale-bearer or slanderer, for he tells thee nothing out of good will; but as he discovereth of the secrets of others, so he will of thine in turn.—*Socrates.*

The slander of some people is as great a recommendation as the praise of others.—*Fielding.*

Believe nothing against another, but on good authority; nor report what may hurt another; unless it be a greater hurt to another to conceal it.—*William Penn.*

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.—*Leighton.*

Any one who is much talked of, must be much maligned. This seems to be a harsh conclusion; but when you consider how much more given men are to depreciate than to appreciate, you will acknowledge that there is some truth in the saying.—*Helps.*

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

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PLANO, ILL., OCTOBER 1, 1875.

No. 19.

MINUTES OF THE SEMI-ANNUAL CONFERENCE, September, 1875.

Conference convened near Council Bluffs, Iowa, on Wednesday, September 8th, 1875, at 11 o'clock A.M. President Joseph Smith called the Conference to order, and hymn 720 was sung. Prayer was offered by Br. W. W. Blair. On motion, President Joseph Smith was chosen to preside, and President W. W. Blair as his assistant. The Church Secretary, Br. Henry A. Stebbins, was chosen as Secretary of the Conference, and Brn. T. W. Smith and Duncan Campbell as his assistants. Brn. Flinders, Bozarth, Kemish, Powell, Hougas, Lawson, Brackenbury and Smith were chosen to act as police. Organization having been effected, Conference adjourned to meet at 1:30 P.M. Hymn 145 sung, and benediction by the President.

WEDNESDAY AFTERNOON.

SEPTEMBER 8TH.

Hymn 208 was sung. Prayer by Pres. J. Smith. The Secretary read the minutes of the Annual Conference of April, 1875, occupying a half hour. Pres. Smith suggested granting the presiding officer the privilege of announcing the adjournment from time to time during the session.

Br. J. W. Briggs, just returned from the Utah Mission, being called upon, reported, of which the following synopsis is given:

I have been for the most of my ten months' Whole No. 331.

absence in Utah, engaged in Salt Lake City, preaching nearly every Sabbath there, besides my other business for the church. There are many evils existing in Utah not to be found anywhere else. One reason is that there is the least liberty of speech there in talking of religion and approaching men upon that subject of any place anywhere. The "iron heel," as it is called, of despotism in Europe, compared with its power and exercise in Utah, is as the size of the finger of a man compared to his thigh. Strong, full-grown men say they would be pleased to come to meeting, but circumstances will not allow it. The "circumstances" are that they will lose their places, their house-room, or their work, if they attend meetings prohibited by the ruling powers. These powers control all the avenues of wealth, profit and comfort and they prevent the common people from any privileges only those they think proper. The Legislature has enacted laws to protect the leaders in their oppressions.

Other sects have poured out much money building meeting-houses, school-houses and establishing missions and making them permanent. This is necessary as the schools of instruction. The ward schools are not free, and the poor must send their children where they can get schooling free. Now the duty of the Reorganization, to succeed, should take the front rank in the Utah mission, that the world may have abundant reason to discriminate between the two parties. If it is worth the while to maintain a mission in Utah, it must be done well, as the Reorganization can not afford to let others do the work of evangelizing Utah. The first thing towards success is to build a chapel in the city and call the people together, for outdoor preaching is forbidden, every house is closed and the street also. The Reorganization can not compete with the efforts of others, unless we make a strong and permanent effort. I would say that the work in Utah, and that now demanded to be made, is more for the work of humanity than for religion; an effort aside from any religion to break the shackles of sin and evil that bind the men, women

and children there. They need the liberty to breathe the free air of heaven, for if the present abundant evils are the result of past fanaticism, the question is, What will not be the evils in the next generation following this.

The Elders of the Reorganization have endeavored to hold regular services in Salt Lake City, and have done much in the towns and settlements in all parts of the territory. Numbers have been baptized and some branches have been organized. We have also kept the printed word circulated. There is more willingness to read, for many will read who will not hazard their standing by coming to meeting. There is also a spirit of liberality existing in the various towns and settlements which is in great contrast with what existed in years gone by, and there are just as good people in Utah as anywhere else.

Br. Z. H. Gurley, lately of the Utah Mission, in connection with Br. Briggs, said:

The Reorganized Church can not occupy middle ground. It must either prosecute this mission vigorously, and at an enormous expense, or else abandon it entirely; prosecute it with vehemence, or leave it altogether. It is a hard mission, and as Br. Briggs has said, I look upon it as to be prosecuted more for the sake of humanity than for the religious results, knowing the depth of superstition and fanaticism which will require a long time to overcome, for these bind the people with bands.

President J. Smith suggested that he would like to have those who have been representatives of the church on that mission, to say whether they advise the abandonment or prosecution of the work there, so we may consider what course to pursue to overcome the discouraging circumstances reported.

Br. Z. H. Gurley replied:

I feel at times to continue and at times to abandon it, for if the church has sufficient means to rent halls or build meeting-houses and sustain a missionary in Provo, Ogden, and many other places permanently, then it will do; so I say, if there is plenty of money to prosecute the mission, then go on; but if not, then it can not be prosecuted successfully.

Br. J. W. Briggs replied:

I have a definite opinion. If the sects feel their responsibility regarding Utah, the Reorganization certainly ought to do the same, and I think owes it to God and themselves to prosecute the mission and to build a place or places of worship, as an absolute

necessity. We can not afford to abandon it, hence must prosecute it.

President J. Smith said:

We ought to take the front rank in prosecuting this mission, in order that the public may discriminate between us and the Utah people. That church in Utah has its connections with Norway, Sweden, Denmark and other countries, and raises difficulties for us in prosecuting missions to those countries. One thing needed is a spirit of self-sacrifice in those interested in this mission, a greater spirit of self-sacrifice than we have ever had, to meet the opprobrium arising from the actions of the past. The brethren will please bear this in mind.

President W. W. Blair said:

I have always been interested in this mission. As for a true missionary spirit, it was as prominent in the Utah Mission from 1863 to 1867 as in any field of labor. Much has been done without chapels, and much can yet be done. Thousands have come out from there, and thousands in the world have been made able to discriminate between the two teachings through the efforts of the Reorganized Church.

It was moved that to the President be granted the right to appoint the times of adjournment, which prevailed.

Pres. Smith made inquiry if any one knew the whereabouts of Jonathan Taylor, who lived in Nauvoo in 1846, or any of his family, certain parties wishing to know.

He appointed Br. Wheeler Baldwin to take charge of the evening social meeting. It was announced that Br. E. Banta would speak in the city this evening. Pres. Smith announced adjournment till 9:30 to-morrow morning.

Sung hymn 229. Benediction by Pres. J. Smith.

WEDNESDAY EVENING.

SEPTEMBER 8TH.

Notwithstanding the general weariness after the travels and labors of the day, in getting settled in camp, a good interest was taken in the social meeting, the time being fully occupied by speakers in prayer and testimony.

THURSDAY AFTERNOON.

SEPTEMBER 9TH.

Owing to the rain no morning session was held, and in the afternoon its continuance made it necessary to convene

in Grange Hall, near the camp ground, which was done at 2 o'clock P.M. Pres. Blair presiding. Sung hymn 764. Prayer by Br. I. L. Rogers. Sung hymn 723. Pres. Blair seated the quorums in order as much as possible.

Secretary Stebbins read yesterday's minutes, which were corrected.

MISSIONARY AND ELDERS REPORTS.

Robert Warnock, of the Utah Mission:

PARIS, Idaho, August 29, 1875.

To the President and Church in Conference assembled:—Since last report I have preached publicly about twenty times, have baptized six, and assisted in organizing a branch at Wanship, Utah.

Early in the summer I met with an accident that caused bleeding at the lungs, which weakened me very much. I was advised by those who attended me not to attempt preaching again before three months. As soon as I gained a little strength, I commenced business to support my family, and have been very busy all summer.

My faith in God and his glorious work is not on the decrease. A desire to do good is still with me. I appreciate a standing in the Church of Christ, and my intention is to live worthy of the confidence of its members.

Respecting the Utah Mission, I presume the brethren in charge can report more correctly than I can, but from personal observation during my travels through the greater part of the territory, I have concluded that the old Mormon Church is not so near the crisis of disrapture as some imagine. Whether it will be advisable for the Reorganization to continue her mission here is now a question in my mind.

Sincerely thanking you for your confidence reposed in me as your representative, and also for your kindness to my family during my absence, I respectfully ask to be released from this mission, as I wish to return home in a short time.

May the characteristic peace and harmony of former conferences be yours to enjoy through the present session, is the prayer of your brother in Christ,

R. WARNOCK.

Magnus Fyrand of the Scandinavian Mission:

SWEDEN, Lund, Aug. 15th, 1875.

President Joseph Smith and brethren at Conference assembled, greeting:—I send you a few lines in regard to this mission, and the prospects of the same. We have had a few meetings in Copenhagen, Denmark, but must give up there on account of non-attendance. We have not as yet got the tracts printed, and until that time shall be able to

do but very little. I have traveled a good deal in Sweden, and with very little success. I have been over the same country that I traveled through some twenty years ago, but nearly all the branches are broken up, or entirely dead; in many places not a trace to be found; in other places a remnant left, but most of them are spiritually dead. Their confidence has been so abused by the Brighamites, that they can believe no more, while others are so strong in their faith in Brigham, that they would as soon believe the ocean was dry, as to believe that he is not a prophet of God. I have had a few hard, trying times that I had not expected. For instance, they say, "You have often been a prisoner for the gospel?" "Yes." "You have been almost beaten to death by the mobs?" "Yes." "You were willing to lay down your life that Joseph Smith the martyr was a true prophet of God; that Brigham Young was his lawful successor; that polygamy was revealed of God. Now when can we believe you, then or now?" Then again, they preach from the stand, "Do not believe any that comes among you, to deceive you, for they have transgressed the law, broken the covenant, and spoken against the Lord's anointed; therefore they are fallen, and you must not go near them." Now I know that we have the truth, but it is not believed. Since I sent my last letter to you I have been very sick, even so bad that I did not believe I could live through it; and I am very poorly yet on account of the much walking and talking, and the poor food and lodging we get, which have all injured me. My voice was gone, and my lungs so affected, that I discharged blood for several days. I thought that after I got a little stronger I would return home, but I shall now await your answer. I dread the long, wet fall of the year, and then the long and very cold winter; but I leave all for a better, wiser, and higher power, and say to myself:

"Soldier on the battle plain,
Wounded, weary, almost slain,
Lift thine eyes and strike more sure,
They shall conquer who endure."

Brother Hansen is yet in Copenhagen, where he will remain until the tract is printed, and then commence active labor in the field. We shall still try to do the best we can. May God bless you in your assembling and deliberations, and the Spirit of God be your guide. If you find it wisdom to grant me the liberty to return, if sickness or poor health should so demand it, I should be very glad. Trusting to be remembered by you in your happy waitings before the Lord, I remain as ever, your co-laborer for the cause of Christ,

M. FYRANDO.

Thomas W. Smith, of the Northern Minnesota Mission:

To the President and Brethren assembled:—

After the April Conference I preached a few times in Plano, Kewanee, Millersburg and Buffalo Prairie, in Illinois; attended conference at Millersburg, Illinois, and Inland, Iowa. Baptized eight at Kewanee. Started on my mission to the Cutlerites, June 16th, and arrived in Becker county, Minnesota, on the 25th. Met a hearty welcome from the family of Br. B. B. Anderson, who with others were baptized by Br. Blair, at Manti, Iowa, in 1862. I began my labors and baptized the first fruits, July 7th. I labored up to September 1st, baptizing 46 members in Minnesota. Among them are members whose names will be recognized by Saints in Iowa, such as Henry Way and wife, mother Cutler, (widow of Alpheus Cutler, the former leader of the society), Cutler A. Sherman and wife, daughter of C. Whiting, present leader of the society, Marcus Shaw, Lois Sherman, C. G. and Geo. Gould, Lucias A. Whiting, L. D. Sperry and wife, and Sarah J. Shaw, daughter of the notorious Porter Rockwell, and Barbara Stillman. I organized the Oak Lake and Hope of Zion Branches. At Clitherall live the society called Cutlerites. I obtained the use of their meeting house, and spoke three Sabbaths, the house being well filled, many not of that society. The result was that numbers of those named and unnamed were baptized. I baptized four sons of Br. B. B. Anderson. Also organized the "Northern Minnesota" District, Br. Marcus Shaw presiding. Several received calls by revelation to office in the church. One branch contains 32 and the other 19 members. I ordained six Elders, three Priests, two Teachers, and two Deacons. We have met with much opposition, and have had to fight the powers of darkness exercised by some to afflict whom they could. Finally, I have to say that our labors have been blessed, myself and companion, by the aid of the Holy Spirit, and the kind care of the Saints and friends where we have traveled. THOS. W. SMITH.

COUNCIL BLUFFS, Sept. 11, 1875.

Joseph R. Lambert, of the Indiana Mission:

NEW ALBANY, Floyd Co., Ind.,
Aug. 31, 1875.

*To the Church convened in Conference, dear Saints:—*After the April Conference I preached in Western Iowa, and baptized three, including the gentleman who acted as moderator in the debate between Mr. Savage and myself last winter. Br. Heman C. Smith and myself also called at various places in Iowa, holding a debate with the Rev. Wilson of the "Church of God." (?) One was baptized by us after it. Thence we came to Nyesville, this State, where I was taken by disease and kept from labor for several weeks, going to Whitestown to rest, leaving

Br. Smith to preach. I soon commenced labor and baptized one. June 21st came to Sanford and preached to large and attentive congregations. We also returned to Whites-town and preached; then to New Trenton, Union and Olive branches, successively, encouraging the Saints. Here an Ex-Governor of Utah, Mr. Harding, brought his powers against us, nay, the result was not so, for it has only served to open up one of the best fields of labor here. We shall do all we can in it. We found our worthy brother, C. Scott, ably following up the work of Br. W. H. Kelley. He preached in Paris, Jennings County, and in Jefferson and Floyd Counties. At Eden Branch a love for pre-eminence and rule, and an extravagant use of the gift of tongues have brought trouble. We came to New Albany, obtained the Universalist Church, and have been preaching with fair success, some not of the church assisting in paying the expenses of the house, and of printing five hundred "Epitomes," the latter a great help. Thus far I have found excellent fields, and I think it will be well to continue Br. Smith and myself here, but I am at the disposal of conference. Poor health has hindered my labors considerably, but the Lord has been with me. I have preached forty-eight times since April Conference, besides other work. I am improving in health. To God be all the glory. How our hearts rejoice as we see God moving among the nations unto the fulfillment of his covenants.

Your co-worker in this the eleventh hour.

JOSEPH R. LAMBERT.

Mark H. Forscutt, of the Illinois and Iowa Mission:

*Mr. President and Brethren in Conference assembled:—*Appointed by the Annual Conference last spring to labor as minister at large in the States of Iowa, Illinois and Missouri, I have devoted my time faithfully as possible.

Immediately after Conference, I went to Fulton and Peoria counties, in Illinois, and labored there; and from there to Wayne county, Illinois, where I had good prospects open for the successful ministration of the word, which the great Ruler, for some purpose known to himself, though hidden from me, suffered to be blighted by sickness in my family; for by the kindness of the brethren in the South Eastern District, and the the presiding Bishop of the Church, I had been enabled to remove my family to that District. Sickness of my children, with arbitrary measures from the Town Board, through fear that the disease was small pox, prevented me from prosecuting my mission for some weeks; but as soon as I was released from those measures, I recommenced labor. Since then I have preached in Hannibal, Missouri, Pittsfield, Rock Creek and

Nauvoo, Illinois, and in Montrose, Burlington, Newton, and in Des Moines, Iowa. I also held a debate with Rev. Mr. Shinn, Universalist minister, on the two questions of our faith known as the Future Judgment and the Resurrection. Br. John H. Lake was my moderator. In my ministrations I have felt how good it has been to receive the gracious help of the Holy Spirit, in a very marked degree at times. I have found the Saints everywhere ready to minister to my wants, which has materially lightened my labors. For their zeal and ability for the work, the names of Hyrum C. Bronson and Thomas F. Stafford of the Kewanee District; Geo. H. Hilliard, T. P. Green and I. N. Morris, of the Wayne County District; John H. Lake, of the Nauvoo District; I. N. White of the Des Moines District, and Br. John Taylor, of Hannibal, are worthy of especial notice.

During the past six months, notwithstanding the hindrances to which I was subject, I have traveled 1433 miles, have attended 77 meetings, spoken to congregations 69 times, baptized 2, confirmed 4, blest 4 children, administered to 11 who were sick, dedicated one church, and held one debate.

In conclusion, I am still in the Lord's service, and have no wish to lay my armor by; but desire to be ready for either aggressive or defensive purposes; if by such use I can tear down the strongholds of sin and error, or build up the cause of righteousness and truth, and in any place where I can best serve this glorious cause.

M. H. FORSCUTT.

COUNCIL BLUFFS, Ia., Sept. 10, 1875.

C. G. Lanphear, of the New York Mission:

Theresa, Jefferson Co., N. Y.,
Aug. 27th, 1875.

Dear brethren in Christ:—I herewith submit a report of my work in the gospel.

I left Illinois on the 5th of May, and arrived at Br. Jacob Huntsman's, in Noble Co., Indiana, the day following. I labored in that part till early in June, when I went up to Coldwater, Michigan, staying over one Sabbath. Then, in company with Bro. Samuel Bailey, I returned to Green Center, Indiana, where we held some more meetings, and I believe good resulted from our returning and making an effort together.

I left there about the middle of June, and went to Kirtland, Ohio, and was in that vicinity till early in July. I preached twice in the Temple; also held two meetings a few miles out. On the 8th of July I went to Ashtabula, Ohio, remaining two Sabbaths, having very good gatherings on those occasions.

July 20th I came into New York, calling on families of the faith at Akron, thirty

miles east of Buffalo. From thence to Savannah, fifty miles east of Rochester, to the home of Br. Jesse Seelye. From thence to Adams, Jefferson Co., and found four of the faith. I held two public meetings while there. Much prejudice exists in that part toward the Saints, and it has been greatly increased by the presence of Elders who came from Utah, teaching the plural wife doctrine. I distributed quite a good many tracts at the meetings and otherwise. I am now at Br. Luther Cook's, near Theresa, and have heard of more of the faith in this county, and I purpose learning more regarding them as soon as occasion offers.

The church papers, and other printed word, is what the Saints need in this isolated part. Some in the east who have been induced to take the *Herald*, have expressed to me that they could not now do without it.

I have written Br. C. N. Brown, president of the New York and Eastern Mission, requesting him to meet me in some part of this State, so as to labor together for awhile. He has written favorably, and thinks the way may open so that he can meet me. I trust that lasting good may be the result of my efforts in this eastern country, and I think that my work will still be for the increase of the cause up to the winter season, when I would wish to be in some part where the winter is not so cold and lengthy as it is here, if you will release me.

The Lord has favored me in various ways in my efforts in his cause, and I feel determined, by his grace, to still press on, realizing that every day brings nearer the time of consummation of the great work now in progress. May the blessings of the Lord attend your sessions. Your in gospel bonds,

C. G. LANPHEAR.

L. F. West, appointed to Texas Mission:

Conference assembled:—It is with deep regret that I report to you that I have failed to fill the mission assigned to me at your last assembly. However, my failure has not been without cause. Before my appointment I had, at the desire of Br. T. W. Smith and the solicitation of the brethren in Texas, consented to go there provided that arrangements could be made for the expenses of the trip. As all seemed to think that this could be done, I was at the time of my appointment only waiting to receive the means for my fare, when I expected to start. This I received on May 28th, from Br. W. G. North of Bandera, Texas; but about a week previous to this date I had the misfortune to cut one of my feet with an ax, from which accident I am still crippled. However, early in the month of July, I decided that I was able to travel, and set out, got as far as Pensacola, Florida, where I found the shoe

wearing on my foot, and that exercising had caused it to swell and pain me with indications that it would be worse, so I thought the matter over and decided that it would be very difficult for me to get there; and furthermore, I felt that I could do but little missionary labor while I was crippled, and hence thought it best to postpone the trip till I got better able to travel. This I did and am at home still and am yet unable to wear a shoe.

Should you see fit to continue my appointment to Texas I will, unless hindered by some unforeseen cause, go there this fall or winter; but should you release me from the mission, I have forty dollars that belongs to the Saints there, which I have no doubt they will be willing it shall be used by whoever you may send there, I will heartily endorse your decision, be it what it may; and whether in Florida or Texas, I hope to still glory in the great work of the last days. My faith is strong in its ultimate triumph and glory, and I hope to so live that I may share therein. With feelings of esteem I subscribe myself yours, L. F. West.

Milton, Florida, Aug. 26, 1875.

The President called the attention of the Quorum of the Twelve to requests made in any of these reports, or other matters of interest for their consideration.

B. V. Springer, of the Southern Indiana Mission:

To the Saints in Conference assembled:—I have worked to the best of my ability, trying to magnify my calling in presenting the truths of the gospel. I have opened several new places in Ohio, and considerable interest is manifested in many places, and the outlook is encouraging; and I believe the progress of the work in this mission is of a permanent character. I have baptized three, and others have signified their intention to unite with us soon. Brn. Lambert and Smith have greatly strengthened the work by their good counsel and instructions.

I am still desirous of doing all I can for the Master's cause. My faith in the work, and my desire for its progress and prosperity increase with my years. I pray that the Spirit of the Lord may be with you in all your deliberations. B. V. SPRINGER.

PARIS, Ind., Sept. 2, 1872.

Henry C. Smith, of the Lawrence Branch, Michigan:

LAWRENCE, Mich.,

Sept. 6th, 1875.

To the President and brethren assembled:—Inasmuch as we were recently requested to send to your honorable body a statement of the condition and prospect before us, as a Branch of the church, therefore I submit the following report.

This branch was organized by Br. E. C. Briggs, in June, 1869, with eight members. They became members under the instruction of Brn E. C. Briggs, Eli Clothier, D. H. Smith, and H. A. Stebbins.

We suffered some from the tongues of our enemies from the beginning, being forbidden to hold public meetings under penalty of coats of tar and feathers, with the ostentatious and remarkable assertion that they, the people, had sought council, had the law on their side, and could whip all the Mormons this side of Salt Lake City, and would do it. We have held public meetings from that time, and now number sixty-two members. We have been favored from time to time with the help of Elders passing through, but more especially from the labors of Bro. E. C. Briggs, who deserves our highest esteem as a servant of God.

We think that we have gradually increased in wisdom, in understanding, and in appreciation of the blessed gospel. We have also had many cases of healing among us, and some very remarkable ones, such as the setting and healing of broken limbs; the instant dismissal of violent pain and virulent fevers; the restoring of eyesight where it was lost, and very many cases too numerous to mention, where divine favors have been granted.

The enemy has tried hard to break our ranks by his wonderful powers manifest through Spiritualism; but he was detected in his purpose, and did us no harm.

Br. Blair's labors, while with us lately, were with good effect, and many will long remember his sound logic, and earnest testimonies for the truth. We now seem to have no opposition from without, and if we do not touch that fatal "reef," popularity, we may be able to gather with the Saints of God to our fondly anticipated home in Zion. Six have been baptized lately, and sixteen since last March. A good field is now open before us, and by the grace of God we intend to improve it. Yours in Christ, .

HENRY C. SMITH,

Pres. of Branch.

Br. Blair spoke of one of the remarkable cases of healing referred to, of a young lady perfectly restored in sight by the power of God in answer to prayer.

Heman C. Smith, of the Indiana Mission:

To the Brethren in Conference assembled:—I received an appointment from the Annual Conference to labor under the direction of Br. Joseph R. Lambert. I left home May 2nd, and went to Woodbine, Iowa, where I met Br. Lambert and started with him for his field of labor. Called at several places on our way, in Iowa, and did some labor. May 26th found us at Nyesville, Indiana,

where Br. Lambert was taken sick, and went to Whitestown to remain until he recovered. I remained in Parke county about four weeks, laboring at Nyesville, Judson and Rockville. I then visited Clay county, where I remained about two weeks. Also baptized an old time saint. Thence to Boone county, where I met my co-laborer and instructor in the gospel, Br. Lambert, and with him went to New Trenton, Franklin county and labored there a short time. Then to Jefferson and Ripley counties. Here we found an excellent field of labor. Since then I have labored in Jefferson and Jennings counties. I find Southern Indiana a good field of labor, as far as openings are concerned. I am still at the disposal of the Conference, and am willing to go anywhere it directs.

Looking back, I can not see that I have accomplished much, but I am determined to do what I can for the cause. I have baptized four since last report. Ever praying for your success, I am your brother in the gospel of peace. HEMAN C. SMITH.

Paris, Indiana, Sept. 2, 1875.

F. C. Warnky, of the Colorado Mission:

Hutchinson, Jefferson Co., Col.,
Aug. 31st, 1875.

*Dear President and brethren, greeting:—*As I am not able to meet with you, I will report this mission to you by letter. The Saints are, with few exceptions, all striving to live their religion, and are aiding in the good cause. The calls for preaching are more than I can fill, and I find anxious and earnest listeners everywhere I go. Last winter and spring I opened some good fields, but afterwards of necessity had to neglect them. Had I or others been able to have continued preaching there, I think the result would have been good; yet I am glad to know that the old interest has not died out. I have worked at my trade and preached as circumstances permitted. Since my report last April, I have preached forty-one times, held one discussion, baptized 9, confirmed 8, organized 1 branch, blessed 3 children, and administered to a number of sick with good result. I am willing to continue my labors here or anywhere else as you may direct. The Saints here are doing all they can to make me comfortable, having built for my family a neat little house, and otherwise caring for them. The Saints are desirous that I should stay with them another year, to which I have consented with your assent. May the influence of the Holy Spirit be with you, is my prayer. Your fellow laborer in the cause of Christ,
F. C. WARNKY.

A. G. Weeks, of Adair Co., Iowa:

CASEY, Adair Co., Iowa, Sept., 5, 1875.
*Brethren in Conference assembled:—*I have

been striving for the past four years to place my family in a self-supporting condition, that I might spend my time for the church, to assist in establishing truth and righteousness among the children of men, but I do not see that they are any better prepared to support themselves now than then. I hope to so live that I may be found worthy to receive an inheritance with the good and holy. Appoint me to whatever seems good, and I will strive to do my duty as made known to me. Your brother,

A. G. WEEKS.

Upon inquiry it was found that Adair county is considered as in the jurisdiction of the Pottawattamie District, and can assign labors to brethren living within its jurisdiction.

Joseph and Mathias Lampert, of Oshkosh, Wis.:

OSHKOSH, Wis.,

Sept. 2nd, 1875.

*Brethren in Conference assembled:—*Not being able to attend Conference this time, but having an interest in our common cause, with you continue to pray and labor for the spread of the truth, especially among our German speaking brethren, and inasmuch as there are large numbers, even in this country, who can not understand the English language, therefore they must learn the glad tidings in their native language, and we, to this end, do feel the necessity of publications printed in said language; therefore we humbly pray that Conference will take this matter into consideration and give aid in this direction. We have learned that there are quite a number of copies of the Book of Mormon in Switzerland which are fairly translated, with a few exceptions. If they could be purchased and corrected they would furnish a great help for the present. We would further suggest that such tracts or books as Brn. Bear, Holsteen, Bowers and others may have written or translated be called for and handed to a committee appointed by the Conference for examination and correction, if necessary, and forwarded and then be printed. Also we hope that such brethren as have the ability and time will still continue to translate and write, that the glorious news of the gospel of the Son of God may speedily go out in our language as well as in others.

While we express a willingness to assist what we can, we hope and pray that successful efforts in this direction will be made under the overruling power of the Almighty and the peaceful influence of the Holy Ghost.

We subscribe ourselves as your humble brethren,

MATHIAS LAMPERT,
JOSEPH LAMPERT.

James Caffall, of Iowa, Nebraska, and Missouri:

I have spent as much time in traveling and preaching since the Annual Conference as practicable, in parts of Missouri, Kansas, Nebraska and Iowa. I take pleasure in stating that prospects for accessions to the Church in some localities are good. Opportunities for preaching are plenteous, but there are few to go. I notice with much pleasure an increase of zeal and interest among the Saints for each others welfare, and an anxiety for the spread of the work. To this end some are using their substance as their faith, and, by God's blessing, I hope to see further improvement in this direction. There are yet localities where the effect of disunion is still visible. A careful, wise, and legitimate examination of the conduct of some members in some localities I believe to be necessary.

I find there is not so much interest taken in the *Herald* and other printed matter as there should be. This calls for a more hearty co-operation of the officials in this important matter. There is also a lack of effort to swell the church coffers. Much harm has been done by hasty ordination, and in my opinion this, for the good of the cause, should be guarded against in all coming time. The change of the *Herald* to a weekly issue is looked upon favorably by some, while the suggested form is objectionable. Yours in gospel bonds,

JAMES CAFFALL.

COUNCIL BLUFFS, Iowa, Sept. 10, 1875.

J. S. Patterson, of Central Illinois and Indiana Mission:

COUNCIL BLUFFS, Iowa.

Sept. 8th, 1875.

Dear Brethren:—According to appointment by the Spring Conference, I have been laboring in central Illinois and central Iowa, with fair success, having devoted all my time to the ministry. I have baptized 7, blessed several children, and administered several times to the sick, in several cases the blessing has been given. I have had good liberty in speaking as a general thing, and my meetings have been well attended usually. There are plenty of good openings where I have been. I still feel interested in the advancement of the cause, and am at the disposal of the Conference. Your brother in Christ,

JOHN S. PATTERSON.

Br. Patterson said that owing to other laborers being in that field he had not tried to go into Indiana.

DISTRICT REPORTS.

Pottawattamie (Iowa) District:

Contains 7 branches—Council Bluffs, Crescent City, North Pigeon, Boomer, Wheeler's Grove, North Star and Union. Total membership 355 including 114 scattered members. 1 apostle, 1 high priest, 4

seventies, 40 elders, 7 priests, 6 teachers, 6 deacons. Three have been baptized and eight have been expelled. Asa Walden, president; Frederick Hanson, secretary.

Southern Indiana District:

Six branches—Eden, Low Gap, Union, New Trenton, Pleasant Ridge and Olive. Total membership 142, including 1 seventy, 8 elders, 6 priests, 3 teachers, 2 deacons. The Olive is a new branch, organized with 10 members. Five have also been added to other branches. The spiritual condition of the district is moderately good. Opportunities for preaching are fair, but one Elder is the only available field force of our own that we have; however, by appointment, of General Conference, we are having the assistance of Brn. J. R. Lambert, H. C. Smith and B. V. Springer. Respectfully submitted, Harbert Scott, president; J. S. Constance, clerk.

Nevada District:

Four branches—Carson, 42 members; Mottsville, 43; Dayton, 11; Franktown, 19; total 115. There has been very little change for six months past. The work languishes, as there is no traveling Elder in the field, but the Saints hope for better days. George Smith, president; T. R. Hawkins, clerk.

Colorado District:

This District consists of two branches—viz: Denver City Branch and the Rocky Mountain Branch. Elders 4, priests 1, teachers 1, lay members 23, scattered members 2—total 31. F. C. Warnky, president; G. O. Kennedy, clerk.

The last District Conference resolved that we request the General Conference to continue Br. F. C. Warnky in his present field, believing him to be the right man in the right place; also that we request the sending of some one to assist him if possible, as the field is large and the laborers are few.

North West Missouri District:

Contains six branches, with 1 high priest, 24 elders, 6 priests 6 teachers, 5 deacons and total membership of 197. 12 baptized since last report. James Kemp, president, Fredrick Collins, secretary.

Northern Illinois District:

A general state of harmony and peace prevails throughout the district, and a fair spiritual condition in the majority of the fourteen branches in the district. Some effective preaching has been done this season, and to some branches a goodly number has been added by baptism and otherwise. The spirit of the times tends to make some negligent and indifferent to their higher and eternal interests, but many are actively engaged, both officials and members, in trying to make their election sure. I have done

and intend to continue doing all that I can in the ministry, with my other duties, and by the grace of God I trust to be wisely engaged, ever being directed by him, and with my brethren throughout the district to be found faithful to his great and eternal work. Your fellow laborer, Henry A. Stebbins, president.

Decatur (Iowa) District:

Contains three branches—Lamoni 141 members, total increase 28; Little River 73 members; Chariton 11 members. Leon branch disorganized. Total membership 305. There are some 25 scattered members. General condition of the work is good, and the work is onward. S. H. Gurley, president; O. B. Thomas, secretary.

Des Moines District:

Is composed of 5 branches viz: Newton, Independence, Pleasant Grove, Des Moines and Des Moines Valley--total number of membership 191, including 19 elders, 7 priests, 6 teachers and 2 deacons—out of the 191 members of district, 15 are scattered, since last April report we have an increase by baptism of 23; vote 10, and by letter 3. A White council reported by I. N. White

COUNCIL BLUFFS, Iowa, Sep. 9th, 1875.

Bro. Israel L. Rogers, Bishop of the Church, reported as follows:

Brethren in Conference assembled:—I have the following financial report to make from April 1st to Sept. 1st, 1875.

TITHING AND OFFERING FUND.

Audited balance, April 1st.....	\$244 77
Utah Chapel Fund transferred to the Tithing Fund by action of the April Conference.....	77 45
Receipts for five months.....	691 75
Total.....	\$1013 97
Paid for Church purposes.....	990 32
Balance.....	\$23 65

DANISH MISSION FUND.

Audited balance, April 1st.....	\$75 30
Received.....	43 00
Total.....	\$118 30
Paid out for Danish Mission.....	117 80
Balance.....	50

WELSH MISSION FUND.

Received and yet on hand.....	\$22 00
Total on hand.....	\$46 15

In behalf of the Church I return my heartfelt thanks to the Saints for what they have done. I have so few reports on hand from Bishop's Agents that I can make no report of the financial situation in the various districts, and hereafter I shall require but an annual report from them, namely on the first of March each year, from which I will make an annual statement to each April session of the General Conference. I call the attention of the Conference, and of the Church to the empty condition of the treasury. As the General Conference has au-

thorized missions and the support of the families of those engaged in them, I have felt under obligation to pay out as necessity seemed to require, and, so far as I could, to meet the demands incurred by the Church, and to do it with impartiality; yet the trying situation of affairs, financially, from the beginning has harassed and burdened me greatly. Besides the distant, and consequently expensive missions appointed by the General Conference from time to time, many smaller ones also exist, and the families of both of these classes of Elders are to be supported, so far as possible, and also those really poor and needy of the Church, and for other Church purposes as authorized. Thus at times I do not know which is the best course to pursue with the scanty receipts coming into the Church treasury, and have only to say that I have tried to do the best I could with the circumstances enumerated. Hoping that if the Conference continues to authorize distant missions and other heavy expenditures that it will also provide a remedy. I remain your brother and fellow laborer in the Lord,

ISRAEL L. ROGERS, *Bishop.*

H. A. STEBBINS, *Secy.*

Br. Henry A. Stebbins, Church Secretary and Recorder, reported as follows:

Brethren in Conference assembled:—For a portion of the time since the Annual Conference I have been actively and earnestly engaged in my duties as Secretary and Recorder, now especially in trying to obtain from the Branches of the Church, in all parts of the world, the needed facts to make their record perfect. Direct statements of what is lacking is necessary from the fact that many branch records have been without system or orderly shape from their beginning, and from the fact that a large majority of the reports of branches sent to the several District Conferences never came into the Recorder's hands from the district officers after they are through with them, while often those that are sent are barren of news, and items of the changes denoted by figures, and are therefore useless for either the District or General Church Record. Many are cheerfully responding, and from the success for the short time occupied, I hope to be able to furnish a nearly complete statistical report of the whole church at or immediately after the next Annual Conference. Were the requests all attended to this fall and winter, and followed up, it would not be a long task now. The good sale of the branch and district records, lately gotten out, gives promise of a better condition of things and it is to be hoped that the General and District Conferences and branch officers will take an active interest in getting them in use, that the past defective methods may give place to our general system, which if

it obtains, and regular reports are sent thereafter, will necessitate comparatively, little labor to keep the Record. I find many branches that have not reported for from four to seven years past, and some large ones and many small ones that have never been on record at all since their organization.

In connection with the contemplated statistical report of the whole church I would suggest the propriety of the General Conference, at its present session, passing a resolution requesting the various districts, and branches not in districts, to report statistically but once a year, just prior to each Annual Conference, based upon a full report and record of each branch as received at their district conferences, district officers making it a point to obtain a report from each branch at their last Conference before the Annual Conference, and from their making in connection with previous reports during the year, an annual summary of numbers baptized, received, removed, expelled and died, with present totals of members and each class of officials. As it now is some districts report to both sessions of the general Conferences, some to either one or the other and some to neither. This will not prevent reports of presidents or delegates as to the general prosperity and spiritual condition of affairs, or from giving a general approximate of numbers. I intend to be engaged in the ministry this fall, but to work on the Record during the winter, by which time I trust to have received a goodly number of reports and replies to my inquiries. Respectfully your fellow laborer, Henry A. Stebbins, Church Secretary and Recorder.

Report of Librarian called for, and Br. Stebbins stated that Bro. Scott informed him that but few additions had been made, and as these had been acknowledged to the donors in the *Herald*, he would make no formal report.

Report of Board of Publication:

Financial report of the Board of Publication of the Reorganized Church of J. C. of L. D. S., from Feb. 16th to May 16th, 1875.

Cash on hand, February 16th.....	\$498 62
Cash receipts.....	2,982 46
	<u>\$3,481 08</u>

EXPENDITURES.

For labor.....	\$1,260 63
Stamps and mailing.....	92 35
Store fixtures.....	47 00
Freight, expressage, drayage.....	67 66
Paid on deposits.....	230 84
Paid Rent.....	121 45
Incidental expenses.....	6 07
Paid Library.....	9 75
On loans.....	535 00
Paid Danish mission.....	71 60
Paid Church.....	272 80
Paid books, paper and material.....	707 53
Paid Messenger fund.....	20 00
Cash on hand May 16th.....	38 50
	<u>\$1,481 08</u>

RESOURCES AND LIABILITIES.

Total liabilities.....	\$3,575 30
Available resources.....	\$2,279 75
345 Bibles, 240 Books of Mormon, } 64 Doc. & Cov., 237 Harps. }	1,200 00 3,479 75
Net liabilities.....	\$ 95 55

Report from the 16th of May, 1875, to the 16th of August, 1875.

Cash on hand May 16th, 1875.....	\$ 38 50
Total cash receipts from May 16th to Aug. 16	2,323 72

Sum total.....	\$2,362 22
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EXPENDITURES.

Paid employes in the Publishing Department.....	\$1,486 11
" On deposits.....	198 45
" D. Dancer, in full, of account.....	20 00
" Freight, drayage and incidentals.....	69 43
" Stamps and Bi-monthly mail.....	89 80
" Church of Jesus Christ, through bishop's agents.....	85 75
" Chicago firms, for paper, &c.....	343 34
Cash on hand August 16th, 1875.....	69 34

Total.....	\$2,362 22
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RESOURCES AND LIABILITIES.

Bills receivable.....	\$ 662 85
Accounts receivable.....	1,466 37
C. of J. C. of L. D. S., per English Mission, for papers six months, ending Feb. 15, 1875.....	116 74
For six months, ending Aug. 16, 1875.....	115 72
Six tons of coal.....	63 09
Cash on hand.....	69 34

Total available resources.....	\$2,494 02
Inventory of store department.....	1,321 67
Inventory of editorial department.....	159 85
Inventory of printers' department.....	11,870 08

Total resources and inventory.....	\$16,355 62
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Bills payable.....	\$3,000 00
Accounts payable.....	252 93
Church of Jesus Christ of Latter Day Saints.....	167 30
For paper, &c.....	233 47
For money on deposit.....	176 00
Welsh mission and periodical.....	38 93

Total liabilities.....	\$3,808 63
Balance of resources.....	12,546 99

Total.....	\$16,355 62
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I. N. W. COOPER, Sec.

On motion, it was resolved that this report be referred to a committee; and on amendment, the Bishop's report was referred to the same committee.

On motion of Conference, President Blair appointed the committee, naming Brn. H. J. Hudson, J. C. Crabb, and Frank Reynolds.

On call of the president, Br. Charles Derry reported as follows:

I have preached at every opportunity, and all the time that I could spare from my other labor. I have tried to situate my family so as to devote all my time to the ministry, but have not thus far succeeded, yet I have laid myself on the altar of the Lord, and I am determined to prove to my brethren and the world that I will not shrink from labor, either for my family or God's work, and I dare not resist the call of duty to preach the gospel. I have opened some new fields of

labor. At Norfolk, Madison Co., Nebraska, I was kindly treated, and found a feeling among the people that there is such truth in our doctrine that it cannot be resisted. I think that all the Saints in our district love the work.

I do not think that the Saints in general do as much pecuniarily as they might. I do not want to hear of missions closed for want of means. It hurts my feelings to hear of such a thing spoken of. I do not disallow of the contributions for the work by such friends as may volunteer help, or believe in holding them off, and saying that we will carry on the work independently of others, and I believe that the idea of refusing contributions and collections should be done away with, for I think that the work will progress more rapidly if all who wish are allowed to assist.

The following bill of the *Herald* Office against the Church was read, and the recommendation of the Board of Publication that it and all similar bills in the future be referred to the Bishopric:

The Church of Jesus Christ of Latter Day Saints, in account with the Board of Publication.

Dr. to <i>Heralds</i> six months, ending Feb. 16, 1876	\$81 00
" Postage on <i>Heralds</i> , six months	19 44
" <i>Hopes</i> six months, ending Feb. 16, 1875	8 30
" Postage on <i>Hopes</i> , six months	8 00
" <i>Heralds</i> six months, ending Aug. 16, 1875	79 00
" Postage on <i>Heralds</i> six months	18 96
" <i>Hopes</i> six months, ending Aug. 16th, 1875	9 00
" Postage on <i>Hopes</i> six months	8 76

Total.....\$232 46

The above mentioned *Heralds* and *Hopes* have been sent to the English Mission as formerly. The *Heralds* and *Hopes* ending February 16th, 1875, were presented for action at the April Conference, the committee found the bill correct, but neglected to present it to the Conference, with recommendation for payment. Respectfully submitted to the Conference at Council Bluffs, Iowa. I. N. W. COOPER, Sec'y.

On motion, the bill was referred to the auditing committee already appointed, with request that they report to the Conference what steps should be taken with such reports hereafter.

The president said that the report of committee on Plano Meeting House bill will be called for to-morrow, also that on the New Translation bill.

Br. J. C. Crabb spoke of Bishop D. M. Gamet's appointment as Bishop of Western Iowa and Eastern Nebraska, and wished to know what jurisdiction it was considered he had now that Bish-

op's Agents are appointed in districts.

The president requested Br. Crabb to put the matter in the form of a motion.

Brn. Campbell and Reynolds requested the Quorum of Seventy to remain in the hall for the transaction of business.

Brn. H. J. Hudson and J. C. Crabb were appointed to speak at the camp or in the hall near it to-night, place to be decided by the condition of the weather.

The following resolution was adopted:

Whereas, in consequence of differences of opinions as to Elders receiving aid by collections and otherwise, be it *Resolved* by this conference that the first presidency be requested to address the conference at some of its sessions on this subject.

Br. Derry requested the High Priest's Quorum to meet to-morrow immediately after forenoon session.

Prayer was offered for Sr. Fidelia Calhoun of DeKalb, Ill., and Sr. Elizabeth Short of Joplin, Mo.

President Blair announced adjournment to 9:30 to-morrow morning. Hymn 900 sung.

THURSDAY EVENING.

SEPTEMBER 9th.

Saints met on the ground at half-past seven, Br. H. J. Hudson preached, assisted by Br. J. C. Crabb.

FRIDAY MORNING.

SEPTEMBER 10th.

Weather pleasant, and the Conference convened on the ground, at 9:30 A.M. Bro. Joseph Smith presiding. Hymn 965 was sung. Prayer by Bro. M. H. Forseutt. Hymn 938 was sung. The Secretary read minutes of yesterday's session.

Br. E. Banta reported as chairman of the committee on bills concerning Plano Meeting House and New Translation, that owing to the distance apart of the members and the expense to be incurred in meeting together, he had not called the others of the committee together—Brn. H. C. Bronson and G. A. Blakeslee.

On motion, report was accepted and committee continued.

Br. J. W. Briggs moved an amendment, that the committee on the *Publication* of the New Translation be re-

requested to report, but no second was obtained.

Report of chairman on Church History:

To the the President and Conference assembled:—We your committee on history, beg leave to report: The circumstances and employment of your committee have precluded their doing anything toward the history contemplated by you in your appointment. We therefore ask to be discharged, or that a time indefinite be set for a report. All of which is respectfully submitted,

JOSEPH SMITH.

Council Bluffs, Sept. 9th, 1875.

It was moved that the report be accepted and an indefinite time be granted to the committee.

Br. Forscutt inquired if there had not been appointed a Church Historian, whose duties cover the ground considered by the committee.

The president stated that there was only a historian appointed to write the history of the Reorganization, thus not interfering at all with the committee's work upon the whole history of the church.

The motion for continuance prevailed. By vote.

The president announced that the secretary wished it to be understood that written reports are not obligatory, for verbal reports may be given, but for conciseness and convenience written ones are preferable.

Report of committee on Book of Parliamentary usage:

Mr. President and Brethren in Conference assembled:—We your committee on Rules of Order appointed at last Annual Conference, report as follows: After the adjournment of the Annual Conference, we met in the *Herald* Office, and carefully read and examined so much of the manuscript of the Rules of Order as was written and submitted to us by President J. Smith. The manuscript as presented, was carefully examined and with such suggestions as your committee thought advisable, returned with our endorsement. The remaining portion has not yet been presented for our examination; but we learn from the compilers that it is ready for us, and should we be continued, we will examine that portion also as early as possible. Not being able to report on the book as a whole, your committee take pleasure in reporting their satisfaction with what is already penned, believing it to be what is

necessary in this direction for the use of the church. Respectfully submitted, Wm. W. Blair, M. H. Forscutt, J. S. Patterson.

President J. Smith stated that the book was nearly completed; only the Rule on Elders' Courts remaining to be examined. Report was received and committee continued.

ELDERS' REPORTS.

Duncan Campbell, of Michigan, Indiana and Canada:

COUNCIL BLUFFS, Iowa,

September 10th, 1875.

To the brethren in Conference assembled:—It behooves me, as one of the laborers connected with the kingdom of God, to say something concerning my labors during the last thirty months.

After the General Conference of April, 1873, I proceeded to Southern Michigan and Northern Indiana, where I labored some time in company with Elders E. C. Briggs and W. H. Kelley. Then I accompanied Br. E. C. Briggs to Canada and Northeastern Michigan—a report of which trip has already been rendered by him, consequently it will be unnecessary for me to go over the same ground again.

In July I went to Saginaw Co., Michigan, in compliance with the urgent request of some who were members there. On my way I preached in Lapeer County, with excellent results. In Saginaw County I held meetings in four different neighborhoods, and visited among the brethren in that region, endeavoring to encourage a renewed interest in the work. Thence I went to Tawas, where, after holding four meetings, my labors were hindered for a time by sickness. In November I returned to Saginaw County, accompanied by Elder Snively, and held several meetings with good interest and attendance. Returning by way of Lapeer, we visited some who had recently been baptized there, and held a number of meetings; baptized two.

Early in January, 1874, I made a tour of some of the Canadian branches, and about the middle of the month responded to a call from Elder E. C. Briggs to join him in Indiana, laboring incessantly until the middle of March when being in need of means I commenced teaching school, which I continued up to last July, preaching as opportunity presented.

Through the untiring efforts of Br. E. C. Briggs, an inviting field has not only been opened, but pretty thoroughly cultivated.

I desire to become strong in the Lord, that I may become a better workman, and more faithfully fulfill my calling, to which I now hold myself open.

DUNCAN CAMPBELL.

J. H. Hansen, of Kentucky and Tennessee:

CAMDEN, Benton Co., Tenn.,
Aug. 30th, 1875.

To the Church in Conference assembled, greeting.—I herewith submit to you a report of labors: I have been constantly engaged in the ministry since last report, preaching in Kentucky and this State. In Kentucky some progress has been made during the season. In Tennessee we have gained a good deal, and if the effort can be continued much good will be done.

I have not yet been able to visit Alabama and Florida but expect to. I do not know how the cause is progressing there, but from what I can learn I think the Saints there should be visited, and if it is possible I will go south to spend the winter.

I have preached seventy-five discourses and baptized three since last report. I expect Bro. Clapp will return here this fall, and I trust the conference will provide for it. If, however, you should learn that he is not coming, it will be necessary for someone else to be sent, and it will be well even if he should come. If any one is sent let it be a man who can fairly represent the cause, not a beginner, as he will have to be by himself a great portion of the time. Should any one be appointed he will be needed as soon as possible after conference.

I remain at the disposal of the conference.

Your fellow laborer, JOHN H. HANSEN.

Davis H. Bays, of Texas, Arkansas and Kansas:

To the President and Brethren in Conference assembled:—Eight years ago I left Iowa for Kansas, since which time I have labored in Kansas, Missouri, Arkansas and Texas. In these states inviting fields are awaiting the harvester; and in this connection I wish to call the attention of the conference to the Texas Mission. During my short stay in that State I found less of sectarian prejudice and as great an enquiry after truth as in any locality I ever labored in; and it occurs to my mind, considering the scattered condition of the few Saints there, that some able man should be sent to labor there, as great good would certainly result from a persistent effort in that field.

Since my return from Texas, in July, 1874, I have labored in the Spring River District, Kansas, and I trust not without good effect. Since my report to your honorable body, I have been continually engaged in the ministry, until within a few months past, and have baptized twelve, confirmed eight, blessed five children, and solemnized one marriage. The Lord has greatly blessed me in my feeble effort to advance his cause, for which I feel truly grateful. Respectfully and fraternally,
D. H. BAYS.

Hugh Lytle, of Kansas:

Five years ago I was appointed to labor in the North Kansas District, under the direction of Br. D. H. Bays, president of said district, in which field of labor I arrived in December following.

On the 4th of August, 1872, at a Conference held in White Cloud, Kansas, I was called to the presidency of the district, at which time the numerical strength of the district was 101. At the conference held May 1st, 1875, the district numbered 271, making a total gain of 170. At this conference I was released, at my own request, from the presidency of the district, with a view of returning to Iowa; and I wish, in this connection, to express my thanks and gratitude to the Saints in that district for their kindness to me, while laboring among them.

HUGH LYTLE.

COUNCIL BLUFFS, Iowa, Sept. 10, 1875.

Frank Reynolds and J. B. Swain, of Iowa:

HARLAN, Shelby Co., Iowa,
Sept. 1st, 1875.

Brethren in Conference:—The gospel influence is having some advantage in this country, by reason of our effort the past season. At two places we have very favorable prospects for the opening up of the truth. Our future efforts we desire in turn with our brethren, to bring to light the mysteries of the kingdom of God. Respectfully submitting this, we further ask privilege to labor there, and elsewhere, as circumstances permit.

F. REYNOLDS, *Seventy*,
J. B. SWAIN, *Elder*.

DISTRICT REPORTS.

Fremont (Iowa) District:

Twelve Branches:—Mill Creek, Fremont, Plumb Creek, Elm Creek, Palmyra, Platte River, Nebraska City, Liberty, Nephi, Glenwood, Farm Creek and Shenandoah, total 420 members, including 4 high priests, 2 of the seventies, 38 elders, 12 priests 13 teachers and 8 deacons. The District is in a fair condition and calls for preaching on every hand. Some of the elders desire to labor in the vinyard, but none are at full liberty to devote their time to it. We organized a branch in Shenandoah, August 22nd, numbering 17 members. Wm. Redfield, president; Wm. Leeka; clerk.

Kewanee (Ill.) District:

Total membership 446, including 1 apostle, 3 seventies, 5 high priests, 42 elders, 14 priests, 14 teachers, 6 deacons. Baptized 37 since last report, expelled 3, two branches not heard from. H. C. Bronson, president; J. A. Robinson, clerk.

Central Missouri District:

Reported by letter from A. J. Cato: Four

branches,—Carrolton, Hazel Dell, Waconda and Knoxville. Two branches have been organized and two disorganized since last report. Total membership 67, including 18 elders. With a few exceptions the Saints are zealous in the cause. Because of pecuniary matters the elders have done but little during the past few months, but having been successful in good crops by God's blessing they are determined to do all they can from this time. E. N. Ware, president; A. J. Cato, clerk.

North Kansas District:

This District is composed of 2 Branches viz: White Cloud, and Fanning. Numerical strength of District, 57 including 9 elders, 3 priests, 2 teachers and 2 deacons. Spiritual condition of district is good. The demand for preaching is greater than it ever has been in the district, calls from all quarters. J. W. Brackenbury, president; Chas. Herzing, secretary.

The committee appointed to audit Board of Publication Report, Bishop's Report, and Bill of the *Herald* Office against the Church, made the following report:

We, the committee, appointed to audit the Publishing Committee and the Bishop's accounts, submit the following report:

1 We recommend the payment of the account against the church by the Publishing Committee for *Heralds* and *Hopes*, including postage on same sent to the European Mission.

2 We further recommend that the Board of Publication be authorized to furnish *Heralds* and *Hopes* for the European Mission at the cost of publication.

3 And that said bills be referred to the Bishoprick for adjustment and payment in the future.

We, your committee, have examined the reports of the Board of Publication and find the sum totals to be correct, but in the absence of the books we recommend the referring the matter to the auditing committee of the next Annual Conference for final adjustment of the accounts ranging from May 16 to August 16, 1875. We also recommend like auditing and adjustment to be made of the Bishop's account running from April 1st to Sept. 1st, 1875, at the next Annual Conference. H. J. Hudson, Jas. C. Crabb, and F. Reynolds.

On motion, the report was accepted and committee discharged.

The president mentioned the recommendations made in the report, and called for the action of Conference.

The first recommendation was taken up, moved and seconded as follows:

"We recommend the payment of the account against the Church, by the Publishing Board, for *Heralds* and *Hopes*, to the European Mission, including postage."

This matter was spoken upon by Brn. Banta, J. W. Briggs, Forscutt, Patterson and President Smith; after which, being put to vote, the motion prevailed.

Recommendation No. 2 was read, and moved as follows:

"We further recommend that the Board of Publication be authorized to furnish *Heralds* and *Hopes* for the European Mission at the cost of publication."

It was spoken on by Brn. Banta, Lake, Reynolds, Derry, Harvey, Chatburn, Neilson, R. W. and J. W. Briggs, Patterson and Gurley.

An amendment was moved, that "forty" be the limits of *Heralds* sent to support that mission, and that the sending of *Hopes* be abolished. Motion was lost, and the recommendation as made was put to vote and adopted.

Officers of the Seventies and First and Second Quorums of Elders appointed meetings of their several quorums at the noon session to-day.

Hymn 632 was sung and adjournment announced till 2 o'clock P.M. Benediction by Br. Blair.

FRIDAY AFTERNOON.

SEPTEMBER 10TH.

Sung hymn 89. Prayer by Br. T. W. Smith. Brn. Rouse, Kerstetter, Johnson, Knapp, Fields and Badham were appointed as additional policemen.

The pending report at adjournment was taken up, and the third recommendation of the committee was adopted:

"That said bills be referred to the Bishopric for adjustment and payment in the future."

The recommendations of the committee in relation to the auditing of the Board of Publication and Bishop's accounts at next April session were also adopted, and then the report and recommendations as a whole were adopted.

Applications and recommendations for membership on their original baptisms, sent up by Br. J. H. Hansen of Kentucky, were read, and Srs. Elizabeth Cooper and Nancy Roberts were receive-

ed by vote as members of the church.

First Quorum of Elders reported as follows:

President and Brethren:—Our Quorum met to-day; the secretary stated that he had received no report from Br. G. T. Chute of Alabama and Florida District in relation to the case of Isaac Beebe referred to him.

Resolved, that as a quorum we urgently request Br. Geo. T. Chute, in charge of the Alabama and Florida District, to attend to the business concerning Br. Isaac Beebe at last Quorum meeting and report to the secretary of Quorum at the earliest date convenient.

Pres. Banta said that he wished to have one of his counselors in the east and one in the west; therefore he had chosen Br. Henry A. Stebbins as his first counselor and Br. D. H. Bays as his second counselor. On motion the choice was ratified by vote of the Quorum, and the brethren recommended to the present session of your body for acceptance and ordination. Quorum adjourned to meet on call. E. Banta, president, H. A. Stebbins, secretary of Quorum.

Resolved, that the Conference hereby confirm the nominations made and ratified by the First Quorum of Elders and that they be ordained.

A motion was introduced for the appointment of a committee to draft a petition to Congress, and upon discussion and amendment to quite a length, the resolution, as adopted, was as follows:

Resolved, That Brn. P. Cadwell, H. J. Hudson and J. W. Briggs are hereby appointed a committee to draft a petition for the consideration of this Conference, asking Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah, embodying such statements of fact and documentary evidence as the interests of the Reorganized Church of Jesus Christ of Latter Day Saints demand; that the world may be warranted in believing that *Mormonism* does not endorse nor favor in any degree the criminal policy of Brigham Young and assistants; and further, that we request the Press of the United States to keep the matter before the public continually, and to make such statements as are due us as a corporate body, desiring the welfare of our beloved country, and the just and supreme administration of the laws thereof.

Brn. Gurley, Hudson, Derry and Lake spoke in defense of the motion before its adoption, desiring to press home to Congress the facts of the distinction existing between us and the Utah people, and also to claim for the oppressed

ones there the justice due them by the laws of the country.

The following motion was adopted:

Resolved, That the First Presidency, in connection with the Bishop and his Counselors be requested to define the jurisdiction of Bishop D. M. Gamet, at their earliest possible convenience.

Nauvoo and String Prairie District:

Contains 11 branches, 339 members, including 1 apostle, 3 high priests, 2 seventies, 21 elders, 9 priests, 8 teachers, 5 deacons. Since last report 43 have been baptized, 9 received by letter and vote, 6 have removed, 1 been expelled and 3 died. Net gain 42. Condition of the branches is very good. Br. J. H. Lake, president, has labored hard in the work of God, assisted some by Br. James McKiernan. Good will result from the late debate between Br. Forscutt and Mr. Shinn.

SAMUEL FERRIS, *Clerk of District.*

The suggestion of the Church Secretary and Recorder that the Conference pass a resolution, requesting the districts and scattered branches making a statistical report but once a year, annually showing their strength and changes for a year, was presented by the President, and it was moved that the suggestions be adopted by the Conference.

Br. Stebbins gave his reasons why this should be done, in order to obtain a perfect statement of present numbers and changes made during the year, annually, and thought that each district should be prepared to give a full report of its branches once a year from the district record, and not require each branch to report separately in addition to reports quarterly to district conferences.

President Smith said that heretofore we got no full and complete representation of all the districts and branches at either April or September Conference, and therefore this request for a full report from all once a year.

In reply to inquiry, Br. Stebbins stated that in these annual statistical reports no names of gains and losses need be given, as these should all be given in the quarterly reports forwarded for entry on the General Church Record.

Brn. Forscutt and Nutt moved the following substitute, which was adopted:

Resolved, That each organized district of the church and each branch not in an or-

ganized district, throughout the world be requested to make out an annual statistical report, covering and designating all changes up to the last day of each year.

Resolved, That the President of the Conference be authorized to designate the character of the meetings to be held during the session, and those who shall preach or have charge of them.

A motion was made to change the time of holding the Fall Conference back to the 6th of October, as formerly.

Upon suggestion of President Smith, it was moved that this matter be deferred to the next Annual Conference for decision. Considerable discussion followed, and, on vote, the motion to defer was lost. A motion that the resolution be laid on the table was also lost. The original being put to vote was also negatived.

Br. Z. H. Gurley and J. H. Lake were appointed to speak this evening in the camp.

Doxology sung, and benediction by the president.

FRIDAY EVENING,

SEPTEMBER 10TH.

Brn. Gurley and Lake being on attendance at a quorum meeting, Br. Riley W. Briggs was, by vote, requested to occupy the stand, which he did, assisted by Br. Samuel H. Gurley.

SATURDAY MORNING,

SEPTEMBER 11TH.

Br. Joseph Smith presiding. Sung hymn 718. Prayer by Br. W. W. Blair. Sung hymn 896.

Secretary Stebbins read the minutes of yesterday's session.

Request of Brn. J. and M. Lampert regarding German tracts was taken up, but considered as already provided for by former appointment of a committee on tracts.

On separate motions, *Bro. Robert Warnock* was released from the Utah Mission, *Br. C. G. Lamphear* permitted to return west early in the winter; *L. F. West* continued in the Texas Mission; *F. C. Warnky* in the Colorado Mission.

Request from Nauvoo District, requesting return of *Br. M. H. Forscutt* to his former field, was granted.

On motion, and after discussion, *Br. Heman C. Smith* was released from the Indiana Mission, and appointed to Central Nebraska District.

Br. F. Reynolds, secretary of quorum, read request of Seventy's quorum, that *Br. E. C. Brand* be ordained in accordance with the revelation of 1873.

Resolved, That the resolution pertaining to the ordinations of Seventies, laid over from the April Conference, be now considered.

Brn. J. C. Crabb and F. Reynolds spoke on the subject of illegal ordination of Seventies in the past.

Brn. J. Smith and J. W. Briggs said that all ordinations of Seventies prior to 1873, were sanctioned by the April Conference of that year.

The following resolution was moved and seconded:

Resolved, That until it shall be otherwise decided by revelation or act of a General Assembly, the ordination of Seventies prior to April, 1873, shall be held as legal, and those so ordained authorized to act as such officers; but that this action does not warrant the further ordinations of Seventies except as provided by the rules and precedents of the April session of 1873; and further that it be ordered that the secretary of the Quorum record the names and issue license to those Seventies acting under the ordination referred to in the reorganization.

The motion was discussed, and Brn. Crabb, Brand, Gurley and Derry spoke against it, reading the Book of Covenants upon the subject of the Quorum of Seventy and their ordinations. Bro. Joseph Smith spoke in its favor and showed the divine recognition of the Quorum by the revelation of 1873. On putting to vote the motion prevailed. Several announcements of Quorum meetings to be held at noon recess were made.

Adjourned to meet at 2 p. m.

During the interval the High Priests, Seventies and First, Second and Third Quorums of Elders held meetings, and the First United Order of Enoch had a meeting of stockholders to elect a board of directors.

SATURDAY AFTERNOON.

SEPTEMBER 11TH.

Br. Joseph Smith presiding. Sung hymn 1072. Prayer by Br. John A.

McIntosh. A hymn from Bro. T. W. Smith's collection was sung.

President Smith remarked that the way we are doing business, more time is demanded than we have provided for at this session. The time must come when the Elders shall have more time to deliberate upon questions of importance. There will come a time when deliberative bodies composed of delegated authorities will transact business, instead of by the present promiscuous representation.

The High Priests' Quorum reported:

Mr. President and brethren.—At a meeting of the High Priests' Quorum, held this day, it was unanimously resolved that the choice of Br. Charles Derry for Counselors be and is hereby ratified; and that as such choice, brethren Wm. Redfield and David M. Gamet, be referred and recommended to this General Conference for ordination.

It was further *Resolved*, that every member of the High Priests' Quorum be and is hereby required to report to the Secretary of the Quorum, on or about the first day of January of each year.

The High Priests' Quorum has twelve members who have reported themselves on the ground.

There are some of its members who are actively engaged in the ministry; others are too aged for ministerial duties, excepting in a limited manner, and in the localities where they reside. Respectfully submitted.

M. H. FORSCUTT, *Secretary of Quorum.*

Report was received, and the nominations contained therein were ratified, and provision made for their ordination.

Br. J. H. Lake reported:

President and brethren.—I have baptized 7, blessed 8 children, and administered to many sick with good results. The Lord has blessed me in preaching the gospel, and I am willing to labor for the salvation of souls to the best of my ability.

Br. Z. H. Gurley reported:

To the presiding officer and members of the Church, greeting.—Since my return from Utah, and my appointment to labor in Iowa and Missouri, I have preached almost every Sabbath, in Missouri once. Lack of health and other circumstances have prevented any more energetic prosecution of the mission for the present. My labors being mostly within branch limits. I report to the district officers having charge.

Committee on location of a settlement and for the head-quarters of the Church reported:

To the Conference assembled.—Your committee report that no decisive consideration has been had by them; but that as soon as practicable they will consult, and report progress at as early a day as they can. J. Smith, W. W. Blair, J. H. Lake, I. L. Rogers, David Dancer, *Committee.*

Report was accepted, and committee continued.

Resolved, That there be a committee of three appointed, by the chair, to audit books of D. M. Gamet, and report at the next Annual Conference.

Brn. J. C. Crabb, J. M. Harvey and Hugh Lytle were appointed said committee.

Resolved, That when this Conference adjourns it do so to meet at Plano, Illinois, April 6, 1876.

Missions proposed for members of the Quorum of the Twelve, subject to decision of the First Presidency:

Jason W. Briggs to labor in the interests of the Utah Mission, in or out of Utah.

J. H. Lake to remain in his present field.

James Caffall in Iowa and Nebraska.

Zenas H. Gurley, Edmund C. Briggs, Josiah Ells, Joseph R. Lambert, Alex. H. Smith and Wm. H. Kelley, continued severally in their present fields.

T. W. Smith to be released from his mission to the Cutlerites, and to continue in the rest of the field with the addition of Missouri and Kansas.

Seventies' appointments:—James W. Gillen, B. V. Springer, Robert Davis, J. C. Clapp, Gland Rodger, John H. Hansen, J. C. Foss and E. C. Brand to be continued in their present fields. Frank Reynolds, J. C. Crabb, C. F. Stiles, Samuel Gurley, James McKiernan, C. G. McIntosh, Joseph Lakeman, Andrew Hall, John Thomas and J. B. Lytle are, by their circumstances, unable to travel from home, but will do what they can in their respective neighborhoods. Duncan Campbell to labor in Northern Iowa, Minnesota, Wisconsin and Michigan.

MISSIONS APPOINTED.

John S. Patterson, released from the Indiana and Ohio part of his mission, but continued in Illinois and Iowa.

M. T. Short, to labor in Indiana un-

der direction of J. R. Lambert.

J. T. Davies' request to be released from the Welsh Mission was granted.

Robert Evans was sustained as President of the Welsh Mission.

Hugh Lytle was released from the Kansas Mission.

Thomas Taylor was sustained in charge of the European Mission.

Glaud Rodger as succeeding C. W. Wandell in the Australasian Mission.

President Smith spoke of the necessary appointment of a faithful, prudent Elder to take charge of the mission at Tahiti, by the next April Conference.

Magnus Fyrrando was requested to prosecute the Scandinavian Mission, excepting ill health shall make it impossible for him to remain.

Hans Hansen was sustained in the Scandinavian Mission.

Wm. Redfield was requested to labor in Utah as far as practicable.

Committee on Music reported that they would like to receive music from any of the Saints, and that they wished to have the book ready for publication by the 1st of April, 1876. Signed N. W. Smith, J. T. Kinneman and P. Cadwell.

Report was received, and committee continued, and authorized to publish the book.

On motion, Br. M. H. Forseutt was added to the committee.

Report of committee on Memorial to Congress:

Your committee to whom was referred the resolution requiring a petition or memorial to Congress, have had the same under consideration, and would respectfully submit the following report:

Your committee in "asking Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah, embodying such statements of facts and documentary evidence as the interests of the Reorganized Church of Jesus Christ of Latter Day Saints demand," can not, at the present session of the Conference, prepare such a memorial, as the importance of the subject requires "statements of fact and documentary evidence" are not accessible to your committee; and we are aware that the facts and documents require a careful analysis, and must be collated with accuracy and care to secure that consideration by Congress that the exigency of the subject

require and demands. Your committee ask that the time for the preparation of said petition and memorial be extended till the 1st day of December next, and that said petition be submitted to the First Presidency for their approval, before presenting to Congress.

H. J. HUDSON,
P. CADWELL,
J. W. BRIGGS, } Com.

It was accepted, plan approved, and time granted.

Resolved, That should it be found necessary, that Br. H. J. Hudson be appointed to present the Memorial to Congress, and should he be sent, that his expenses be sustained by the Church.

Prayer-meetings were appointed for to-morrow morning and evening; M. H. Forseutt to preach at 10:30 A.M. to-morrow, and J. W. Briggs at 2 P.M.

Minutes of to-day's session read and approved. Adjourned to 9 o'clock A.M. to-morrow. Hymn 903 sung, and benediction by President Smith.

SATURDAY EVENING.

SEPTEMBER 11th.

Sung hymn 967. Prayer by Br. J. C. Crabb. Hymn 129 sung. Preaching by President Joseph Smith, subject: Self-government. Sung Hymn 188.

SUNDAY MORNING.

SEPTEMBER 12th.

Saints met at 8 o'clock for testimony meeting, in charge of Bro. J. A. McIntosh. Prayer by Br. Hugh Lytle. An excellent time was enjoyed by the Saints assembled.

At 9 o'clock business session; Bro. Blair presiding. Hymn 116 sung. Prayer by Bro. D. M. Gamet. Sung hymn 609. Following this the ordinations were announced and Brn. Wm. Redfield and David M. Gamet were ordained as counselors to the High Priest's Quorum; Bro. Edmond C. Brand as one of the Presidents of Seventy, as provided in the revelation of 1873, and here ratified by Conference, and Brn. Henry A. Stebbins and Davis H. Bays as counselors to the First Quorum of Elders, under the hands of Pres. Joseph Smith, Bishop I. L. Rogers and Apostles Thos. W. Smith and Zenas H. Gurley; Bro. T. W. Smith pronouncing the blessing

upon the head of Bro. Redfield, Bro. Rogers upon Bro. Gamet and Bro. Joseph Smith upon Brn. Brand, Stebbins and Bays.

Secretary Stebbins read the following:

MISSIONARY REPORTS.

Glaud Rodger, of the Australasian Mission:

WARATAH, W. Newcastle,
N. S. W., Australia,
July 29th, 1875.

Dear Brother Joseph:—Our little conference is just closed; it was held on the 25th July. The Spirit of the Lord reigned, and all went off in peace. Several strangers were present, some of whom are believing, and we hope soon to see them members, for such would be an honor to the cause. The Saints of this district composing only one branch, are far scattering, but nearly all came to conference and all went away with brighter hopes upon the good work. We had no report from Sydney. Things there are very dull at present.

The prospects of a good work is more manifest, though it is hard to make an inroad here through much prejudice; but we are gaining ground, and the press is speaking favorably of us. Our priesthood force are but young, yet we hope to see them more able in time. The burden is chiefly on myself at present. Therefore, in your coming conference, I hope we will be taken into serious consideration, and more help sent, for the field is larger and we may say we are only working in one corner. We have some good Saints in New South Wales that will lend a helping hand as far as able. But temporally and spiritually, I am proud to say the conference is clear of debt; and this branch, though none are rich, yet at present we are paying for two halls four miles apart for the preaching of the word, for it is not here as in America. Chapels and school-houses are all closed, and no place can we get except by renting. However, we are getting better known, and quite a number are beginning to consider us. The blessing of the good Lord attends us, and the assurance of the Latter Day Work is more and more confirmed in our hearts and brightens our every hope of a glorious salvation through a blessed Redeemer.

We hope you will have a good time at Conference, and that the great Spirit will guide every movement to the speedy redemption of Zion from a world fast hastening to destruction.

I am sorry to say no tidings from Tahiti since we left. We often think of the Church there, but can only pray that they may be kept in the narrow path.

May the peace of God with you abound

evermore, is the prayer of your brother in the gospel of Christ,
G. RODGER.

Thomas Taylor, of the English Mission:

To the President and brethren in Conference assembled:—I beg to submit to you the following report of my labors in the English Mission. Since my last report we have endeavored to work diligently and consistently, according to the best of our ability, for the benefit of the cause. I am thankful to be able to say that it is still moving onward. We have lately organized two new branches. In most parts of the mission some have been baptized, and the prospect is good for more. The brethren and Saints generally are feeling well in the work, and are doing all they can in making known the principles of the kingdom of God; and, notwithstanding the prejudice existing against the Latter Day Work, things look encouraging; and, as I have before stated, so I maintain, that my hope is good for the work in this country. The English are generally a very cautious people, and that perhaps, is why its progress is slow, compared with what it is in some other countries.

There is nothing so good to the cause as example, for so much imposition has been had in former days upon the English people, that it takes considerable time to convince them that our church is not of that kind. But time and patience will effect much I feel assured. I am still willing to labor for the cause, in the breaking down of error and establishing of truth, and should you decide in sending a missionary here, we shall do our best in assisting him in the performance of his duty, as circumstances permit. I have not much more to say, having so recently given the principal items of matters here, and I will only say that the work is in a fair condition in England and in Scotland. The brethren are trying to do their best, and although they are short of missionary labor, the seed is being sown, and the fruit will no doubt be seen after many days. Praying that you may be abundantly blessed, and asking an interest in your prayers, I subscribe myself your brother and fellow laborer in the cause of Christ,
THOMAS TAYLOR.

John T. Davies, lately of Welsh Mission:

CHEROKEE, Crawford Co., Kan.,
Sept. 6th, 1875.

To the brethren in Conference assembled:—I beg to inform you that I arrived home on the 2d instant, from my mission to Wales, which was assigned me at the April Conference of 1874. I have the satisfaction of stating that I have labored to the best of my ability in the interests of the work in Wales, and elsewhere in my travels. The

amount of good done I must leave for time to determine.

Inasmuch as I have stated in the *Herald*, from time to time, my labors in preaching, and in publishing tracts, etc., I think it unnecessary to restate it here—several united with the church, and I trust a great amount of prejudice has been removed. I left the work in Wales in charge of my co-laborer, Br. R. Evans, whom I always found faithful and energetic in the ministry. I have great hopes of the work in Wales in the future, if those connected will do their part; and for these reasons, with many others, I believe that a persistent effort should be continued for the salvation of souls in that densely populated country. As for me, I trust you will always find me ready to do anything in my power for the upbuilding of the kingdom of God, but at present, circumstances forbid my taking any foreign mission, otherwise I will do all my circumstances and ability will permit. Your brother,

JOHN T. DAVIES.

W. H. Kelley, of the Utah Mission:

SALT LAKE CITY, Utah,
Sept. 6th, 1875.

President and brethren.—According to appointment I came to this Territory, via Minnesota, where I did some labor for the cause. I arrived here June 24th. I have preached and discussed the issues here, in a variety of places. The brethren whom I have seen here, received me kindly, and they seem to be doing well, considering their surroundings.

A ministry to this field of labor has many things to encounter and learn that it is difficult for him to appreciate before coming here. He is necessitated to learn for himself and deal with things as he finds them. No studied policy formed before coming, will be adequate to meet the exigencies that arise almost daily. The people are intolerant, bigoted, superstitious and stiff-necked; much more so than I expected to find. Every barrier that can be thrown in our way is placed before us to intimidate and discourage. The people are not permitted to hear us, save it be the few who have enough manhood left to bolt against counsel and face public sentiment.

Great immediate results of labor here can not be hoped for; but by a protracted effort, there is the best of indications that the seed now being sown, will by and by bear fruit, and a rich harvest will be gathered in. There are many who are honest here, but many are blind to the penetrating light, being led by false leaders.

It needs no prophet to predict the dissolution of things here, sooner or later. Brighamism has passed the zenith of its power, and is now being shaken to its foundation. The entering wedges have been applied that

will rend it assunder, and lay it bare to the gaze of a justly indignant world. Should any think that we are too severe, then appoint them on a mission here, and if they do not change their minds, then I am mistaken.

The leaders will combine, and for years resist the invasion of light, for they were not to know when the good should come. A protracted effort will be required here.

We need a church building in Salt Lake City. We have no place of worship there that will attract and hold the people. We also need a school, with an educated discreet man to direct it; one which would be self-supporting, as there are no public schools here. The Methodist, Presbyterians, and Episcopalians, have day-schools in their respective churches, and they are gaining in power. The disaffected ones, who have any religious notions left, are far more favorable to the Reorganization than to others, and would prefer to aid it. If the Reorganization is not able to adopt a course of this kind, then do the next best thing; that is, continue things as well as we can, and not forget to provide for an abundant supply of tracts. Those Saints who have good homes here should not be counselled to leave, but to remain and help support the mission. Those without homes and with no certain way of making a living, should return to the States, select homes, live their religion, wait with patient and prayerful hearts God's own time for the great gathering.

The great move to be made, is to send the Elders to the nations to preach the gospel to convert the people, and for the Saints to prepare, by living their religion for the gathering time, "that all things may be prepared before you."

No tender person should be sent here on a mission, but those with a live nature, strong in faith, and with a will to stand for the right against all odds. God bless Br. E. C. Brand for the "blasting powder" he sent among them while here. Others are worthy of notable mention. The *Messenger* is a lever of power here and should be sustained.

I do not know how long I will be able to remain here, but will stay until toward spring, if I can without too great a sacrifice. May the Lord direct your councils.

Your fellow laborer, WM. H. KELLEY.

Second Quorum of Elders reported:

To the Conference assembled.—Quorum met, and proceeding to business, Elders Fred. C. Warnky, Solomon Thomas, and Solomon Salisbury, were taken into the Quorum, to fill vacancies. On motion, Br. B. F. Durfee was expelled from the Quorum. On motion, *Resolved*, that each Elder belonging to this Quorum be required to report his labors every six months, to our secretary, said re-

ports to be made and forwarded on the first of March and September, each year. Adjourned to meet on call. P. CADWELL, *president*; I. N. WHITE, *clerk pro. tem.*

APPOINTMENTS TO LABOR.

S. V. Bailey to labor in Michigan, in connection with Duncan Campbell.

Eber Benedict, in Indiana, in connection with J. R. Lambert.

R. C. Elvin continued in his present field in Nebraska.

R. J. Anthony to labor in connection with Br. J. H. Hansen, in Kentucky and Tennessee, and to go as early as practicable for him.

Intermission of ten minutes given, after benediction by Br. J. H. Lake.

On reassembling, hymn 729 was sung, and prayer was offered by Br. H. A. Stebbins. Sung hymn 1078. Preaching by Br. M. H. Forscutt, to a large congregation. Text, 1 Pet. 3:15. At its close, President Blair announced that the ordinance of baptism would be administered during the noon interval. Benediction by Br. E. C. Brand.

Twelve persons were baptized during intermission by Br. M. H. Forscutt. A large number assembled to witness the ceremony.

SABBATH AFTERNOON,

SEPTEMBER 12TH.

Met at 2 P.M. Prayers were asked for Srs. E. C. Briggs and Martha Horseman. Br. Joseph Smith, presiding. Sung hymn 181. Prayer by Br. Z. H. Gurley. Sung hymn 61.

Br. Jason W. Briggs preached to a very large assembly of people, Saints and those not of the church. The weather was clear and warm, and the services throughout the day, testimony, business and preaching meetings were all enjoyed to a good degree.

Brn. Forscutt, Derry, Patterson, and Reynolds confirmed Elishaba Goode, Olive M. Smith, Samuel Orton, Louisa Orton, Fontanelle L. Hitchcock, Emma M. Rhodes, Georgiana Chapman, Elizabeth Runkles, Cynthia Savage, Earl T. Kester, Eugene L. Kester, and Simon P. Guhl, previously baptized, confirmation prayer being offered by Br. W. W. Blair.

Br. Charles Derry was continued in his present field.

Sung hymn 726. Benediction by President J. Smith.

SABBATH EVENING,

SEPTEMBER 12TH.

Prayer and testimony meeting, Br. J. M. Harvey presiding. Opening prayer by Br. J. H. Lake. A large number gave earnest and faithful testimonies to the truth of the work of God. The gifts of the Holy Spirit were manifested to the comfort and encouragement of the Saints. Through Br. Lake was given word that the action of Conference concerning the Memorial was pleasing to God, and that if the authorities of the nation would give heed to it they should be blest.

A vote of thanks was tendered Mr. Parks for the generous favor conferred in the use of the camp ground; also one to the committee of arrangements and to the police force for their services.

Adjourned to meet at Plano, Illinois, April 6th, 1876.

HENRY A. STEBBINS, *Sec'y.*
THOMAS W. SMITH, *Clerks.*
DUNCAN CAMPBELL, }

[In the hurried copying, and transcribing of minutes, and preparing letters and reports for the press, so as to have the whole proceedings in the *Herald* for October 1st, some errors may have occurred, all having been done during the session, to have the minutes ready for that issue, the Saints always wishing to have them as soon as possible after Conference. If any are found, please pardon.]—H.A.S.

COUNCIL BLUFFS, Ia., Sept. 13, 1875.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—Swift.

Slander is the solace of malignity.—Joubert.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., October 1, 1875.

WE call the attention of the press in general, and of our exchanges in particular, to a preamble and resolution passed by a General Conference of the Church of Latter Day Saints, held at Council Bluffs, Iowa, during last month, which see on pages 591 and 594 this issue of the *Herald*.

Keep it before the people that "*Mormonism*," or the doctrines taught by the TRUE *Latter Day Saints*, and Brighamism as taught in Utah, are as opposite as light and darkness, or Christ and Belial.

WE go to press and the editor not yet returned from Conference. The last we heard of him he was at Lamoni, Decatur County, Iowa, but expected to leave there on or about the 21st ult., with a view to visiting the old home in Nauvoo, before his return to the sanctum.

Br. H. R. Harder, writing from Sedgwick, Decatur county, Iowa, September 5th, said: "The work here is steadily moving forward. The Saints seem to be earnestly engaged in the work, and the inhabitants roundabout enquiring after the way of life."

Br. R. C. Elvin having been assigned the State of Nebraska as his field of labor, is ready to receive communications from Saints and friends who desire his labor in the Master's cause, in their respective vicinities. Persons so desiring, can secure his services upon the earliest convenience, by addressing him at Nebraska City, Nebraska, care R. M. Elvin.

Br. Jason W. Briggs preached twice in the Saints' Chapel, in Nebraska City, on the 19th ult.; from there he went to Council Bluffs, with a view to visiting Northeastern Nebraska, and through a portion of Western Iowa, before his return to Plano.

Notwithstanding the good news that comes from nearly every quarter, of the spread and growth of the Latter Day Work, in the ingathering of the honest in heart and the confirmation of the gospel preach-

ed, in the outpouring of the Holy Spirit and the gifts that follow; we, nevertheless, find it necessary even in Plano, to keep our armor on and be prepared for any attack of the adversary, to keep from suffering loss by an invasion of the common enemy, Satan. It is needful to watch unto prayer.

BR. F. C. WARNKY, writing from Hutchinson, Jefferson County, Colorado, August 31st, said they had a good time at their conference which had just closed. He baptized two while at Denver, and says there are others there and at the above named place that will unite with the church ere long. He expected to leave Hutchinson on the 1st inst. to be gone a month. May success crown his labors,

Br. J. J. Vickery, writing from Wells-ville, Mo. 7th inst, states he is busy every Sunday in trying to help roll on the good cause and to assist in building up Zion.

BR. A. W. MOFFET, writing from Pleasanton, Iowa, 2nd inst., said:

"I am preaching in the region round from three to sixteen miles away nearly every Sunday during the present season. A good feeling prevails, think there will some good come of it after a while. Thinking men are investigating the doctrine."

BR. GLAUD RODGER, writing from War-ratha, New South Wales, under date of July 29th, speaks encouragingly of the work in that country. Its progress is slow, but permanent. The brethren there had just held a conference, which passed off well; a report of which we have received. Bro. R. desires assistance in that large and far off field of labor. He sent Australian papers, from which we learn that he and the cause is favorably noticed by the press where he has been laboring. We glean the following extracts from some of the papers sent to us:

"THE BOOK OF MORMON.—Mr. Rodger preaches regularly every Sabbath, at the old School of Arts, upon the 'Fullness of the Times,' and the 'Approach of the second advent of the Lord.' He is very impressive in his style of delivery, and vividly portrays the prophetic statements, denouncing the coldness and apathy of the Christian Church throughout the world, at

the present day. Arguing from appearances, he draws his deductions from scripture that the end of the present dispensation is close at hand. In his views there is nothing of a speculative character, the foundation of his belief being based upon the orthodox teaching contained in scripture. Polygamy is not a doctrine of his section of the church, but is severely denounced as impolitic and unscriptural."

"We have had two additions to our list of religions, lately, viz: the Latter Day Saints and the Unitarians. The former is represented by an elderly and sincere looking gentleman named Rodger, who can be heard on Sunday at Mr. Fryar's room, opposite the goods shed. I had a long conversation with him the other day, although there is no fear of his converting me to his theological views, I was rather taken up with him. * * Mr. Rodger told me that his church does not believe in nor practice polygamy, and is not to be confounded with Brigham Young's order. The former gentleman is a minister of the original church of Saints, over whom the son of Joseph Smith is at present president. The great aim of this body is to found a community, in which all the virtues—and, if possible, none of the vices—of modern society shall flourish. To accomplish this, they have established settlements in Iowa and Missouri, where they teach and practice the doctrines of their faith."

We are also in receipt of the *Sydney Morning Herald*, of July 30th, sent us by Br. Richard Ellis, who was in Plano, about a year ago, for which we tender thanks; also, Bro. C. A. Davis, of Lambton, under same date, sends us an interesting letter of how he became a member of the church—which see in this issue. He also sent us clippings from Australian papers, among which we find a favorable notice of Bro. Rodger, his teaching and the cause he represents, and also accounts of about thirty earthquakes at Lifu, Loyalty Islands, and of a "destructive tidal wave," which drowned quite a number of women and children, the men mostly being absent at their plantations. An extract from the *Fije Times*, gives a statement of the "frightful results of the measles in Fije. That an approximate idea of the ravages of the disease in the Islands may be arrived at, we quote the following paragraphs:

"Thus the ascertained and estimated number of deaths, up to 1st of June, on the Island of Vanua Levuolone, is 18,712. In some of the towns none were left to bury

the dead. When all these horrors will end, and death and destruction be stayed, is beyond calculation."

We also received the following, which, though small, is not without its significance:

"Philip Phillips, the Singing Pilgrim, gave a 'service of song' in the York Street church, on Saturday evening. The admission was by ticket, and the place was quite full. The impressive address, plentifully interspersed with songs, was received with earnest attention."

Surely "strong delusions" are sent.

Correspondence.

SALT LAKE CITY, Utah,
Sept. 5th, 1875.

Br. J. Smith:—Thinking that you may be interested to know something of the "inner workings" of Utah, I write again, giving thoughts on my own experience.

Since last writing, I visited Br. D. Clark, at Lehi; Br. Gibson, at American Fork; and Sr. Sterrits, at Battle Creek; all of whom appeared strong in the faith and interested in the success of the cause. Singular enough, there is but one family of brethren in each of these places, as above mentioned, and are surrounded by bitter opposers. I held no public meeting in either place, as no house could be procured.

Next, I went to Provo City, and was kindly received by Br. Gammond and family, with whom I stayed several days. The city is near the foot of the mountains, laid out on rather an extensive plan—large lots, wide streets, and large wards—in the main, houses low, small, and built of adobes; a few good residences, a court-house, meeting-house, and cloth factory, constitute the main buildings. As other places throughout the territory, the people live in towns and villages, and farm in the country, scarcely any one lives on their farms, as they do in the States; but on a lot in the city, village, or town, and go for miles, some times, to their work on the farms. This is very inconvenient.

On Sunday morning I attended the Brighamite meeting, preaching by Bishop D. Cluff, of Fourth Ward, on the Resurrection. He very flippantly told us that "Adam begot all of our spirits" somewhere in eternities chambers, ere we "came to this earth." That in the resurrection, the redeemed will be given power to "organize, create worlds, and people them," and thus reign over large and extensive dominions. "This is the reason," said one of their Elders, "that we believe in plural marriage. The Saints are to reign as 'kings and priests,' and if they have no families, who are they

going to reign over?" I retorted: that if the glory of that world consisted in lording it over a few old women and children, that I would not give a fig for its great honors. What absurd notions! Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne,"—Rev. 13:21. "The meek shall inherit the earth."—Matthew.

By the kindness of the Rev. Mr. Lyford, I procured the Methodist Church, in which to hold meetings. He treated me kindly, and showed a willingness to encourage my effort. On visiting the Brighamite Sabbath School, I was invited to a seat in the stand by Elder A. Jones, superintendent, who announced my meetings in a very becoming way. I began to think that Provo was taking a step in advance.

In the evening of the same day, I attended a Sunday School Concert, in the Methodist Church, which was quite entertaining; the closing exercises of a three years' effort to establish a church and school in that city. The minister gave me the "seat of honor," and exhibited a real liberal christian feeling, that would be worthy of imitation by his clerical comrades elsewhere. His liberality developed, and strengthened perhaps by the strong prejudicial surroundings encountered here, would enable him to perform a meritorious work among the intolerant and bigots of the Methodist Church in remoter fields. His lady, as a farewell word, bore a strong testimony to the christian cause, and exhorted the school to faithfulness, with a pathos that touched the tender hearts, and sent a flow of tears down their youthful faces. I held two public meetings in the place, and, contrary to expectations, the house was well filled both evenings. Polygamists and others were out, and good order prevailed, while I tried to inspire them to think for themselves.

Thence, I went to Provo Valley, distant twenty-five miles; weather hot and roads dusty. By chance I got a ride a part of the way, on the road, with a Mr. Scott, who was one of the pioneers to this country—now apostate. His father had four wives and twenty-two children. He related his experience in polygamic circles, with a profuse use of mountain grammar, as we wound our way up Provo Canyon, in a way calculated to drive away the blues, while I hung on to the hind axle of the wagon, and scanned the beauties of mountain scenery, as we passed along. Late at night, weary and alone, I arrived at Heber City, and was kindly received by our excellent brother, Aird, and his very kind family. Brn. Hurdsmen and Sharp reside here also. These three families constitute the little band of Saints at this place, and they are a credit to the cause.

Provo Valley is about fifty miles long, and ten miles wide, and surrounded with mountains. Heber City and Midway are the principle centers of life and trade. Scarcely a house to be seen, and no fruit. People mostly live in huts, and are, in the main, a simple minded class; but haughty superstition holds them fast. Bishop A. Hatch holds the "keys," and presides over that Valley; is said to be quite liberal, and not a believer in polygamy; but has rather a practical cast of mind, and likes money. Still, he is looked to as a spiritual leader. Not long since, while he was endeavoring to cheer the drooping spirits of his confiding flock, he touched an eloquent and original train and moved off as follows: "This religion has been a disputed point ever since Able's cattle got into Cain's corn. Give me good surroundings, a house well furnished; a table, and plenty upon it; nice clothes, and plenty of greenbacks in my pocket, and a fig for your religion." Notwithstanding this, the silly fanatics sustain him by acclamation, as bishop, and consult him in the most frivolous things of life, as well as in the weightier. By the way, "bishop" means something in this country; in every settlement there is one or more bishops. In towns and cities there is one in nearly every ward, besides presiding bishops, all of whom live off, and are growing fat, by the hard earnings of the ignorant, who are content to do as they are told, and be fleeced by these "tax gatherers."

Since I left there, I learn that Brigham Young has sent his lions out there, and convinced the bishop (Hatch) that he can not be exalted without he takes more women, and that he has entered into the "New Order."

While at Heber I attended the Brighamite meeting, and at the close of services, asked for the use of the house in the evening. There was about fifteen old veterans in the stand, who make it their business to see that the flock hears nothing but that which they wish them to know. The bishop's council, J. S. Giles, (bishop being absent,) asked, "What denomination do you belong to?" I answered, "To what is known in this country as Josephites." He consulted a few minutes with those in the stand, and replied, "If you belonged to any other party or sect in the world, you could have the house, but as it is, you can not have it." They would not grant me the use of one of the school houses. Still, when I was in the States, I was constantly jeered by the deceivers there with the statement that I was a Brighamite, and that when I was in Utah, we were all "hale fellows well met."

I held meetings in the private houses of Brn. Aird and Hurdsmen; a few turned out, and I felt well while talking to them.

The first evening quite a number of youngsters gathered around the door, one of whom had a long stick in his hand, they listened awhile and then came in, this one still hanging to his bat. I learned afterwards that he was an Ishmaelitic son of J. H. Murdock, who has two women besides his wife, one of them a squaw; and that this son made his brags before he came to meeting that if I called him a "bastard" he would knock me down with his billet of wood. As it happened, I did not offend the virtuous young chap. Murdock says, if Brigham Young was to tell him to kill a man, that he would march right off and do it. The second evening passed off well, only for these sons of Hagar's and others jerking the stays from under the window sash, which let them down with a crash. This is young Utah!

At Midway, Bro. Aird and I succeeded in getting the use of a school house, and a goodly number turned out to hear, and was so well pleased that they requested another meeting. I left an appointment for the next evening, and when I returned, about meeting time, I found the door locked and key refused. One of the trustees, however, took it upon himself to open it, and we had a good meeting. The refusal I presume was to give us a hint of what we might expect should we try again.

Midway is a small village, situated near the hot springs. It contains a school house, meeting house, blacksmith shop and tithing office. Tithing offices are seen in all parts of the Territory, where there is any signs of life, all built after one fashion,—a huge stone and mortar wall encloses them, I presume to keep Brighamites from stealing back that which they consecrate unto the Lord, for they are supposed to be kept well filled. On a fast day people may be seen going to their places of gathering with their little baskets or buckets in their hands, containing the amount of flour, butter, etc., that each one is supposed to eat in a day, taking it up to be dumped into the tithing office, as a free-will offering, to feed fat Bishops and other dignitaries, while they revel with their wives and concubines. Tithing is the watchword here. If a man has ten hens they want one; when the other nine have laid they demand a tenth of the eggs; and when the remainder are hatched they come round for the tenth chickens; and so on one eternal round.

From Heber City, in company with Bro. Sharp, I passed over the mountains, distance fifteen miles, to Kamas, and stopped with our kind brother and sister Simpson. The day following, I tried to procure a house in which to hold meetings, but the Brighamites refused me again. However, in the evening I preached in Bro. Simpson's house to an attentive few. Some little good was done. I then went to Wan-

ship and was kindly received by the brethren there; and while there, Elders Taylor, Cannon, Woodruff, and Bishops Sheets and Atwood came along, preaching up the "New Order." I went to hear them; short speeches was the order. Bishop Sheets led off as follows: "We have not been living our religion; hence we are growing cold and indifferent. The time was when you would have walked ten miles to meeting, but now there are persons that would not walk across a ward or a block to attend church." He exhorted them to return to their first love.

Elder Woodruff arose and said: "We have come to tell you the news. We have come to tell you that God has set up his kingdom, and he calls upon you to help build it up." Of course that is news. "To tell you that Brigham Young is President of the Church" Deplored the present lethargic state of the Saints, exhorted them to faithfulness, and retired.

Next came George Q. Cannon, who spoke at length, after the following manner: "We must put aside our robbing and stealing and falsifying, and drunkenness, and committing whoredoms. You need not expect to be blessed of God more than other people, unless you live better. Why! we can not risk our daughters out of our sight, lest they be seduced. And, who by? By *Mormon boys*. I was speaking from the stand a short time ago, that the Lord had blessed all the married women of the Territory with children, and a voice came from behind the stand, 'Yes, and some who are not married.' We must put away these evils. We must not partake of the sacrament with liars and drunkards," &c. And further, "I never saw President Young so stirred up in my life. I never saw him so full of fire as he is now. If we do not do the work of the Lord, he will raise up a people that will, but they must be *from among us*. Every one seems to be afraid of the Order of Enoch. One says, 'I have learned something. I have cut my eye-teeth. I have learned to take care of number one,' and nods his head very knowingly. But what has he learned? Why he has learned to *distrust the priesthood* of God. To distrust Pres. Young; to speak against the Lord's anointed. We have been trading and speculating, and making money, and forgot the interest of the kingdom of God. We need to repent and live our religion, and get the Spirit that we once had. The time was when you would have walked miles to see an apostle. Now you would not go across, a block to hear one preach. They have got to be common things. The time has been when you did not call any thing your own, but it was all for the building up of the kingdom; but now you build up yourselves first. Because some men have got into power and betrayed your con-

fidence, you distrust everybody. President Young is your friend. We do not want your money. I know that some some women have yielded their bodies to be defiled by men who took advantage of their confidence when they were received as men of God; they had such confidence in them that they thought they could not do anything that was wrong, being the Lord's servants; but that is no sign there are none trusty. The majority of this people are getting cold, backward and distrustful."

Elder Taylor made a few remarks; said, "you need not be afraid of the Order of Enoch, I suspect that you have not paid your tithing yet," etc. He then told them that they had many things to tell them but that was not a fitting place, they must follow up to Kamas.

These men having betrayed, deceived and robbed the people are traveling around to try to make them believe that it was some body else that has done the mischief; and that the people are to blame, because they have not the Spirit of the gospel with them, and all that they have to do to be brought into favor with the Almighty, is to obey the leaders, whom it is taken for granted, are in full communion with the Celestials above, and have done nothing amiss. A man who puts forth an effort to render himself and family comfortable, he is "building himself up" rather than the kingdom. The watchword has been to keep men poor and ignorant, that the leaders might rule them at will, and fleece them at pleasure. But sure enough some of them have "cut their eye teeth." I would to God that there would be such a cutting of teeth here before long, that the world never heard of before.

WM. H. KELLEY.

SAN BENITO, Cal.,

Aug. 20th, 1875.

Br. Joseph.—I feel it a duty and a privilege to inform the Saints through the columns of the *Herald*, of the progress of the gospel in this section of country, which was first preached here nearly two years ago; it has been about six months since I obeyed it, and turned from the ways of sin, to those of light and life; what I now know of Mormonism the world can neither give or take away, although I have not been blessed as some have, yet I feel amply rewarded for all the efforts I have and am making to serve the Lord, and if it were possible that religion is a farce, we receive enough to more than pay us as we journey life's way.

We have had considerable persecution here; but thank God it is beginning to wane. My parents are bitter enemies to us, although they are members of the Methodist Church; it was much against their will that I joined them, (the Latter Day Saints), but I acted on my own agency,

believing I had attained to that age when I had a right to act for myself, knowing that God would hold me—and not them—responsible for my actions; but I believe the Lord has said they will embrace the truth yet; but to hear them talk now, it seems impossible; but I knew all things are possible with God. I was as much opposed to them as they are; but owing to some kind friends and the help of the Lord, I was brought to see the error of my way, for which I feel to thank him daily.

I had a dream that is perhaps worth relating. I dreamed I was in a field in which there were a great number of snakes coiled up in every direction. I thought there were quite a number of men there too, and one was the Son of man, and he said that they would not hurt us, and I thought if we could believe him they would not; but it was hard to believe, they looked so frightful. I ventured around among them, but, becoming frightened, returned; it seemed as if going once among them, unharmed, gave me no courage for another trial. Very few believed him, but those who did were safe.

Just so it is with us to-day, if we have faith in him we are safe, and a knowledge of our acceptance with him to-day is no testimony for us to-morrow. Praying that we may soon be gathered home to Zion, I remain yours in gospel bonds,

HIRAM L. HOLT.

BIGELOW, Mo., Sept. 16, 1875.

Br. Joseph.—I wish to make a request through the *Herald*, that some traveling Elder, or some who is handy to the place, call on Wm. E. Faris, at Granby, Newton County, Missouri, they will be welcomed. Himself and family have never heard the gospel. I have been writing to him, and he has become very much interested. I think he will not lose his reward who carries the gospel to those people.

In perusing the *Herald* of September 1st, I noticed a dialogue between Bro. E. C. Brand and Mr. Jones, his neighbor, in which Bro. Brand says he is not prepared to make the act of Bro. Kelley and the Book of Doctrine and Covenants harmonize.

Is it not reasonable to say, that it is not right to persuade a woman to be baptized against her husband's will; but it is right to baptize her when she is fully persuaded in her own mind that it is her duty and privilege to be baptized? We do not understand Bro. Kelley that he persuaded her to be baptized, but that it was her desire to be. We can not see where Br. Kelley has violated the law in the least; we can see no conflict whatever. Surely no Elder would refuse baptism under such circumstances. The law says it is not right to persuade a slave to leave his master: but

it does not say we shall not give him something to eat as he passes by, when he has fully persuaded himself, and is trying to gain his liberty.

Hoping these few bungling remarks may assist in harmonizing the conflict, I remain yours for the Master's cause.

W. B. TIGNOR.

PARIS, Indiana,
Sept. 2d, 1875.

Br. Oliver:—When I last wrote you I was at Amanda, Ohio; I went thence to Lynchburg, Highland County, where I preached five times to attentive congregations; and although this was the first preaching ever done here, I found that the people were abundantly supplied with prejudice; they offered as arguments against the work, the old, worn-out, stale stories of the past, such as "Joe Smith's early habits and training," and subsequent introduction of polygamy and its kindred evils, etc. These things, however, were offered in a very mild and gentle manner, coated with sanctity mingled with pity. I gave them to understand that while I did not propose to answer all the silly stories afloat, propagated by hireling shepherds; I did propose to set before the people the facts relative to our claims, and thus disabuse the minds of all who honestly desired salvation on the terms of the gospel. I find that the masses desire to investigate our doctrines, but are prevented, to a great extent, by their leaders, who almost invariably have such complete control over their flocks. Just imagine an Elder going into a congregation and announcing that he will preach to them at a stated time; all eyes are turned on him for a moment, some no doubt glad to hear that something new and different from their stale, dry and incomprehensible theories; others fearing an innovation on their pet theories; their suspense is but momentary, they turn their gaze upon their pastor, who, knowing his power over them, is not slow in deciding for them; a pious shrug of the broadcloth covered shoulders; a pious shake of a jewelled finger; a warning s—h, beware of them; don't investigate their heresies; stay away, &c., and the work is done. In view of these things, it is no matter of surprise that those who do embrace this work are the bravest and best of mankind. At this place I occupied the M. E. Church two or three nights; but feeling that I was not welcome, I applied for the Christian Church, which was obtained, and the Elder in charge agreed to announce my appointment, which he did as follows: "A gentleman from Indiana desires to preach here to-morrow night; he is a follower of Brigham Young." The time appointed arrived, the church was lighted up, and a crowd convened; but the Brighamite representative failed to

put in an appearance, and of course the meeting was a failure. I remained with the sisters Pemberton during the evening, reading the scriptures to them, and offering a prayer to God that the honest in heart of that town might come to a knowledge of the truth, and become the recipients of the blessings of the gospel of peace through obedience thereto. Next day I was waited on and asked a reason for disappointing the people; I told them that I considered myself under no obligation to fill an appointment for a Brighamite. They apologised, for the Elder and I promised to speak that night, which I did, also on the two succeeding nights; and I confidently hope that some good will result therefrom. I found a pleasant home while there, with sisters Jennie and Katy Pemberton, who are with us in faith, and will doubtless identify themselves with the church ere long. May our benificent Father bless them.

On Monday next I start to Floyd, Perry, and Crawford counties; thence to Indianapolis and Avon. I go to baptize some that have been convinced through the labors of our indefatigable little brother, A. S. Davison, a Priest; thence on my round trip to Ohio, *via* New Trenton and other points in Indiana.

I must not forget to mention that the work in Ripley County, Indiana, is in a flourishing condition, and no wonder; what with the slang and filth pitched at us by the Rev. C. W. Lee; the falsehoods and misrepresentations of the *quasi* Dr. Cass and the mighty prince of humbugs, Ex-Governor Harding, we are marching right along. Come again ye beautiful trio, you will find ere long that God is at the helm, and when he works who can hinder.

Yours in Christ, B. V. SPRINGER.

SWEET HOME, Linn Co., Oregon,
Sept. 3d, 1875.

Br. Joseph:—I am as well as I can expect to be in this climate,—it does not agree with me,—and am laboring very hard. Our conference went off well. I believe that this mission is now in the best condition it ever has been. The calls for preaching are multiplying almost daily, and no one to respond but myself. Bro. Buell is in poor health, and not able to assist.

Last Sunday I baptized one, and on Monday another, and to-day I am going to baptize three more, and next week I am to baptize two or three; I also blessed four children this week—so the kingdom grows.

Satan's last argument against the truth is, that I was in the Mountain Meadow massacre, and that \$1,000 reward is offered for me; also that Brigham pays me \$1,000 a year for preaching—(good price for so small a talent.) "Under falsehood have they hid themselves."

I will be with you in faith and prayers during your Conference. A Methodist preacher ventilates Mormonism next Sunday, I will be there to see how he does it.

Yesterday I learned the fate of Neel Gillum, that took such a prominent part in persecuting the Saints. The time of the Indian war in Oregon, he was a colonel, and while out on a campaign not far from where I now am, a gun was accidentally discharged and blew the charge and wiping stick through his head; I have seen a man that helped to bury him. Thus do the ungodly suffer, while the Saints rejoice in the light of the truth.

Love to all Saints, your brother in the covenant,
J. C. CLAPP.

Later, Sept. 4.—I have baptized eight this week, and blessed ten children, and will baptize about four more before the week is out.—*Ibid.*

PROVIDENCE, R. I.,
Sept. 4th, 1875.

Br. Joseph Smith.—The work here looks encouraging, there are plenty of places to labor in; if there were more laborers there would soon be an awakening in this region to the paths of righteousness and truth. Br. F. M. Sheehy has just arrived from a visit to Maine, where he says the way is open for the heralds of God to proclaim the glad tidings of great joy to a people who are desirous of hearing the truths of God, as taught by this people. May God grant them their desire; and while trouble arises on every hand, may his people remember his promises, and hold firm and steadfast to those principles that shall bring them through all the trials and temptations that beset them, so that when the Lord comes, they may enter into his joy and peace. Brethren, the work is great and the time short, let us put our shoulders to the wheel, and with the help of God, roll on this great work, that the honest may be gathered into the sheepfold and be saved.

FRANK A. POTTER.

LAMTON, N. S. W.,
July 29th, 1875.

Br. Joseph Smith.—I must try and fulfill my promise in sending a few lines to your valuable *Herald*, which comes to us like the message of old, proclaiming good news—glad tidings—peace and good will to all people; telling the inhabitants of the earth that the "everlasting gospel" is again restored to the earth; that the way is again open into the kingdom of God and his dear Son; that the gifts and blessings follow the believers as of old; and that all who obey, and continue faithful, may enter in through the gates into the celestial city. My heart rejoices to know, that if faithful, I shall stand again on my native land with his prophets and Saints.

I must tell you how I came to embrace this gospel. I was formerly a member of the Primitive Methodists, and while teaching in the Sabbath School, became convinced of the necessity of baptism, joined the Baptist Church; felt there was a form of godliness, but no power, went again to the Primitive Methodists, trying to believe—I was saved one day and doubting the next, ever learning and never able to come to a knowledge of the truth, until one Sabbath after service I went into the Rechabites' Hall, with two local preachers, and one or two other members of the Primitive Methodists, where Elder Gland Rodger was preaching the true gospel. When I got in he had finished preaching, and one of the local preachers was asking why he did not preach from the Book of Mormon, and in a very excited manner gave no time for any answer to be given to his numerous questions. I could not help contrasting the calm demeanor of the man of God, and the excited manner of the would-be-Saint. It led me to consider, and I felt ashamed of my teachers, I determined I would hear him preach myself, as he had advertised to deliver a lecture on the immortality of the soul. I went and heard him speak, and with such power to me that I shall never forget it. At the close of his discourse, he introduced the message he was sent to deliver, which begot in me a desire to hear more; I believed and obeyed the gospel, and have seen the truth confirmed in my own family. I have been a member of the church about nine months, my wife, eight months; we are trying to live up to our calling. May God keep us to the end.

Yours in the bonds of the everlasting covenant.
C. A. DAVIS.

MONONGAHELA CITY, Pa.,
September 17th, 1875.

Br. Joseph.—As a favorable opportunity is presented, I avail myself of it, to drop a few lines for the many readers of the *Herald*, believing they are interested in the progress of the great Latter Day Work. I arrived home yesterday, after being absent four months; found my family about the same in health as when I left them, thanks to the good Father for his kind care over us.

May 13th, I left home to attend conference in Monroe County, Ohio. On my way I preached at Pittsburg, West Wheeling, Coalrein and Belmont; at the latter place I baptized one. May 31st, started in company with Br. Luther R. Devore, for Monroe County Branch; after a thirty-five mile ride in a buggy we arrived there in good spirits, though somewhat wearied in body; but was soon revived on meeting the cheerful countenances of the kind hearted Saints there. I remained there two weeks, preaching and laboring in the

branch until conference, which convened June 12th and 13th. We had a good time, and all enjoyed the meeting, and I hope it will have a good effect on the community. Br. Craig remained about eight days after conference, preached at Hoffman's School House, and had the privilege of baptizing four; he is an earnest, faithful brother. After he returned home, I was taken sick, which prevented me from continuing the appointments as intended; but through the kindness of the sisters in administering to my wants, and the blessing of the good Father on the same, I was able in a short time to resume my labors. May God bless them with his Spirit to guide them through this life, and reward them with a home in Zion. I remained here preaching as much as my strength would admit, until about the 7th of August, when I started for Dexter City, Noble County, Ohio, accompanied by Br. and Sr. Devore, all on horseback. After a ride of about twenty-three miles, though not without considerable shifting and changing of positions, and occasionally some complaint of being tired, late in the afternoon we arrived at the house of Br. Wiper's, where we were kindly received. Br. and Sr. Wiper are true hearted Saints, trying to serve the Lord. They bear their testimony that they know this Latter Day Work is true. In the evening I went with Br. W. to see the school director about getting the school house, which we got without any trouble. August 8th, preached at 10 A.M. and 3 P.M. to fair sized congregations; in the evening baptized three, returned again to Monroe; on the 12th, baptized three at Hoffman's, the fruits of Bro. Craig's labors. August 13th, started for Belmont, got there same day, found the Saints all well, though spiritually a little down; but the good Father remembered us and gave us his Holy Spirit, which soon made all things right. I left them in good spirits. On my way to Pittsburg, I stopped over night at West Wheeling; the prospect for good is not very flattering in that place, but hope it will be better. At Pittsburg the Saints are doing well, are striving to keep the law of God, and are seeking after wisdom, which the Lord is blessing them with. May God bless all the Saints, is my prayer. I remain yours,

JAMES BROWN.

GARLAND, Alabama,
Sept. 8th, 1875.

Br. Joseph Smith:—Our Conference is over, we had a good time, the meetings were well attended, many were anxiously inquiring after the way of truth; seven were baptized, all (except one young man) were heads of families; thus showing that our labors have not been in vain during the past summer in this part of the district.

I have been laboring constantly since the first of last April; have preached in five new places, with good result and increasing calls for more. I have been assisted in most of these places by Elder W. J. Booker, whom I find to be an earnest co-worker for the truth. Prejudice is giving way, and I have learned from experience that the best way to cause it to yield, is for the Elders to thrust in the sickle, and let their light shine, as they are the lights of the world.

I have been blessed of the Lord greatly in the ministration of the word. I have baptized twelve since last April, and many more are believing, and some have promised to be baptized on my next appointments.

I have had some opposition to meet, such as being ordered out of church houses, and having school houses nailed up against us. In one instance I received an invitation to preach in a Campbellite or Christian Church, they made great pretensions that their house was open for any denomination to preach in, and that if they did not have the truth they wanted it.

I delivered one discourse according to invitation, and returned the same invitation to them, and thanked them for their hospitality; after which, Dr. Adams, the pastor of the church, arose and stated that at his next appointment he would show up our true position, what we really are, etc.; he would not agree to come to our churches and show us, and if we wanted to know anything about it we must come there. I therefore concluded to see it through, and truly a worse conglomeration could not well be collected; such as "Jo Smith translated the Book of Mormon by putting a stone in his hat, and the hat over his face," etc. I obtained liberty to reply, and also the use of the house for one week—gave out an appointment for preaching on the next Sabbath, and that I would hold meetings through the week, which we would give out from one evening to the next, as we should deem it wisdom so to do. On Thursday evening they ordered me out of their house, said that they had heard enough. I told the people to come any how on Sabbath, and if we could not get into the house we would go to the grove. On Sunday we had a very large turn out—the young men of the place having prepared us an arbor. I expect to baptize several when I go back there again.

A committee from the Georgiana Lodge visited me on last Sabbath, to obtain my service to preach a Masonic funeral discourse; they selected me, as I am W. M. of Sycamore Lodge. I accepted the invitation. There are four lodges expected to be in procession. I have more calls to preaching than I possibly can fill. It looks like I shall have to stop preaching before long,

and go to work for my family; but I have been able thus far to support my family and preach also; truly, the Lord has been on my side. I am perfectly satisfied of the Latter Day Work, that it is the work of God.

G. T. CHUTE.

COPENHAGEN, Aug. 24th, 1875.

Br. Joseph Smith.—While I am wandering as a stranger and a pilgrim in the country where once was my home, now almost friendless, and despised by those who are near a kin to me, because I am what they call a "Mormon;" I often think of the seasons of joy that I spent with the Saints in the now so far off land of America.

I am now, if never before, capable of appreciating what a blessing it is for Saints to have the privilege to meet with each other, to commune upon the great things that the Lord has bestowed upon them, and to receive comfort and strength to qualify them for their duties.

The *Herald* comes regular, and I also received the *Utah Skandinave*, for which I am thankful. It is good tidings to me to hear of the cause of Christ in America; that many souls are beginning to walk in the footsteps of their Savior, and may they continue unto the end.

The prospect for our mission in Denmark, at present, seems not very bright. We rented a hall and held a few meetings in this place, till no one more would come to hear, when Br. Fyrandt left for Sweden; what success he has met with there I have not yet learned. I have been under the necessity to labor with my hands to sustain my temporal wants; in the meantime, however, I have lost no proper opportunity of defending the truth. I have met with many of the Brighamites, of which there is a good many here, and endeavored to reason with them from the scriptures; but they are carefully warned by the missionaries from Utah to shun us, not to hear us, not to speak to us, as any communion with us might bring them in possession of the same spirit of apostasy that we have.

Last Sabbath I attended one of their meetings, where I met with one—Clawson, from Utah; he said he was well acquainted with the sons of Joseph Smith; he was a photographer by trade; had taken the pictures of David and Alexander in Salt Lake City; he had also met with young Joseph, in St. Louis, Missouri, in 1864; he knew that he was an impostor; that he was bought for money to assume the position as President of the Church; and that Joseph, at that time in St. Louis, told him "that he did not profess to be called of God, and had no faith in the work." But perhaps Mr. Clawson has received one of those "endowments" that grant him the privilege to commit all sins, with the exception of shedding "innocent blood," hence has the right to lie.

Brethren and sisters, pray for us; the temptations and trials sometimes seems great, and we need the Spirit of God to assist us. The people in this country, with a very few exceptions, seemingly care nothing about religion; nay, more than that, they look upon all who are trying to obey the Lord as fools—as fanatics.

There are numbers of large churches in this country, whose tall towers point heavenward; but even in those popular places but few meet to worship.

Ever praying for the prosperity of the work of God, I subscribe myself your unworthy brother in the gospel,

H. N. HANSEN.

Miscellaneous.

Massachusetts District.

The brethren and sisters of the Massachusetts District will please remember that the Conference meets in Carroll Building, 281 High Street, Providence, R. I., (in the room where the Providence Branch worship), October 16 and 17, 1875. The first session to be held at 2:30 p.m., on the 16th.

Those members of the District who are not connected with any branch are requested to report to the Conference, or unite with the nearest branch to where they reside, as early as possible, so that the Church Recorder may be furnished with a correct status of the district. The presidents and clerks of branches will please to see that reports are sent to the Conference.

JOHN SMITH, *President.*

Appointments.

We, the undersigned committee appointed at the Quarterly Conference, August 14th, 1875, to make arrangements for two days meetings, have arranged as follows, viz.:

Liberty, October 2nd and 3rd, Elders R. J. Anthony and J. V. Roberts to have charge.

Palmyra, October 16th and 17th, Elders E. C. Brand and K. Johnson to have charge.

South Bend, October 30th, and 31st., R. C. Elvin and G. E. Deuel to have charge.

Yours in Christ. Signed,

WM. REDFIELD,

E. C. BRAND,

R. M. ELVIN.

NOTICES.

Br. David Davis, of Cheltenham, Missouri, has donated Elements of Meteorology, by John H. Tice, to the Church Library.

Information wanted of the whereabouts of WESTON MOSURE. When last heard from, about 1868 or 1870, was at Garden City, Blue Earth county, Minnesota. Occupation—wagon maker and blacksmith, and

was a member of the old church. Any information given through the *Herald*, or by letter will be thankfully received. Address Sidney Mosure, Columbus, Cherokee, Co., Kansas.

Information wanted of the whereabouts of Wm. Odel and family; they left Odin, Illinois, some three years ago, and have not been heard from since. Address S. A. Holaway, Montrose, Lee Co., Iowa.

DIED.

In Texas, August 21st, 1875, from accidental discharge of a gun, JOHN WESLEY JENKINS, youngest son of Sr. Lucinda T., wife of Br. James CROLL, of Denison, Texas, aged 17 years, 8 months, and 19 days.

He was killed about one hundred and fifty miles from home, while on a hunting excursion.

In Boomer Branch, Pottawattamie County, Iowa, August 20th, 1875, Elder JOSEPH WILD, aged 70 years, 7 months, and 16 days.

Was born in Derbyshire, England; connected himself with the Latter Day Work, February 6th, 1848; came from England to Council Bluffs, Iowa, in 1850. At that time the voice of the good shepherd was not heard in the land, he went astray, until 1861, he again heard the glad sound, and united with the Reorganized Church. He died full of faith, in hope of a glorious resurrection with the just. Funeral services conducted by C. G. McIntosh, in an able discourse on the resurrection. The procession was one of the largest ever witnessed in the West.

At Tower City, Schuylers County, Pennsylvania, August 13th, 1875, from the effects of eating toad stools, through mistake for mushrooms, Sr. JANE JAMES, wife of Mr. D. James, and daughter of Br. John Lloyd, of Newton, Iowa, aged 21 years, 2 months and 19 days.

She died firm in the faith. "Blessed are the dead that die in the Lord."

In Deer Creek Branch, Wayne county, Illinois, August 19th, 1875, of congestion of the bowels, WILLIAM JOSEPH ROSSEN, son of Br. William and Sr. Frances A. Rosson, aged 11 years, 10 months, and 27 days.

Farewell, farewell, Willie dear,
We no longer can meet thee here;
But with the loved ones gone before,
We hope to meet thee on Zion's shore.

Near Versailles, Brown Co., Illinois, August 26th, 1875, of flux and paralysis, Sr. ELIZA BAKER, aged 76 years, 10 months and 15 days.

She united with the church about the year 1835, was received into the Reorganization in 1871. Doubtless her rest is glorious. Funeral service by Br. D. J. Wetherbee.

At Columbus, Nebraska, September 7th, 1875, of Asthma, Elder PETER MURIE, aged 53 years, 2 months and 19 days.

He was a native of Faskin, Lanarkshire, Scotland; he received the gospel at an early day; came to America in 1849 or 50; settled at Gravois, near St. Louis, Missouri; became connected with the Reorganization in 1865, and remained steadfast till death. "His end was peace." Funeral service at the Saints' meeting. House, in Columbus, by Elder George W. Galley.

ST. JOHN. THE AGED.

The following anonymous poem was found about eight years ago, in a magazine published at Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment claim for it a wider circulation than it has yet attained.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. 'E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays His hand upon me; yea, His hand;
And not his rod—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life;
But that dear face and every word He spoke,
Grow more distinct as others fade away,
So that I live with Him, and holy dead,
More than with these who stand around my bed.

When youth was mine, some seventy years ago,
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields,
And then He came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on the inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had
Through harvest fields, and desolate, dreary wastes?
And oftentimes He leaned upon my arm,
Wearied and way-worn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong thou art! The twilight draws apace,
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills—
A touch of His bright garments brings back strength
To palsied limbs!—I feel it has to mine;—
Up! bear me once more to my church! Once more.
There let me tell of a dear Savior's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near.—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond
And watch His footsteps.

So, raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave His Son. So love ye one another.
Love God and man, Amen! Now bear me back;
My legacy unto an angry world is this:
I feel my work is finished. Are the streets so full?

What, call the folks my name? The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Let me down

Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when he mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Say!—Joy! 'tis the eleven.
With Peter first! How eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
Together round the Paschal feast. My place
Is next my Master. O my Lord, my Lord!
How bright thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss! So, lift me up, dear Lord,
Unto Thy bosom. There shall I abide.

Atmospheric Phenomenon in Italy.

A Rome letter to the London *Echo* says: Padre Secchi publishes an account of the singular phenomenon which occurred at Velletri during the violent thunder storm of June 28th, and which is to be ranked among the hitherto unexplained caprices of nature. Just as the tempest was at its height, and the rain torrential, six persons taking shelter in a stable, which was also occupied by three horses harnessed to as many wine carts, witnessed the following extraordinary appearance: A luminous mass rose from the threshold of the door, entered the stable, glided from one cart to another, attracted, probably, by those fringes of bells characteristic of the Roman wine carts, and then passed through an iron grating into the street.

The bells rang, the horses plunged, a woman and a man felt a certain giddiness, but no accident happened. Outside the stable a carpenter at his shop door saw the luminous mass, (which some of the witnesses compared to a fiery club as thick as a man's arm) issue from the grating, strike the pavement, and disappear in a dazzling flash. However, the meteor visited several portions of the large house with which the stable was connected, flew through the chambers, blackening slightly a gilt cornice in one, and scattering fragments of plastering in another. Strangest of all, this extraordinary visitor, after completely destroying the ceiling of a room leading into a vast kitchen, danced round a woman who was standing at a table. She described the meteor as a fiery serpent, which she first saw standing upright on the floor, within two meter's distance of her. Then it flew toward her, whirling several times round her knees with great velocity. She felt a sudden blow on the head and fell to the ground; but her husband, who saw the whole apparition, on rushing to what he supposed was the corpse

of his lightning destroyed wife, found that she was only stunned a little. On recovering she complained of a pain in the scalp, and her hair had become and remains dry and rigid.

After this last caprice the meteor disappeared, and from the quantity of soot which fell from the chimney it is supposed to have found vent in that direction. It was accompanied by a loud detonation, but whether on its first appearance, or when it vanished, no one can say. The details are gathered from a letter written to Padre Secchi from the meteorological observatory at Velletri, and published in the *Voce della Verita* of July 6. After this one may believe that Tanaquil really did see a "lambent flame" play round the head of Servius Tullius in the cradle; nor can the tale of the stars playing on the river Moldan at Prague over the body of St. Jean Nepomue be so certainly set down as a pious fancy of the middle ages, unsupported by natural phenomena.

Slander.

The surest method against scandal, is to live it down by perseverance in well-doing, and by prayer to God, that he would cure the distempered mind of those who traduce and injure us.—*Beorhaave*.

On Rumor's tongue continual slanders ride.—*Shakespeare*.

Slander is the revenge of a coward, and dissimulation his defence.—*Johnson*.

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THE TRUE LATTER DAY SAINTS' HERALD.

15ap75
DALDRIDGE

"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*.

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—*Prov. 29:2*.

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PLANO, ILL., OCTOBER 15, 1875.

No. 20.

The High Council at Clitherall, Minnesota.

By way of explanation of the occasion of the following address, I would say to the readers of the *Herald*, that on Sunday afternoon, August 22d, in a prayer meeting held at Clitherall, Otter Tail county, Minnesota under the direction of the authorities of the church here, called "Cutlerites," one of our young brothers, under the influence of the Spirit of God, spoke some very plain and unpalatable truths to the leaders of the people, which some of them denounced at once as being "of the devil," which by the way is an assertion very frequently made by them, and almost invariably concerning any teachings claiming to be of the Holy Spirit, that do not proceed from the mouth of some of their own members.

Tongues and interpretations, and prophecies have been uttered in their hearing, by those not of their party, and the cry comes forth from certain ones, "it's of the devil," "it's of the devil," even that which was not at all condemnatory or severe, but rather encouraging.

But so gross is the darkness of mind, and blindness of soul, of some of their leading men, that it need not be at all surprising, to hear them call light darkness, and darkness light.

I should perhaps qualify the remark, "some of the leading men," for it is apparent to any observing mind that the whole concern is led by a few men, the balance having little or none of that independent spirit that characterizes a free man in Christ Jesus; they obey counsel, as readily as the dupes of B. Young do in Utah.

Whole No. 332.

It is truly painful, to see the servile state of mind that some men can allow themselves to fall into.

But this spiritual "bondage," Joseph the martyr saw that some, and indeed many would fall into, when he foretold of the raising up of a man like unto Moses, who should lead God's people out of "bondage." Yet marvelous as it is, to those who are free, many kiss the chain, and hug the fetters with which they are bound, and court the evils they suffer as "dispensations of providence," and as a proof that they are the chosen of the Lord, even because they are afflicted.

At the time of the prophecy, or revelation of the brother alluded to, was given, I did not for sufficient reasons, either openly endorse nor condemn it, and as afterward I learned that I was blamed for not doing one or the other, I wrote the following address to the authorities of the church, to be read in their "council," and before the church.

It was not my place to "cast out" the "devil," for these reasons: first, I did not perceive it to be "of the devil;" secondly, there were those of "higher authority" than I there in charge of the meeting, (for as they assert here that "there is nothing higher than the Aaronic priesthood among the Josephites"), I being only at the best a Priest, while here was the "First Presidency," "President of the Stake and his Counselors," and the "Bishop and his Counselors," and a lot of High Priests, and yet none tried to, or could have "cast out the unclean spirit."

Afterward they kept out the spirit, by refusing to let any of us have their house,

because we "endorsed that spirit," and they "would not have any more of such spirits" in their house, and probably they may never have that spirit any more there.

I said that none tried to cast out the devil, I forgot, one of the (supposed to be) most faithful, and prayerful ones, a chief one of the number, got down and prayed long and loud, and besought the Lord in most piteous tones, and earnest manner to rebuke and cast out that spirit, and to not suffer them to be thus afflicted, but it would not budge a particle; even when the whole high priesthood said Amen,—some audibly, some mentally. But to our address; I sent last Saturday to the "council" this:—

To the President and members of the Council of the Church of Latter Day Saints, at Clitherall, Otter Tail county, Minnesota; Brethren.—Having been credibly informed that you are desirous of knowing my position on the statements made by Freeman Anderson, in your meeting house, on Sunday afternoon, August 22d, 1875.

Be it therefore known unto you, that I endorse the sentiments uttered by him at that time, and believe that he was moved upon by the Spirit of God; and the reasons why I endorse the facts, or statements, made at that time are these.

1st, I believe that he told the truth when he stated in substance that the Council had passed rules, and decisions contrary to the word and will of God, and such as are offensive to him.

It is foolish or childish to evade the matter, by saying that this or that was not done by vote of the council, for if any of your presiding officers counsel, or advice, or require any rule of action, or course, or duty of any one or all of your members, and the council endorse or approve the same by carrying out, that counsel or advice, or do not oppose the same, they must be accounted as accessories in the matter.

2d, I have the testimony of a number of eye witnesses, both of your own members and others, that for many months your authorities have refused to administer the Sacrament of the Lord's Supper.

In this you break the law of God, and compel your membership to do so likewise, and Jesus says, in Matt. 19.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

The Inspired Translation says that they "can in no wise be saved."

You teach the church to break the commandments in two ways: (1) by your example, and (2) by your teachings; for some of you say, that the "church must witness that they keep the commandments," that is, in partaking of the sacrament they witness that they keep the commandments. It does not say so, but that they witness that they are willing to remember the Lord, and are willing to keep his commandments. It does not say that they witness that they do keep his commandments, yet they might truly say this, many of them, and yet not keep every item of the law fully; for it does not say that they witness that they keep all his commandments, even if you could make it mean that they are "to witness that do keep his commandments," which it does not so say; read sec. 17, par. 22, and see for yourselves.

You cannot justify yourselves by Paul's saying, 1 Cor. 12, "for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," for you misunderstand the meaning of the word, if you think it means that no one is to eat who is not worthy, for who could be found who would consider himself or herself worthy, because of being free from sin? but the word is "unworthily," that is a word we call an "adverb," because it modifies and qualifies the words "eat and drink;" it shows how they must not eat, and must not drink, that is, not in an improper and unworthy manner.

Again, you have no right to sit in judgment, to decide who is worthy, or who has a right to eat, except when a member is known to be under charges, or has hardness of heart, and you know it, and they do not properly repent; and beside these, such as are not members of the church.

But you have no right or authority to

sit in judgment on any man's or woman's conscience, who is supposed to be in good standing in the church, for Paul says: "But let a man examine himself, and so let him eat of that bread, and drink of that cup;" but you presume to judge their hearts for them. 4

And if none of you are worthy, if none of you keep God's commandments sufficiently to enable you to eat this bread and drink this wine in commemoration of the body and blood of Christ, what a spectacle do you present to the world! Even do you not prove that you are spiritually dead, from your president down to the least member? You certainly do, and for this reason: Jesus says,

"Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John, 6: 53.

And do you not see that you cannot have spiritual or eternal life, unless you do this? You well know that it is this kind of life that is meant, for the next verse says, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

And of course they who do not partake, cannot have eternal life, so you not only deprive yourselves of this greatest of all blessings, but you prevent those who depend on you for administration, for you know that they have no authority to partake of it, except as administered to them by Elders or Priests.

It will not do to say they have partaken in time past, for the law requires the Church "to meet together often to partake of bread and wine in remembrance of the Lord Jesus;" and this law you continually break.

If you are not fit for this duty, if none of you are at all worthy, why do you not confess, that as a people you are not the Church of God, for "the Church" must do this duty.

I have more charity for your members than you have, for I believe many are worthy, and I would freely administer to them if they would lay aside their prejudice, and their fear of you, and meet with us.

That it is a commandment of Christ (to partake of the Sacrament) is evident,

for Jesus said, "this do in remembrance of me," and by your neglect, you slight the Son of God, and treat him with indifference, for you do not thus remember him; and Paul said, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." And I therefore say that you do despite to the grace of the Lord Jesus Christ, and disregard his claims upon your love and respect. I therefore say to you that you cannot excuse yourselves from administering this ordinance unless you are not satisfied with, or sure of, your authority. And if you have authority, and do not furnish such of your members, who by self-examination feel themselves under necessity and obligation to partake, the opportunity to do so, their blood will be required at your hands as sure as the Lord liveth.

If you are not, before God, fit or entitled to administer it, I beseech you in the name of the Lord Jesus to repent, and get right before God.

I fear it is more on this account than any other that you do not administer it.

If you do not think you have authority to administer it, come out and say so, like honorable men, and give up your offices—or claims to them.

But if you think you have it, I say cleanse your hands and purify your hearts, then purify your church of all transgressors, and then to the humble, meek, and penitent souls administer it, for their eternal salvation depends upon it, I assure you.

And it is your duty to administer it even to *one* soul, if there is but one who is trying to live right before God; but I verily believe that many are striving to the best of their ability before God to live right.

And now, becausee you have counselled to neglect this work, I hold that you were justly reprov'd before the Lord last Sunday.

3rd, But there is another matter that I hold that you are under condemnation for, and that is of requiring baptism of those who were not under charges of transgression before the church. You well know, or at least you ought to know, that if a person is guilty of violating the

law of God, that they must be dealt with according to the law, and that law is, if a person in the church offend in secret they must confess in secret to those whom they have offended, and this law applies to every *officer* as well as to every member. "If any offend openly, they must be rebuked openly, and if they confess not, they must be delivered up to the law of God." And the law requires that all who will not repent and confess must be cut off from the church, by vote of the branch, after their guilt has been proven by proper witnesses.

But to remove any one from the church without charge being preferred against them, is an act of injustice and oppression, which neither reason nor the law of God can at all approve.

You well know that a person in the church, whose sins are forgiven, stands before God as being without condemnation, and as children before God.

They must be converted and become as little children, and the Book of Mormon teaches that it is a "solemn mockery before God to baptize little children," and certainly a person who is in Christ stands in the same relation to God as a little child (in age) does, and it is "solemn mockery" to baptize such.

Baptism is for two purposes at least—first, for the remission of sins; second, to put on Christ. And by requiring a member, against whom you could bring no charges as being transgressors of the law, to be baptized, you do wrong before God, if it is for the purpose for which baptism is designed.

If the whole church were in transgression to that extent that they had forfeited their membership, including your president and all in authority, pray tell me, who was left that had a valid priesthood? for you ought to know that that which destroys the membership, or that which forfeits the membership also destroys or affects the priesthood of a man.

And if it was needful for your president and all other officers to be baptized for the remission of their sins, the same necessity made their offices inoperative, or null and void; and if you all needed baptism, who was it that retained the au-

thority to baptize either themselves or any body else?

And if there was a single one of your priesthood who did not require baptism for the remission of sins, in the name of reason, upon what grounds did you require *his* baptism? Was it to make a mockery of the holy ordinance, or merely for amusement, or to "obey counsel?" You have no kind of right or authority to require baptism of your own members until you have cut them off from the church for transgression, and you can not prove that you have any such right, and I hold it was a gross act of injustice to require those who were not guilty of sins unrepented of to be baptized.

If your president needed it, then he needed to be reordained; for by his baptism he needed to be reconfirmed, and reordained, and so of all of you; and as all of you were baptized, you lost your priesthood on the same grounds that you forfeited your membership, and pray, Who has since ordained one of you who has not lost membership himself?

And again, If there was one of you who did not need baptism for remission of sins and in order to put on Christ, then his baptism was wrong, and a trifling with the sacred things of God.

If you justify you yourselves in this thing on the grounds that none of you were *then* living right, so as you *now* justify yourselves in not partaking of the Lord's supper because you are not *now* living right, do you not see that you are under the same obligation to be baptized now as you were then?

If you say greater evils were in existence then, were those greater evils committed by *all* who were baptized, and were they of such a nature as to require baptism for the remission of sins or a baptism into Christ?

If so, I again repeat that the same sins that nullified, or made useless and ineffectual your membership, destroys your priesthood also; and as this was done by you all, that is, all of your priesthood was baptized, can you blame us for believing that either your baptisms were a "solemn mockery before God" because not required; or, if they were necessary, that you all lost your

authority by renewing your membership?

You justify yourselves because father Cutler had his members rebaptized; but did he not refuse to be baptized himself? He gave as the reason, that "no man could make him break the link that existed between him and Joseph," which he knew would be the case if he was baptized. And if he would break that link by rebaptism, did not all of you who were rebaptized break that link, or lose your former authority, &c.? And have you not since then broken the "link" between you and father Cutler by rebaptism?

Yourselves are the witnesses that you have broken the chain, by your uncalled for baptism, at least uncalled for on the part of many.

And that you considered yourselves out of the church before this baptism is evident from the fact that you counted all out who would not submit to it; and disfellowshipped those who would not treat lightly God's commands and obey your unjust counsel, without proving them guilty of breaking some law of God, was an unjust and illegal course on your part, for which you have not one particle of law to uphold you in, and if you were a branch of the Reorganization, these rejected members could prefer and sustain serious charges against you before the proper authorities.

The cause, or one of the causes, that led to this usurpation was not settled by the legal course, for if the thing charged against your president was false, you should have dealt with the member before a court of elders, for lying and slander, and if she repented not, she should have been cut off.

If her testimony was true, your president was under obligation before God and the church to confess and ask forgiveness; this the law required, as you ought to know.

It does not require me to give my reasons in behalf of that part (of the revelation) which declared that your president does not lawfully hold the position some of you claim for him. I have made that sufficiently clear in my preaching. If he does not lawfully hold it, and is not approved of God in it, he is guilty of a

great wrong, in allowing the people to be deceived, and by honoring him in an office he is not entitled to, and you know that you can not prove that he is, by any law or revelation known to the church.

That it will lead him to destruction I doubt not, if he continues therein. His present and eternal peace demands that he positively refuses any longer to act in that place or position.

This is my testimony, and it is written in the fear of God, and with the kindest feelings toward you, and with sincere desire for your present and eternal welfare. An exact copy is preserved, which will be put in such a position (or shape) that every member shall see and read it, if you refuse to read it before the church, which for the people's salvation and benefit I respectfully request you to do.

If this is not read as written, it will be compared with the copy, and the people will know what was written. I consider that my meaning could be better understood, if written out for your calm and cool deliberation and examination.

My brethren being rejected who received the priesthood under my hands, is a virtual rejection of me, and so do I, and yea so does the word and Spirit of God consider it. May the Lord redeem the honest in heart, and that speedily, is my prayer and desire in the name of the Lord Jesus. Amen.

T. W. SMITH, of the Quorum of the Twelve of the Church of Jesus Christ of Latter Day Saints.

Continued.

"Sacrifice."

Dear Herald:—For the last few hours my mind has been more than usually occupied in the contemplation of this beautiful and glorious subject—beautiful on account of the close relation it has borne to the Saints of all ages, and glorious because of the rich reward awaiting all those who have sacrificed for Christ's sake.

"Sacrifice"—how full of meaning is the word; how significant! We can hardly comprehend it at least, not until we become in some degree acquainted with the great sacrifice made for us by our Lord Jesus Christ.

On retiring to my room this morning, dear *Herald*, there was lying on the table before me a sacred volume, "The Holy Scriptures," and taking it in hand, I drew a chair and sat down to read. I opened the book promiscuously, and in doing so, my eye rested on the thirteenth chapter of Hebrews; which, upon reading, I found to contain a beautiful lesson, full of admonition and instruction.

And now, dear *Herald*, with your permission, I wish to tell you of a few thoughts as they occurred to mind, after the reading of this morning lesson. But in essaying to do so, there comes before my mind's eye the great corps of able writers, whose superior minds, whose brilliant, towering thought has so often caused the pages of our dear little paper to dazzle and sparkle "like diamonds;" yea, "like apples of gold set in pictures of silver," that I almost shrink from the attempt, even to write a few thoughts for such to read. But as these gifted ones, I am sorry to say, too often hold their peace, they will please not complain if the little pebbles along the rocky shore "cry out," being constrained by the Spirit.

You will please excuse my digression, dear *Herald*, for I was going to tell you and your dear readers what I had been thinking about. My attention was particularly called to the sixteenth verse of the above named chapter, which reads as follows:

"But to do good, and to communicate, forget not; for with such sacrifices God is well pleased."

Now, I thought I understood the first clause in the sentence, which is to do good, but to communicate, I confess I could not fully comprehend its meaning. I had thought that I understood the term, but just how to define it, in a scriptural sense, I was at a loss.

Dear reader, I fancy you are smiling, and I hear you exclaim, "Why, a child ought to give a correct definition of that word." Well, I admit it; but while casting about to find the solution of the difficulty, I queried, is it to give information, to relate, to communicate any good news we may have in our possession? Why surely not, for to do this

would not require a sacrifice, no; but on the contrary, we are very willing to tell good news, and I am pained to confess we are sometimes quite too ready to relate or retail the scandalous.

About this hour there came to my relief this oft-repeated and very familiar text of scripture, "If any man [or woman] lack wisdom, let them ask of God, who giveth liberally, and upbraideth not, and it shall be given them;" wherefore, to be obedient to the very reasonable injunction, and knowing that I lacked wisdom, I humbled myself before the Lord, and asked him to enlighten my mind, that I might understand the precious truths contained in his word; and thanks to his holy name, he heard and answered my prayer. A little later, and while yet ruminating on the passage, it occurred to my mind I had better consult Webster on the subject; accordingly I did so, and he said to communicate was to "impart," "share," "give," "bestow." There, said I, that is it, and I gave thanks to my Father in heaven. The problem, to my mind, was solved, and I thought how nicely, how beautifully does this harmonize with the saying of our Savior in teaching his disciples; dear Saints, let us listen: "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise." Beautiful sentiment! How it honors God, and how it should ever characterize the Latter Day Saints! We, dear brethren and sisters, who have drank so deep at the fountain of truth, should we not be willing to "sacrifice" for its sake? Verily we should. The Spirit of God has spoken again and again, and testified that we are not all of us doing our duty in these things. Shall we not consecrate ourselves anew, dear Saints, and seek for active living faith, that will enable us to sacrifice for his sake? Shall we not be willing to sacrifice a little more of our worldly interest, and take one more step upward from the low grounds of selfishness, and realize that it is "more blessed to give than to receive?"

Rest assured, dear Saints, the Lord will require His own, with usury. It has

been said, and very truthfully too, that to be a Saint, requires a noble sacrifice. How well do we remember, many of us, dear brethren and sisters, when first we began to investigate what the world calls "Mormonism," with a fixed determination to know upon what foundation rested the claims of the Latter Day Saints, and what a mighty sacrifice we had to make of our preconceived ideas, and opinions, our pet theories, etc.

And then when we were called upon by the servant of the Lord to repent, O! when in our self-righteousness we almost felt as if we had nothing to repent of, did we not then and there have to "sacrifice?" And again, when we covenanted at the waters of baptism, that we would keep holy God's law and commandments; and before a gain-saying and wicked world took upon ourselves the name of Christ; did we not "sacrifice?" Ah! we certainly did, and our God was well pleased with us; but how have we fulfilled our obligations?

Have we done what we could? Let us listen for the answer. Such of you beloved brethren and sisters, who have plenty of this world's goods, whose cellars, pantries, wardrobes and bedchambers are well supplied, have you remembered the poor, the afflicted and unfortunate ones during the severities of the past winter? if you have, you have the assurance that with your "sacrifices" God is well pleased, but if not, what shall we say? Be not offended, dear brethren and sisters, for the word says, sin lieth at the door. Who was it that said, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Why, it was the old servant of the Lord, and his name was John,—in his first epistle we find those words, third chapter. And he continues, "My little children, let us not love in word only, but in deeds and in truth."

Ah! what a consistent, reasonable, good man John was. And, dear brethren and sisters, are we not fully aware that the Bible, Book of Mormon, and Doctrine and Covenants every one testify that we must do good and communicate; that

we must distribute to each other's necessity, that we must serve the Lord with our substance? and that we must—

"Give of our portion to the poor,
Of money and of meat;
And feed the hungry fainting soul '
With such as we do eat."

And we might add, that with such "sacrifice" God is well pleased.

Let us, beloved Saints, always try and keep in remembrance the great sacrificial offering that has been made for us, for man's transgression, by our blessed Lord. And while we remember His sufferings, our little self-sacrifices will appear very small, very insignificant; and while His dear cross appears, we will feel to hide our blushing face, and melt our eyes to tears. May our Father in heaven help us to be wise, even so, amen.

MARY RUBY.

Rock Island, Mar. 2d, 1875.

Another View.

In the *Herald* for November 15th, 1874, page 679, "Justice" feels constrained to present his views on certain subjects, among which he speaks of the death pronounced upon Adam, for transgressing the command of God given to him while in Eden. He gives it as his opinion, that said death was what we understand to be the death of the body, or in other words, a temporal death.

He states, also, that there was a possibility of coming in contact with his brethren upon the position, or theory, which he there takes or advances.

Now, as will be seen by the heading of this article, I desire to present another view of the subject under consideration. I am willing to accord to each one the right to believe as he chooses on such points, if he obeys from the heart the form of doctrine delivered us. I choose rather to adopt the position taken by "O. B. T.," (see *Herald* of January 15th, 1874, page 36); that is, that Adam suffered two deaths as punishment for his sins, or to say the least, the death of the body is not *all* that is comprehended in the sentence pronounced upon him; but that it includes a spiritual death as well as a temporal death. To sustain this position, it will be necessary to show that there is a

death of the first nature, or spiritual. Webster, among others, gives the following definition of death: Separation, or alienation of the soul from God; a being under the dominion of sin, and destitute of grace or divine life; called spiritual death. Now I would not be willing to receive Webster's definition as positive evidence in the case, unless it was sustained by the scriptures, which I believe it is; for Paul speaks of the Ephesian brethren as having been dead in trespasses and sins.—Eph. 2:1. Christ says:

"He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life."—John 5:24.

John says:

"We know that we have passed from death unto life, because we love the brethren."—1 John, 3:14.

Now, it is evident, that in order to pass from death unto life, it is first necessary that one shall be dead, and that death is the one referred to in the above quotations, even a separation, or alienation from God, not being in subjection to His law.

Justice reasons in the following manner: "Was the death pronounced upon man by virtue of his (Adam's) transgression, to be a temporal death, or a spiritual death." I answer, a temporal death, *i. e.*, the death of the body, for evidence of this read 1 Cor. 15:22:

"For as in Adam all die, even so in Christ shall all be made alive."

He also quotes from Book of Mormon, Alma 9:4:

"Now Alma said unto him, [Antionah], This is the thing which I was about to explain unto you. Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and a fallen people. And now behold, I say unto you, that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar: for he said, If thou eat, thou shalt surely die. And we see that death comes upon mankind; yea, * * * the death which is temporal."

And again, he quotes from the Book of Covenants, sec. 28, par. 12:

"But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they can not be redeemed from their spiritual fall, because they repent not."

"We clearly see that those who repent not, can not be redeemed from a spiritual death." Therefore he thinks Paul, in 1 Cor. 15:22, only referred to the death of the body. But now for another view. In the Book of Covenants, sec. 28, par. 11, we find the following:

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit, * * wherefore, I the Lord God caused that he should be cast out of the garden of Eden, from my presence, because of his transgression; *wherein he became spiritually dead*; which is, the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart ye cursed."

Now it is evident that all mankind are afflicted by the first death, as "Adam and his seed" were granted "days of probation," between the first, or spiritual death, and the second, or temporal death. Now I believe that there is a possibility of sins being remitted without baptism, but there is no promise upon which man can rely, that such will be the case; so it may be that persons will be resurrected without having been first made alive in Christ, spiritually; but it appears to me to be improbable, for Paul says, in Romans 8:11, that

"If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you."

From this we can reasonably infer, that if the Spirit does not dwell in us, we can not gain, or receive, a resurrection. So, as in Adam we die, first spiritually, so in Christ must we be made alive, first spiritually. But it may be argued that if this is true, then the wick-

ed will receive no resurrection. . It will be remembered that the righteous dead are raised, and live and reign with Christ a thousand years, and that after that period is passed, then all the dead shall awake, and there and then shall be a separation of the righteous from the wicked, and that the only ones who shall not be redeemed in the due time of the Lord, are those who have once known and been partakers of the power of the Lord, or once been spiritually alive. It seems possible, that those who die, allowing the day of probation to pass unimproved, are still allowed the privilege of repenting; for Christ "went and preached to the spirits in prison, some of whom were disobedient when the long suffering of God waited in the days of Noah," and the object of that preaching was to bring them to God, that they might live in the spirit, according to his will. What a glorious thought! that all will have the opportunity of knowing and tasting the joys and powers of the world to come; and after having tasted and known the same, must turn wilfully away, ere they can be eternally lost. A. S. A. C.

The Body of Christ.

"Now are ye the body of Christ, and members in particular."

The church of Christ, according to Paul, (I. Cor. 12th chapter), was comparatively like the human body. In the 12th verse he speaks of the natural body, having many members, and adds, "So also is [the body of] Christ." Through some of the members—eyes, ears, &c.,—the natural body has certain gifts, seeing, hearing, &c. These several gifts, to those who enjoy them, prove a great blessing; enabling them to look upon objects, hear sounds, &c.; thus enabling them to discern and try that which may come under their observation.

So, likewise, the spiritual body of Christ, through some of its members, enjoys certain gifts; prophecy, discerning of spirits, &c.; by which she is empowered to discern and try spirits, (I. John 4 : 1), to contend with spiritual wickedness in high places, (Col. 6 : 12); in fact, having all those members, enjoying

the gifts, as referred to, in 1 Cor. 12, she is prepared to war a warfare with the world, the flesh and the devil.

Here I would ask you, kind reader, to behold the harmonious work and beautiful arrangement of all the members of the natural body; with the blood flowing to the smallest members, perfecting life and strength to all. But if, by obstruction or any means, the blood should stop flowing to those members, they will immediately perish. Then, again, (from the record we have of it), I would ask you to observe the beautiful arrangement and harmonious workings of the body of Christ. Read I. Cor. 12 : 12-28, and you will observe the order, viz.: "God hath set the members, *every one of them* in the body as it hath pleased him; * * * and hath tempered it together" giving "more abundant honor to that part which lacked: that there should be no schism [division] in the body." And then observe the order. (28th and 30th verses). "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," with the various gifts. Then go to Eph. 4 : 4-16 inclusive. Here we find the one body, with the one Spirit in *all* the members. Paul mentions that he gave gifts to men. Then he mentions a number of officers, before stated as *first* in the church, and states the object of their being placed there,—"*for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, to continue till we all come in the unity [or oneness] of the faith, and*" [also to a oneness] of the knowledge of the Son of God, [says he, "*for we now know in part,*"] to a perfect man, to the *measure of the stature of the fullness of Christ.*"

We find that this body is called the "temple of God." Again, "*Ye are builded together, for an habitation of God, through the Spirit.*"—Eph. 2 : 22.

In the analysis of the body of Christ by Paul, with its various members, we can behold a likeness to the natural body of man. The different members, occupying the different places or portions of the body, performing the various work assigned to each of them,

with the Spirit flowing even to the smallest members as the blood does, when not obstructed; but if so, then the members perish. But thus they are placed, and intended to "grow up in him in all things who is the head, even Christ; by whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the *effectual working* in the measure of every part, making increase of the body unto the edifying of itself in love."

In this beautiful order of things, we find from the history of it, given us by inspiration, the direct aid and blessing of God, attending them in all the various vicissitudes of this life; with the Spirit, the "earnest," (or pledge) of their inheritance, (Eph. 1 : 14), placing before their spiritual understanding their surroundings, condition, and standing, before God and man, (see Acts 20 : 22-25, and 21 : 9-11; also I. John 2 : 24-27, and 3 : 24, and 4 : 13; Col. 1 : 8, 9; Rom. 8 : 16; Acts 11 : 27, 28), sustaining them, helping their infirmities, (Rom. 8 : 26), encouraging them by showing them things to come, things reserved in store for the faithful. John 16 : 13-15 :

"Howbeit, when he the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself : but whatsoever he shall hear, that shall he speak ; and he will show you things to come. He shall glorify me ; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine ; therefore said I that he shall take of mine and shall show it unto you."

I. Cor. 2 : 9-14 :

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 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 which is in him ? even so the things of God knoweth no man, but the Spirit of God. * * * Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God : for they are foolishness to him ; neither can he know them, because they are spiritually discerned."

In connection with these, let us consider the language of Joel, as quoted by Peter. Acts 2 : 17, 18 :

"And it shall come to pass in the last days saith God, that I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my handmaids will I pour out in those days of my Spirit and they shall prophesy."

Then in the 10th and 11th chapters of Acts, you will find the history of a vision shown to Peter, viz., A sheet knit at the four corners, and let down from heaven, in which were all manner of four-footed beasts, and creeping things, and fowls of the air ; and he heard a voice saying to him, "Arise, Peter, slay and eat." By this he was taught to call no man common or unclean ; showing that the Gentiles had right to the gospel ; that in every nation he that feareth God and worketh righteousness is accepted of him.

From these Scriptures, in fact from all the history we have from Genesis to the Revelation through John to the seven churches in Asia, we find God's dealings with his people to be one unbroken chain of *direct* dealing. Thus we have God's manner of blessing his people with wisdom and understanding in all things. And I am fully persuaded, that Paul is very correct in claiming that there is a likeness between the spiritual body, or Church of Christ, and the natural body of man ; for it is true, and as clear as the demonstration of God, that as the physical body of man is composed of different members, through which he enjoys certain gifts, which serve to enlighten and instruct him physically, so likewise the spiritual body of Christ is composed of different members, through some of which it has certain gifts, which serve to enlighten and instruct it spiritually. I. Cor. 2 : 11, 14 :

"For what man knoweth the things of man, save the spirit of man which is in him ? even so the things of God knoweth no man, but [by] the Spirit 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 for they are *spiritually discerned*."

Again, Paul writes to the church at

Collossia, (Col. 1 : 9), and says that he does not cease to pray for them, that they might be filled with a *knowledge* of his will, *in all wisdom and spiritual understanding*.

And now, I would appeal to my comrades, to all the honest in heart, with the Bible in our hands, the judgment before us:

"Let us look at our work as we'll look at it then, Scanned by Jehovah, and angels, and men."

Is it not our duty to cast away from us the false traditions of our fathers, and cease to be led by the doctrines of men, who have started out in their own strength, and claim nothing higher, but who in exact keeping with Paul's prophecy, (II. Tim. 4 : 3, 4), "will not endure sound doctrine; but after their own lusts *** they*" (and not the Lord), continue to "*heap to themselves* teachers having itching ears," and have turned "away from the truth," and are "turned unto fables;" such as virtually claiming that God has changed; that he does not exercise his power in the church, as he did primitively; that we may receive the Spirit—but it does not have the same effect; and that we must live the best we can according to the history of God's dealings with the church primitively, without a word or communication of any kind since—being several hundred years.

I would here remark that the law given the church for her government, with *all the blessings promised* through obedience to the same law in all particulars, has not, neither will be changed, as long as she is a church militant on the earth. No other way can we read the word of God understandingly.

But, to continue further; these false leaders are in exact harmony with Paul's prediction. II. Tim. 3rd chap. he says:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a *form* of godliness, but denying the *power* thereof."

Here let me entreat with you to look about you with a prayerful heart, and if

you find it true that you are encircled in any of those lifeless forms, let me exhort you, in the name of my dear Redeemer, and with Paul, (II. Tim. 3 : 5), "FROM SUCH TURN AWAY!!" And with John, (Rev. 18 : 4, 5), "And I heard another voice from heaven, saying, *Come out* of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Remember, my dear friends, that it is one thing to be in the Church of the living God, but quite a different one to be in organizations heaped together by men who deny the power and working of the Spirit, in the way that God has ever exercised it in *his true church*.

Yea, more, these men say that we may even obey the *very same* commandments that those in the past did, who received and enjoyed the blessings sought, and yet *we cannot receive* the peculiar blessings they received. Thus they positively claim that God has changed; while the Bible certainly teaches to the contrary. Shame to all such fabulous tradition! These, according to Paul, are "men of corrupt minds," reprobate concerning the true faith, who have changed the truth of God into a lie; thus he says they will "speak lies in hypocrisy."

But they go still further, and seek to destroy the organization of God in the world, by rejecting the principal officers, and leading men in the church; thus leaving only a part of the organization. In other words, they would separate from the body as spoken of by Paul, the most essential members that God has made *first* in the church; leaving it positively *lame, halt and blind!* Who can deny this? See to it you that will.

Now if we were allowed to form systems, and make organizations ourselves, would it not look better to have them formed after the order that God has shown us himself, and not after the wisdom of men? for "the wisdom of man is foolishness with God." Let us, then, have the whole system of God, with all the ordinances—the complete body of Christ, with all its blessings, with every officer and member performing his part,

and then shall we become complete in Jesus. Then shall we know that we are in him, by the Spirit which he hath given us. (I. John 3: 24 & 4: 13; John 14: 12-24). Then shall we know that his word is true. John 7: 16, 17:

"Jesus answered him and said, My doctrine is not mine but his that sent me. If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."

Without this knowledge, all is uncertainty, darkness and gloom—truly, without God and without a hope in the world; like a ship at sea without a rudder.

Now we are taught that our "faith should not stand in the wisdom of men, but in the power of God;" also, that the gospel "came not * * in *word only*, but also in power and in the Holy Ghost, and in much assurance." (See I. Cor. 2: 5; I. Thess. 1: 5). Therefore examine yourselves, whether ye be in the faith; prove your own selves; know ye not how that Jesus Christ is in you, except ye be reprobate. (II. Cor. 13: 5). If any of you lack wisdom, (Jas. 1: 5). let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.

May the time not long be till we shall all see eye to eye, and speak the same, things, and thus endeavor to keep the oneness of the faith, (once delivered to the Saints), in the bond of peace. May the blessing of God ever attend the truth, till it prevail over all. May the word of God prove a lamp to our path, a guide to our feet. May the light of Jesus ever illuminate the path of the faithful and the honest in heart, and finally lead us home, to receive the crown of the faithful in Christ Jesus, is the prayer of your humble servant and brother in the bonds of the gospel.

JOHN SHERWOOD.

Labor and Capital.

Most people seem to believe that had man never transgressed, he would never have been required to labor. But the divine records teach differently. In the very first command that God gave to man he says "Multiply and replenish

the earth and *subdue* it." Before man sinned he was placed in the garden of God, "to dress it and keep it."

God works. Hence Jesus says, "My Father worketh hitherto and I work."—Jno. 5: 17. Six days he worked in creating the world. This fact he leaves upon record for our example; and for this reason he says, "Six days shalt thou labor and do all thy work." Hence, man—every man who refuses to labor six days of the seven, as much violates the command of God as he who refuses to rest on the seventh day. Age or infirmity furnishes all the excuse that any man or woman has for refusing to perform his or her share of the vast amount of labor that falls to the lot of humanity.

God's law says:

"Thou shalt not be idle; for he that is idle shall not eat the bread or wear the garments of the laborer."—D. & C. 42: 12.

Man having been created expressly to labor, God himself reckons the value, in cash or its equivalent, of the time that should be spent in labor. Hence he says:

If men strive together, and one smite another * * * and he die not * * * then shall he that smote him be quit, only he shall pay for the *loss of the time* and shall cause him to be thoroughly healed."—Exo. 21: 18, 19.

Time then has a cash value. So any person who is defrauded, or in any way deprived by another of any portion of the six days time for labor, has a right to claim an equivalent therefor; and any man refusing to perform his full portion of labor wrongs humanity by causing the burden to fall more heavily upon others, and for this cause millions are made slaves, or compelled to labor for less than enough to furnish the actual necessities of life.

Labor having a money value, money must be labor's friend. Hence, as a late writer remarked, "It is a grave mistake to suppose that there is any antagonism between *labor* and *capital*. These are always and universally friendly." And again he says, "The welfare and progress of the laborer are inseparably bound up with the increase and the activity of labor."

True, capital must be as active as labor. They must work together and in harmony. Capital must as continually run to labor's hand as water to the wheel that drives the mill. Therefore the only lawgiver who ever did or ever can make a just law to govern either capital or labor, or ever make laws that will make them always and invariably work for each other's good, says:

"Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning."—Lev. 19: 13.

And again he says:

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at *his day* thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry unto the Lord, and it be sin unto thee."—Deut. 24: 14, 15.

Nothing can be plainer than this absolute law of heaven, making a continued and unbroken connection between capital and labor, the former flowing as a never failing stream to the support of the latter. This is simply the law of right between man and man; and a violation of this law is counted among the most heinous in the catalogue of crimes. See Mat. 3: 5, also Jas. 5: 4, 5.

Selfishness is so dominant in human nature, that no mere human law can ever properly regulate and govern the relationship between capital and labor. Selfishness in the laborer prompts him to labor *merely* for the wages he is to receive. Selfishness in the capitalist prompts him to stint the laborer in his wages; to hire him at the very lowest possible rate; or to cheat him out of the entire sum. Hence, as is truly stated in a late editorial in the Chicago *Inter-Ocean*:

"While there never has been any antagonism between *labor* and *capital*, there has long been antagonism between the *laborer* and the *capitalist*."

True. What is it worth? is not the question on either side. Neither labor nor capital is satisfied with a fair profit; with that which is simply just and right. When capitalists make the laws, those laws grind the face of the poor. Were laborers to make the laws, they would rob

the rich, confiscate their property, and scatter it to the four winds of heaven. Of this we have an example in the history of the French Revolution, and these extremes have been witnessed in every war waged between laborers and capitalists.

With a happy union of interests between labor and capital, willing hands and working brains would cause the earth to produce abundantly for all; factories and mills convert the raw material into articles of immediate use to man; railroads to transport these goods would traverse every habitable spot in every land, and the banner of peace wave over the countless vessels bearing the commerce of the united nations of the earth. Will this glad time ever come? I answer, "yes," but I further endorse the editorial of the *Inter Ocean*, which says:

"We are among those who believe that the relation between the laborer and the capitalist will never be settled upon a perfectly equitable basis, until all hearts are imbued with a *strong desire* to do unto others as they would have others do unto them. *Sin* brought discord into the world, and sin must be eradicated in order to banish discord."

No political writer ever uttered a truer saying than this.

But will this time ever come, this thing so much desired be ever accomplished? Yes, as the word of God is true, it shall. But, when?

When the people "are all righteous," when the earth is filled with the knowledge of the Lord; when the kingdom of God is fully established; when a "king shall rule in righteousness," and when "the kingdom and dominion and 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."

But what is present duty, as regards labor and capital? Answer: To "live peaceably, and to render to every man according to that which is due." Let capital pay to labor as fast as labor earns wages; or, as reads the divine law, "the wages of him that is hired shall not tarry with thee all night until the morning." Let labor too heed the injunction, "*Owe*

no man anything but to love one another." Remember that in labor and trade, as in everything else, "love is the fulfilling of the law;" and so fulfilling the royal law, "Thou shalt love thy neighbor as thyself," labor and capital can work together in harmony, at least among the Saints, until the Lord's promise is fulfilled, when "they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. * * * for as the days of a tree are the days of my people, and mine elect shall long enjoy the *work* of their hands."

May we so think, so live, and so labor, that we may, with joyful anticipations, pray the Lord to hasten that glad time.

H. S. DILLE.

Pride.

The following article was sent to us from Denison, Texas, by Br. James Carroll, with the request that it be published:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5: 6.

Humility is an essential qualification for enjoying the felicity of the future world. There is nothing that appears more prominent in the character of the majority of mankind than pride, which displays itself in a thousand different modes in the intercourse of society. It is uniformly accompanied with the haughtiness of demeanor, self-conceit, obstinacy, arrogance, and a whole train of malignant passions and affections. It is the pest of society, the source of domestic broils and contentions, and the greatest curse that can fall on a christian church, when it insinuates itself into the minds of those who love to have the pre-eminence. It is a source of torment to its possessor, and to all around him; and of all the malignant passions which rankle in the human breast, it is the most inconsistent with the present character and condition of man. It is peculiar to fallen and depraved intelligences; for it is certain, from the very constitution of the moral system, that no emotions of pride or haughtiness are ever felt in the breasts of angels, or any other holy beings; because such affec-

tions are incompatible with the principles of love to God and to our fellow creatures.

Again, in opposition to this principle which predominates in the minds of fallen man and apostate angels, humility is a distinguishing characteristic of the sons of God, whether on earth or in heaven. Hence we are told that God resisteth the proud, but giveth grace to the humble; that even a proud look is an abomination in his sight, while he beholds with complacency the humble and the contrite spirit. Hence we are exhorted to "clothe ourselves with humility, and to forbear one another in all lowliness and meekness of mind, and to esteem others better than ourselves." Humility consists in a just sense of our character and condition, both as dependant and apostate creatures, accompanied with a corresponding train of dispositions and affections. However much this disposition has been distinguished by infidels, who consider it as both vicious and contemptible when viewed in its true light, it appears congenial to the best feelings of our nature, and to the plainest deductions of reason. When we consider our condition as creatures dependent every moment on a superior being "for life, and breath, and all things;" when we reflect on the curious organization of our corporeal frame, the thousands of veins, arteries, muscles and bones which are interwoven through its constitution; the incessant pulsation of the heart in the center of the system, and the numerous other functions and movements over which we have no control, when we reflect on our character as guilty and depraved creatures, in the presence of him who is of purer eyes than to behold iniquity; and on the numerous diseases, pains, sorrows, and physical evils from the war of the elements to which we are subjected; when we consider that ere long our bodies must crumble into dust, and become the prey of noisome reptiles; when we reflect on the low station in which we are placed in the scale of intelligent existence, that we are only like so many atoms, or microscopic animalcule, when contrasted with the innumerable myriads.

of bright intelligences that people the empire of God, and that the globe on which we dwell is but as the drop of a bucket, when compared with the millions of more resplendent worlds that roll through the vast spaces of creation; and in short, when we consider the grandeur of that omnipotent being, whose spirit pervades every region of immensity, and who views all the inhabitants of the world as grasshoppers, and are accounted to him as less than nothing and vanity, there is no disposition that appears more conformable to the character and condition of man, than lowliness of mind, and none more unreasonable and inconsistent with the rank and circumstances in which he is placed, than pride, haughtiness, and insolence.

An amiable disposition forms a peculiar trait in the character of angels, and other pure intelligences, it is a poor puny, sinful man, alone, who dares to be proud and arrogant. It is that rebellious worm of the dust alone, that looks down with supercilious contempt on his fellow creatures, and attempts to exalt himself above the throne of God. No such affections are ever felt in the breast of superior beings who have kept their first estate. In proportion to the expansive views they have acquired of the dominions of Jehovah, in proportion to the elevated conceptions they have attained of his character and attributes of their Creator in a similar proportion are their minds inspired with humility, reverence and lowly adoration. Having taken an extensive survey of the operations of omnipotence, having winged their way to numerous worlds and beheld scenes of wisdom and benevolence, which the eye of man hath not yet seen, or his imagination conceived, and having contemplated displays of intelligence and power which are beyond the reach even of their own superior faculties to comprehend, they see themselves as finite and imperfect creatures, and even as it were fools, (see Job 4: 18, & 15: 15), in the presence of him whose glory is ineffable and whose ways are past finding out. Hence they are represented as covering their faces with their wings, in the presence

of their sovereign, Isaiah 6:2; and in the book of Revelations they are exhibited as "Casting their crowns before the throne, and saying, Thou art worthy O Lord, to receive glory and honor and power."—Rev. 4: 10. What a striking contrast does such a scene present to the haughty airs, and the arrogant conduct of the proud beings that there are on this earthly ball, who are at the same time immersed in ignorance and folly, immorality and crime.

GORPHWYS GAWN YN WHRE.

GAN T. W. SMITH.

TON.—"Love at Home.

Mewn gwlad a fawl didrai,
Gorphwys gawn yn whre';
Hedd a chariad barhan,
Gorphwys gawn yn whre';
Derfydd llydded a phob sen,
Yrndrich Cristion is y new—
Yu fuddugol gyda'n pen,
Gorphwys gawn yn whre'.

Cydgan.—Yn ein tre', yn ein tre',
Yu fuddugol gada'n pen,
Gorphwys gawn yn whre'.

O afellion pechod mwy,
Gorphwys gawn yn whre';
Heb offidian croes na lhlwy',
Gorphwys gawn yn whre',
Cawn yn hollol fythol fyw,
Mewn gogoniant gyda'n Llyw,
Uwch gofidan o bob rhyw,
Gorphwys gawn yn whre'.

Cawn lywodraeth eang iawn,
Gorphwys gawn yn whre';
Lierwydd gorsedd Crist a gawn,
Gorphwys gawn yn whre';
Taenir baner Crist di hedd,
Dros deyrnasoedd byd' run wedd,
Satan hefyd, syrth oi' sedd,
Gorphwys gawn yn whre'.

Patriarchiaid gawn ni gwidd,
Gorphwys gawn yn whre';
A'r prophwydi gyllh y-bwidd,
Gorphwys gawn yn whre';
Gweled gawn y da heb boen,
A'r ffyddleniaid holl mewn hoen,
Wedi Canu'n ngwaed yr Oen,
Gorphwys gawn yn whre'.

Ein hanwyliaid yno fydd,
Gorphwys gawn yn whre';
Byth i' madael—dedwydd ddydd,
Gorphwys gawn yn whre';
O doed Jesu yn y man,—
Gweredigion doent i'w rhan,
Na foed mwyach grwydrad gwan,
Gorphwys gawn yn whre'.

Slander.

How frequently is the honesty and integrity of a man disposed of by a smile or shrug! How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!—*Sterne*.

Set a watch over the mouth, and keep the door of thy lips, for a tale-bearer is worse than a thief.—*Bible*.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., October 15, 1875.

FREE SPEECH.

WE had thought it unnecessary to refer to this subject again, so far as the HERALD is concerned; but it appears that there is not yet a common understanding between the patrons of the HERALD and its editor.

That a certain degree of oneness should necessarily exist between the various contributors to the columns of the church organ, may be expected; but that there should be absolute sameness of view and expression, upon each and every topic discussed by so numerous a band of writers, many of whom have never seen each other, and are living widely separated and surrounded by differing conditions of life; and have been obedient unto the "one aith" from widely differing denominations, is hardly compatible with well known human characteristics.

Besides this, if it is presumed that the HERALD is the organ of the church, is it to be presumed that it does or should reflect only that which is in accordance with the views of one, and he be made perforce the censor of the press. To illustrate: One writer states, "I am sorry to see so much difference between the writers of the HERALD." Another states, "I dislike so many contradictory articles in our church paper." Another, "It can hardly be called a standard of decision." Now, each of these expressions carries the idea that there should

be dogmatic certainty in every article that is published in the HERALD, and that that certainty is certified to by some one in charge. If this were conceded to be the case, then each article published would be a finality upon the topic discussed in that article; and neither the authors of the expressions referred to, nor any others would be at liberty to criticise or differ from that finality—and it is quite certain that neither of those writers would be willing to be silent, if the views expressed by another were to them erroneous; nor would they consent to be concluded by them, hence, though a theoretical certainty is plausible, and a departure from it seemingly dangerous, an absolute certainty is out of the question.

Again, a church organ is thought to be accessible to all within the fold; to be as free to one class of thinkers as to another; to be the common forum whence every orator who may choose may speak. If this thought is correct, to whom has been delegated the authority of absolute rule. "Who shall say to this man "Go up and speak;" and to another, "Refrain from going up." Or when one shall have spoken, who shall say that another, if he differ from the first, shall not speak.

That a large discretionary power should be permitted whoever may be placed in charge, needs no argument; but that in the exercise of this power, he is absolute, and dogmatically certain, is difficult to support; and as a free man in Christ, we have only this to say, if there be one whom the church can trust with such a power, and he will consent to assume the prerogative of its exercise, then it is better that he be placed in charge; provided that the church deem it to be wise to create such a censorship.

To be able to so retain in memory every position assumed by different writers for the HERALD during an editorial charge of ten years, as to prevent a possible collision between later and former productions, would be very remarkable; and to be without this memory would necessitate an amount of constant and laborious research that few would care to expend; as upon the receipt of an article for publication, there would need to be a present comparison with all others already published upon

the same or similar topics, to see whether there might not be a direct or constructive conflict of sentiment or doctrine; and if such conflict was found, the former, by reason of its being first published, must be the standard rule of correctness by which the latter must be condemned as incorrect, and be excluded, no matter what its real merit may be.

When a person writes for the *HERALD* upon any subject in regard to which he or she thinks light has been shown to him or to her; the views presented in such article are essentially their own; and are not the views of the editor of the paper, nor of the church, as a body; neither is the church, as a body, nor the editor, as an individual, under any obligation to defend those views, further than their intrinsic worth upon examination may warrant. All persons then, writing, should bear in mind; that because their articles are published in the church organ, they are not therefore necessarily the expressed sentiments of the editor and of the church; and thenceforth, for that reason, doctrinal to the church. Nor should they forget that they are expressing their *own* views, subject to the examination of all the readers of the paper in which their writing appears, and of course subject to approval or disapproval upon such examination.

The editor is quite willing to be held accountable for what he writes; and he thinks this responsibility great enough, without being held to answer, morally or mentally, for a corps of writers gathered from so many classes of thinkers as is the one contributing to the *HERALD*.

So far then as the *HERALD* being a standard of decision is concerned, whatever the church declares through its columns is decisive upon the points involved; so far as the opinion of the Editor, either as editor or as an officer of the church, may be a standard, whatever he has written may be so taken as decisive upon the points involved.

So far as contradictions between writers of articles are concerned, we have this to say, some of them are only apparent conflicts; while others are honestly held views upon points in regard to which the church has

not spoken. And it has been thought by the editor in charge, that, until the church does decisively declare upon those points, the public examination of them might result in good, while no possible permanent injury could accrue to any one. Until convinced otherwise, or positively instructed to the contrary, such will continue to be the *policy* of "ye editor." We believe in "Free Speech."

A PARTY from the Conference lately held at Council Bluffs, visited Lamoni, Decatur County, Iowa, on their return east. The party consisted of Brn. I. L. Rogers, David Dancer, E. Banta, H. A. Stebbins, W. W. Blair, D. H. Smith, Duncan Campbell, Samuel Bailey, N. W. Smith, Stephen Stone, A. Hayer, Ole Elifson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur District Conference. It was a very enjoyable trip, and resulted in satisfying the excursionists that the land was excellent, the crops this year good, the people agreeable, the Conference a pleasant one, and the country a delightful one to live in. Every body, ourself included, had a strong attack of the farming and pastoral fever.—Now don't rush into that region all at once, but go cautiously, carefully, and with all things prepared before you; as the law directs.

We advise all who may intend going into that region of country to settle, to consult with Br. E. Banta; and if practicable, get his assistance to buy land; as he is quite well acquainted with localities and prices; also with the relative values of differently situated tracts of land. Besides this, if brethren go buying here and there without concert of action, some may get faulty titles, and others may pay more than lands are really worth, and by this means unduly enhance the general prices of land for those who come after them.

There are a hundred and fifty-three members in the Lamoni Branch this fall, with a constant prospect of increase, as an interest is awakened all over the district. At their last conference it was resolved to build a chapel for worship, and a building committee was appointed, with instructions to proceed at once to the completion of the

work. From the character of the committee, we are safe in assuring those interested, that a strong effort will be put forth to make it a success.

We are also authorized to say that no one, be he Saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing between man and man, is wanted there—nor will such be welcome there, either to those in or out of the church. But men—honest men—true men and women will find warm hearts and good neighbors. There is neither justice of the peace nor constable in the township where the Saints are settled; neither has there been a lawsuit there during the five years of their settling there; so says rumor.

THERE has been a discussion of the following propositions, between Elder J. L. Shinn, Universalist, and Elder Mark H. Forscutt in behalf of the church; which discussion was held in Rock Creek Township, Hancock County, Illinois, August 10th to August 13th, inclusive.

Proposition 1st, "The Bible teaches that the coming of Christ to judge the world is now past." J. L. Shinn affirms.

Proposition 2d, "The Bible teaches the literal resurrection of the body from the grave." M. H. Forscutt, affirms.

This discussion is now on hand, and will be published in pamphlet form for sale.

WE sincerely regret that we were unable to attend either of the conferences of the Saints held on the 9th, 10th and 11th of October, at Blenheim, Ontario; Coldwater, Michigan; and at Amboy, Illinois; but having been absent from the office so continuously since June 10th, it is necessary that we remain at the office for a time.

We preached in Burlington, Iowa, twice on Sunday, October 3d, for the first time since the church has been organized there. We met quite fair congregations in the Court House there, an interest having been created there by late efforts of Br. Forscutt and others. We met Br. J. S. Patterson there, who spoke on the evening of the 1st, when we had the pleasure of listening to him. We called at Kewanee and spoke

Monday evening to the Saints at that place.

Br. S. H. Gurley, president of the Decatur (Iowa) District, called at this office on the 4th instant. He was *en route* for Chicago, was feeling well, and gave a good report of the work in his district, and stated that the Saints were feeling well; they had raised excellent crops, and, as a people, were enjoying the spirit and the gifts of the gospel.

Br. James W. Bryan, writing from Bandera, Texas, September 6th, states, that a lady from Alabama, of his acquaintance, who says that she was a resident of Washington for many years, and is quite certain that only the Rev. Cookman, of whom Dr. Foster wrote in the HERALD of April 15th, last, sailed and was lost in the ill fated steamer *President*. She thinks his family did not go with him.

The *Methodist Recorder*, "the official organ of the Methodist Church," published at Pittsburg, Pennsylvania, a large eight page quarto, reaches us regularly now. It presents an appearance of neatness, ability and skill; is well filled with good, original and selected reading matter. In the issue of the 2d instant is a friendly and charitable notice of the HERALD and HOPE. We welcome the *Recorder* to our list of exchanges.

Br. L. C. Donaldson writes us from River-ton, Iowa, August 28th, that he had been north through Montgomery, Cass, Guthrie and Dallas counties, and had found good opportunities to preach the gospel; an inquiry being made at Adell for the sending of an Elder. Those traveling near that place, please bear it in mind.

Br. Norman W. Smith, chairman of the Music Committee, solicits choice selections of music in accordance with the report of the committee to the late General Conference. He wishes that all who send selections would correctly transcribe the same ready for publication. Address, Hopkins, Allegan County, Michigan.

Br. Edward O. Toombs will be our agent in Providence, R. I., in place of G. S. Yerrington, resigned, the branch having recommended Br. Toombs.

Br. and Sr. William and Maria Grice, formerly of the Kewanee Branch, Illinois, writing from Murray, Clark Co., Iowa, are

anxious for some one to come and aid the work there.

The *Newton Free Press*, published at Newton, Jasper County, Iowa, has made its appearance in our sanctum; it is an eight page paper, neat in appearance, and contains a large amount of good reading matter. In the issue for September 22d, is a brief but friendly notice of the *HERALD* and the church.

Br. Wm. Pond, Sen., is expecting to open the work in Dedham, Massachusetts, soon. He has removed with his family from Boston to Dedham.

ERRATUM.—In a note on Bro. Hervey Green's labors, page 561, current volume, instead of "Br. — Malone president," read Br. William McLean, president.

THE TEXAN FLOODS.

WE glean the following items respecting the great flood on the Texan coast, from the *Chicago Tribune*, of September 24th:

"Cincinnati, Ohio, Sept. 23.—The *Times*' Southern special says: Parties who arrived from Indianola, Texas, last night, and who were there during the terrible cyclone, fully confirm even the most sensational report of the devastation of life and property there. Out of three hundred houses, only five are left standing. During Thursday night, when the storm was at its height, the water rose over six feet in two hours, the wind blowing at the rate of eighty-eight miles an hour, driving the water and breakers through the city at the rate of fifteen miles an hour, sweeping everything in its way, and covering the plain in the rear of the city for ten miles to a depth of seven feet. Several small settlements, numbering a total population of one hundred and fifty, were also swept out of existence, making, with the two hundred and fifty persons who were lost at Indianola, a total of four hundred lives lost.

"The gentlemen conveying this information give the most harrowing account of the destitution of the survivors. When they left Indianola, on Monday afternoon, ninety bodies had been recovered. The stench in the city from the putrefaction of these dead, with the stench from the dead animals, was most intolerable. It was also stated that a party of Mexicans, on Sunday, began robbing the dead bodies that had been washed to the plain, from four to six miles back of the city, the scoundrels chopping the fingers, hands, and ears from the men and women to obtain their jewelry. As soon as this was heard of in the city, a

party of citizens went out and killed five Mexicans whom they caught at their devilish work. * * * Christian's Point was entirely swept away by the late storm. * * * Passengers arriving from Columbus and Richmond, on the Harrisburg road, say the storm has been destructive through the country. * * * Three men, survivors of the Indianola disaster, arrived here [New Orleans] to-night, September 22d, and confirmed to the fullest extent the report of the storm there, and gave a harrowing account of the destruction of life and property. They report also three settlements near Indianola, numbering one hundred and twenty-five souls, entirely swept away. * * * They say it was heart rending. * * * The entire list of lost at Lynchburg, Weigan's Point, and Bay town was ten. * * * Information received from East Bernard County, states that the entire section is under water. From Brazoria County, we learn that the town of Velasco is entirely swept away, and not a house is left to indicate where it stood. Not a life was lost. * * * On the land side of Velasco, the sea was five feet deep during the storm. * * * The town of Matagorda is almost totally destroyed, only four houses being left. The lower Brazos country is reported as almost totally destroyed, sugar houses blown away, and plantations wrecked. * * * The loss of life here [Indianola] and at Saluria will approximate one hundred and fifty to two hundred. At Saluria I understand the whole force of the pilots, with the exception of Captain Sam Brown, are drowned. * * * The loss to the city of Galveston alone, will fall little, if any, short of the estimate made, namely, \$4,000,000."

At Houston it is estimated the loss will not fall short of \$1,000,000.

"At Harrisburg, a scene of desolation was presented that defies description. All the houses at Green's Bayou were under water, and immense loss in stock is reported."

The water was thirty-four inches higher than at the time of the great flood of 1854.

"At Lynchburg nothing is left standing except Lemet's mill. * * * Loss of life unknown, but some dozen are known to be lost. * * * Borron's, West's and Alexandre's places were not to be seen, and the loss of life is supposed to have been great. * * * The dwelling of Rev. Robert Alexandre, on Adam's Island, together with every house on the island, has been swept away, and Alexandre and family reported drowned."

From Virginia Point northward, the coast is reported as being covered with small crafts, some of them out in the prairie as far as two miles from the shore.

The damage to plantations, the loss in stock unreported in the above brief sketches, is simply, *immense*. What may we look for next?

The Cause in the East.

The following is a brief notice, by E. A. Davis, South Lubec, Me., correspondent of the *Eastport Sentinel*, of the labors of Br. Joseph Lakeman in the former place, on the 5th inst:

Elder Lakeman preached at South Lubec Sunday afternoon and evening the 5th inst; subject in the afternoon, "Faith," in the evening, "The revelation of the gospel." The two subjects were in connection, and in speaking of St. John's Revelation, quoted Rev. 14: 6, 7, "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." He contended that the gospel entirely died out after the fourth century, and so much so during the middle ages that not even a vestige of true religion was preserved in the Catholic Church, in its primitive state. While the church of the Disciples at the present day contend that the "ancient Gospel" was preserved by the sect of the Waldenses, he maintained the doctrine that "by their fruits (signs) ye shall know them." There were no spiritual gifts in the church because the people had sinned grievously; and though reformers had pretended to revive original faith, yet they failed to grasp the substance, but only caught the "form of godliness yet denied the power." John Wesley said, "The reason why those gifts were not in the church is the want of faith, which has been utterly lost in this respect." The gospel having been lost it could not be restored except by revelation, it was not the new gospel but the original gospel, which was the everlasting gospel spoken of in Revelation revealed by an angel flying through heaven crying with a loud voice, &c. The Romish Church had become corrupt, and had lost its supernatural power; when any offshoot should spring from it, how could the stream rise higher than the fountain from which it sprung? Thus to establish the Episcopal Church, King Henry the Eighth left the Romish Church because it would not grant him a divorce from his wife to marry Anne Boleyn, and wife after wife was married and murdered by him to satisfy his ambition in his superstition that his was the true church. This church established by blood, by murder, by licentiousness, is it possible that this is the true church? How could it be expected that those holy gifts

could exist in a church like this; is it to be wondered at that spiritual gifts do not exist in the churches of the present time when people reject the idea of them. We do not claim to have a revelation of any other gospel than that which was preached by St. Paul, but we do claim that the same gospel has been restored in all its purity, treasured up in holy temples, and as a requisite for its successful operation, more faith must be exercised than is at present manifest in the churches of the land. Among all the gifts, I wish it distinctly understood that the gift of faith is one that deserves our earnest contention for, and is classed among the other gifts. "Here is the patience of the saints" when they shall endure tribulation; here are they that keep the commandments of God, and the faith of Jesus.

Is it true that the Revelation of St. John is a sealed book, as some say; The first verse of this book says, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." 3d verse, "for the time is at hand," in the future; and chap. 22. ver. 6, "The Lord God of the Holy prophets sent his angel to shew unto his servants the things which must shortly come to pass," and in confirmation of its not being hidden or sealed the 10th verse says, "Seal not the sayings of the prophecy of this book, for the time is at hand." If this book is sealed, it has been done contrary to the express command of the Most High. If any one shall add to or diminish any of the sayings of this book, the plagues mentioned shall be added, or his part taken from the book of life. A continuation of the discussion of the revelation of Gospel as commenced to-day, will be made in two weeks, that is, Sunday 26th inst., at South Lubec.

Correspondence.

SAVANNAH, Wayne Co., N. Y.,
October 5th, 1875.

Br. Joseph Smith:—I have some good news to send at this writing, concerning the movements of Zion's cause in this place and vicinity.

We are favored with the presence of Br. C. N. Brown, of Providence, R. I., who arrived here on last Saturday evening. Br. Jesse Seelye had previously obtained the privilege of the Presbyterian Church in Savannah, to hold some meetings in during his stay here. Br. Brown spoke at three o'clock on Sabbath afternoon, also at seven o'clock in the evening. I held a meeting there on Thursday evening, previous to Br. Brown's arrival, and gave out his appointment for the Sabbath. The congregations, at the several meetings, listened attentively, and especially on Sabbath evening, when

Br. Brown, by the help of the Lord, set forth the principles of the gospel in a way that it could not be seemingly otherwise than food and drink to every soul present. It is easy to predict the result. The people's minds are changed, many of them, in favor of Zion's cause; and the meeting house, as signified by those in charge, is henceforth open to our elders. We have it to say that Elder Pomeroy, the pastor of the Presbyterian Church, has treated us with much courtesy and gentlemanly respect, being present himself at two meetings. He also advertized our appointments before his congregations, and expressed a kind feeling upon every occasion towards us. We have an appointment for Br. Brown at a neighboring school house to-night, about a mile away. This is a place where I have heretofore held several meetings. Br. Brown is one that will do good for the Master's cause wherever he is. Our only regret is that his labors and calling demand that his stay for the present can only be short, as he needs to be back in time to attend the conference at Providence, on the 16th instant.

Br. Isom L. Thomson of Adams, Jefferson County, is with us; he is going to renew his covenant in baptism, in this order; his former being that under those from Utah. He is a brother that, under the help of the Lord, we trust will do much good in his cause. Yours, as ever, in the one faith,
C. G. LANPHEAR.

GRAND MANAN, Sept. 26, 1875.

Br. Joseph Smith:—I take pleasure in being able to add one more written testimony in favor of the glorious truth we represent. I left my home for Kennebec, to attend the conference, and had the pleasure of greeting many of the brethren and friends, and with them had a profitable and agreeable time; I have yet to learn that any were dissatisfied with the conference, perfect harmony being the order throughout the sessions.

On Monday, the 13th, I took passage for Jonesport, on board of Br. Tabbut's vessel; and Tuesday, went on to Indian River, where I met with the Saints of the May Branch, for the purpose of adjusting some difficulties; which I am pleased to say, (according to appearances), were satisfactorily disposed of.

On Wednesday, returned to Kennebec; and on Thursday, accompanied by my wife, we journeyed to Lubec, (not *via* Dennyville), where we were greeted by kind friends. I occupied the desk at South Lubec the following Sabbath afternoon and evening, with good attendance and attentive listeners. I am under promise to go there in a fortnight from last Sabbath.

I am satisfied that the truth is bringing out the honest hearted, and where is there

a community of persons without some such among them? We hear much said about infidelity and skepticism, and sometimes applied by Saints to those who are not deserving of such application. I am satisfied that in many cases, if we possess the wisdom we are justly entitled to as Saints, we could exert a salutary influence on those who do not understand the Scripture as we do. Is it to be wondered at that we do not find more true believers? When I behold the inconsistencies of some professors, I rather wonder that so many are found that will listen to those who call themselves christians.

Unless we possess the Spirit of Christ, I understand that we can not reasonably indulge a hope that we are his. Do we claim to be the "salt of the earth?" Let us be careful that we are not cast out and trodden under foot of men.

My experience daily admonishes me to be consistent, and that by a "well ordered life," I may become instrumental of doing good. With kind regards for all, I remain yours for truth,
JOSEPH LAKEMAN.

AUSTRALIA, N. S. W. Lambton,
August 26th, 1875.

Br. Joseph:—It is with pleasure I write these few lines to your valuable *Herald*, to let you hear from us in this far off land; although many miles of ocean intervene between us and the Saints in America, yet we know for a certainty, that if faithful, we shall all be gathered on that land, when the time comes, and by the signs of the times we believe the time is not far off; we believe that God has a few more people here, yet there seems to be more of a Spirit of inquiry now than ever, we have two names for baptism now.

God is my witness to the faithfulness of His servant Br. Rodger, he is blessing the work under his hands. Br. Joseph, if you could only send him some one to help him, the field is a large one. We have had quite a stir here, the other Sunday evening after service, a Mr. Bull, a preacher, challenged Br. Rodger to debate; the question, "Did Christ establish a Priesthood?" Second, "Did the Apostles have any successors?" Third, "For what purpose was the gifts given?" The first question was discussed before a pretty fair sized congregation on Friday evening, when it was evident that the truth had prevailed. The questions were Mr. Bull's own choosing; the second question was disposed of last Tuesday evening before a much larger congregation, in the same satisfactory manner as the first; some who sought a victory over truth contended for a show of hands, for and against, when a majority confirmed the truth, some of the Saints not voting.

The Third question will come off shortly, when it is likely a like result will confirm

the truth. Let God be true though every man be a liar. I must now conclude. I remain, dear brother, yours in the bonds of the everlasting gospel, CHARLES A. DAVIS.

Sr. H. B. Emerson, of New Richmond, O., wrote to Martin Harris, asking certain questions; the replies to the questions we are permitted to publish, by the kindness of Sr. Emerson. It will be seen that the writer supposed his questioner to be a man.

SMITHFIELD, Utah,
Nov. 23d, 1870.

Mr. Emerson, Sir:—I received your favor. In reply I will say concerning the plates, I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Prof. Anthon was copied from these same plates; also, that the Professor did testify to it being a correct translation. I do firmly believe and do know that Joseph Smith was a prophet of God; for without I know he could not had that gift; neither could he have translated the same. I can give if you require it one hundred witnesses to the proof of the Book of Mormon. I defy any man to show to me any passage of scripture that I am not posted on or familiar with. I will answer any questions you feel like asking to the best of my knowledge, if you can rely on my testimony of the same. In conclusion, I can say that I arrived at Utah safe, in good health and spirits, considering the long journey. I am quite well at present, and have been, generally speaking, since I arrived.

With many respects I remain your humble friend,

MARTIN HARRIS.

SMITHFIELD, Cache Co., U. T.
January, 1871.

To H. Emerson, dear sir:—Your second letter, dated Dec., 1870, came duly to hand. I am truly glad to see a spirit of enquiry manifested therein. I reply by a borrowed hand, as my sight has failed me too much to write myself. Your questions: Question 1, "Did you go to England to lecture against "Mormonism"?"

Answer. I answer emphatically, No, I did not;—no man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith Jun., the prophet whom the Lord raised up for that purpose, in these the latter days, that he may show forth his power and glory. The Lord has shown me these things by his Spirit—by the administration of holy angels—and confirmed the same with signs following, step by step, as the work has progressed, for the space of fifty-three years.

The Lord showed me there was no true church upon the face of the earth, none built upon the foundation, designated by the Savior, "The rock of Revelation," as declared to Peter. See Mat. 16 : 16, 17, 18 verses. He also showed me that an angel should come and restore the Holy Priesthood again to the earth, and commission his servants again with the Holy Gospel to preach to them that dwell on the earth: See Rev. 14: 6, 7, verses.—He further showed me that the time was nigh when he would "set his hand again the second time to restore the kingdom to Israel," when he would gather the outcasts of Israel and the dispersed of Judah from the four corners of the earth," "when he would bring the record of Joseph which was in the hand of Ephraim, and join with the record of Judah, when the two records should become one in the hand of the Lord to accomplish his great work of the last days." See Ez. 36 and 37, chap.; also Isaiah 29 chapter; also from the 58 chapter to the end of the book; also Ps. 50.

Question. 2. What became of the plates from which the Book of Mormon was translated?

Answer. [They were returned to the angel, Moroni, from whom they were received, to be brought forth again in the due time of the Lord; for they contain many things pertaining to the gathering of Israel, which gathering will take place in this generation, and shall be testified of among all nations, according to the old Prophets; as the Lord will set his ensign to the people, and gather the outcasts of Israel:—See Isaiah 11 chapter.

Now, dear sir, examine these scriptures carefully; and should there still be any ambiguity relative to this great work of the last days, write again and we will endeavor to enlighten you on any point relative to this doctrine. I am, very respectfully,

MARTIN HARRIS, SEN.

BRAIDWOOD, Will Co., Ills.,
Sep. 17, 1875.

Br. Joseph Smith:—The coal business is making a little more work to the miners now than during the summer months. The brethren and sisters are in a good lively hope of the work here in Braidwood, still increasing our members, three baptized—one man and two women, two weeks ago; some more for the water soon. I am yours truly,

JAMES HUNTER.

GOODLAND, Lapeer Co., Mich.,
Sept. 6th, 1875.

Br. Joseph:—When I left Plano in April, I went direct to Canada, and commenced to labor in the vicinity of Chatham, among the colored brethren; baptized several and organized a branch with thirteen members; they are rejoicing in the blessings of the

gospel. I have visited the majority of the branches in Canada, and endeavored to build them up in the faith of the gospel. I can see a remarkable difference in the Saints, in that they are getting awake to a life of holiness, and the priesthood are trying to cultivate this principle among the Saints.

By request of Br. Hemmingway, of the St. Clair Branch, I took a tour into Lapeer County, the brother sending his team with me about sixty miles, also carrying me from place to place. I am now laboring in the vicinity of Goodland post-office. My heavenly Father has blessed my labors abundantly. I have baptized seven within the last week, with the prospect of many more before the end of another week. I meet considerable opposition, but God is with me and blesses me with his Spirit; all praise and glory be to him. My love to all Saints.

ROBERT DAVIS.

WELLSVILLE, Montgomery Co., Mo.,
September 7th, 1875.

I arrived here about the First of May, with my family, for the purpose of being somewhere near the borders of Zion; of which time I have not stopped at home a Sunday since I came to this place. I have been going to preaching meeting or to visit the Branch; for the great purpose of my heart is to help to build them up in Zion's cause. I went to town with Br. J. T. Phillips to-day, where he spoke to a small congregation, which I hope will result in good. May God bless the work of the Latter Days, is my prayer,

G. G. VICKERY.

SALEM, Marion Co., Oregon,
September 4th, 1875.

Br. Joseph:—I have been engaged in the Latter Day Work ever since July, 1832, and I can say that it affords me as much comfort to-day as it ever did, notwithstanding I am now in my seventy-seventh year, and like Jacob, my eyes have grown dim, but I feel that my spiritual strength is renewed day by day.

I have had many testimonies of the truth of this glorious work, and have had also many things to test my fidelity to God; but I do thank God this day that I, with my companion, am standing firmly fixed upon the rock.

To-day my heart was melted in gratitude to my heavenly Father, to see Br. J. C. Clapp bury two of my granddaughters with Christ.

My heart is in the work, and I wish my brother, Jesse L. Adams, and all my old associates to know that time and troubles, anxieties and vicissitudes, have not been sufficient to destroy my faith in the Latter Day Work.

My aged companion and myself earnestly request the prayers of the Saints, that we

may spend our few remaining days in a blessed walk with God.

With sentiments of love for God's truth and his children, I subscribe myself your brother in Christ,

JOHN F. ADAMS.

GRAND RAPIDS, Michigan,
September 23d, 1875.

Br. Joseph:—I have often thought of writing something of my experience in the Latter Day work, and thus add another testimony to the many given through the *Herald*.

I first heard of this blessed work through E. N. Webster, who was then president of the Boston Branch. My husband, while we were living there, nearly smashed three of his fingers. He was in great pain and distress, and wanted some one to pray with him: we thought of the Baptist minister as we were Baptists, but concluded to send for Mr. Webster. We had often remarked Mr. Webster's zeal and love for the truth, but supposed he belonged to some sectarian church. I went for him and he came. While praying, all pain left my husband's hand, and he slept that night as sweet as a child. This was repeated night after night with the same result, until he recovered the use of his hand. This, with Br. Webster's teaching, of about two weeks, convinced me of the truth of the work.

I left home then to visit my parents, previous to my coming west. After arriving here we became acquainted with Elder John Norton in September, and on November the 26th I was baptized and confirmed, and just one year from that day, my husband and Br. Norton were killed, and one year and four days from that date I lost my only boy. I was in a land of strangers, but he who tempers the wind to the shorn lamb, has cared for me and my little ones, praise his holy name. I have been instantly healed when sick, and know of a truth that this is the everlasting gospel that was to be preached to every nation, and kindred and tongue and people. I have many kind friends in this city, to whom I have tried in my weak way, to present some of the truths of the gospel.

* For the past three weeks I have had many opportunities to converse with friends, and the result is, I have given tracts out, Epitomes of our faith, Book of Mormon, etc. The question is always asked, "why dont your Elders come here and preach?" I remarked, there was none to take care of them now that Mr. Brown is dead. A lady said, "they will be cared for." A certain person told me a few days since that she would be willing to walk five miles to hear a Latter Day Saint preach. The harvest in this City is great; where are the reapers? I pray God to send some of his Elders to this part of Michigan, and for this effect have I written. Cannot something be done the next

Quarterly Conference? Praying some one will come and preach the word of life. I subscribe myself your sister in Zion's cause.

M. A. BROWN.

Box 27, WATCHMOKET, R.I.,
September 9th, 1875.

Dear Brother Joseph.—I expect to visit Brooklyn and New York saints; also, hope to meet Br. C. G. Lanphear for a union work, for a few days at least. The calls are many. The work moves on; a Branch is organized at Simmonsville and doing well; Br. Yerrington baptized two there; good results follow your labors here. Yours for Zion only and ever,

C. N. BROWN.

Conferences.

Pottawattamie District.

The above conference was held August 28th and 29th, 1875, at Council Bluffs, Iowa. Asa Walden, president; F. Hansen, clerk. Officials present: Apostle 1, Seventy 1, Elders 8, Priest 1, Teacher 1, Deacon 1.

Reports of Branches.—North Star 29 members: Br. McKinzie reported the Council Bluffs Branch, and Br. William Strang the Crescent City.

Reports of Elders.—Br. James Caffall had not done any labor in the district during the last quarter, outside of what he had done in the branch to which he belongs; expressed a great desire to do all he could.

President Walden had visited the North Pigeon, Crescent City and Council Bluffs Branches; knew of no serious difficulty; had endeavored to instruct them in their duties.

Bro. F. B. Peterson, per F. Hansen, had preached seven times to the Scandinavians.

Reports of Committees.—Bro. North reported that in company with Br. Dodson, he visited the Saints who formerly composed the Union Branch, and found them anxious to be reorganized. They accordingly organized with six members, Br. Martin presiding. Br. Dodson confirmed the report; also he had visited the Saints in Crescent City, and with others appointed, effected an organization of seventeen members, Br. C. McIntosh presiding, and thought the prospects in each of these places were fair.

Resolved that brethren North and Dodson visit and preach in the Union Branch and other localities, as far as practicable, the coming three months.

Resolved that Br. Jas. Caffall be requested to preach in the eastern portion of the district during the coming quarter, as much as he can.

Report of Andrew Hall, Bishop's agent, to the quarterly conference: Cash on hand, May 29th, \$37, received since \$11.50, total amount \$48.50; paid out to the ministry \$12, balance on hand \$36.50.

Resolved that all Elders in the Pottawattamie District are respectfully requested to report at the next quarterly conference, either by letter or in person, and those who are not striving to work in their calling, to give reasons why they do not labor.

Resolved that in consideration of so many members scattered in the district, not enrolled in any branch, the officers of the respective branches are requested to search out and visit such members, entreating them to enroll in the nearest branch, and that in the event of their refusing to do so, further action will be taken, and that the brethren be requested to report the results of their labors at the next conference.

Resolved that the officers of the several branches, so far as practicable, have a special watch-care over the young members, and labor in love to show them the evil in mixing with the gidy and the gay, in their amusements and pastimes.

Br. Asa Walden was sustained as president during the coming quarter.

On motion the constituted authorities of the Church were sustained.

On motion all the Elders not employed in the district, be under the charge of the president of the district.

On motion conference adjourned to meet in Crescent City, on Saturday, November 27th, 1875.

Massachusetts District.

Conference convened at Boston, on Saturday, July 17, 1875, at 2 p.m. Br. Joseph Smith, of Plano, Ill., was chosen to preside over the Conference. F. A. Potter and G. S. Yerrington, clerks.

The committee on Douglas affairs reported no progress, and were released. Br. C. E. Brown reported.

Resolved that no one be allowed to occupy more than five minutes in making their report.

The following brethren reported in person:—Joseph Smith, C. N. Brown, J. W. Nichols, G. C. Smith, A. Nickerson, Wm. Pond, E. Small, A. J. Cowden, John Smith, J. Gilbert, R. Farnsworth, Edgar Woodward, G. S. Yerrington, J. C. Foss, E. N. Webster, S. Butler, J. Holt, J. Squires and S. Morse. Priests L. E. Miller, John Potts, F. M. Sheehy, Wm. Bradbury and John McKee reported.

Teachers F. A. Potter, M. Parker and Henry Islieb reported.

Deacons Samuel Smith, Wm. Blood and Wm. Crompton reported.

Branch Reports.—Fall River, 56 members; Dennisport, 55 members; Providence, 58 members; Boston, 37 members.

A committee was appointed to require of Br. D. F. Coombs the reconciliation heretofore provided for, before next Quarterly Conference.

Elders H. H. Thompson and Erastus Vickers reported by letter. Br. Vickers' report was laid on the table.

7 p.m.—Opened in due form.

Br. Vickers report was taken from the table, and referred to the following committee: Brn. Joseph Smith, John Smith and C. E. Brown.

The Douglas Branch report was referred to the same committee.

Brn. F. A. Potter and F. M. Sheehy as a committee from Providence Branch reported the condition of that branch to Conference.

Brn. Joseph Smith, J. C. Foss and S. Butler were appointed to visit Providence, enquire into and adjust, as far as possible, all differences in that branch.

The following resolution was presented before conference:

Resolved that the Book of Doctrine and Covenants does not require a vote of the branch to disfellowship members, when they demand to be dismembered.

After a lengthy discussion: Resolved that the Chairman, Br. Joseph Smith be called upon for his opinion; which he gave in brief—that the Book of Doctrine and Covenants does require a vote of the branch to disfellowship members in such cases. The previous question was called for, and the resolution was lost by a large majority.

The president and clerk of the district were appointed a committee to ascertain the condition and standing of the members formerly of the North Dartmouth Branch.

Br. G. S. Yerrington tendered his resignation as clerk of the district, which was accepted.

Sunday, 10 a.m.—Br. Joseph Smith preached. His subject was "Spiritual Gifts. The discourse was highly enjoyed, and full of excellent instruction.

Three children were blessed by Br. Joseph, assisted by G. C. Smith.

1:30 p.m.—The President was asked the following question: Do Teachers and Deacons hold their offices when not acting in branch capacity? The decision was that their appointment as Branch officers does not affect their official calling, as they, like all other officials, are officers in the Church at large.

Resolved that we reaffirm the boundaries of this District to be Massachusetts, Rhode Island and Connecticut.

Br. C. N. Brown suggested that if they desired another to act as president of the district, he would esteem it a happy release; but he was willing to act just as they saw fit.

Br. John Smith was chosen as president of the district, J. Gilbert as clerk.

Sacrament and testimony meeting occupied the remaining time of the afternoon session.

Evening Session.—The committee upon Br.

Vickers' report gave a detailed report, showing that Br. Vickers' report as an Elder should be received, and that the Douglas Branch statistical report was not right.

The report was received, committee discharged, and the report adopted as the action of the conference, and the district clerk ordered to spread it on the district record.

Preaching by Br. J. C. Foss, in which he gave us some of his experience in the work followed by brief remarks by Br. Joseph Smith.

Br. G. S. Yerrington was appointed a mission to Simmonsville and Scituate.

Br. C. E. Brown was continued in his mission on the Cape.

Br. Jesse W. Nichols was appointed to labor under the president of the District and on the Island of Nantucket.

Resolved that this conference sustain Br. Joseph Smith and his counselors, and all the spiritual authorities of the Church in righteousness.

Resolved that this conference tender a vote of thanks to the Boston Saints for their hospitality during conference.

Resolved that we tender a vote of thanks to the trustees of the hall occupied by the Boston Branch, for the free use of the hall Saturday afternoon and evening for conference purposes.

Adjourned to meet at Providence, R. I., on the 16th and 17th, of October, 1875, to commence at 2.30 p.m.

Southeast Illinois District.

The above conference was held in the Little Wabash Branch, September 11 and 12, 1875. Geo. H. Hilliard, presiding; Henry Walker, clerk, *pro tem*.

Branch reports.—Wabash 18 members, 2 received, 1 died.

Springerton: 40 members; 1 added since last report

Tunnel Hill: 32 members. Organized by G. H. Hilliard and J. F. Thomas, Aug. 30, 1875, by ordaining L. H. Kelley presiding Elder; Elisha Webb, Priest; Isaac M. Smith, teacher and John Smith, Deacon. I. M. Smith was chosen clerk.

No report from Brush Creek, Dry Fork, Elm River or Deer Creek branches.

Henry Walker reported doing what he could.

G. H. Hilliard reported.

The committee appointed to investigate existing grievances in Dry Fork Branch report that no minutes were kept of former proceedings, but from the verbal testimony received, the actions were legal, but recommend that it be referred back to the branch, with instructions to keep proper records of the proceedings.

Report received, recommendation adopted and committee discharged.

All officers of the district were requested to labor all they can next quarter and report.

All the authorities of the church were sustained in righteousness.

Meetings conducted by Elders Hilliard and Walker throughout.

Adjourned to meet at Springerton, White county, Illinois, Saturday, Dec. 11, 1875, at 10 o'clock A.M.

Hunter River (N.S.W.) District.

The above conference convened at Stephen's Hall, Waratah, July 25th, 1865. President Glaud Rodger in the chair, Charles A. Davis, clerk.

Br. Chas. W. Wandell's funeral expenses £12 3s. settled. He bequeathed his books to the Australian Mission.

Book money remitted to Bro. Joseph by Br. Glaud Rodger was £15.

Branch reports.—Hunter River 20 members, including 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon; died 1, baptized 13 since last conference.

Resolved, we as a conference deeply regret the loss of Pres. C. W. Wandell, who was a faithful minister in the Church, up to his death. (We submit to the will of Him who does all things well.)

Resolved that we sustain Br. Joseph Smith his Counselors by our prayers and faith, and likewise all the authorities in righteousness.

Resolved that we sustain Br. Rodger by our prayers and temporal means.

Resolved that we establish a "Conference Fund," for the purchasing of tracts for the mission.

Resolved that we sustain Bro. R. Ellis as book agent.

Afternoon Session, 2 o'clock.—Report of the Sydney Branch shows 20 members, 3 Elders and 1 Deacon.

Br. Rodger spoke of the judgments taking place in America, also the duty of each officer and member in forwarding the work; also of the organization of the church with the order of the priesthood.

Sacrament and testimony. The Saints enjoyed themselves in testifying to the goodness of God, and singing praises to His name.

Official members present: 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Preaching in the evening by G. Rodger, at Wallsend.

Oregon District.

The above conference was held at Sweet Home, Linn county, Oregon, Aug. 28-29, J. C. Clapp, president; Claad Rodgers, secretary.

Resolved that the Salem Branch be annexed to the Sweet Home Branch.

Resolved that Br. Newton be appointed a priest of the branch.

Resolved that Br. Wm. Ames be appointed to preach in Linn and Marion counties, as circumstances will permit,

Resolved that Br. J. H. Lee preach in Douglas county as circumstances will permit, and also that he have the privilege of extending his labors to the adjoining counties.

Resolved that Br. L. Buel labor in Douglas and Coos counties as circumstances may permit.

Resolved that we sustain Br. J. C. Clapp as president of the Oregon District.

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

Afternoon Session.—Had a testimony meeting, in which many testified to the truth of the work.

Sunday Morning.—A lecture on "The Truth of the Latter Day Doctrine," by the president.

At 2 p.m. J. C. Clapp baptized one.

At 4 p.m. a short discourse by J. C. Clapp, and 1 confirmed and 2 children blessed.

Adjourned to meet at the call of the president of the Oregon Mission.

Nevada District.

The above quarterly conference met Sept. 12, 1875, in Carson City, at the residence of Elder T. Millard.

Moved and carried that Elder G. Smith continue as president for the ensuing quarter. Also that Elder T. Hawkins act as clerk.

Minutes of last conference read and approved.

Branch Reports.—Carson and Franktown branches report no change for the last quarter. Dayton: two removed by letter. Mottsville: not represented.

Elders' Reports.—G. P. Slayton, George Smith, Abednego Johns, T. R. Hawkins, John Twaddle, Carl A. Gross and Levi Atkinson, stated their earnest efforts to labor for the best interests of the kingdom, but the wants of their families compel them to devote most of their time to their farms and other places of business. They are willing to warn the people, by publicly preaching the gospel, but the people of Nevada are so absorbed in mining stocks and other speculations that they found it a very difficult matter to obtain hearers, so that they had to confine themselves principally to distributing tracts, *Heralds*, and pointing out the true path to those who were willing to listen, in the streets, houses or by-ways.

Priest Wm. Riddler had visited the Saints, and was willing to magnify his office.

Teacher Wilmot stated that in visiting among the Saints, he found many who would not attend their meetings, yet, apparently, want to retain a name in the church, he doing the best he could.

Remarks by Pres. G. Smith, in regard to office and calling of the Saints.

Bishop's Agent's Report.—Cash on hand June 12, 1875, \$16.00; Carson Branch donations \$21.75; Mottsville, \$9.75. Total \$47.50. Expenditures.—To G. Smith, money loaned ministry, \$20.00; for ministry by order \$27.40. Total \$47.40. Balance in treasury 10 cents.

2 P.M.—The meeting was called to order, when the following resolutions were passed: Resolved that we sustain all the constituted authorities of the church in all righteousness.

That we sustain A. H. Smith as President of the Pacific Coast Mission.

That when this conference adjourns, it does so to meet in Carson City, December 11 and 12, 1875.

The sacrament was then administered, and the Saints bore a faithful testimony to the Latter Day Work, and the goodness of God to them. They were earnestly looking for the time when God would revive his work in Nevada, and in the redemption of Zion.

Miscellaneous.

Board of Publication.

Minutes of a called Quarterly Meeting of the Board of Publication, held at Plano, Illinois, Sept. 4th, 1875.

After the usual opening exercises; minutes of previous meeting were read and approved.

The auditing committee reported finding the Secretary's books correctly kept; and suggested that the books be audited each three months; which suggestion was by vote agreed to. The committee also suggested that statements of account be sent quarterly to delinquents; which was by vote adopted. Committee was discharged.

Secretary's report was read, a summarized report of which was published in Semi-Annual Conference minutes, to which reference is here made.

The English Mission account was referred to Conference, with a request that this and similar accounts be referred to the Bishopric for adjustment and payment.

Consideration of the contemplated change in *Herald* was deferred.

Adjourned. I. N. W. COOPER, Sec'y.

Bishop's Report.

Church of Jesus Christ in account with I. L. Rogers, for the quarter ending October 1st, 1875.

CR.

By balance at last report.....\$297 15
July 20, from Sr. Martha Kent, Ill..... 10 00
" 20, from Br. Phineas Cadwell, Iowa..... 50 00
" 28, from Br. Wm. H. Curwen, Ill..... 10 00

Aug. 6, from Br. Benjamin Bowman, Va. 6 00
" 23, from Br. N. Niedorp, Neb..... 5 00
" 23, from Br. Edwin Cadwell, Ill..... 5 00
" 28, from Br. David Brand, Ill..... 10 00
Sept. 3, from Sr. Alice Dancer, Ill..... 5 00
" 3, from Br. C. J. Calkins, Iowa, per Wm. Leeka, bishop's agent..... 20 00
" 9, from Sr. A. Hartwell, Iowa..... 8 00
" 9, from Br. Andrew Hall..... 5 00
" 9, from Sr. J. A. Steenburg..... 1 00
" 9, from a brother, (G. N.), Neb..... 1 00
" 28, from Richard Allen, bishop's agent for California, gold and premium..... 147 70
" 28, from Brooklyn Saints, N. Y..... 10 00
" 28, from Br. John Phillips, Utah..... 20 00
Total receipts.....\$610 85

DR.

July 6, paid Br. B. V. Springer.....\$25 00
" 6, paid Br. M. H. Forscutt..... 25 00
" 6, paid Br. P. S. Wixon..... 4 00
" 8, paid Bishop's Secretary..... 10 00
" 20, paid Br. Wm. H. Kelley..... 10 00
" 20, paid Br. Wm. W. Blair..... 50 00
Aug. 4, paid Sr. J. W. Briggs..... 40 00
" 4, paid Br. Z. H. Gurley..... 25 00
" 4, paid Br. T. W. Smith..... 30 00
Aug. 4, paid Br. S. Sanders balance of bill of \$60 for keeping the poor, less \$15 gift to the church..... 45 00
Aug. 28, paid Sr. J. W. Briggs..... 50 00
" 28, paid Sr. J. T. Davies..... 25 00
" 28, paid Br. J. H. Lake..... 30 00
Sept. 6, paid Br. Wm. W. Blair..... 30 00
" 6, paid stamps and postals for Recorder..... 3 00
" 10, paid Sr. M. Fyrando..... 1 75
" 11, paid Sr. J. R. Lambert..... 25 00
" 27, paid Sr. B. V. Springer..... 30 00
" 27, due *Herald* office, as per account below 107 61
Total.....\$566 26
Balance due the church..... 44 59
\$610 85

1875.

CR.

By offerings received through the *Herald* Office.
July 1, balance due the church.....\$133 79
" 8, from S. A. Rogers, Iowa..... 4 00
" 10, from Thomas Darlow, Mo..... 5 00
" 27, from James Crick, Plano, Ill..... 1 00
" 27, from Wm. Spring, N. Y..... 2 00
Aug. 21, from W. A. Crompton, Mass..... 1 75
" 23, W. C. Feagin, Utah..... 2 85
" 23, from Mottsville Branch, Nevada..... 9 05
Sept. 7, from E. M. Bowen, Montana..... 5 00
" 11, from Valley Branch, Va..... 4 00
Total credits.....\$168 44

DR.

July 5, tracts to T. W. Smith..... 39
" 13, Sr. J. W. Briggs..... 9 50
" 18, tracts to T. W. Smith..... 30
Aug. 24, tracts to A. J. Cato..... 1 00
" 16, tracts to W. W. Blair..... 30
To Church Recorder, during quarter..... 27 00
Sept. 11, for the poor..... 5 00
" 27, bill of *Herald* Office allowed at General Conference, September 9th, 1875.....232 46
Church Dr. to *Herald* Office.....107 51
\$275 95

Per H. A. S.

I. L. ROGERS, Bishop.

NOTICES.

Information wanted of the whereabouts of Richard R. Lewis, formerly of East St. Louis, Illinois. When last heard from he had moved to Missouri. Any information of him will be thankfully received by E. T. Edwards, 704, Fourteenth Street, Omaha, Nebraska.

Br. T. W. Smith's address will be Shenandoah, Page County, Iowa, until further notice.

Central Kansas District Conference will convene at Atchison, on the 16th of October, 1875. Branch reports are requested, and a good attendance of the brethren.

GEO. THOMAS, *President.*

First United Order of Enoch.

According to appointment, the stockholders of the above association met at Council Bluffs, Iowa, September 11th, 1875, to elect seven of their number as a Board of Directors for the ensuing year. Prayer was offered by Br. D. M. Gamet. The Secretary read the following:

Annual report and exhibit of the Secretary of the First United Order of Enoch, from September, 1874, to August 1st, 1875,

SUMMARY OF RECEIPTS.

Available resources at last report.....	\$1,625 02
Received on capital stock.....	375 91
Interest on capital stock and from bank.....	87 08
From D. Dancer, for farm produce.....	3,121 38
Advanced by D. Dancer and due him.....	1,188 07
Sales of horse and farming material.....	74 82
Total receipts.....	\$6,472 28

EXPENDITURES.

For building six new houses, yet uncompleted.....	\$2,463 33
Repairs and improvements on other houses, and estates.....	498 57
Material and labor fencing and stable building.....	1,264 02
For breaking prairie land this year.....	793 25
On farm scales and stock well.....	32 80
For grass seed and labor; and for planting sod corn, etc.....	110 83
Paid land tax and road tax.....	482 04
Paid officers of board and secretary.....	223 25
Paid bill for printing.....	45 91
Paid all other expenses.....	7 58
Total.....	\$5,921 60
Resources to balance.....	\$550 68

RESOURCES.

Cash in Leon bank.....	\$521 82
Due from O. J. Bailey.....	28 86
Total.....	\$550 68

CAPITAL STOCK.

Entire amount subscribed, 454 shares.....	\$45,400 00
Amount remaining unpaid on fifteen shares.....	986 29

The report was, on motion, accepted, and ordered spread upon the minutes and printed in the *Herald*.

After this the stockholders proceeded to cast their votes, Brn. W. W. Blair and R. W. Briggs acting as tellers. Br. Wm. Hopkins stated that he did not wish to be elected as a member of the board this year. The result was as follows: I. L. Rogers 306, D. Dancer 303, E. Banta 303, Geo. Braby 300, C. A. Beebe 296, D. M. Gamet 293, P. Cadwell 269, Wm. Hopkins 48, Alexander McCord 8, George Adams 2, R. W. Briggs 2. Others voted for were not eligible. The first seven were declared elected, and the meeting adjourned.

At a subsequent meeting of the Board an organization was effected by the following election of officers: David Dancer, president; Phineas Cadwell, vice president; Israel L. Rogers, treasurer; Henry A. Stebbins, secretary. The appointing of an agent

at the location to do business for the company during the absence of the officers was referred to the president. The secretary read the minutes of last meeting, also letters from some delinquent stockholders, asking for more time, owing to unforeseen and continued pecuniary difficulties, and, on motion, further time was granted.

The following was moved, debated and adopted:

Resolved, That the First United Order of Enoch pay one-tenth of its net income this year into the Church treasury, as a tithing and an offering unto the Lord in grateful acknowledgment of the bounteous favor bestowed upon us by him from the beginning; and that the subject of making this a permanent rule, annually, be presented to the stockholders for their sanction at the next annual election of directors.

A committee consisting of P. Cadwell and I. L. Rogers was appointed to arrange with D. Dancer regarding the crops belonging to the company this year, as to price, etc.

Adjourned. H. A. STEBBINS, *Sec'y.*

Seventy's Quorum.

The quorum convened September 11th, at 12 M. Br. Duncan Campbell was chosen to preside. After opening in due form, the names of Seventy's were called for, who were ready to go into the field to labor. The secretary presented the names of several brethren who he understood to be laboring at home and abroad: C. G. Lanphear, F. Reynolds, J. W. Gillen, B. V. Springer, J. C. Crabb, C. F. Stiles, S. H. Gurley, Robert Davis, J. C. Clapp, James McKiernan, Duncan Campbell, Gland Rodger, John Hanson, J. C. Foss, C. G. McIntosh, Joseph Lakeman, Andrew Hall (acting as bishop's agent), John Thomas, J. S. Patterson, J. T. Davis, J. B. Lytle, E. C. Brand and George Shaw.

Evening Session.—The following brethren reported to the quorum on the ground, that they failed to report to Conference: Samuel Gurley had labored in Southern Iowa, and in Missouri; had baptized about fifty persons; was not tired of laboring for Christ. Br. Stephen Stone said he had labored some in the branch at home; has been unable to go abroad for some time. Br. James Crabb had been unable to take a foreign field, but had labored much in his district in Western Iowa. Br. E. C. Brand had been laboring in Iowa and Nebraska, during the past six months, as circumstances would permit; had opened up one new place for preaching near Labor; had baptized five; labors had been limited on account of sickness.

Quorum met on the 12th, and solicited names as far as they could or knew, to present to the traveling high council to receive missions. The names of Samuel Bailey,

Davis H. Bays, R. C. Elvin, R. J. Anthony, Eber Benedict, and R. M. Elvin were presented to the quorum as men ready to go into the field, some of whom have made suitable proficiency in their temporal affairs to abide in the field. (Owing to the press of business in conference, and the late hour of presentation, the request was made to defer the action and ordination of the above names, until next conference, at which time they should report to the secretary of the quorum.)

Move that the case of Bro. Hatt be considered. Carried.

Br. G. Hatt not being present, and it having been ascertained that difficulties existing had not been adjusted, as per direction by the quorum at last general conference.

Moved that Br. Hatt remain silent until matters are adjusted in the district where he resides between him and local authorities, and at said time he is permitted to labor; but in case no adjustment is obtained, the secretary of this quorum shall notify him to appear at the next session of the quorum at Plano, April 6th, 1876.

A resolution having passed the general conference, sustaining all the ordinations of Seventy prior to 1873; it was resolved to grant license to all those worthy, as far as they were known, both by the secretary and the members present. The following were acted upon, and license issued; the stars indicate addresses unknown to the secretary: *Samuel Ackerly, Albert B. Alderman, B. V. Springer, *Jesse L. Adams, *J. W. Gillen, Stephen Stone, Jeremiah Jeremiah, *Abednego Johns, *Charles Jones and G. W. Shaw.

All brethren who have not sent me the date of birth, baptism and ordination, especially the latter, certainly can not expect license until they do so, for "*It shall be known to the church that they have authority,*" and how shall the church know the facts, except we tell the story. Adjourned.

The quorum met on the evening of the 12th. The following memorial was adopted:

"Resolved, That in the decease of Br. Charles Wesley Wandell, of the president of the Quorum of Seventy, we recognize the hand of God in his removal to his rest with Christ, yet deeply deplore the loss of his earnest and devoted service in the extension of our Redeemer's kingdom; and while expressing this tribute of respect to his memory, would not forget to extend our sympathy to his afflicted and sorrowing family, who must feel, in a manner, into which we can not fully enter, the loss of a kind husband and affectionate father." Adjourned.

September 13th, quorum met and opened in due form. Br. George Hatt being present, together with others from Nebraska, an informal hearing was had, with a view to

compromise and settle matters without further trial. The president of the district, (Jas. Caffall), stated that Br. Hatt had made sufficient satisfaction as regards the reporting to the district; but that in their deliberation, in some manner, a brother had become offended, and the brothers and sisters thought it not best to grant the brother full privilege of laboring until he made certain acknowledgments; to which Br. Hatt responded, that it was not intended to hurt the brother, and that he had invited him to come and see him, but nothing was accomplished, and the secretary was ordered to carry out the former resolutions of the quorum.

Moved to adjourn to the call of the president. Duncan Campbell, president; Frank Reynolds, secretary.

Dear brethren:—I have heretofore been unable to act as fully as I hope to in the future as your secretary. I will here remind you that it is not expected that I will know your addresses, except by letter or postal card: you are supposed to be changing places constantly, hence the address of a year ago I dare not risk. Those who have no license, will please address me at once, with sufficient evidence that I can show to the church you have authority, by giving time, date, and by whom you were ordained, and by what authority ordained.

Hereafter, those who wish new fields, or the old ones extended, will report to me or to your secretary, on or before April 1st and September 1st of each year. By so doing, a harmonious work can be obtained.

Respectfully, &c., F. REYNOLDS,
Secretary of Seventy.

MARRIED.

At the residence of the bride's mother, Montrose, Lee Co., Iowa, September 30th, 1875, by Elder Joseph Smith, Br. DANIEL F. LAMBERT, of Rock Creek, Illinois, to Sr. HARRIET A. BORLEY, of Montrose, Iowa. May peace, as the handmaid of the Lord, ever attend them.

At the residence of the brides' parents, in Waltham, Massachusetts, September 11th, 1875, by Elder George C. Smith, Mr. JAMES C. GASKINGS to Sr. ELIZABETH M. BUTLER, both of Waltham.

As two streams together flowing,
Swift or gently glide along,
So two kindred souls, o'erflowing
With pure love, unite as one.

Sweet their union, pure their pleasure,
Heart with hand to each they give,
Each ones heart the other's treasure,—
May they thus forever live.

DIED.

In Pendleton Oregon, March 25th, 1875, Sr. EDITH DESPAIN, in the seventy-fifth year of her age.

She was born July 5th, 1801, married August 20th,

1820, in Green County, Kentucky, in 1834, removed to Illinois, in 1854, to Oregon, and in 1870 removed to the east side of the Cascade Mountains. She joined the church about thirty years ago, she had not connected herself with the Reorganization, having never met with an opportunity, but fell asleep strong in the faith. One by one the Master calls those early pilgrims home.

In a coal mine, near West Belleville, Illinois, August 30th, 1875, by the falling of coal upon him, Br. JOHN THOMPSON, aged 37 years, 8 months, and 3 days.

He was superintendent of the Sunday School in West Belleville, and was well beloved as a man and officer. He leaves a wife and four little ones. Funeral service by Elder Joseph E. Betts.

OBITUARY.

AGENCY, Buchanan Co., Mo.,

Sept. 23d, 1875.

Br. Joseph:—I received a few days ago from Switzerland the sad news of the sudden death of my brother Gottlieb. He was engaged in loading stone on wagons on the 26th of August, and fell, a heavy stone falling on his breast, killing him instantly. He was born June 16th, 1823, in Affoltern, o | A. Zurich, and embraced the gospel in the year 1857. He was the first in Switzerland that joined the Reorganization. I baptized him on the 13th of April, 1873; he was a faithful brother to the last. He leaves a wife and six children to mourn his loss.

Yours in Christ,

J. L. BEAR.

"PRAYER."

TUNE.—"Sweet Bell Mahone."

Help me, Lord, to come to thee,
In the vale, "humility;"
That from sin I may be free,

My Father, dear.

Send thy Spirit to my aid,
Then I'll be no more afraid;
But in joy through trials wade,

My Father, dear.

Chorus.—Help, O help me, Lord I pray,
Keep me in the narrow way;
May I never from thee stray,

My Father, dear.

Onward, onward, still I'll go,
Heeding not the vengeful foe;
Naught can hurt, or lay me low,

My Father, dear.

But if I neglect to pray,
Every passing night and day,
Soon he'd lead me from thy way,

My Father, dear.

Weak and weary oft I feel,
Striving for the gospel's zeal;
Till new strength Thou dost reveal,

My Father, dear.

Then revived, I fear no more,
Knowing what my Master bore;
To open me salvation's door,

My Father, dear.

Then again, my Lord, I pray,
Help, O help me on my way,
Lest by sin I fall away,

My Father, dear.

Soon I'll reach the blest abode,
At the end of life's rough road;
Laying down my weary load,

My Father, dear.

WISHPFUL.

Selections.

Robbing God.

Will a man rob God? It seem incredible that a man who believes in God should attempt it. When men rob their fellow men they expect, in some way, to escape detection and punishment. But he who robs God, can indulge in no such deceptive hopes. His detection is certain; for the eyes of the Lord are in every place, beholding the evil and the good. His punishment is sure; for God will by no means clear the guilty. Is it possible, then, that it is ever done? God says, "Ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

Do you constantly devote a tenth of your income to the cause of God?—*Earnest Christian.*

A Curious Relic.

The San Bernardino *Times* thus describes a recent "find" in that vicinity:

A teamster on the railroad, while bathing in Whitewater, some thirty miles east of San Bernardino, observed a circular object in the stream, which, on being brought to the surface, proved to be a truly marvelous piece of workmanship. The article in question is composed of a certain peculiar slate-colored stone, similar to that usually employed by the Indians of British Columbia for the manufacture of pipes, and is not found anywhere in this State. In form it is circular, being somewhat shaped like a large dinner-plate; the bottom for about six inches in diameter is perfectly smooth, and has a circular orifice in the center about half an inch in diameter. Toward the rim it presents a singularly convex appearance; this rim on the outer surface is surrounded with a wreath of grapevines, so faultlessly engraved that even the most minute fibers of the leaves are clearly outlined. On the upper surface of the rim is a peculiar border, composed first of two parallel lines extending around the entire rim, with an interval of about two inches between the lines; in the center of these lines running at right angles, at regular intervals, are smaller lines converging from the inner line in the form of quarter circles, meeting in the center, where they pass through ovals, ending on the outer line in the center of a crescent facing outward; while traversing the whole is a waving line extending around the centre of the outer lines. The centre of this curious work, however, is the most astonishing portion. On it appears a marvelously beautiful and faultlessly executed wreath of flowers, leaves, vines and scroll-work, every bud, leaf and flower being perfectly natural and life-like to the minutest details. The whole is polished in the high-

est manner, and is as smooth as glass. The entire workmanship in beauty of design and delicacy of finish, excels the choicest productions of modern artists, and shows that the people by whom it was executed had reached an advanced stage of civilization. It is almost with a feeling of reverence that we gaze upon this relic of a past race, of whom no history has yet been found other than the ruins scattered on the plains, and whose origin and history is enveloped in impenetrable obscurity, which probably never will be penetrated. The plate is in a remarkable state of preservation, owing no doubt to the indestructible quality of the stone of which it is composed.

HOW READEST THOU.—LUKE 10:26.

'Tis one thing now to read the Bible through,
And another thing to read to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek;
Whilst others read it with but little care,
With no regard to how they read, nor where!
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read, or rather in it look,
Because, perhaps, they have no other book.
Some read the blessed book they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there!
Some read it as though it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very things he sees.
One reads it with father's spees upon his head,
And sees the thing just as his father said.
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought;
Whilst others read the book through H. Ballou,
And if it cross his track, it can't be true!
Some read to prove a pre-adopted creed—
Thus understand but little what they read;
For every passage in the book they bend,
To make it suit that all important end!
Some read, as I have often thought,
To teach the book, instead of being taught,
And some there are who read it out of spite,—
I fear there are but few who read it right.
For many people in these latter days,
Have read the Bible in so many ways,
That few can tell which system is the best,
For every party contradicts itself.

If slander be a snake, it is a winged one.
It flies as well as creeps.—*Douglas Jerrold.*

A Brooklyn Clergyman Cured of Lame- ness by a Woman's Prayer.

At the Merrick camp meeting, on Sunday, the Rev. S. H. Platt said that twenty-five years ago he was kicked by a horse on the left knee, and the leg was practically disabled, so that for years he was forced to use a crutch, and he could not bend the knee. Subsequently the right knee was also disabled by an accident. He sought the best surgical aid, but was only partially relieved, and the best he could do was to hobble a short distance with the aid of two canes, and with much effort and pain. For twenty-three years he did not stand up to preach, but delivered all his sermons while seated. Sciatica supervened, and he was thus further made wretched. Three weeks ago, while at Ocean Grove, he was visited by a Miss Moseman, a spinster somewhat advanced in years, who announced that she had come to pray for him—that she had been sent by the Lord to do so for the purpose of healing him. He consented to the trial. She knelt before him, and placing her hands upon his knees, began to pray. Her prayer was ordinary in language and terms, but the result Mr. Platt described as wonderful indeed. He soon began to feel a sensation, from the feet upward, as of coming strength, and gradually the entire use of his limbs returned to him, so that he was enabled to dispense with the use of first one cane and then the other, and the knee that had not bended before for twenty-five years became supple. Sunday before last he stood up for the first time to preach, without support, and last Sunday he stood before the spell-bound audience at Merrick strong on his feet, and with the perfect use of all his limbs, a well man.

There can be no question about the truth of Mr. Platt's story, for it is otherwise sufficiently vouched for. Miss Moseman is described as of slight physique, of rather inferior vitality, and a possessor of little magnetic force; and the reverend gentleman consequently scouts the notion that the cure was effected by the ordinary "laying on of hands," or manipulation.

The Gathering.

The work of the future contemplates a threefold gathering: The Saints, Israel and the Nations. In order to simplify the subject and properly arrange the Bible proof, we shall adopt the above outline.

1. GATHERING OF THE SAINTS. The evidences upon which this proposition is based are abundant and conclusive. Jesus refers to the gathering of the Saints as taking place when they shall come from "the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven." Matt. 8. 11. This refers to the time when our Lord, at his coming, is to send forth his

angels and "GATHER TOGETHER HIS ELECT from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. The same point is carried out in Paul's language, "If so be that we suffer with him, that we may be also GLORIFIED TOGETHER." Rom. 8: 17. The ancient worthies who died in times past are to be gathered at the same time with those living when Messiah comes. "For they without us," says Paul, "shall not be made perfect." Heb. 11: 39, 40.

Again, Paul writes to the Thessalonians about the coming of our Lord Jesus Christ and our gathering together unto him. 2 Thess. 2: 1, 2. All the Saints are to be caught up together to meet the Lord in the air. 2 Thess. 4: 13-17.

The Race Set Before Us.

"The race is not of our selection. It is 'set before us.' Heb. 12: 1. We are not responsible for its length or its crookedness, or its heights and hollows, or its roughness or smoothness, but for running the race set before us." We therefore 'lay aside every weight.' A weight on the shoulder is easily borne. The weight that lies on the heart is very heavy indeed. But this and every other weight we are invited to lay on One who 'bore our sins,' and is able to bear this also. 'Cast all your care (merimnan) on Him, for he careth for you.' Retain the work. Transfer the worry. Swimmers from a wreck at sea cast away bars of gold, lest weighed down they sink into the waste of waters. Do not add the possible troubles of to-morrow to the pressing duties of to-day, and so make up a load too great for one to bear. With one day's strength we cannot bear the burden of two days' anxieties."—Dr. Cummings.

Ancient Relics.

In the town of Venice, Cayuga county, New York, a few miles south of Auburn, is one of the largest burial grounds known in the country. On an extent of 200 acres, on the farm of Jonas Wood and adjoining grounds, are thousands of Indian graves, supposed to be coeval with the Aborigenes. In ploughing the grounds skulls and bones are turned up, together with implements of stone, and numerous other relics. A large forest tree was recently blown down, and under its roots were found regularly constructed bricks, with a stone wall, laid up dry, indicating that they had been placed there three centuries ago.

A Passing Cloud.

The most formidable enemies of the cross of Christ are not always the most conspicuous. Common forms of unbelief destroy more souls than those flagrant heresies and

that pretentious atheism which attract attention to their chief advocates, but have little power over the multitudes who neither understand nor care for them.

When the Emperor Julian, the apostate, was trying to destroy Christianity by reinstating heathenism throughout his wide dominions, his greatest opponent, Athanasius, calmly said, "*Nebicula est transibit*," "It is a little cloud; it will pass away. At the end of his short reign and in the midst of preparations for war against Persia, according to tradition, Julian died, exclaiming, "Thou hast conquered, O Galilee!" The little cloud passed away.

CHARITY for others' failings is always to be encouraged. We can not be too kind to one another, exiles as we all are, in a world of doom, away from our heavenly home. We can not afford to be measured by the standards which we fix for our neighbors, when we judge them by our own narrow conceptions, not appreciating the circumstances of their action. Let us be very slow to condemn, knowing how long-suffering our patient Lord is with us, and how many things in our lives He understands which the world fails to comprehend. So may it be with others. To God only we stand or fall. Let us not take the judgment seat ourselves.—*Methodist Recorder*.


Slander.

It is always to be understood, that a lady takes all you detract from the rest of her sex to be a gift to her.—*Addison*.

There is nothing which wings its flight so swiftly as calumny, nothing which is uttered with more ease; nothing is listened to with more readiness, and nothing dispersed more widely.—*Cicero*.

Curse the tongue whence slanderous rumor, like the adder's drop, distills her venom, withering friendship's faith, turning love's favor.—*James A. Hillhouse*.

There would not be so many open mouths if there were not so many open ears.—*Bishop Hall*.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 22.

PLANO, ILL., NOVEMBER 1, 1875.

No. 21.

"Mormonism" Reviewed.

Editors Herald:—We have recently read in the *World's Crisis* for July, 1875, a lengthy article from the pen of Elder Wm. Sheldon, a minister of the Advent Church, and sometime editor of the *Christian Advent Times*, entitled "*Mormonism: or, Was Joseph Smith a Divinely Inspired Prophet?*" and feeling that it should be answered, we now undertake this review.

Mr. Sheldon doubtless availed himself of all the arguments hitherto used by opponents of the Latter Day Work, selecting such as he thought he could use with effect, and has then added to them an occasional one that has at least the merit of being new. His affected fairness is painfully apparent, while his false inferences, his bald misstatements, and his frequent false and garbled quotations, place him in an unpleasantly low rank among controversialists. This we very much regret, as from a brief acquaintance with the gentleman we had expected of him better things. His course adds but another to the long list of evidences, stretching down through the ages, that men, usually, when they have an end in view, spare no effort, and without scruple use any means to attain it;—"the end [with them] justifies the means."

We are not averse to criticism; but, on the contrary, admire it, when it is conducted with fairness and skill; but when it degenerates into quibbling, low trickery, and contemptible pettifoggery, then the less of it the better.

We have no quarrel with any for not believing as we do; all may believe as they think best, and we are morally

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bound to respect them in that right; for the right of private judgment, and the fact of personal responsibility, are inherent in man, and ordained of God. What we ask, and all that we ask, is, for others to bear in mind that the Latter Day Saints, as well as themselves, should be respected in their rights, and be treated in respect to their *faith* and *works*, honestly, fairly and courteously.

As for Mr. Sheldon,—the propriety of his efforts, the strength of his arguments, the piety of his motives, and the extent of his success in proving that "Mormonism" is false in its foundations and in its leading facts,—the reader must form his own judgment as we progress.

Mr. Sheldon postulates the following: "The claims of Mormonism to divine origin, stand or fall with a correct answer to the simple question, Was Joseph Smith a true prophet;" and he then attempts to prove that there are historical errors in the Book of Mormon, assuming that if there are, then Joseph Smith, who translated the book, must be a false prophet. This claim is certainly a novel one.

To make a translator responsible for the truth or falsity of the facts he translates, is probably an original idea with Mr. S., and one that he feels is quite indispensable to his success. Sensible, fair-dealing people, hardly think of holding Pope responsible for the truth or falsity of Homer's *Illiad*, or *Odyssey*, because he translated them; nor would they hold the translators of the Bible responsible for the character of its contents, but only for the faithfulness with which they performed their work of translation.

Now, the Book of Mormon itself admits that there *may be* errors and imperfections in it. It does not claim absolute perfection as to its contents in all, and in every respect.

Mr. S. quotes Book of Nephi, chapter 4 : 2 :

"And it came to pass in the thirty-fourth year, in the first month, in the fourth day of the month, * * * then, behold, there was darkness upon the face of the land. * * * and it came to pass that it did last for the space of three days."

This, Mr. S. claims, was the time of Christ's crucifixion, as predicted by the Lamanite prophet Samuel; and, that its occurring on the "fourth day" of the "first month," instead of the fourteenth day of the first month, Jewish time, proves the account false, the Book of Mormon untrue, and Joseph Smith, its translator, a false prophet. Now, if Mr. S. had read and honestly considered the preceding paragraph, he might have spared us the necessity of exposing what savors strongly of craftiness, and even downright trickery. It reads:

"It was a just man who did keep the record; * * * and now it came to pass, if there was no mistake made in the reckoning of our time."

Here is a frank admission of a *possible* error in the record, as to time. Why did not Mr. S. cite this qualifying statement? Evidently because he was conscious his argument would thereby be of no force.

As to the chronology kept by the Nephites, but little is said of it in the Book of Mormon. As to whether "the first month," of Nephi 4 : 2, was really intended for Jewish time, or for time peculiar to the Nephites, it is not our province now to determine. Whatever the time was, either Jewish or Nephite, the writer of the book does not claim that it was absolutely correct. Joseph Smith translated it as he found it; and the correctness or incorrectness of those dates can not affect the truthfulness of Joseph Smith's calling.

Mr. S. next affirms that "the Book of Mormon locates the birth of Christ too late in the world's history to harmonize with the Bible," because it is stated in 2 Nephi 11 : 4, that the Messiah should

come in six hundred years from the time that Lehi left Jerusalem, which was in the first year of King Zedekiah's reign. Mr. S. enters into a lengthy argument to prove that the birth of Christ occurred "just five hundred and fifty-three years from the first of Zedekiah."

As to the precise number of years between those events, chronologer's differ; and we shall not now undertake to give an opinion. All that seems at all necessary is to find what was intended by the statement in question; for it is a wise maxim that "the thing *intended*, is the thing said." The text reads:

"For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem."

Here is a text similar in structure, in which the Lord said to Abraham:

"Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."—Gen. 15 : 13.

Now, in Ex. 12 : 40, it is said, "The sojourning of Israel, who dwelt in Egypt, was four hundred and thirty years." Here is a difference of *thirty years*, when we descend to verbal niceties, between the time as promised, and the recorded time of history. Will Mr. S. impeach the Almighty, or invalidate Bible history, because of this discrepancy! The grounds here presented are much better for his doing so, than are his supposed grounds for invalidating the testimony of Nephi. For in the one case there is an admitted verbal difference, (of thirty years), while in the other there is not. What was evidently intended in the promise to Abraham, was, that about four hundred years, in round numbers, would measure Israel's captivity in Egypt. It was not meant, as we have seen, that it should be just four hundred years, no more and no less. So in regard to the "six hundred years" predicted by Nephi. A fair interpretation would be that "in about six hundred years," or "within six hundred years."

As to the exact time, chronologically, of our Savior's birth, as we have stated, there is some difference of opinion. Tegg, editor of "The Chronology, or

Historian's Companion," makes it about six hundred and four years from the first of Zedekiah. Rollin makes it about six hundred; Usher, Petavius, Jackson, Hales, and Bunsen, near the same; and, as we have seen, Mr. S. fixes it at just *precisely* five hundred and fifty-three. It may be well to remark that Mr. S. reaches *his* very precise figures, by means of *his* dogmatic interpretation of Daniel 9:25, adding the seventy years of Israel's captivity in Babylon. Mr. S. and his fellows, have devoted not a little of their labor to "the time question," for the last twenty-five or more years; and, if they succeed as well in the future as they have in the past, they will convince others, even if they fail to convince themselves, that they know but little in reckoning time. Their false methods of interpretation, involving them in a series of blunders and painful mistakes, proclaim them "blind guides;" especially upon questions of time. "By their fruits ye shall know them."

In the next place, Mr. S. undertakes to show that the Book of Mormon is false from its statement that Christ should be born "at Jerusalem."—Alma 5:2. Now, if Mr. S. had quoted the context, the reader of his article could have seen at a glance what was meant by the writer. I will quote it, "And behold, he shall be born of Mary, at Jerusalem, *which is the land of our forefathers.*" We have no apologies to offer for the grammatical construction of this passage; what we wish to know is, *what it means.* That it refers more especially to the vicinity of, and not necessarily to the very limits within the city, is, I think, quite apparent. The word *at*, is a preposition; and primarily signifies *nearness, presence*; as, *at the sea*; *at the grave*; *at the river*; etc., etc. Some suppose, and not without reason, that Bethlehem, of Judea, the birth-place of our Savior, was a suburb of Jerusalem, and could, in that sense, be reckoned a part of Jerusalem. Mr. S. states that "the Bible often affirms that he was born at Bethlehem." We deny it. It often affirms that he was born *in* Bethlehem. *At* and *in* may, and they often do, have very different signification.

When considering the import of the text in question, it should be borne in mind that the writer, Nephi, was many thousand miles away from the place of which he speaks, and therefore his description of it, relatively, was eminently proper, and sufficiently plain for all but those who would "make a man an offender for a word."

Mr. S. says, that "the Book of Mormon clashes with the Bible in its claims concerning the Melchizedek priesthood under the law." It does claim that there were many besides Melchizedek who were priests of the Melchizedek order, not "under the law," though some of them lived during the times of "the law."

Mr. S. argues, substantially, that Israel had no other than Aaronic priests, and them only under the law. Moses was a priest, (Ps. 99:6), and officiated as such, (Ex. 24:4-8), before Aaron and his sons were set apart to minister in the priest's office. (Ex. 28:1). Now, as there are but two orders of priesthood mentioned in the Bible, we think he must be assigned to one of those two orders. And inasmuch as he held priestly authority and power over both Aaron and his sons, and before they were set apart; are we not forced to conclude that he held the higher priesthood; viz., the Melchizedek?

Certainly, Mr. S., rash as he is, will not dare say that Moses was not a priest; nor can he with truth say that he was an Aaronic priest. To what order *he* would assign him it is difficult to conjecture; yet of one thing we may rest assured, he will not allow that he was a Melchizedek priest; for that would utterly spoil his argument; for he claims that *only* Melchizedek and Christ were priests of that order. If Moses belonged to neither the Melchizedek nor Aaronic orders, then he *must* have belonged to some other order. Will Mr. S. please arise and explain.

He will have only Christ and Melchizedek belong to the one order; and only Aaron and his sons to belong to the other; yet Moses was a priest of God, and the leading type of Christ. Will Mr. S. say he belongs to *no* order? That

he was a sort of fugitive priest,—a make-shift?

We believe Moses was truly a priest; and, that he was not an Aaronic priest, either; but, that he was a Melchizedek priest, and hence was a fit type of the Lord Christ.

Abel was evidently a priest; (Gen. 4 : 3-5). So also was Noah; (Gen. 8 : 20, 21); so Abraham; (Gen. 22 : 13); and so Jacob. (Gen. 31 : 54, 46 : 1). Nor is this all; Jethro was evidently a priest, accredited and honored of God; for,

"Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God."—Ex. 18 : 12.

That this eating "bread" was a religious ceremony, (like the sacrament under the gospel), and not ordinary feasting, is seen in the fact that it was done "before God," under the administration of a "priest," and at a season when this priest offered "a burnt offering and sacrifices for God."

Furthermore, that Jethro was a priest accepted and ordained of God, is seen in the fact that Aaron, and all the elders of Israel, honored his ministrations by their presence, and did "eat bread" with him, which they would not have done if he had not been a priest of God ministering in righteousness.

That he was a priest of God is evident from the fact that he "rejoiced for all the goodness which the Lord had done to Israel," (Ex. 18 : 9), in delivering them from Egypt; and from the fact that he said, "Blessed be the Lord who hath delivered you out of the hand of the Egyptians;" and from the still greater fact, that he gave to Moses important, acceptable, and highly enlightened counsel in regard to the organization and government of Israel. To Moses he said: "Hearken now unto my voice, I will give thee counsel, and God shall be with thee; * * * So Moses hearkened to the voice of his father-in-law, and did all that he said." Ex. 18 : 19, 24. Certainly an idolatrous priest would not have proffered counsel at all, especially such wise counsel. And, it is furthermore certain, that Moses

would not, for one moment, have received counsel from any other than a priest of God. To say that Jethro was an idolatrous priest, is to say that God taught superior wisdom to his own minister, Moses, through an idolator. I think Mr. S. would hardly claim this.

Inasmuch then as Jethro was a priest of God, he, too, must have belonged to one of the two orders—Melchizedek, or Aaronic. If we say, he was an Aaronic priest, we deny the Bible account. But if we say, he was a Melchizedek priest, then we say what, we think, is conclusive to every intelligent, unprejudiced mind.

Besides those priests already mentioned, there were others, not of the order of Aaron, who did minister before the Lord with acceptance, between Moses and Christ. Samuel, (1 Sam. 7 : 9); David, (2 Sam. 6 : 18); Elijah, (1 Kings 18 : 30-38); these, with others, officiated as priests with favor before the Lord; for the Lord answered their offerings with blessing. But enough on this topic for the present; we shall have occasion to consider the subject of the priesthood at greater length ere we conclude this review.

Another huge stumbling-stone, one upon which Mr. S. proposes to wreck Mormonism, he finds in the saying of Alma, that "our father Abraham paid tithes of one tenth part of all he possessed." Alma 10 : 1. Mr. S. tells us that "tithes" "means a tenth." This we deny. "Tithes" means tenths, or may mean a *tax*, a *revenue* arising from tithings; and this latter is clearly the sense in which Alma wished to be understood. So the word "tithes" may mean the sum total of what is gathered by tithing, and have no direct reference to the idea of that sum being composed of tenths: as an amount of revenue gathered under the order of tithing. Mr. S. says the text from Alma, "Our father Abraham paid tithes of one tenth part of all he possessed," states, in effect, that Abraham paid "a tenth of one tenth part of all he possessed," * * * "which would be only a hundredth." Now we venture the assertion, that no sensible,

honest person, unless he be blinded by prejudice, would ever put such a construction upon the passage. The manifest meaning of the passage is this: Abraham paid tithes *composed of one tenth part of all he possessed*.

Here is a text from Deut. 26 : 12, which we present for the future consideration and critical labor of Mr. S. Perhaps we may next hear of his undertaking to prove Moses a false prophet, and the Bible a humbug, because the text is so very like the offensive one from Alma. "When thou hast made an end of tithing all the tithes of thine increase the third year." Would it not be consistent now, for Mr. S. to set himself vigorously to work, and write another article for the *World's Crisis*, warning the people against Moses and the Bible, because that in the Bible Moses instructs Israel in "tithing all the tithes" of their increase? Mr. S., with his critical tact, could easily prove the Bible false, and Moses an impostor! Why, Moses, you command "tithing all the tithes!" You are as faulty as Alma; why, that would give you only a "tenth of one tenth part, which would be only a hundredth."! Leaving this matter between Moses and Mr. S., we pass on.

Mr. S. objects that, "The Book of Mormon locates the Aaronic priesthood among the descendants of Manasseh, instead of Levi, in opposition to the Bible." It should be borne in mind that this particular priesthood is called the *Aaronic* or *Levitical*, in order to distinguish it from the higher or Melchizedek; and because that in the organized kingdom, or commonwealth of Israel, it was delegated to Aaron and his seed. But we are not aware of any passage in the Bible that would prevent the scattered branches of Israel, or those who become "Abraham's seed, and heirs according to the promise," from holding and exercising the same or similar priesthood authority as did Aaron and his seed, with, or without the ceremonial law. But how does Mr. S. know that those of Manasseh's seed whom he mentions were professedly priests of the Aaronic order? They do not claim to be of that order;

and the Latter Day Saints do not claim that they were. Mr. S. simply *assumes* as much, and then undertakes to prove it by quoting, "And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests."—2 Nephi 4 : 5. There is here not even the slightest hint that they were Aaronic priests. As we have before seen, there were many priests among the people both before, and after the giving of the law, who were not designated Aaronic priests.

God never had a special people whom he did not bless with priesthood privileges and powers, whether during the times of the Patriarchs, or from Moses to Christ, or under the gospel dispensation. And inasmuch as the Nephites were a righteous people, and specially favored of God, it is but reasonable to suppose that they would enjoy the privileges and benefits of the priesthood. But of this priesthood matter, more hereafter.

The next objection urged is, that the Book of Mormon conflicts with the Bible in locating the second coming of Christ in the past," because it states that Christ appeared to the Nephites "within a year after his crucifixion."—Book of Nephi 5 : 5. Christ certainly appeared to Paul some years after he had ascended to the Father; for Paul testifies, 1 Corinthians 15 : 8, "And last of all he was *seen of me also*, as of one born out of due time." Now, it is evident that Paul saw him as truly and as literally as did any of the apostles. This is the sense of his testimony. Again, "Have I not *seen* Jesus Christ our Lord?"—1 Cor. 9 : 1. Again; "The God of our fathers hath chosen thee, that thou shouldest know his will, and *see that Just One*, and shouldest hear the voice of his mouth."—Acts 22 : 14. These texts teach the personal appearing of Jesus to Paul. But further:

"And the night following *the Lord stood by him*, and said, Be of good cheer. Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23 : 11.

That Paul actually *saw* the Lord Jesus on earth, personally, we further

learn from the direct testimony of Barnabas.

"But Barnabas took him, [Paul], and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken unto him."—Acts 9: 27.

This puts the matter beyond question, that Paul not only saw the "light from heaven" and "heard a voice," but that he likewise actually and literally saw the Lord Jesus, and saw him "in the way" going to Damascus, *i. e.*, in the highway.

It seems from Eusebius that the early christians thought that Christ appeared after his ascension, to many. He says:

"Besides these, ['Cephus,' 'the twelve,' 'five hundred brethren at once,' 'James'], there still was a considerable number who were apostles in imitation of the twelve, such as Paul himself was, he [Paul] adds, saying, 'afterwards he appeared to all the apostles.'"—Eccl. Hist. 42.

By this we learn that these last mentioned "apostles" were others besides the first "twelve" and Paul, and they, too, saw Christ. Again, Paul says he appeared unto "the twelve." Now after the death of Judas there was but "the eleven," until after the ascension. And again, Paul says he appeared to "above five hundred brethren at once." The facts of history favor the idea that there was no assemblage after the crucifixion, of so many saints, (especially brethren), until after the ascension. Evidence is abundant that our Savior appeared, personally, to many in Judea, after his ascension.

Why should it be thought strange that Christ should appear on earth after his ascension, and before his second coming? We read in the Scriptures of his appearing to some, many years before his first coming; such as Nebuchadnezzar, for instance:

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. 3: 25.

Again, to Abraham, Gen. 18: 13, 17, 20, 26, 30; to Jacob, Gen. 32: 30, and to Moses, Ex. 3: 2, 4, Ex. 6: 3. Of these last mentioned appearances, and others, Eusebius makes these judicious remarks, "That the divine word, therefore, pre-

existed and appeared, if not to all, at least to some, has been thus briefly shown."—Eccl. Hist. 18. He further says, (what must be evident to every candid, intelligent mind), that, "To suppose these divine appearances were the forms of subordinate angels and servants of God, is inadmissible; since, as often as any of these [angels] appeared to men, the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but [only] angels."—Eccl. Hist. 17. Now, inasmuch as Christ appeared to his people before his first advent, and to Paul, and others in Judea, after his resurrection and ascension, it is not unscriptural, nor incredible, that he, after his ascension, should appear to his people on this continent as stated in the Book of Mormon. Christ's *first* coming was to dwell with, and minister for his people; and his *second* coming is for the same purpose. His appearances at divers times after his ascension can no more be called his second or third coming, than his various appearances before his incarnation could be called his first coming. Christ did "appear" to Paul, and doubtless to others after his ascension; and he will "appear" again to all his saints, at his glorious coming and kingdom. These events will differ, not in regard to their literality, or being personal; but in the surrounding circumstances, and in the results.

Continued.

Usury—Reply to Query Column.

Beloved *Herald*:—In the Query Column of your issue of September 15th, I find some questions propounded for the consideration of the author of Bible vs. Usury, which I will try to answer. I am thankful that my article found a place in your valuable columns; also that it had the effect to call forth thought and attention. I was nevertheless surprised to see the course pursued in regard to it in the Query Column.

I did expect that some brother who might take exceptions to the positions assumed in my article, would take that article up and analyze it in its various parts, and show the unsoundness of the

same; or else show that I had made a misapplication of scripture; or that the law that I gave upon the subject of the Bible *vs.* Usury, was abrogated or done away.

As no such course was adopted, but to the contrary, questions were propounded for me to answer; perhaps if I become hard pushed for an answer to some of the queries, I may be allowed the same privilege, viz: to ask questions.

The first question that I notice is this:

"If the word usury, as occurring in the Bible, is understood to prohibit the lending of money, goods, victuals, or any thing else for the lending and use of which a consideration is asked and paid to a brother, is it lawful, (scripturally), to lend to the stranger, or him that is not of the church for interest."

Now I can not conceive why this question was asked, as the quotation from Deuteronomy 23:20, in my manuscript, answers it, although for some cause the answer was left out of my article in your pages. The text reads:

"Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

The next query I come to is, "Is it lawful or scriptural, [for a brother, I presume, for we are speaking of the duty of Saints to each other], for one who has a sum of money upon which he has paid tithes, to take that money and speculate with the same, in horses, cattle, sheep, or hogs."

I presume so, as I have never seen any law forbidding the same. But there is, or at least once was, a law in force that forbid the children of God to lend money, victuals or raiment to each other for usury, interest, or increase. Also, if I have a correct understanding of the scriptures, there was a law of tithing in force at the same time. The same question is asked, or nearly the same, in regard to buying a farm, and renting the same for a specified sum of money per acre, purchasing a horse and hiring him out to a brother; buying groceries, dry goods, merchandise, etc, trading with the same. Now, dear *Herald*, do

all these queries do away with the law that I have quoted, "Thou shalt not lend thy money for usury, nor thy victuals upon increase."

We are asked if this law is adopted, whence is to come the increase to put into the Lord's store-house? Now why did the young man whom Jesus told to sell all that he had and give it to the poor, go away sorrowful? Why did he not ask the Savior, Whence is to come the increase to put into the Lord's store-house, if I give all that I have to the poor?

That there was a law of tithing; also a store-house of the Lord to receive the same, is evident from the reading of the third chapter of Malachi; even when this law which we are now considering was in existence.

Now, dear *Herald*, I can not conceive the question at issue to be, Are we robbing the Lord's store-house by respecting this law of usury; neither, Whence is to come the tithing fund? But the question is, *Did God ever give such a law to govern his people?* If so, Is it in force to-day? If not, When, where, and by what authority was it abrogated? Or was it a part of the law of carnal commandments, and not done away, but fulfilled in Christ? Or have I misapplied the scriptures and wrested them from their true import and meaning?

That this law was especially designed for the benefit and relief of God's people who were poor and needy; and not for the benefit of those who wished to speculate in lands, houses, stock or merchandise, from some of the passages under consideration would look reasonable; but where the dividing line is, I can not say. For instance, "If thy brother be poor and fallen into decay, *thou shalt relieve him.*"

This also appears to be the case in Nehemiah. That it was the poor of God's people that the prophet wished to see benefited by this law, is evident from the fact that his reproof was directed to the nobles and rulers of God's people. True, some of them had lands, houses and homes; but they were under the necessity of mortgaging their homes for

the necessities of life; not only this, but to sell their children into bondage for the same.

Much more might be said upon this subject; but as your columns are too useful and valuable for one of my limited ability as a writer to trespass upon, I will forbear; hoping, however, that some one who has the *ability*, will take hold of this subject and sift it to the very bottom, let it hit where it may. It is not myself or my views that I wish to triumph; but *truth and the law of God*.

That this, my defense, should appear in your columns, I deem but just; nor have I any doubts that justice will be done me; but as to when I may look for it, *I have no right to decide*.

That the law of God may triumph and his people come to a knowledge of and comply with the same, is the prayer of
W. R. C.

CORTLAND, ILL., October 3d, 1875.

The High Council at Clitherall, Minnesota.

[Continued from page 613.]

This testimony received the same kind of treatment as other similar testimony; *i. e.*, "its of the devil;" but who could be astonished at that, when this august council declared in substance, long while ago, that every prophecy, vision, dream, tongue, &c., that was had by any outside of the church at Clitherall, was "of the devil." There are those living, and now in the Reorganization, who declare that the council did so decide. If I could only hope that it would redeem those who are guilty, I would earnestly call their attention to the fact, that Jesus most plainly taught that the Pharisees sinned against the Holy Ghost, by charging the Spirit or power by which he wrought, as being of the devil; see Matt. 12:22-32, and Mark 3:22-30. And if they could blaspheme against the Holy Spirit, not having the possession thereof, or not understanding it, how much more guilty are those who claim to believe in the gifts, and even who, in blind presumption, claim to have the gift of discernment of spirits, yet cry out against every vision, dream, prophecy, tongue, or testimony that is

not enjoyed by themselves, and declare it to be "of the devil."

To try to deceive the ignorant, and to lead others into the same condemnation with themselves, by saying that no one can commit this unpardonable sin, except they have gone through their endowments," &c., is the greatest exhibition of blindness and perverseness imaginable.

I warn those who have not done this great evil there, to not be deceived by this false and mischievous reasoning on the part of those who evidently are guilty of it. Follow no longer their blind and dangerous example and teaching, for as sure as there is any truth in the world, you will fall into the ditch they are rapidly approaching.

Jesus said, "*Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.*" It will not answer to say, "I did not believe it was the Holy Ghost; the Pharisees did not believe the power by which Jesus cast out devils to be the Holy Ghost, yet by speaking against that Spirit or power by which he did his marvelous works, was blasphemy against the Holy Ghost. And there are those there, who have spoken even bitterly and with railing spirit against what claimed to be the Spirit of God, and things revealed thereby have been, and can be, backed up by those who are living witnesses to the truth of what was revealed, and furthermore the servants of God who have endorsed these revelations have been told to their face, that, that spirit should not be allowed in this meeting house, and they should not speak in it again for their endorsement of those gifts, &c.

Since our testimony was presented to the "Council," they seek to justify themselves by the assertion that "Joseph the Martyr required the church to be baptized again before his death." Now I apprehend that they cannot prove that the church was baptized—or any one who did not require it by virtue of transgression.

But be it as it may I for one am not prepared to accept as just, or reasonable

or lawful an act performed or counseled by Joseph Smith, simply because it was Joseph Smith that did or advised it.

If Joseph Smith acted unwisely, (and who can say he never did act unwisely)? it does not make it any less blameworthy on that account, *i. e.*, because he did it.

Baptism as an ordinance of the gospel is an initiatory step or act or movement, into Christ, and introductory or preliminary to the reception of the Holy Ghost, it is "for remission of sins," it is a part of the new birth, or is a "birth of water," and essential to the concluding act in the great work of regeneration,—the birth of the spirit; by it we put on Christ.

Baptism as a gospel ordinance cannot be lawfully performed by one who is not in the required relationship to God, *i. e.*, an alien, or not a citizen of his kingdom.

In other words, a person who is truly "a new creature in Christ Jesus," a "member of the body of Christ," "a citizen of the kingdom of God" cannot reasonably perform the duty required of an unconverted, unregenerate man, an alien or foreigner to the commonwealth of Israel.

The law of remission of sins to the penitent believer, is "repentance and baptism," but to the baptized believer it is repentance and confession.

A man cannot come in at the "gate" who is already in the "fold."

There is but one door or entrance into the fold of Christ, or the kingdom of heaven, and no one can enter that door or gate unless he is on the outside.

Persons who are in the church may by transgression be expelled and may thus get out of the church, and may re-enter by the door, but one who remains inside, cannot possibly do it.

If Joseph Smith or any body else was rebaptized it was for the purposes for which baptism is designed, or otherwise he or they were not rebaptized at all.

I cannot comprehend that a citizen of the United States can by the process acknowledged and adopted by a foreigner—*i. e.*, the naturalization process become a citizen of the United States, or a married woman can by the rite of matrimo-

ny or the marriage ceremony, become the wife of the man she is already legally married to.

A person in the church in accepted membership may be immersed accidentally, or purposely for his health, but it is not a baptism; for to constitute a valid baptism, it required at least valid authority on the part of the administrator, and a clear comprehension on the part of the candidate of the objects of baptism, and a necessity for the performance of the ordinance. If baptism becomes necessary, it must because the objects of baptism, which plainly are remission of sins, and eternal salvation, are to be secured.

Simple immersion in water, performed by a thousand legal administrators, with an innocent child, a few months of age, is not baptism, nor is the immersion of an adult upon whom the law of baptism has no claims.

A voluntary immersion of such a party would be a farce; an enforced or compulsory one, would be a crime on the part of the person who compels it, whether fear or excommunication from the church, or of corporal punishment be the motive that influenced the subject.

If baptism becomes necessary to a person who may have once been baptized, it must be necessary on the same grounds that it was at the first, and the party sustains the same relations to God, and Christ, and the church that he did before the first baptism, and the man who loses the benefits and effects of the original baptism, cannot retain any office in the church, because it is only on the ground of his being a baptized believer, or a member of the body of Christ, that he can hold an official position in the church; and when baptismal benefits are lost, for whatever cause they can be lost for, this benefit goes with the rest.

In other words, a man cannot be disfranchized, and still hold an office in the government. If in any community like here at Clitherall, it becomes necessary for the entire priesthood to be baptized, it must be to *renew* their membership in the church, which membership they had of course forfeited or lost.

It is as evident as anything can be, that the priesthood with all its offices—or all held by them is as clearly extinguished as their membership, and by what rule of reasoning, or law, could any one of these parties baptize one another? The case of Joseph and Oliver Cowdery will not answer for an example, for there was no one authorized on earth to whom they could go; but presumptuous as the leaders here are, they will hardly be presumptuous enough to say there was no one to be found who held the authority to baptize them.

If there was no necessity for re-baptizing here, for the lawful objects of baptism, then it was a farce, a burlesque, and a mockery.

If it was necessary for the securing of the objects for which baptism is designed, then they are all illegally baptized, or immersed only, by unauthorized parties, hence are not baptized at all, and are therefore out of Christ, and his church, on the ground of having lost their authority in the loss of membership.

To refuse to retain on the church record the names of some of the best, the purest, the most intelligent of their members, because they would not be rebaptized to atone for others' sins, was an act of folly on the part of the "Council," but a blessing to the rejected ones as they now realize.

It is argued or asserted here (for it is no argument) that they did not cast off these members, or expel them, but I would like to know wherein they did not, when they declared that the names of those who would not renew their covenant, or be rebaptized should not have their names on the church record, and their names are not acknowledged by them on the record.

They withdrew the hand of fellowship from them, and that without ever the least shadow of a trial for offenses against the law of God, and this makes their act so offensive to God and reasonable men. Others they have laid aside or disfellowshipped because they would not come into the "oneness" as they call it, *i. e.* have all things of a temporal kind

on an equality by turning over every thing above their actual present needs to the Bishops, and receiving from him an inheritance. This they do to fulfill, they say, the "law of consecration," found in Sec. 41, Doc. & Cov.

But in the first place, it is evident that this law was designed to be executed in or upon the land of Zion—as the following clearly shows. "For it is my will that these lands (Jackson county and surrounding counties) should be purchased, and after they are purchased that my saints should possess them *according to the laws of consecration* which I have given," sec. 102, par. 8. "Therefore, as I said unto you ask and ye shall receive; pray earnestly that peradventure my servant Baurak Ale (Joseph Smith) may go with you and preside in the midst of my people, and organize my kingdoms upon the *consecrated* land; and establish the children of Zion, *upon the laws and commandments* which have been and which shall be given unto you."—Sec. 100, par. 6, given Feb., 1834.

"The place is not yet to be revealed, but after your brethren come from the east there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands and to make a commencement to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances and is appointed to him by the presidency and the bishop of the church, *according to the laws and commandments which ye have received*, and which ye shall hereafter receive. Even so. Amen."

—Sec. 48, par. 2, March 1831, a month after the law of consecration was given. "And the labors of the faithful who labor in spiritual things in administering the gospel, and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop of Zion; thus it cometh out of the church, for according to the law *every man that cometh up to Zion must lay all things before the bishop in Zion.*"—Sec. 72, par. 3, and also par. 4, first part.

Joseph in a letter to Bishop Partridge, in explaining the consecration of properties, says, "Therefore, those persons consecrating property to the *bishop in Zion*, and then receiving an inheritance back, must show reasonably to the bishop that he wants (or needs) as much as he claims."

It is well understood that the consecration of property is for the purpose of receiving back an *inheritance*, as well as putting the residue into the Lord's store-house, for the "purchasing of lands for the public benefit of the church and building houses of worship, and building up the New Jerusalem." Now where is the inheritance of the saints to be? In Zion of course; how then can they receive an inheritance by consecration when Zion is unredeemed, and not in the possession of the church? If this consecration is made elsewhere, and an inheritance elsewhere, and the end of the law thus reached, how can those who are thus circumstanced "lay all things before the bishop in Zion?" Again, where were the houses of worship (temple, school of prophets, etc.) to be built? Where was land for the public benefit of the church to be bought? Where was the New Jerusalem to be built? In Zion most assuredly. How then can the law of consecration be applied, until Zion is redeemed, and the lands in a position to be bought, and thereby be prepared for the inheritance of the saints? The Lord further said, "And let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption." And why? because it could not be fulfilled until Zion was redeemed and possessed by the saints.

The consecration of property and receiving an inheritance back is to be done when the bishop and the presidency have it in their power to give an inheritance. And there is no other place appointed for this purpose until there is no more room in Zion. If Joseph Smith understood that the "law of consecration" given in February, 1831, was to be executed outside of Zion or in the scattered condition of the church, it is singular

that he did not teach, and enforce, and observe that law, especially when he taught that those who did not observe it, should not "be considered a legal heir to the kingdom of Zion." And furthermore, is it not surprising that he sought for the will of God on the subject of tithing of properties, over seven years afterward, (1838) after they were driven out of Jackson County and surrounding or adjoining counties, if he understood the law of consecration to apply anywhere else than in Zion? and would the Lord give another law differing widely from the other in some points?

The first requiring a continually giving of all above their actual wants, the other requiring *annually* or once a year, a tenth of their interest or profit or increase on their capital; for to assume like some do here that the Lord requires all their surplus, or as they say all above their actual present necessities, that is, above what they need for the support of their families, and then every year a tenth of their interest in their property, or their *interests* as they would have it, would soon reduce a man to absolute poverty. Under the law of tithing a man is allowed that amount of capital or stock which he can properly and successfully manage as a steward for the Lord; and all surplus, (that which is not positively necessary to carry on a remunerative business), is to be given into the Lord's store-house; but under the law of consecration, an equality in possessions is aimed at.

The law of tithing does not require a man who owns a steam saw mill, by which he earns several thousand dollars a year, above his expenses to dispense with that mill and go to work for wages just sufficient to keep himself and family from starvation, but it does require one tenth of these surplus earnings. It requires a man who has a farm of 160 acres, and who has neither time nor means nor ability to cultivate over 100 acres, and that amount pays his debts, and supports his family and more, to give that extra 60 acres to the Lord's store-house.

While Joseph was in Liberty Jail, Missouri, he wrote to Bishop Partridge

thus, "Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent and the corrupt hearted, to pray on the virtuous, industrious, and the honest. We have reason to believe that many things were introduced among the saints before God had signified the time, and notwithstanding the principles, and the plans may have been good, yet aspiring men who had the form of godliness, but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large."—*Times and Seasons*, vol. 1, page 132. Unless the law of consecration was considered by some a "common stock principle" it could not be observed by the same parties, who went into a "common stock" arrangement, they could not observe both principles at the same time unless they were all the same, and if so Joseph considered that the time had not come for such a system to be carried out.

But another objection we have to offer against the action of this people of cutting off some for not observing the law of consecration in this country, is that they have no legally appointed bishop, for the law requires that he be "ordained under the hands of the first presidency of the Melchisedek priesthood, and they have no such a presidency legally, for the law declares that he shall be appointed by "revelation" and ordained under the hands of the "twelve" and by "direction of a general conference or high council."—Sec. 99, par. 6, sec. 104, par. 30, 31, and sec. 17, par. 17. They cannot hold a general conference, as they are but one small body of no more than 75 or 80 members and are really but a branch; they cannot hold a high council of the character referred to, which by the way is not a high council of the stake, which is but a court to try offenders, but is the "traveling high council," which they have not, and hence cannot be ordained under the hands of the "twelve."

Furthermore their president assumes

the office, because he was the first counselor of Alpheus Cutler which is disputed by some; but be it as it may, if that fact entitles him to Cutler's place, and this is what they claim, they well know that that rule cut off father Cutler's claim, as he knew well that the twelve asserted boldly and were not contradicted, at the trial of Sidney Rigdon in September, 1844, that Amasa Lyman was put in Rigdon's place, and "every power, authority and blessing ever held by Rigdon was conferred on him," so they claimed in Cutler's presence, and he was never known to deny it. So if this was true, then according to their present rule Lyman was the proper man to take Joseph's place and not father Cutler, but if Cutler was appointed, and ordained by Joseph to be the president of the church, and to be prophet, seer, revelator &c., as Sylvester Whiting falsely asserted in public recently, then Lyman who was entitled by this rule to Joseph's place, was ignored by Joseph and Cutler placed over him, and he never having been a counselor to Joseph at any time, for as Lewis Whiting stated publicly that Joseph had no counselor who stood with him at the time of his death.

And they know full well that Cutler was never ordained according to law under the hands of the twelve, and by direction of that high council which has the authority to order such a work, even the twelve traveling high counselors, nor by the direction of a general conference of the spiritual authorities of the church.

They cannot have the quorum of the twelve here for there is not more than twenty men holding as they claim the Melchisedek priesthood, and out of that number they have three first presidents,—presidents of the Stake, and two assistants, bishops and two counselors; and to allow twelve high counselors to form the Stake high council, we have twenty-one to start on; where then is the twelve apostles, the seventys, the quorum of high priests, the quorum of elders, &c.? There is not twenty-five men all told, or no more than that number, and there will be still less ere long. The president of the stake is ruler over precisely the

same number as the president of the whole church. Why can they not see that they lack one of the most important quorums—indeed that which Christ placed “first” in the church, viz. apostles?

But they have no need of that quorum, for they do not believe that the gentiles are to have the gospel preached to them any more, and they don't try to go to the Jews, and the Indians will pay no attention to them. They have captured one Oneida Indian, but this tribe is in the eastern country, the Chippeways around here cannot or will not see the “light.” They could not hold on to that quorum therefore, if they had it, for if it did not do its duty it would have been rejected of God long ago, for they have not tried to preach to “outsiders” for years.

The people are far from being satisfied with their condition, and they will be less so, but they will blindly obey counsel instead of reading, and thinking and acting for themselves.

But some will have their eyes open when confusion, and trouble financial, moral, and spiritual, will be the order; when their leaders are removed by the hand of the Lord, or go into infidelity, Spiritualism, or Brighamism, when the organization crumbles to pieces, and becomes as though it had not been, when most of their chief men will be shown forth as men devoid of the spirit and power of God, and as blind leaders of the blind, some will then lament their condition, and regret that they did not embrace the opportunities afforded them of entering the true fold, and acknowledging the true Shepherd.

But if wisdom must be learned by the things they will suffer, it had better be that way than never learned at all.

May the Lord lead his people to pray for the honest in heart among this people and pray him to save them from the chastisements and evils that await the rebellious, and the stiff necked and the presumptions. I am aware that all of our arguments, or rebukes, or teachings will be accounted as so much “persecution they are to endure for Christ's sake,” and we be considered their enemies because

we tell them their faults and seek to open their eyes to their weakness and folly, but they *will have it so*. We leave them now in the hand of God who will save and destroy as seemeth him good. Amen.

T. W. SMITH.

Answer to Dialogue between Elder E. C. Brand and His Neighbor, Mr. Jones.

The Book of Covenants does say, that “It is not right to baptize a woman contrary to the will of her husband.” The *Herald*, on page 406, does not say, as Elder Brand and Mr. Jones have it, that “His mind is made up to baptize women hereafter, irrespective of others interdicts,” but that “they should be baptized.” B. of C. says that “It is not right to *persuade* a woman to be baptized,” &c. The *Herald* says, “When *application is made to enter the Church fold*” * * * “they should be baptized, irrespective of others' interdicts.” I do not believe that it is a wise policy or right, to *overly persuade* any one to unite with the Church. But that when they become convinced that it is their duty so to do, the love of the truth—desire to do right, should be the incentives to inspire them to obedience. Thus influenced, and their minds made up to step forward in obedience to enlightened conviction, no person has the right, neither should have, to compel them from their chosen course.

Of course, if an Elder should be requested by a lady—a wife, to baptize her; and her husband was by, and stouter than the Elder, I would say, postpone: not out of regard to any *right* that the husband has to brutalize over the wife, but from policy—necessity. “Wisdom is justified of her children.” It should be exhibited in this, as well as in other things. As it is written, “Be ye *wise servants*, and harmless as doves.”

The clause referred to, in the B. of C., does not claim to be inspired; and I am very glad of it, if it means that a wife can not unite with the church of Christ—follow the convictions of her own soul, until her illustrious lord shall see fit to change his stubborn and superstitious will and say that she may. That clause

was inserted as the opinion of a body of men who had been raised in the belief, which was prevalent then everywhere, that a wife had no rights separate from the will of her husband. But the world has moved up a notch, since that time. Like influences led to the insertion of an item about "bond-servants."

We deny that there is the impress of Divine inspiration seen in the article; but that it is simply the expressed opinion of a body of individuals actuated by the wisdom of strong incentives and promptings of early education, and present surrounding tone of society. Indeed, at the time, perhaps, it would have been hazardous to have expressed otherwise. Would have been considered radical. Similar influences taught the inspired Apostle Peter that the Gentiles were dogs, and had no part in the glorious gospel promises; but that the Jews *only* were objects of God's pity, love and salvation.

Perhaps it will be as difficult to get *all* of the men of this generation to believe that *all* rational beings are equally responsible to their Creator, according to the gifts they may possess, whether male or female, and that each should be left free to follow their respective convictions; and that no creed, or tyrant, has a right to proscribe the one more than the other, as it was to get Peter to shuffle off his old stereotyped prejudices and acknowledge that "In every nation, he that feareth Him and worketh righteousness is accepted of Him." How his soul must have expanded when the shackles were taken off and he permitted to break over the old traditional lines of demarcation, and declare the "glad tidings" to man universal; to every nation, kindred and tribe. I fancy I see a like expansive and heaven imbued feeling enlarging the little souls of mulish men of this generation, who tyrannize over their wives, when they learn that the "glorious gospel of the blessed God" was revealed not only for the benefit of the male, but the female; not only for the husband, but the wife also. That it is as unjust, cruel and wicked to force a wife from following her convictions, as it would be for a

wife to compel a husband from following his. I have heard of both being done.

The proper basis from which to view the subject, Is a woman (a wife) a rational being? Is she accountable to any being save her husband? What is just and right? Is she blameworthy or praiseworthy, as to anything that she may do? As is the case with men, whatever she sows, will she reap? Can she be saved otherwise than by obeying the gospel? If not, when she hears it and believes, should she run the risk of losing her salvation, simply because her husband would get mad and pout around, if she should join the church? Or, should she forego the opportunity of discharging this duty, to please her husband? Can he act proxy for her, and make it all right at the judgment? That the law considers her rational is proved in that it makes her responsible. It reads, "If a man or woman shall rob, he or she shall be delivered up." "If he or she shall lie," * * * "If he or she shall do any manner of iniquity, he or she shall be delivered up," &c. B. C. sec. 42. Zacharias and Elizabeth "were both righteous before God."—Luke 1 : 6. The woman Jezebel was to be cast "into hell" for her abominations, if she did not "repent." Rev. 2 : 22. A woman anointed Jesus and received the promise that her name should be known wherever the gospel should be preached. Mary, a woman, chose the "better part." A woman touched the hem of Jesus' garments and was made whole. A woman prayed, and a Samuel was given. "These all continued with one accord in prayer and supplication with the women."

Again, the whole article on Marriage, starts out with "We believe," which properly belongs to every paragraph in it. The same is true with regard to the one on "Government and Laws." "One of your apostles, whom you claim is inspired," in his letter, on page 406 of *Herald*, did not contradict the inspired writings of any of the inspired men who have gone before.

That this may satisfactorily harmonize, to the minds of all, the seeming contradictions, to which is referred, and the

further suggestions be profitable for thought to those who may read, is the sincere desire of your brother, with hope,
WM. H. KELLEY.

A Visit to John Whitmer.

Elder Joshua Davis, of Provo, called at this office a few days since, having just returned from a mission in the east, upon which he left last December. He went to Missouri and visited and labored in Caldwell, Clay, Ray, Davis and several other counties which were wholly or partially settled by Latter Day Saints in the early history of the church. Elder Davis says that the past winter has been the coldest known in that region within the memory of the oldest inhabitant; and that owing to drouth and the ravages of the chinch bug the last two seasons, many of the people are bordering on starvation; the farmers in numerous instances are also without seed grain and potatoes, and teams, having lost their stock through the intense cold.

On the 21st of last month, March, Elder Davis visited Mr. John Whitmer, at Far West, formerly a member of the church and one of the eight witnesses whose names are attached to the Book of Mormon. Mr. Davis stayed with Mr. Whitmer one night and part of two days. During the visit the two gentlemen spent most of their time in conversing about Mormonism, in the course of which Mr. Whitmer, with uplifted hand, declared, "I, with my own eyes, saw the plates from which the Book of Mormon was translated, and I also saw an angel who witnessed to the truth of the Book of Mormon." Mr. Whitmer also affirmed that Brigham Young was carrying out the very platform established by Joseph Smith while he was living. He inquired if the Indians were being baptized by the "Mormons" in Utah, and seemed pleased on learning that numbers of them had come forward of their own accord and demanded baptism at the hands of the Elders.

He also told Mr. Davis that his brother David, one of the three witnesses to the Book of Mormon, was residing at Richmond keeping a tavern, and that

Oliver Cowdery, another of the three witnesses to the Book of Mormon, died at Richmond, Mo., in 1849. He was agreeably surprised to hear that Martin Harris, another of the three witnesses to the Book of Mormon, was living in Cache county, Utah, at the advanced age of ninety years and well. Mr. Whitmer inquired if the Prophet Joseph Smith ever gave a revelation on the subject of celestial marriage, and, on receiving an answer in the affirmative, requested Mr. Davis to send him a copy of it, for he would like to read it, as he had heard it denied that a revelation on that subject had ever been given. In closing their interview, Mr. Whitmer expressed a great desire to have news from Utah, but Mr. Davis told him that instead of relying upon that, it would be better for him and his brother David to pay the Territory a visit during the coming summer.

The Messrs. David and John Whitmer left the church in 1838 in consequence of the terrible persecution of the Saints and their expulsion from the State of Missouri. In consequence of their action in this respect, they were permitted by the mob to remain in the State and retain possession of their property as thousands of others might have done had they abandoned their faith. Since that time Mr. John Whitmer has become an extensive landed proprietor, and now resides upon his property in the City of Far West, and we understand he has never failed to bear testimony to the validity of the Book of Mormon whenever opportunity has been presented.

—Deseret [Utah] Evening News.

Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one.	2 00
Branch Records, same as above, for 624 names.	3 00
District Records, printed headings and ruled for 1,248 names, and bound same as above	3 00

Book of Mormon:

Bound in Roan, plain, marbled edges 1 25
" Morocco, plain, marbled edges 1 50
In French language, paper covers 1 10

The Saints' Harp—Hymn Book:

Bound in Roan, plain 1 25
" Morocco, plain 1 50
" Roan, gilt, gilt edges 1 75

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., November 1, 1875.

UNITY SOUGHT BETWEEN METH- ODISTS AND EPISCOPALIANS.

There has been a movement on foot for sometime to bring about a union of church denominations; but as yet with little prospect of success.

Quite a spirited contest has been lately carried on in the newspapers between Bishop Haven, of the Methodist, and some one who signs himself, "A Lover of Unity," on the part of the Episcopalians. The point of disagreement seems to be the surrendering of the forms of church polity on the one hand and the question of paramount authority on the other; and so far, the Episcopalian has, as we think, the better in the argument. The Episcopalian in his letter to the *Chicago Tribune* of October 18th, 1875, makes some strong points with respect to the question of authority; and the severance of the Methodists as a body from the Episcopal church. He quotes on this point from John Wesley's works, Third London edition, vol. 13, page 239:

"I never had any design of separating from the church, I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although I am apt to think not one half, perhaps not a third of them). These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more that I live and die a member of the church of England, and that none who regard my judgment and advice will ever separate from it."

In 1761 Wesley said:

"We neither can be better men, nor better christians, than by continuing members of the Church of England."

In 1746:

"I dare not renounce communion with the Church of England."

Charles Wesley, said, 1761, in reference to the reasons given by his brother John for not separating from the Church of England:

"His twelve reasons against our ever separating from the Church of England are mine also."

This writer, upon the point of Episcopal authority, as having been conferred upon any in the origin of the Methodist church, denies that Mr. Wesley ever received an ordination to the Episcopal office; and confidently challenges the proof that he was ever considered a Bishop by the London church authority; or that he received the ordination to that office at the hands of Erasmus, the Greek Bishop of Crete.

The reason given by John Wesley, for the consecration and setting apart of Dr. Coke as Superintendent of the Methodist churches in America, was "necessity, not authority;" stating in his letters to that people in America, borne by Dr. Coke, "and whereas, there does not appear to be any other way of supplying them with ministers," &c. In these letters he distinctly styles himself "John Wesley late Fellow of Lincoln College, in Oxford, Presbyter of the Church of England." This "Lover of Unity," asks, in reference to this setting apart of Dr. Coke: "Where was this imposition of hands done? In a church and openly before the people? No. But in Wesley's bed chamber in Bristol." He also quotes the epigram of Charles Wesley, who evidently did not approve the act of his brother John:

So easily are Bishops made,
By man's or woman's whim:
Wesley his hands on Coke hath laid,
But—who laid hands on him?"

This writer further states that Lee gives the history of the transition from Superintendents to Bishops, as follows:

"They were called Superintendents from the first foundation of the Methodist church in 1784; and the alteration took place in 1787." "At the next conference it was asked of the preachers if the word Bishop might stand in the minutes; seeing that it was a scripture name, and the meaning of the word Bishop was the same with that of Superintendent." "Some of the preachers opposed the alteration, * * * but a majority * * * agreed to let the word Bishop remain, and in the annual minutes of the next year, the first question is: 'Who are the Bishops of our church for the United States?'"

When Wesley heard of this action, in a letter to somebody, he writes:

"How can you, how dare you, suffer your-

self to be called a Bishop? I shudder, I start at the very thought. They may call me a knave, or a fool, or a rascal, a scoundrel, and I am content; but they shall never by my consent, call me a Bishop."

The writer continues:

"What can be plainer? That if, in Wesley's judgment, the imposition of hands and prayer by a Presbyter did not constitute Asbury a Bishop, neither could they, in Wesley's judgment, have constituted Coke a Bishop, for Coke's authority to ordain was the same as Wesley's, (which was no authority at all), both of them being Presbyters of the Church of England."

Now by easy gradations, John Wesley, Thomas Coke and Francis Asbury, were considered as the persons entitled to officiate in the Episcopal office in the Methodist church, for Europe and America in 1789.

It would further appear from Mr. Tyerman's "Life and Times of Wesley," that, Mr. Wesley procured the ordination of John Jones, by Erasmus, Bishop of Arcadia, in Crete. Samson Staniforth and Thomas Bryant, were also so ordained. At this Mr. Charles Wesley took offense and soon after Mr. Jones was forced to leave the connection; Staniforth to refrain from officiating as a priest; and Thomas Bryant dissented and put on a gown, creating a schism in Sheffield.

But while this "Lover of Unity" so writes respecting this bone of long contention; he writes most feelingly upon the subject of a union upon terms which must be agreeable and honorable to both. He says:

"The old simile of various bodies of Christians as only so many regiments of the same army will not do, for, were there no more unity among the regiments of a brigade than there is among sects of Christians, God help the general, the army and the cause." * * * "Why so little success? Our churches are divided. The early church was not. No new church was set up at every variance." * * * "It is vain to say that we are all one in spirit, though not in outward form, for if one in spirit, we should be one in church fellowship, nor can we ever be truly one in spirit until in outward relationship we are one. Indeed, the unity among our three hundred different religious bodies all wrangling about something, all professing to be churches, is the mockery of that unity our Lord prayed for." "Are not our people becoming tired of systems based upon fragments of truth; tired of the timid ghost of a half buried Christianity inquiring what it may believe?"

Is not America yearning for something that has a history, and can read a divine chapter, and hold a code of truth good for all time, and which will hasten the fulfillment of the divine prayer, 'That they may be one, even as we are one.'"

All this sounds like a wail out of spiritual Babylon; a cry from the confines of confusion, which will be content with only one answer; that answer, the unity of the church resulting from a unity of the Spirit. It is the expression of many, who, like this "Lover of unity," have failed to see why there should not be a return to the solid foundation on which the apostles originally built, "a better than which can no man lay."

We feel slightly sorry for our Methodist neighbors in this controversy; but doubt not some good may arise to some earnest Christians out of it. The adage is forcibly presented, "Who shall decide when doctors disagree." In this case the doctors are Doctors of Divinity, so called; and the point of disagreement the same old one of authority and place.

One who attended the assembly of the Board of Foreign Missions, recently sitting in Chicago, assured us that a prominent minister of the District of Columbia, a member of the Board, positively advocated the abandonment of missionary effort in all Papal countries; alleging, what is doubtless true, that the outlay of money, time, talent and life met no adequate returns in conversions to the faith. He further avowed that the Protestant missionary was not calculated to be so successful as his Catholic rival, from the fact that whereas the Protestants preached one Lord, they presented to the inquirer a body; which so far from being one, was a host of antagonistic members urging a clannish warfare against each other; the Catholic Church preached one Lord, one Vicegerent, the Pope, and a body, though of almost numberless churches, one in obedience to its visible head. Of this body, however, Priest John Gerdeman, lately an active Catholic clergyman of Philadelphia, says, "As a rule the clergy are given to licentiousness and drunkenness."

It is no wonder then that earnest hearts are anxious for a return to the vitalizing

power of the Master of all faith, to be found in a true Gospel Dispensation.

In glancing over the daily catalogue of crime in the journals issuing from the great news centers, one is struck with horror at its increase, and at the base brutalities and cruel murders of the age; and at the fearful ratio at which crime of *every* character is increasing; a spirit of avarice, lust, rapine and murder seems to be stalking through the land, capturing at will the thousands that are living with unbridled passions. The atrocities of the Thugs of the east, nor the cruelties of the savages in their western wilds can not exceed in their heinousness some of the crimes that are committed in old settled districts.

The *Chicago Tribune*, in a recent editorial, noticing the commission of a crime in New Hampshire, of an atrocious character, which resulted in the murder and decapitation of a young lady, makes some very pertinent remarks respecting the depravity in the country; in connection with which, allusion is made to the American Board of Foreign Missions, the end sought by it—what its duty, and where and how it can find a vast field of labor, without going to heathen nations, while crimes of the deepest dye are being committed almost in the very shadow of Christian churches at home. Of crime and its remedies, it says:

"To comment upon the causes of this fearful epidemic of crime is hopeless and fruitless. It is a branch of moral philosophy without any valuable practical results. While we indulge in nice metaphysical analyses as to the cause of crime, the crime goes on increasing all over the country, and constantly developing both in quantity and in horror. Would it not be better, then, to cease questioning so curiously as to the cause and see if we can not find a remedy? Would it not be more practical for Christian men and women, especially those organized into charitable and religious societies, to concentrate their efforts to redeem humanity?"

"For instance, there is now in session in this city a large body of eager and devoted Christian workers, who year after year give of their money and time to the spread of Christianity in foreign lands. We would appeal to them seriously and earnestly, without any intention of belittling the work they are doing, or of doubting their

efficacy; whether the prevalence of corruption, the frightful increase of crime, the national and individual demoralization in our own country, are not more important and more imperative subjects for prayer and active work than the education of the Turks or the conversion of the Zulus. It is the despair of the situation that the churches cannot grapple with this great problem of the increase of crime. They can only care for those within their own folds, and sometimes find great difficulty in doing even that."

Viewing intemperance as the most common root of crime, and the seeming inability of the churches to grapple with that vice; the writer turns a hasty glance to the dark tides of vice and crime that sweep and swirl in their seething restlessness, through the streets, lanes, alleys and by-ways of our great cities, and to the underground dens and haunts of vice, where no ray of moral light ever penetrates; and adds:

"With all due respect to the American Board of Foreign Missions, we would ask its members whether it is not worth their while to do something for personal purity, for honesty, for morality of life, and for religion at home. Is it not worth while to do something for the tens of thousands of waifs and estrays in our streets who, without home, friends, or guardians, are daily drifting into crime?"

And then says, "If this Board cannot grapple with the heathenism of Chicago," and other cities and towns of our country, would it not be well, if Turkey and other heathen countries cannot be given up, to organize a similar society "for the spiritualizing of our own heathens?" And suggests that it be known as the "American National Missionary Society," and that there be called into it "all the sects and moral men outside the churches," and that they "unite their prayers and their counsels and their energies, to grapple with this great national demoralization."

Surely there is an abundance of opportunities for missionary work at home, so long as peal on peal of church bells, weekly, if not daily, break upon the ears of myriads of Sabbath breakers, swearers, rowdies, drunkards, seducers and murderers, to say nothing of those guilty of varied and untold crimes, which corrupt society and pollute the moral atmosphere.

Such upheavals of wickedness shock the moral senses, and cause the *truly* refined to enquire, "What may we not look for next?" They see crime as an overflowing scourge rising in the land, and exclaim within themselves, "When will the tide be stayed?"

To us, this upheaval is one of the varied phenomena of our age, that make up the fulfillment of the words of him who spake as never man spake, and of his servants who spake by the wisdom, knowledge and power with which he supplied them.

The humble Bible student, scanning the sacred pages of holy writ, under the inspiration of wisdom obtained in answer to humble, earnest prayer, and in the light of God's Spirit, is enabled to discern in them the dawn of the day of peace and purity, and the near approach of him who is the Prince of Peace, and who will reign supreme from sea to sea. For "evil men and seducers shall wax worse and worse, deceiving, and being deceived," crying, "peace, peace, when there is no peace," but "sudden destruction" awaits all such. Says the coming Prince, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

WE insert in this issue a clipping from the *Deseret (Utah) News*, giving some items of a visit of an Elder Davis, of the Brighamites, to Mr. John Whitmer, at Far West, Missouri.

Mr. Whitmer bears a strong testimony to the divine origin of the Book of Mormon, the same as does his brother David; but either Elder Davis, or the editor of the *News*, must misstate Mr. Whitmer; for the item makes him first say that "Brigham Young was carrying out the very platform established by Joseph Smith while he was living," and then asks, "If the prophet Joseph Smith ever gave a revelation on the subject of celestial marriage;" thereby showing, conclusively, that if there ever was such a revelation before Joseph's death, he (John Whitmer) never knew of it. It is too bad, to give a man's evidence in favor of the supposed authenticity of an existent thing; and in a dozen lines after make him to ask a question that flatly con-

tradicts the evidence given. "O what a tangled web we weave," &c.

Elder E. Banta left Sandwich on the 14th October, for northern Iowa, where he is laboring in Fayette county, we learn, with good success. He will probably return home between the 1st and 10th inst.

We have for sale a new style of blank *Letters of Removal*, that contain blanks for inserting items of birth, baptism, confirmation and ordination. They will certainly be considered superior to the old ones, beside proving a great auxiliary to branch and district clerks in keeping their records more perfectly filled.

The special attention of branch and district officials is directed to the call of the Church Secretary and Recorder, made in this issue of the *HERALD*; for Annual Reports. District and branch clerks should remember, that without a discharge of duty on their part, it will be impossible for the Recorder to set in order the Church Records, and furnish the church the Annual Statistical Report so much desired.

Br. Henry A. Stebbins, Church Recorder, left Plano on the morning of the 20th ult., for a tour to Pecatonica, in the northern part of this State, and to Beloit, Janesville, and Burlington, in Wisconsin. Some were waiting in that direction for an opportunity to receive the rite of baptism, others enquiring after the way, and much preaching needing to be done. He will likely be out about two months. Owing to a lack of active ready laborers, duty seemed to call him from the office, to fill the urgent requests for ministerial labor that came from the quarter whither he went. Our good wishes attend him on his mission. He expects to devote much of his time, the coming winter, to the church records, and desires that during his absence, branch and district clerks will continue to send in their reports, that he may have something to work at on his return.

Those ordering gilt bound hymn books, will not receive them until a new supply is printed and bound; which will be somewhere about January 1st, 1876, (sooner or later.) We advertized that we were out of them, but orders still come in; and those ordering will need to be patient.

A letter received from our old friend, Br. Eri J. Moore, of Shenandoah, Iowa, informs us that Br. Mark H. Forscutt has finished a series of seventeen lectures at that place; and has left a very good feeling. Br. Moore writes, "We have had a feast."

The London, Ontario, *Advertiser*, of September 27th, contains a notice of the dedication of a place of worship in that place, by Joseph Smith; (ye editor); but as we have not yet been in Ontario, of course the notice is premature.

Letter from Br. T. W. Smith, Tabor, Iowa, indicates that he is busy in the labor of his mission. He says, "Br. Mark has created quite an interest at Shenandoah, Iowa."

Elder Jason W. Briggs returned to Plano, on the 19th of October, from an interesting tour through Western and Middle Iowa, preaching and visiting since the fall conference. With his wife he visited their former home in Hardin County.

We learn by letter from Br. Harbert Scott, of Scottsville, Indiana, that some portion of the Christian Connection, in that region, are somewhat desirous that Elder W. B. F. Treat, shall be permitted to debate with some one of the prominent Elders of the Reorganization. Arrangements will probably be made that these friends may be gratified. The dissemination of truth being our avowed object; if the weapons with which we war are not legitimate, and the foundation of our hopes insecurely laid, it will be a kind friend, who, more sure sighted than we, will point out to us the true path.

Br. F. C. Warnky, we are pleased to learn by letter from Fairplay, Colorado, October 16th, is in the enjoyment of better health than usual, and blessed spiritually as well as temporally, he having been prosperous in business, as well as having received favor with the people in preaching the word. He had been holding meeting in the above named place, in the Presbyterian Church. In the town of Alma, where he had been holding meeting, a good interest was manifested, and a hearty welcome extended to him by the minister there, of the United Brethren, who was inclined to think he

was right. Br. W., as a "hunter" through the mountains, had found a few more, who had embraced the truth in other parts, and were not ashamed of it, though iniquity had abounded. He reported the baptism of two new converts by Br. Ellis, since their conference.

QUERY COLUMN.

Question.—Will the fermented blood or juice of the grape called wine, which if drank to excess will cause intoxication, answer the requirements of the teachings of Jesus Christ, as found in Doctrine and Covenants, sec. 26, par. 1, and sec. 86, par. 1; provided said wine be made by members of the church?

Answer.—We so understand those passages referred to.

Q.—One member brings an accusation against other three members; one of the accused confesses in the presence of the other two who do not deny, nor find fault with the confession of number one; can it truthfully be said, that the accusation is not sustained by evidence, and the accuser a falsifier?

A.—The accusation is sustained against one only, and that by confession; the other two are not bound by the confession, nor is the accusation sustained against them by that confession. They are under no obligation to either admit or deny a charge until properly arraigned before a proper tribunal. Confessions of guilt are sometimes not conclusive evidence of real guilt; as a desire to shield others from blame, or an exercise of rare generosity, sometimes prompts such confession, when the person confessing is either entirely innocent, or only partially guilty; so that confessions are sometimes looked upon with suspicion.

Q.—Who was the officiating Priest who offered the sacrifice that atoned for the sins of the world?

A.—Caiphas, on the part of the Jews; the Roman centurion, on the part of the Gentiles, as represented by the Roman power. (This answer is given upon the hypothesis that the question implies that there was a priest who did *officiate*; which is open to serious objection.)

Q.—Did the father of Abraham have faith in the true and living God?

A.—As much so as they whom Paul accused of worshipping ignorantly.

Q.—Where is the record of the builders refusing the stone that became the head of the corner?

A.—It is not in any work that we now have access to. There is a reference in Psalms 118; but where the statement is found, we do not know. It has been a matter of belief, whether from history or tradition, that at the building of the temple by Solomon, a stone had been rejected or forgotten, until the head of the corner was reached; when it was found that the rejected stone was the one evidently intended for the place. We can not give the reference. Perhaps some one else can.

Q.—How many of the ancient apostles died a natural death?

A.—It is commonly believed that all the apostles, the original twelve, suffered violent death, except John; and history states that it is supposed that he died at Ephesus.

Q.—Is it correct for a member of the church to take the bread or wine from the one administering in the ordinance of the sacrament, and pass it to another member sitting by, before passing it back to the one administering?

A.—It is better, and more in keeping with our understanding of the sacrament for each one who partakes, to receive the emblems direct from the hand of the officer officiating in passing them. Only in case of severe crowding, where it is impracticable for the officer to come near to each member, should the members pass the emblems one to another.

BR. A. GRIST, writing from 2246, Ridge Avenue, Philadelphia, Pa., says:

"The weather is getting too cold for outdoor preaching, I am going to commence on Sunday afternoon next, with God's help, to hold meetings in my house, asking God for the aid of his Spirit to the convincing of those who are seeking after truth."

"Where there is a will, there is a way." May our kind Father bless the brother for his will, and make his way effective for the gathering of the honest in heart.

BR. J. C. CLAPP, writing from Prairie City, October 4th, reports his labors of the previous days as follows:

"Yesterday * * * I preached two long discourses, baptized seven, organized a branch, ordained an Elder, administered the sacrament, and gave a lengthy lecture on duties of officers."

And so the work moves there. Our desire is that many like opportunities may be enjoyed by the brother.

THE following notice will give the Saints an idea of what Br. Glaud Rodger is doing in Australia:

"LATTER DAY SAINTS.—Mr. G. Rodger will preach at Mr. Fryar's Room, on Sunday evening, August 23d, on the 'Personal Reign of Christ on Earth.' 'Prove all things; hold fast that which is good.'—Paul.

DURING the editor's trip East, last summer, a copy of the *Ripley Index*, published at Versailles, Ripley County, Indiana, was received at this office, in which appeared the following communication from the pen of Br. E. C. Mayhew; but through carelessness or otherwise, the paper got mislaid until a few days since. We beg pardon of Br. Mayhew for our neglect and apparent disregard of his defense of the truth; and although its appearance in the *HERALD* may seem a little behind time, we nevertheless reproduce it, to show to the many readers of the *HERALD* what the Elders have to contend with in publishing the gospel that bringeth salvation, and to show to what subterfuges men, professing to be ambassadors of the Prince of Peace, will descend, in order to disparage the teachings of others, which they cannot meet and refute with open manly argument.—Assistant Editor.

"LATTER DAY SAINTS.

"Union Chapel, July 5.

"*Mr. Editor*:—I feel it my imperative duty, (since silence might be considered as an acknowledgment), to reply to at least a few of the unwarranted assertions laid before the people of this place on Sunday, the 27th of June. After first ascertaining that the Elders were all out of the country, the Rev. John Calicott and C. H. Cass occupied the pulpit during the morning hour, and the Rev. Charles W. Lee the afternoon hour, who addressed a large and seemingly well pleased audience, who, it seems,

had previously understood it to be an occasion for annihilation of the Latter Day Saints and their religious principles.—Therefore, anything pertaining thereto, no matter how absurdly false or unbecoming a Christian minister, was received with a broad grin of satisfaction. I am informed that the former gentleman did not seem to understand the order of the day, and only took occasion to remark that he was not conversant with the history of the Mormons, nor did he want to be; but, if he had the power, he would wipe them out, or bring them under the laws of the country before he would go home to his family again. Now, if the gentleman had reference only to that apostate branch of the Latter Day Saints under the leadership of Brigham Young, and will qualify his remarks so as to indicate a Christian-like lenity and disposition to try to convince them of the error of their ways, I, for one, am ready to say, Amen.

"The second gentleman in turn remarked, among very many equally absurd things, that he (Cass) had conversed with the Widow Spaulding, away back in the past, and that she told him that her husband wrote the Book of Mormon as a Religious Romance, and remarked that her husband thought that it would be interesting as such to future generations—all of which the times, circumstances and overwhelming proof to the contrary precludes the possibility of the truth of the assertion, and we must therefore respectfully require something more than simply the gentleman's own evidence in the matter. We have neither the time nor space to notice all that was said at this time, therefore will pass to the Rev. gentleman that occupied the stand in the afternoon, who made, among a score of equally false assertions, 1st—That the Brighamite Mormons and the Latter Day Saints everywhere were one and the same thing the world over, and would regard them as such in what few remarks he would make on this occasion, but as the name of Mormon was offensive to them, he would call them by the name they preferred—Latter Day Saints.

"2d—That the institution at Salt Lake was on its last legs, and Brigham was sending these Elders out over the country with instructions to preach anything and everything, no matter what—anything to please and get proselytes.

"3d—That Salt Lake was the headquarters for all Latter Day Saints.

"4th—That old Joe Smith was an old, broken-down Methodist class-leader.

"5th—That old Joe Smith believed and practiced polygamy in his day.

"6th—That no one could be a good Latter Day Saint outside of Utah.

"7th—That the Latter Day Saints did not believe in Jesus Christ, but were gov-

erned by the Melchisedec Priesthood.

"8th—That the Latter Day Saints everywhere and in all countries had never been a law-abiding people.

"9th—That he did not approve of the plan the people adopted to get rid of them in this country; thought that petitioning was not just the right way to do it.

"10th—That as to their Elders not being paid, that was all false, as men could not live on air at this day and age; and if you want any further proof of that fact, consult the records of the post-office at Versailles; that there had been orders received by a certain man, from Utah, or some other place, no matter where.

"11th—That W. H. Kelley remarked, in a sermon in Versailles, that no one need be afraid of losing his wife, for he had one wife and wanted no more wives, but totally failed to say that he had but one. (Thereby insinuating that he had more.)

"12th—That the people that join the Latter Day Saints' church are not of the better class, but of those that had been 'soured on' by other churches.

"13th—That he did not want to say anything about this matter, but was dragged into it by some of the best men in this country, both in and out of the church; was compelled to say what he did.

"14th—Advised his hearers to read the history of the Great West, and other history, and inform themselves on this subject.

"15th—He remarked on a former occasion that Christ was not in heaven; that Christ was not a Jew—was more than likely a Roman, because the Roman soldiers guarded his tomb.

"I will just say by way of denial that the gentleman is very ignorant, or trusts implicitly in the gross ignorance of his audience. There is plenty of children in this country that know that Christ is at the right hand of his Father, and that Christ came to his own and his own received him not.

"There is a standing offer of two thousand dollars to the person who will produce proof that Joseph Smith, the prophet, or his son, who is the President of the Reorganized Church at Plano, Kendall County, Illinois, ever believed in, preached or practiced polygamy in their day, or that the Reorganization is in any way connected with the organization under Brigham Young. There is a standing offer by one of the wealthiest citizens of this County of five thousand dollars to any person that will produce proof that Wm. H. Kelley ever did preach or practice polygamy, or that he has now or ever had any other but this one, his present wife.

"I am at a loss to know why the gentleman so studiously avoids all semblance of truth, while that is just what all honest-hearted people want. If he will come for-

ward and prove one single assertion he has made, he will confer a lasting obligation on many seekers after truth, and if he should neglect or fail to attempt to do so, the natural conclusion will be that he can not do so, and is therefore maliciously false.

E. C. MAYHEW."

Correspondence.

PRAIRIE CITY, Oregon,
Oct. 1st, 1875.

Br. Joseph:—Since I last wrote you, I have been on the move. Before I left the valley of the Great Willamette, I held some good meetings in Sweet Home, and in the neighborhood of Salem. I baptized eight in Sweet Home, increasing the number of the membership to fifty-five, all good Saints. I also baptized three near Salem, all promising children of the kingdom. While in the neighborhood of Salem, I enjoyed the hospitality of our excellent Brother and Sister Rodgers, and their two amiable daughters, who were two of the three baptized at that place. I also spent some happy hours with Bro. John F. Adams and his wife, who are Israelites without guile.

The Sunday before I left, a preacher of the Methodist, South, persuasion, moved upon our works with a zeal that is quite commendable; but showing a great lack of wisdom. He started out with, "I want to call your attention to a people that are a stench in the nostrils of all honest people; a people that have bid defiance to every principle of virtue, from the beginning." The Rev. gentleman did not try to make an argument; brought no scripture or history to sustain his assertions, but gave a perfect string of vituperation; and when he got through, he passed his hat around, himself, thinking, of course, that he had spelled so well that he would pick up several dimes,—poor fellow—he did not know that he was preaching to a congregation that was mostly Latter Day Saints, or warm friends of the Saints. He was not burdened to carry off his collection. After he got through we got up and replied to him.

I left Sweet Home, on the 21st of September, in company with Bro. John F. Morris, an excellent young Saint, and bent my way to this place to visit an old time Saint by the name of John L. Buckingham. Bro. A. P. Morris fitted us out with his hack and team, and indeed he spared no pains to make us comfortable. We made the journey in nine days three hundred miles without accident. At the celebrated Fish Lake I went fishing, and sat on a log one hour and a half, and caught fifty nice trout and a bad cold—I enjoyed the trout the most.

I find Bro. Buckingham to be a man of more than ordinary intelligence, and one

who is respected as far as he is known, and no doubt he will be a strength to the work here.

I will commence to tell the "good old story" next Sunday; and will continue every night while I stay. I have left appointments down on the John Day's River, below here; and by the time I get them filled it will be time for us to cross the mountains again; otherwise, we will be in danger of being snowed in. More anon. Your brother in Christ, J. C. CLAPP.

DeSoto, Washington, Co., Neb.,
Oct. 10th, 1875.

Bro. Joseph:—Our force in the field is much less than I wish it was; we have but two available reapers in this district, Br. Z. S. Martin and T. J. Smith; both have to labor to support their families, yet Br. Z. S. Martin preaches nearly every Sabbath; some times walks nearly twenty miles to fill his engagements. I would to God that one and all would thus put their shoulder to the wheel and roll on this great work; the yoke and burden that our Master has placed upon us would then be light.

Our worthy Br. A. J. Avondet has labored among us with good results. On August 15th and 22nd baptized nine; and on the 5th of September assisted in organizing a branch of fifteen members, called the Elk Horn Branch, Z. S. Martin occupied the chair; Zenas B. Leach, was chosen president; Frederick W. Curtis, priest; William Kinneccott, teacher; Robert F. Hill, clerk.

Br. Leach was a member of the old organization; never went to Utah or joined any faction, but when the trump again made the correct sound, with joy he joined the ranks of the reorganization in 1866, and now is an elder in Israel; this seems to be in fulfillment of a dream: Eight years ago I dreamed that I was called upon to go and assist in ordaining Br. Leach an elder, that he might be set at work in the church. Time has rolled on, and my dream was forgotten as it were; but at the organization of the branch, when Br. Leach was chosen as presiding officer and A. J. Avondet and myself set apart to ordain him, I could but think that he who doeth all things well had so ordained it, as his sterling worth has gained him an honorable reputation by all to whom he is known; so may the same cause produce the same effect among his co-workers for the welfare of Zion.

Br. Curtis joined the church under B. Young, in England, came to St. Louis; from thence to Florence, Nebraska; sold his effects three times to go to Utah, but it seems that an all-wise providence had otherwise determined. The little *Messenger* which bears upon its wings, "truth, eternal truth," found a resting place in his bosom, and on the 15th of August he joined our

ranks by baptism; may the fire upon their family altar never cease to burn until the perfect day.

It is hoped that Br. Caffall will come to our assistance this winter. It is our calculation to do all we can during the winter season.

STEPHEN BUTLER.

SWEET HOME, Linn Co., Oregon,
Sept. 26th, 1875.

Br. Joseph.—The Saints are all well, in this part, and striving in their weakness to serve God in a true and acceptable manner. Our branch numbers about fifty-four at this time. We are now building us a house, which I think will be a great help to the cause here, as we have some trouble about getting houses. We have been blest with a visit from Br. Joseph Clapp; he is a good Elder, and has gained many friends in this part. Since his visit he has baptized eleven, and many more are believing, who I think will come in soon. Br. J. C. Clapp is now on a tour east of the mountain, in Baker County, to answer a call of an old veteran; may the Holy Spirit be with him, is my prayer. We hope to have him with us again soon, to give our persecutors some more strong meat; as I don't think they have got quite enough, although they threaten him with eggs. May God bless our efforts and bring many to the knowledge of the truth, is my prayer.

Yours in love,

L. TURNBULL.

News From Nantucket.

Br. Joseph Smith.—Permit a bran new convert to the faith, to send you a few lines. I regard the coming of Elder Jesse W. Nichols as much directed by heaven, as was Simon Peter's mission to Cornelius of Cesarea. Here I was in the greatest spiritual darkness, deprivation and distress. I saw no way out of my habel philosophy of secularism, nor could I find a foothold for faith in any of the churches. For twenty-nine years—or ever since I first heard of its existence—I had opposed the Latter Day Saints' doctrine; not because I understood it, but because I did not, and was too prejudiced to inquire much into it. Elder Nichols has been staying with the family of Br. T. Dunham, in which house I live. For more than a week our controversies had been frequent and very animated. At last, only a few days since, I made known to him my resolve that I would investigate. I was furnished with some numbers of the *True Latter Day Saints' Herald*, and the book of Doctrine and Covenants. The result:—In less than twenty-four hours the scales had fallen from my eyes; I had found Jesus, of whom Moses and the prophets did write. I am a new man, with a new mind and a new heart.

Yesterday, the first Sunday after my change, Elder Nichols, Br. Dunham and myself attended a meeting together at the Asylum in this place. By courtesy, Elder Nichols was invited to take the stand, which he did; and, from Joshua 24:15, "Choose ye this day whom ye will serve," gave us a sermon full of the pith and marrow of the gospel. He shrunk not from declaring the whole counsel of God, regardless of any prejudices of the hearers. Yet there was no outward opposition.

In the evening, we all attended at the old Baptist house of worship, now used by the colored people, with full as large a number of the whites. Elder Nichols would have been invited to speak there, had not another previously volunteered to preach for them. As it was, we three were directed to one of the front pews. After the sermon, a short season of prayer, and conference was proposed. This gave Father Nichols a chance to give the old school theologies two telling broad-sides from the true gospel armory, which, I doubt if all of them will soon recover from. They were so direct and effective, there was no return fire. I should not wonder if there were some who who would liked to have made a motion to surrender. The writer sent forth one volley of small shot, with what effect is not known. The ship will have to be boarded in our small boats before we can exactly report the amount of damage done.

A. K. WHITMORE.

HENRIETTA, Lorain Co., Ohio,
October 7th, 1875.

Br. Joseph Smith.—Br. Ells and the writer came to the above named place, October 1st; have held five meetings, expect to preach at Windfall School House this evening, and Saturday evening; we enjoy good liberty of the Spirit, and our prayer is, that the seed sown may not all fall on stony ground.

On September 26th, at Kirtland, I baptized three more into our branch, two young men and one young woman; who, we think, will make good Saints. The kind Father blesses the members with his Spirit. I expect to go to Ashtabula County soon.

Yours in truth,

JOSEPH F. McDOWELL.

SAVANNAH, Wayne Co., N. Y.,
Oct. 8th, 1875.

Br. Joseph Smith.—Yesterday, in company with Brn. C. N. Brown and Isam L. Thompson, I had the favor and happy privilege of standing on the hill Cumorah, where the plates of the Book of Mormon were found. The hill presented, when first viewed, very much such a prominence of ground and general appearance as I had heretofore entertained in my mind, in reading the account as found in the Voice of

Warning and Visions of Joseph the Seer; though in rising to the top and highest point, the view in elevation and grandeur of scenery far exceeded our highest anticipations. Valleys, hills and ridges are plain to sight, interspersed with here and there woodland and forest; as far as the eye can reach, in all directions, except on the line directly south, which view is obstructed by the grove of timber still standing on the south part of the hill.

We found what we supposed to be the identical place where the sacred record was unearthed and brought to light. There was a depression in the ground, where considerable earth had been removed; though time had changed the appearance, so that it did not present an extraordinary attraction, only it seemed by its location to fill the description of the identical spot, as described in the Voice of Warning and Visions of Joseph the Seer; being on the west side of the hill, a little way down from the ridge. Trees are still standing near by, as mentioned in the description of the place.

We felt to rejoice and be thankful to the Lord, that we had been permitted to visit the place under such favorable circumstances, and we retired to a suitable locality in the grove near by, where we read in the Book of Mormon some portions of that pertaining to the record and incidents of things that transpired in the days of the Nephites and Lamanites; when we offered up our prayers to the Lord, in contrition of heart, for his great goodness and love to mankind, in revealing and bringing to light the Book of Mormon, and establishing the fullness of the everlasting gospel. We can say, as mentioned by one of old, "Praise the Lord, for his mercies and goodness endureth forevermore; and he remembereth all his promises to the children of men."

Br. Brown went on, after visiting the place before mentioned, into Allegheny County, where he will stop over the coming Sabbath, and then return to Providence, Rhode Island, in time for the Conference to be held next week. The outlook and prospect in this vicinity have been greatly strengthened and revived for the good of the gospel cause, by the help of Br. Brown on his visit here. Br. and Sr. Seelye have rendered great help, both in labor and means, for the assisting and forwarding the work in this country.

C. G. LANPHEAR.

SHERMAN, Mason Co., Mich.,
Oct. 3d, 1875.

Br. Joseph:—I was ordained in May last, by S. Bailey; since which time I have preached seven times; confirmed one who was baptized by Br. D. R. Baldwin, but the fruits of Br. Bailey's labor; blessed six children; administered to the sick in quite a

number of cases, sometimes with good result. We have prayer meetings once a week, and a good feeling seems to be prevalent in the branch. Br. D. R. Baldwin and wife have gone to Iowa, were at Correctionville the last we heard from them, and intended to stop there over winter. We greatly miss them here, for they were members which our branch could ill afford to lose; hope that his labor there may be crowned with success. Pray for us, that we may be made strong in the faith of our Lord and Savior Jesus Christ,
E. A. SHELBY.

NEW YORK, N. Y.,

Oct. 4th, 1875.

Br. Joseph Smith:—Arrived in this city, from Europe, yesterday morning, I write to you. I am very anxious to hear from you and the church, and enclose one dollar, asking for the favor to send me some numbers of the *Herald*, to Louis Van Buren, Madison, Indiana, as soon as you possibly can.

I should like to visit the Saints residing in some of the Southern States this coming winter, if you would be so kind as to send me their addresses; I believe some of the branches of the church are located in Alabama or Tennessee.

Your letter written the 26th of March was duly received at Nice; soon after I left for Switzerland, but arriving there I did not succeed to find out any of the Saints, neither Br. Ursenbach. I was sorry I could not, although I wrote once or twice to Geneva, but received no answer.

My health had improved some, but I am not so well now, having suffered by sea sickness during our crossing the ocean; and increasing in age, I can hardly expect to improve much more in this our present life.

Great events are transpiring, as you truly say; and greater ones are not far distant, namely, those events preparatory to the second coming of the Messiah in the clouds of heaven. I remain with kind regards, yours in the bonds of Christ,

LOUIS VAN BUREN.

MARYSVILLE, Cal.,

Oct. 2d, 1875.

Br. M. B. Oliver:—By invitation I made a trip to Big Valley, two hundred miles north of Sacramento city, making the trip in seven days, arriving at Sr. Farrar's, who welcomed me as Saints generally do. On Sunday we went to meeting, and gave out preaching for ten o'clock on the next Sabbath; had good liberty and a full house.

Tuesday, went to Pitt River, called on Br. and Sr. Whitley, left an appointment for preaching, returned through Adin, left an appointment for preaching on Thursday at 8 p.m.

Filled our appointment at Adin, both to

our astonishment and that of our hearers, being led by the Spirit. On Sunday, preached to a crowded house. Some remarked, "If that is not Bible doctrine, there is none." Filled the evening appointment at Pitt River, fifteen miles distant. While dwelling upon the verse, "You must be born again," showing that the mind must be as innocent as a little child's, and the will given to our heavenly Father; a Baptist minister in the audience shouted "Amen, amen, praise the Lord."

Others told Br. Whitley that if that was "Mormon" preaching they would come every Sunday, both men and women. We all felt well; there are two official members up there, five altogether; Br. Lowe is an Elder, and Br. Whitley a Teacher.

We administered to a sick sister, who had forty-two scrofulous sores, and had been using doctor's medicine; but faith, or administration in the name of the Lord, dried them all up.

I returned to Butte County, where we have organized a branch of fifteen members, and ordained one Priest, who seems anxious to attack the enemy's camp; he and I intend, with the help of the Lord, to do some preaching in this district this winter. May God bless the Saints.

Yours,

WM. McLEAN.

HYDE PARK, Luzerne Co., Pa.,
Oct. 5th, 1875.

Br. Joseph Smith.—The prospect is good at present; we know that the good Master blesses our labors. We are striving to preach the gospel on every opportunity that we can. We have baptized four precious souls of late, three of whom have not been in the church before; an old Brighamite by the name of Thomas Reese, he is well known to many in the Reorganization. I have visited Plymouth several times, and preached four public discourses. Some good attention paid. I have met with a great deal of opposition from some who have been once in the Reorganization. Some of the Rigdonites came across them, and led them from the law of God unto "fables;" but I feel thankful to our heavenly Father that truth has triumphed. They are convinced of the error of their way, and they have promised soon to return to the good old path. There is a very large field of labor before us, but the laborers are few; we have good meetings, and we can testify, truly it is good to be a Saint.

Your brother in the love of truth,

HENRY JONES.

In all cases of slander currency, whenever the forger of the lie is not to be found, the injured parties should have a right to come on any of the indorsers.—*Sheridan.*

When it concerns himself, who is angry at a slander makes it true.—*Ben Jonson.*

Conferences.

Fremont District.

Quarterly conference of the above named district was held in the Saints' Chapel, Nebraska City, Saturday and Sunday, August 14, 15, 1875.

Saturday, 10:30 P.M.—Opened in due form. Br. Redfield in the chair; Br. E. C. Brand, clerk *pro tem.*

Remarks by the president.

Branch Reports.—Plum Creek: 89 members, including 2 Seventy, 7 Elders, 3 Priests, 1 Teacher, 1 Deacon; 2 baptized, 5 received by vote. John Leeka, President; Wm. Leeka, Clerk.

Fremont: 93 members, including 4 High Priests, 11 Elders, 2 Priests, 2 Teachers; 2 baptized, 2 received by letter and 4 by vote. S. S. Wilcox, President; J. R. Badham, Clerk.

Mill Creek: 26 members, including 3 Elders, 2 Teachers; 2 baptized, 2 received by letter, 1 died and 1 child blessed. Jas. W. Calkins, President; Wm. Calkins, Clerk.

Nebraska City: No changes. R. C. Elvin, President; R. M. Elvin, Clerk.

Financial Report, Nebraska City Branch: Cash on hand, \$9.80. Receipts during quarter, \$24.40. Total, \$34.20. Expenditure, \$30.45. Balance on hand, Aug. 11, \$3.75. R. M. Elvin, Sec'y.

Platte River: 13 members, including 1 Teacher; 2 removed. Lester Tyson, Teacher and acting Clerk.

Glenwood: 15 members, including 3 Elders; 1 marriage solemnized. Wm. Brittain, Pres.; W. Brittain, Sec'y.

Elm Creek: 16 members, including 2 Elders, 1 Priest, 1 Teacher. Solomon Thomas, Pres.; W. W. Thornton, Clerk.

Nephi, Farm Creek, Palmyra and Liberty branches not reported.

Elders' Reports.—Moved that the Elders' reports shall state what the character of their labors consist in, instead of writing only that "they have reported."

Elder Gordon E. Duell had preached at Hamburg, Mill Creek and Eastport; had baptized two.

2 P.M.—Elders R. C. Elvin, R. M. Elvin, J. R. Badham, E. C. Brand, R. J. Anthony, J. W. Waldsmith, Geo. Kemp, J. V. Roberts, J. T. Kinnaman, J. Calkins, Solomon Thomas, A. T. Mortimer, H. Field, Edwin Briggs, W. Leasingham, John Jamieson, Nicholas Taylor, Wm. Gaylord, J. Matthers, Elki Jasper, K. Johnson and Wm. Redfield reported.

Priest F. L. Tucker reported.

Reports of Committees.—Glenwood: Had visited that place and organized the Branch. Elder Brittain chosen to preside: William Walker, Priest. Report received and committee discharged.

Palmyra: Had visited that place; found that they had settled their own difficulties: preached three times. Report received and committee discharged.

A call was made for the reading of the minutes of the meeting at Palmyra. The same were read and ordered to be placed in the hands of the Secretary of Conference, to be had in case of future action, and the following prevailed:

Resolved that on reading the minutes of the Palmyra business meeting, we refer the case of Br. Lane refusing to give up the branch records to the branch to liquidate in the matter, it not being Conference business.

Miscellaneous Business.—Whereas, there has not been any regular officers in charge of the Saints at Liberty, Cass county, for the last eight or nine months, and,

Whereas, the meetings have been held only by common consent, by whoever chose to conduct them, therefore be it

Resolved that the sense of this Conference is, that the Liberty Branch, of Fremont District of the Church of J. C. of L. D. S. stands disorganized.

Resolved that we, as a conference, condemn the action of the Manti Branch in receiving members of the Hamburg Branch (disorganized) by vote, who, as a matter of conformity to the law which says they shall join themselves to the nearest branch, should have attached themselves to the Mill Creek Branch.

Tabled till evening session.

During adjournment two were baptized.

8 P.M.—Opened usual way.

Moved that all business be laid over till Monday morning, and that we hold a meeting for prayer and testimony. A season of great outpouring of the Spirit in gifts, love and fervent prayer was enjoyed.

Sunday, 9:30 a.m.—A prayer meeting.

Intermission.

11 A.M.—A discourse by Elder E. C. Brand. Two children blessed.

3:30 P.M.—A discourse by Elder R. J. Anthony. Two sisters confirmed, one child blessed and one sick person administered to.

Representation.—Seventy 1, High Priest 1, Elders 19, Priests 5, Teachers 3.

Resolved that we sustain all the general and district authorities of the Church in righteousness.

7:30 P.M.—A discourse by Elder Gordon E. Duell, after which a prayer meeting was held till midnight.

Monday Morning, 8 a.m.—Resolved that this conference grant a letter of removal to Br. L. D. Hoisington.

Resolved that this conference deem it very necessary that all branches should hold business meetings, from time to time, and endeavor to transact their business in such meetings, and would recommend the rules of the Plano Branch, published in the

Herald, as the standard for conducting the same.

Resolved that the secretary of this district be instructed to write forthwith to Br. Simpson, directing him to write and apply to the Semi-Annual Conference, to be received on his original baptism, furnishing them with evidence of the same.

Whereas, the Church Recorder and the chief authorities are laboring diligently for a uniformity of work throughout the whole Church, and, whereas, they have appealed to districts and branches to assist them in this laudable undertaking, therefore be it

Resolved that we urge upon the several branches of this District, the necessity of reporting at each and every session of conference whether there has been any changes or not.

Resolved, further, that the branches make out their reports in *triplicate*, to be disposed of as follows: original to be sent direct to the Church Recorder, the duplicate to be forwarded to the Secretary of the District, and the triplicate to be retained on file in the branch.

Resolved, further, that the District Secretary is hereby authorized to furnish each branch with the necessary blanks.

Resolved that we in conference assembled, do hereby endorse the proposed change of the *Herald*, to be published as a newspaper, and that we favor said change to commence January 1st, 1876.

Resolved that the Priesthood of the Fremont District meet in council, on Friday evening, November 12th, in Shenandoah, at 7 p.m.

Resolved the President is hereby requested to visit and set in order the cause at Liberty, at his earliest convenience.

Resolved that the Elders assigned missions last conference, continue their labors in the same fields, and that all other Elders labor under the direction of the President of the District.

Resolved that the resolution, No. 3, which was tabled on Saturday evening, be now taken up; which, after much discussion, was lost.

Resolved that this conference select a committee to arrange two-days meetings in the district, as they deem practicable, and announce time and place of each meeting in the *Herald*.

Resolved that Elders W. Redfield, E. C. Brand and R. M. Elvin be said committee. Minutes read and approved.

Resolved that we now adjourn to meet at Shenandoah on Saturday and Sunday, Nov. 13th and 14th, 1875, at 10 A.M.

Kewanee District.

A general conference of the above District was held at Buffalo Prairie, Mercer county, Illinois, August 27, 28, 29, 1875. H.

C. Bronson in the chair. Prayer by D. S. Holmes. The Secretary being absent, Br. J. M. Terry, assisted by I. B. Larew, was chosen *pro tem*.

Afternoon Session.—Prayer by D. S. Strong.

Minutes of last conference read, and laid over till next conference for correction.

Branch Reports.—Peoria: 14 members, 5 baptized, 1 expelled, John A. Robinson, President; W. F. Seward, Clerk.

Buffalo Prairie: 82 members, 2 baptized, 1 excommunicated. D. S. Holmes, Pres.; J. M. Keck, Clerk.

Millersburg: 30 members, 1 baptized, 1 removed. J. M. Terry, Pres. and Clerk. (Also a financial report).

Kewanee: 127 members, 2 received by certificate. R. Holt, President; John Chisnall, Clerk.

Reports of Missions.—Pres. H. C. Bronson reported his labors in Aledo and throughout the district. J. D. Jones, J. A. Robinson, Jesse L. Adams, Br. Groom, and J. F. Adams per D. S. Holmes reported.

Moved that Brn. H. C. Bronson and J. M. Terry be continued in their mission to Aledo.

That Brn. J. D. Jones and Thos. Charles be continued in their labors at Geneseo and Neponset.

A letter was read from Br. Thos. Stafford, reporting his labors in the work.

The President here exhorted the Saints to beware of the encroachments of the evil-one, and to a near walk to God, and a more faithful discharge of duty.

Social meeting at night.

Saturday Forenoon Session.—Prayer by Br. Groom.

Moved that a committee of three be appointed to refer all matters of business too. Br. Eli Wildermuth, Robert Lyle and Chas. Brown were chosen said committee.

Henderson Grove Branch reported 30 members, 3 baptized, 1 received by letter; Chas. Brown, president; S. P. Tryon clerk.

Sub-District reported 108 members, including 1 Seventy, 11 Elders, 3 Priests, 2 Teachers, 1 Deacon; J. F. Adams, president E. M. Wildermuth, clerk.

Br. John White reported by letter.

Resolved that the resolution requiring two reports be and is hereby rescinded. That this District require branch secretaries when reporting members received by letter to state from what branch the member moved.

2 P. M., sung hymn 685, prayer by president.

Moved that the Kewanee District be divided, subject to the ratification of General Conference; and that the west bank of the Mississippi River be the dividing line. That we recommend to the General Conference the subject of dividing the District.

Evening Session.—Prayer by J. M. Terry.

Resolved that the Victoria branch be, and is hereby disorganized, and that Br. Gould be authorized to issue letters to the members thereof. That when conference adjourns, it does so to meet at Kewanee, the first Saturday and Sunday in December, 1875. That we sustain Br. Joseph Smith in his calling with all the Quorums, also Br. H. C. Bronson as president of the Kewanee District, and J. A. Robinson clerk. That a vote of thanks be tendered the Buffalo Prairie Saints for their hospitality to the visiting Saints.

Sunday at 11 o'clock a large concourse of people listened attentively to the cogent arguments in favor of the truth as delivered by Bro. H. C. Bronson. At 2:30 the word was again declared with ability by Br. Bronson, to a large and attentive congregation.

One was baptized during conference.

Official representation—Seventies 2, Elders 15, Priests 2, Teachers 2, Deacons 1.

Sunday evening was enjoyed in a prayer and testimony meeting, in which was manifested the gifts of the gospel, and the Spirit was present to the strength of those convened.

Northern Illinois District.

The above Conference convened at Amboy, Illinois, at 1:30 p.m., October 9, 1875. Br. H. A. Stebbins presiding; Br. S. J. Stone, clerk *pro tem*., in absence of Br. M. B. Oliver. Prayer by the President.

Minutes of last conference read and approved.

Branch Reports.—Mission: 69 members, with 2 Elders, 2 Priests, 1 Teacher; 2 baptized, 1 died.

Batavia: 17 members, with 2 Elders, 1 Priest; 1 died.

Burlington, Wis.: 36 members, with 2 High Priests, 4 Elders, 1 Priest, 1 Deacon. No changes.

Streator: 25 members, with 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 14 received. Report incomplete, as no names and items are given.

Braidwood: 67 members, with 5 Elders, 1 Priest, 1 Teacher, 1 Deacon; 14 baptized, 2 received, 1 Elder ordained. Report incomplete, as no names are given, nor dates and places of birth, baptism and ordination, nor who officiated.

Amboy: 45 members, with 3 High Priests, 1 Seventy, 3 Elders, 1 Teacher; 1 baptized, 1 died, 6 removed by letter. Report incomplete, by lack of dates and items.

Elders' Reports.—Brn. John Landers and W. W. Blair reported their personal labors in various states and places; Br. Edwin Cadwell, for himself and Amboy Branch; Brn. S. J. Stone, Charles Williams, Charles

Nobles, W. H. Blair and S. Richardson, their efforts.

Pres. Stebbins read letters from Brn. John Keir, D. M. Montgomery and M. B. Oliver, in charge of the Braidwood, Burlington and Plano Branches. He reported the condition of the district, mentioning the goodly increase at Braidwood and Streator, and the excellent openings at Pecatonica and other places. Preached in Chicago last Sabbath to the Saints and friends, and hope in time a good opening will be made there. There is so much to be done that it is often hard to tell which way to turn first. He said that he might request, next spring, to be released from the charge of the district, so as to devote his time to his other duties, and also to travel in other parts of the Church. He has some engagements to do so, and now feels will be his duty, providing a faithful man can be obtained to take charge here.

Br. W. W. Blair spoke of the necessity of all church members taking an active interest in purchasing and distributing tracts, for many who are now members whose minds were first awakened to inquiry for the truth by reading the Voice of Warning and tracts which we publish.

On motion, it was resolved that the District purchase a horse next spring for the use of its President, and that a committee of three be authorized to make the purchase when the funds raised warrant so doing, said committee being Brn. I. L. Rogers, D. Dancer and H. A. Stebbins.

Resolved that we hereby request the officers of branches to solicit subscriptions and notify the committee of their success at their earliest convenience.

Resolved that the President appoint the time and place for holding the next session.

Evening Session.—Report of Plano Branch read; 160 members, with 2 First Presidency, 2 Apostles, 1 High Priest, 11 Elders, 4 Priests, 4 Teachers, 2 Deacons; 3 baptized, 4 received, 9 removed, 1 expelled, 1 died. Bro. Isaac Cramer reported the branch.

No reports from Sandwich, Fox River, Pecatonica, Leland, Janesville, Marengo, or Boone County.

Br. H. S. Dille reported by letter.

Preaching by Br. H. A. Stebbins on the spirit of man and its conscious condition after death.

Sabbath, 10:30 a.m.—Preaching by Br. John Landers, on the renewed covenant in the last days.

At 2 p.m., two persons baptized by Br. Landers, were confirmed by Brn. Landers and W. H. Blair. Preaching by Br. W. W. Blair, on the fulfillment of prophecy, as evinced in the signs of the times of past and present prophetic periods.

At 7 p.m., preaching by Br. H. A. Stebbins, on continued revelation.

A good feeling prevailed throughout the session.

Miscellaneous.

Bishop's Agent.

Upon the recommendation of the Michigan District Conference, I hereby appoint G. A. Blakeslee, of Galien, Mich., my agent for that district, and pray God that a spirit of wisdom and understanding may be given him in the discharge of the duties of that office.

I. L. ROGERS,

Bishop of the Church.

Church Library.

From a box of books received from Sr. H. B. Emerson, of Ohio, we selected the following fourteen for the Church Library:—Josephus; The Way of Holiness; Sketches for the Young; The Complaint, or Night Thoughts; Solomon's Temple Spiritualized; Life of J. C. Fremont; Sketches of One Hundred Sermons; Hours of Devotion; Bible Text Book; New Method of Learning Spanish; Annals of the Poor; Treatise on Heart Disease; Guide to London; Guide to Paris. And three other books were placed in the library of the "Rising Star" Sunday School at Plano.

JOHN SCOTT,

Church Librarian.

NOTICE.

Information wanted of Milton Stowe. When last heard from he was at Council Bluffs, Iowa. Information of him will be thankfully received. Address L. W. Stowe, Middletown, Butler Co., Ohio.

Annual Reports.

I would respectfully call the attention of District and Branch Officers to the following order of the General Conference, adopted September 10th, 1875:—"Resolved that each organized district, and each branch not in an organized district, be requested to make out an 'Annual Statistical Report,' including and designating all changes up to the last day of each year."

It is a matter of interest to all that we should, as soon as possible, find out our exact numbers as a religious body, also that we should be able to show what our progress from year to year is. There need be no difficulty in giving present numbers, if a determined effort is made, but the first year there may be some trouble in getting a correct account of changes, but having made one full report of numbers, there will be no difficulty afterwards in giving a full and correct annual report of changes each year.

To make annual reports by districts, branch officers should make it a point to see that a correct report of each branch is sent to the district conference each quarter, and especially to the last one of the year prior to Dec. 31st. Then from these the district clerk can make out a statistical report of numbers and changes for the year, as contemplated in the resolution given.

To ensure these branch reports, the district officers may write to each branch, or otherwise accomplish the getting of reports for the closing quarter of the year, at least; and if some fail to report, then a special request may be made of these delinquent branches before the close of the year, or make up the annual report as late as reports have been obtained. I know that it takes time, patience and perseverance to succeed in obtaining system and order in anything; but it *must* be done sometime, in accordance with the law of God and of the Church, and the sooner we accomplish what we have so often *resolved* to do, the greater the satisfaction, and I, for one, am deeply and anxiously interested in this matter.

The *Herald* Office has Blank Statistical Reports for sale and together with filling out the face of the totals for the district the following form may be used to show the separate situation of each branch, (which is necessary), the totals agreeing with those on the face of the report.

Clerk.	
President.	
Total members.	
Deacons.	
Teachers.	
Priests.	
Elders.	
Seventys.	
High Priests.	
Bishops.	
Apostles.	
First Presidency	
Died.	
Expelled.	
Removed.	
By letter or vote.	
Baptized during year.	
Last Annual Total.	
Names of Branches.	

Besides the statistical reports, I trust that branch clerks will attend to giving names and items relative to all changes, and where incomplete reports come to district conferences, that district clerks will try to obtain the lacking minutes, so that the "Church Record of names" may tell exactly the statistical number.

In connection with this, I quote the law of the Church, as adopted April 12, 1870:

"Resolved, that all Branches of the Church should have the names of their members on the General Church Record, and that all District Conferences should attend to this duty in connection with the branches."

I hope that the coming winter the brethren will find time (who may not before then) to respond to my letters and requests for help, that this work may be done as soon as possible. I also think that district officers should endeavor to have scattered members of districts joined to branches, so that their names may be enrolled more in order, but if it is not convenient, then please report their names, with the dates and places of birth, baptism and confirmation, that they may be enrolled on the pages devoted to scattered members. Any scattered members, not now recorded, can have their names entered by sending the above items, with their addresses. Respectfully yours,

H. A. STEBBINS,

Church Secretary and Recorder.

PLANO, Illinois, Oct. 16, 1875.

BORN.

At St. Helena, Napa County, California, September 24th, 1875, to the wife of J. T. Inman, a daughter.

MARRIED.

At Plano, Illinois, October 21st, 1875, by Elder Joseph Smith, Br. GEORGE W. RARICK and Miss ELLA BROWN, both of Fox, Kendall County, Illinois.

DIED.

At Richland Center, Wisconsin, September 14th, 1875, Sister MARTHA M., wife of brother Myers N. TROBAUGH, aged 62 years, 9 months and 15 days.

She was born in Virginia, December 30th, 1812. On the 20th of May, 1872, was baptized by A. W. Bronson and C. W. Lange, connecting herself with the Viola, and lastly with the Spring Valley Branch, Michigan. For the last twenty years she had been unable to walk. After obedience to the gospel, which she heard through the preaching of brethren Cooper and Lange, the acuteness of her bodily pains ceased, and finally she fell asleep in the Lord, in full faith of a glorious awakening at His coming.

In Union County, Illinois, February 18th, 1875, Br. JOHN G. PENROD, aged 45 years, 11 months, and 13 days.

Funeral services by Elder George Hicklin.

At Sherman, Mason County, Michigan,

September 28th, 1875, of whooping cough, SARAH H., daughter of Br. George H. and Sr. Susan BAILEY, aged 1 month and 9 days.

At Hopkins, Allegan County, Michigan, October 6th, 1875, LYDIA J. WADDLE, daughter of Sr. Annie E. Goodwin, aged 15 years and 1 month.

"So fades the lovely blooming flower."

At Vincennes, Lee County, Iowa, September 18th, 1875, Sr. MARGARET PATT in the sixty-fifth year of her age.

"Blessed are they that die in the Lord." Funeral service by Elder James McKiernan.

I AM THINKING.

I am thinking, I am thinking,
Of a time some years ago;
When a few despised children
Meekly sought God's will to know;
Sought by prayer and faith, repenting
Of the evils they had done,
By obedience to the gospel
Taught by God's beloved son.

I am thinking, I am thinking,
How my heart was filled with pride;
As with scorn I looked upon them,
Thinking they had gone aside;
For mine eyes were truly blinded
By the doctrines taught by man,
And I could not see the beauty
Of the truth restored again.

I am thinking, I am thinking;
When I gave it sober thought,
Then I saw that I had hated
Just the doctrine Jesus taught;
Then my pride I quickly banished,
Then my scorn was turned away;
Then I meekly, yea, I gladly
Followed in the narrow way.

I am thinking, I am thinking,
Of those dark and dreary days;
When we yielded to temptation,
Walking not in wisdom's ways;
For the tempter, vile deceiver,
Planted discord in the heart;
Scattering love and friendly feeling,
Bidding peace and joy depart.

I am thinking, I am thinking;
When our trials were severe,
Of those little words of comfort,
Words of courage, hope and cheer;
Which were penned by faithful Elders,
Those who love their Savior most;
Could they know the strength it brought us
They would never count it lost.

I am thinking, I am thinking,
Of a brighter happier day;
When again we were instructed
In the straight and narrow way;
Then again we were united,
Then each did the other love;
Then again our hearts were lighted
With the true light from above.

I am thinking, I am thinking,
Of the loved ones far away;
That have gone to dwell with strangers,—
Will they keep the narrow way?
Will they hold the rod of iron;
Will they do their Master's will;
Will we dwell again together;
Will we meet on Zion's hill?

I am thinking, I am thinking;
Will the dark cloud rise again;
Will we turn from paths of duty,
Trusting in the strength of man;
Will we harbor evil feelings,
Pride, and envy, and distrust;

Will we yet be carnal minded,
Till at last our souls are lost?

I am hoping, I am hoping,
That the saints have wisdom learned;
And to virtue, truth and justice,
Ever may our minds be turned;
May we grow in grace together,
In the knowledge of our king,
Till we're gathered home to Zion,
Ever more His praise to sing.

A. M. SHELLEY.

Can we Speak English?

One of the best articles, though somewhat brief, in a recent number of *Harper's Magazine*, is that from which we take the following:

"In our daily conversation we disfigure it with all varieties of slang, masculine or feminine, as the case may be—one as bad as the other. We disregard its delicate shades of meaning, we do all we can to deprive it of all force by our careless use of its terms, we load it with provincialisms and foreign phrases, and then we scornfully turn our backs upon it as if it were an old worn-out servant who may have been of use to scrub our floors or sweep our barn-yards. We hire foreign nurses for our children, so that the first words they utter shall be either a French or German dialect, and we boast of the fact that these children talk only French or German, and do not understand one word of English. * * * Is there no school, of all the hundreds advertising in all our city papers, which has the courage to state as a recommendation, 'English the language of this school?' Is there no one school which will make it its aim, first and last, as far as the form of language goes, to see that the English spoken in play hours and recitations shall be pure and correct; that only those text-books which can bear this test shall be used; that the reading recommended shall be selected with this view: that the poetry committed to memory shall always be the best? Is there no school whose pupils shall be recognized by their clear and distinct articulation, their accurate and easy pronunciation, their exact accent, and their skillful and beautiful use of the English language? How many of our girls and boys can be said even to know French, to know and understand that language as used by Racine, by Corneille, by Pascal, or Moliere? and far more serious than this, how many of them know German; that is, the language of the Herder and Lessing, of Goethe and Schiller? Most serious of all, and most concerning us, how many of us know English? that is, how many of us understand or can speak it even fluently and correctly, not to say elegantly? How many of us know our own most noble language, to which so many languages have contributed—the language of Chaucer and Spencer, of Milton, of Bacon, of Shakespeare? How many of us can talk English?"

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-o-to-

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 22.

PLANO, ILL., NOVEMBER 15, 1875.

No. 22.

Items of Church History.

A few facts, respecting the origin and rise of certain of the various religious denominations in existence in the United States, and other parts of the world, may be of use to some of the Elders of the Church, who have not access to the books of history wherein they are found.

CHRISTIANS.—This religious body style themselves Christians, pronouncing the first syllable as though it stood alone, *Christ*. Its origin is stated by Milner to be as follows:

"One of their own writers gives the following account of their origin:

"About fifty years ago, several Methodist preachers in the State of Virginia and in the Carolinas, became dissatisfied with the discipline of that church, and withdrew. They then agreed to search the Scriptures for a rule of life, and to believe, preach, and walk as they should direct. The result was, they soon became agreed that Christian was the appropriate name for all the followers of Christ. As all true believers hold; and that while others go farther, and take some sectarian name of human origin, they ought not, and would not, receive or use among themselves any other. By thus searching the Scriptures for a rule they became satisfied that that book contained the whole of the rule of duty and faith, so no other was necessary; and all others, if authoritative, served to divide and lead astray. Here they settled down upon the broad plan of the name that all believers take—Christian; and the rule they all acknowledge—the Bible.

"A few years after this, several ministers of the Presbyterian order, in the

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State of Kentucky, broke off from that body because of the government under which it acted; and several of their usages appeared to them both unscriptural and oppressive. This act threw them upon the Bible, as the like act had thrown the seceders from the Methodists in Virginia; and with the same result—for they soon agreed to be nothing but Christians, and to have no rule or discipline but the Bible.

"About the same time, a few ministers in New England, who had been connected with the Baptists, were led to see that human creeds were both useless and hurtful, and, in relinquishing these, they too were thrown upon the Bible alone. As they found none of their names but Christian, and none of the denominational titles, they also agreed on that name, and on the Bible as their only rule of faith and practice.

"Here, then, were these companies in the United States, all agreeing in these two points. But they were strangers to each other, and even to the fact that such companies existed. But in a few years each learned that others existed, and by means of letters, and a periodical which was soon commenced among the New England Christians, a correspondence was opened, and a union created, so that the three became one, and have to this day been known as the 'Christian Connection in the United States of America.'

"They are Unitarians in doctrine, and Baptists both in respect to the mode and objects of baptism.

"The education of many of the ministers of the connection, who universally

preach extempore, is defective. Their maxim has been, 'Let him who understands the gospel teach it;' yet the sentiment is fast gaining ground among them, that literature and science are very useful auxiliaries in the illustration and enforcement of divine truth; and a charter was obtained, in 1832, from the legislature of Indiana, for a Christian College, to be located at New Albany.

"They are Independents in church polity, yet represented in associations composed of ministers and laymen, after the manner of presbyteries and synods, but without judicial authority. For the purpose of promoting the general interest and prosperity of the Connection by mutual efforts and joint counsels, associations were formed, denominated Conferences. Ministers and churches, represented by delegates, formed themselves in each state, into one or more Conferences, called State Conferences, and delegates from these conferences formed the United States General Christian Conference. This General Conference has been given up. The local or State Conferences are still continued, possessing, however, no authority or control over the independence of the churches.

"They number 40 associations, or conferences, 1100 ministers, 1200 churches, and 80,000 communicants."

Millner's Religious Denominations of the World, pp. 152-4, 1871.

Of this denomination, Rev. David Millard, one of its able exponents, writing at the request of L. Daniel Rupp, for a work published by that author at Philadelphia, in 1844, referring to the separation from the Methodists of that party afterward uniting with the secedents who formed the Christian Connection, says:

"This final separation from the Episcopal Methodists, took place voluntarily, at Manakin Town, N. C., December 25th, 1793."

Rev. Millard gives the name of James O'Kelly, of N. Carolina, as the leading spirit, with others, in the plea for *congregational* system, as opposed to the Episcopacy, which had Thomas Coke, Francis Asbury and others.

The Baptist dissenters were led by Dr. Abner Jones, of Hartland, Vt., about 1800; he was soon joined by Rev. Elias Smith, of Portsmouth, N. H., about 1803. Soon after this, several preachers from the regular and Freewill Baptists associated with them, and from these it spread rapidly among the sects.

About 1801, a revival occurred among the Presbyterians of Kentucky and Tennessee. Many preachers stood aloof, while some opposed the movement. Some of those with whom it began, soon rejected the Calvinistic creed; whereupon the Presbyteries, and the Synod of Kentucky interposed authoritatively to check it; but Barton W. Stone, and four other ministers withdrew from the synod. Many followed their lead; and they adopted similar measures to those of the Baptists and Methodists. They first called themselves the "Springfield Presbytery; but in 1803, they abandoned that name, and agreed to be known as Christians only." "As they had taken the Scriptures for their guide, pedobaptism was renounced, and believers' baptism was substituted in its room. On a certain occasion *one minister baptized another minister, and then he who had been baptized immersed the others.*"—Rupp's History, pp. 167, 168.

Although this body was thus made up of dissenters from the creeds of the Methodists, Baptists and Presbyterians, originally, and ostensibly adopted the Bible as the rule of "faith, doctrine and practice," Millard gives their belief thus:

"They believe the Lord Jehovah is *one* Lord and purely *one*.

"That Jesus Christ is the only begotten Son of God.

"That the Holy Ghost is that divine unction with which our Savior was anointed, (Acts 10 : 38), the effusion that was poured out on the day of Pentecost; and that it is a divine emanation from God.

"That Jesus Christ existed with the Father, before all worlds.

"That God is the rightful arbiter of the universe; the source and fountain of all good.

"That all men have sinned and come short of the glory of God.

"That with God there is forgiveness; but that repentance and sincere reformation are indispensable to the forgiveness of sins.

"That man is constituted a free moral agent, and made capable of obeying the gospel.

"That through the agency of the Holy Spirit souls, in the use of means, are converted, regenerated and made new creatures.

"That Christ was delivered for our offences and raised again for our justification; that through his example, doctrine, death, resurrection and intercession, he has made salvation possible to every one, and is the only Savior of lost sinners.

"That baptism and the Lord's supper are ordinances to be observed by all believers; and that baptism is the immersing of the candidate in water, in the name of the Father, and of the Son, and of the Holy Ghost.

"That a life of watchfulness and prayer only will keep Christians from falling, enable them to live in a justified state, and ultimately secure to them the crown of eternal life.

"That there will be a resurrection of both the just and the unjust.

"That God has ordained Jesus Christ judge of the quick and dead at the last day; and at the judgment, the wicked will go away into everlasting punishment, and the righteous into life eternal."

Rev. Millard differs from Milner in statistics; for he gives in 1844 the number as follows: 1500 preachers, 500 licenciates; churches 1500; communicants 325,000

This sect is sometimes confounded with the Campbellite Baptists, or Disciples; which is an error, either party disclaiming any affinity with the other. The distinguishing differences between the parties may be seen by a comparison between the statements of their origin and tenets.

Milner says of the Disciples:

"The Rev. Alexander Campbell, who must be regarded as their founder, objects to denominating a church by any other name than one sanctioned by Scrip-

ture. They say they would prefer the term Christians, but do not wish to assume a designation which might seem to deny the appellation to others. They prefer to be called *Disciples*."

In a statement which Milner thinks was written by Mr. Campbell himself, occur the following passages:

"He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They and the congregation which they had formed, united with the Redstone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone."

This aroused strong opposition and about the year 1822, Mr. Alexander Campbell and the church to which he then belonged, united with the Mahoning Association, of Ohio. Subsequently, in 1827, the Mahoning Association appointed Walter Scott an evangelist; many were immersed; new churches sprang up, and the Baptists began to declare non-fellowship with Mr. Campbell and his co-laborers, and the latter were forced out of the Association, as holding heretical views; whereas Mr. Campbell affirmed that it was because of their "adherence to the apostles' doctrine."—Milner's History, pp. 134, 137.

Rev. R. Richardson, of Virginia, writing for the "Disciples of Christ," or the "Christians;" variously called, in different sections, "Baptists," "Reformed Baptists," "Reformers," or "Campbellites;" says that the society "had its origin in an effort made, a few years since, to effect a union of the pious of all parties, by the ties of a common christianity."—Rupp's Hist., p. 250.

The History as given by Rev. Richardson is substantially as follows:

Thomas Campbell, the father of Alexander, who was a minister of the "seceding" Presbyterians in the north of Ireland, came to America for his health, was soon followed by his family, his oldest son, Alexander, with them. They settled in Washington county, Pennsylvania.

These two, Thomas and Alexander Campbell, father and son, began an agi-

tation of religious questions, urging that, "while it was admitted that the various formularies of religion contained in the great and leading points of christianity, and the pleasing reflection could be indulged that almost all parties were agreed in those, as, for instance, briefly summed up in the Nicene, or Apostles' Creed; it was urged that the various systems of human opinions, commingled with those truths, had so divided, weakened, and even perverted them, as to have deprived them in a great measure of their power in the salvation of the world, so that the gospel, in the hands of Protestantism, had become a vague, contradictory, incomprehensible religion, quite unable to effect the conversion of the world, or accomplish the grand, extensive, and blessed results, for the attainment of which, the religion of Christ, in its concentrated purity, was so admirably fitted."

This agitation continued until a union of a sufficient number to form a congregation was effected, which congregation was organized Sept, 7th, 1800, on Brush Run, Washington Co., Pa.; a house of worship was built, and Thomas and Alexander Campbell installed as joint pastors. It is stated that they were ordained, but by whom, or by what authority is not given.

At this organization, each applicant was required to answer to this question: "What is the meritorious cause of the sinner's acceptance with God." "An entire reliance upon the merits of Christ alone for justification;" and a conduct worthy, were a satisfactory answer to this question.

The society thus formed did remarkably well, evincing much devotion and brotherly love; and showing that the influence of sectarian methods of thought was dying out, when the smouldering embers of dissension were suddenly fanned into life by the introduction of the question of infant baptism. The elder Campbell discussed the question with so much ability, that he convinced his son Alexander against his position; Alexander stated his views to his sister; they agreed, and upon stating their conviction

to their father, an agreement was made to send for a Baptist preacher, to attend to the ordinance of "baptism by immersion *in water*," as they were satisfied such alone constituted christian baptism. Before the time appointed, Thomas Campbell with a number of others, members of the Brush Run Church were converted to the same view and when the day set arrived, they all were "immersed" by Elder Luse of the Baptists, June 12th, 1812.

These united with the Redstone Association, as stated by Milner, in 1813; especially stipulating that "No terms of union or communion other than the Holy Scriptures should be required."

Alexander Campbell now took the lead in the agitation of his views; which resulted in the dismissal, from the Brush Run Church, of himself and some thirty others, to Wellsburg, Virginia, where, as a new church, they were received into the Mahoning Association.

In the year 1828, this association become so thoroughly convinced of the soundness of the views advanced by Mr. Campbell that "it rejected finally all formularies of religion, and relinquished all claim to jurisdiction over the churches." This aroused the adjoining churches, composing the Beaver Association; which body, helped by the austerity of the Redstone saints, denounced as heretical and excluded from fellowship all churches holding to the views of the reformers. Thus, as Campbell says, they were forced out.

[From the Willoughby Gazette.]

Correspondence From Utah.

OGDEN CITY, Weber Co., Utah Territory, and
WEBER STAKE OF LATTER DAY SAINTS,
August 31st, 1875.

Dear Brother S:—It is now over four years since we parted, during which time I have not seen even the scratch of a pen from you, and I might say, from none of the brethren with whom I formerly associated. I have frequently sent papers to others as well as to yourself, but I hardly ever get one in return; but that don't matter as long as I feel, and know by spiritual communication, that you are working in the same cause that I am, viz: the building up of the King-

dom of the "Latter Day Saints" on the earth. Since I came to this valley, belonging to God's people, I can truly say, I have been especially blessed, notwithstanding the persecution of our Saints and Church by the ungodly Gentiles who have, from time to time, taken up their temporary abode with us, without our advice or even consent, is very unpleasant and hard to bear. Yet verily I say unto you, that the penalties of their misdemeanors will most surely follow them in time, and many whom they are now persecuting, will live to see them sent to a "hotter place" than this vale of ours. In order to let you see how mean they can be, I have, from time to time, sent you copies of the *Salt Lake Tribune*, which is considered by all the loyal Saints as the scum of editorial bombast and blackguardism. I have also sent you a pamphlet containing an account and report of the trial of our brother and co-worker in the vineyard, John D. Lee. I hope, and even know, that your faith is too well founded, to be led astray in the perusal of the devilish sophistry that our enemies try to bring to bear against us; but you will readily see, that the depositions of our beloved President and his First Counselor, George A. Smith, will set the world to rights, as far as they themselves and God's chosen people are concerned. What disreputable plan or scheme they will next undertake, remains to be seen.

That the ruler of this people has defeated their plans and purposes so far, is plainly to be seen, and, no matter what comes, we are prepared for the worst. When he buckled on the armor under the direction of our lamented brother and martyr, Joseph Smith, we subscribed eternal allegiance to our cause; and as an evidence of the faith of our people, you have only to look at the persecution and trials they have endured, from the time that they were hunted and driven out of Kirtland, up to the present time. And now the demons are at work to drive us from our valley here; but we have faith that they will be overtaken in their "murderous designs," and that the servant of the Lord will put a

hook in the enemy's nose and lead him away. But persecution is only a refining process. Jesus of Nazareth was scorned and persecuted: "he came to his own and his own received him not," etc., etc.—and the same spirit, manifested almost two thousand years ago by his persecutors, is manifested to-day against the people of the Latter Day Saints in this valley of Zion. But we are fulfilling his commands daily. He commanded his followers to go into all the world and preach the gospel. We have been sending missionaries to almost every land the sun shines upon, and they go forth without purse or scrip, and their works do follow them, in the gathering together of the elect to come and partake of the blessings of this holy land; and while some of the old ones are passing on, others, young and vigorous, are stepping into their places. I sent you a paper sometime since containing a notice of the death of the veteran Patriarch, Martin Harris, one of the three witnesses to the Book of Mormon; and may our last days be like his, full in the faith. You well know what he did for the Church in Kirtland—and is that all to be lost? We hope and believe not; for it is now under consideration among the Counselors, to send a missionary to Kirtland the coming year to rebuild Zion again. Our worthy President is much inclined to place that work of importance and responsibility upon your humble servant. Let the appointment fall upon whomever it may, he will be obliged to go into the vineyard and set himself to work; and should the responsible work fall upon me to discharge, I will at once notify you of the fact, and shall depend on you for counsel and support in the good and glorious work of rebuilding Zion again under the roof of the first Temple erected by the Latter Day Saints of Jesus Christ. I hope you will prepare yourself for the good work, and see that all things are set in order, and let me hear at your earliest convenience if I can depend upon you.

While I remain yours in Christ, S.
P. S., Sept. 1st.—The telegraph to-

day announces the death of the First Counselor and Major-General of the Nauvoo Legion, George A. Smith, at 8:40 A.M. You see, death has again cut our enemies short of the proof they anticipated to have, to convict our President of the Mountain Meadow Massacre. Verily, there is wisdom in all things.

S.

In reply to the foregoing, Br. Joseph F. McDowell, our faithful brother in charge at Kirtland, writes as follows:

KIRTLAND, Lake Co., Ohio,
Oct. 20th, 1875.

Be it hereby made known to Mr. S—, of Ogden City, Weber County, Utah Territory, supposed missionary to Kirtland, that I read an article written by him to a Mr. S—, of somewhere near Kirtland, in the *Willoughby Gazette*, of October 16th, 1875, the letter dated August 31st; and be it known further, that the work of God is already *re-established in Kirtland*; that it is prospering; that a branch was organized there according to the mind and will of God, October 11th, 1874; and that *polygamy* is not wanted in the quiet village of Kirtland by any of its inhabitants; that we teach nothing that is contrary to the teachings or doctrines of the New Testament, or Bible; and that we believe the doctrines of "Polygamy" and the "Adam-God" theory, etc., to be doctrines of devils, and contrary to the laws of the land and of God; that the people of Kirtland are satisfied that the doctrines we teach are Biblical, lawful, and Christian, and that we denounce polygamy and all its kindred practices as unlawful, unscriptural, and unchristlike; and that we do not wish any such doctrines taught here; and that they who teach them will not be welcomed here.

JOSEPH F. McDOWELL,

President of the Branch of the Reorganized Church of Jesus Christ of (True) Latter Day Saints, at Kirtland, Lake Co., Ohio.

A Few Thoughts.

I am not surprised that Br. W. H. Davenport of Texas, or any other intelligent seeker after truth should be astonished at the apparent contradiction of views held and presented by different brethren

of the Church—in view of the fact that we claim that the servants of God are susceptible of inspiration in these latter times as well as in former days. But this claim is misunderstood by our friends, it is interpreted by them to mean that whatsoever is taught orally or in writing by these servants as inspired or revealed directly by the Holy Spirit; whereas we do not so claim, but hold that we often express our opinion only, of the meaning of certain statements made in the Scriptures.

Howbeit that we assume that the true meaning of any ambiguous statement may be obtained by revelation, and the servant of God may then give an inspired interpretation of the statement.

It would be well for writers on controverted points to record their views as their opinions merely, when the subject may be as clearly susceptible of a different interpretation.

No one can deprecate the dogmatic assertions that some writers for the *Herald's* columns occasionally make, upon points whereon a difference of opinion may be honestly held, more than the writer.

A theory or an opinion expressed by one writer may be questioned or debated by another in a proper spirit, for the purpose of ascertaining the truth, either in calling out further evidence from the first writer, in favor of his views; or else to expose the lameness and irrelevancy of the arguments presented.

When any theory that I present is attacked by parties who I think are opposing it for the mere love of controversy or to be on the opposite side, or for the sake of the little honor that may be thought to follow in the wake of an opposition to those who may enjoy some little prominence as writers, or speakers in the Church, I generally pass their attacks without comment or notice.

When a party who is satisfied that my views are erroneous, and can prove them so by the "thus saith the Lord" or sound argument, and does it for my enlightenment and correction, I am always prepared to accept such efforts in my behalf, with gratitude and with a change of sentiment.

My views, (which I believe are those generally held by the Church), on the subject of the 'rock' are clearly set forth in the article headed "The Church and the rock on which it is built."

I fail to see that the position there taken is as yet shaken by any contrary view thus far presented.

Under the term revelation I understand the design and effect of revelation to be meant, as well as the principle or power or agent itself.

Jesus the Christ may have been the Son of God forever without practical benefit to the world, if the Father had not revealed him as such; and the design and effect of that revelation seems to have been the production of knowledge.

This knowledge could not be produced without "revelation," and without it (knowledge) there can be no 'eternal life' as "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

And further, this knowledge of Christ is obtained by "revelation" or is evident from the fact that "no man knoweth who the Son is, but the Father," and of course only as the Father 'reveals' him can man know him.

The Father revealed the fact of the Divine Sonship to Peter, giving him knowledge thereby.

Inseparably connected with 'revelation' stands the Revelator *i. e.*, the Holy Spirit, without which "no man can say that Jesus is the Lord," or what is equivalent, that is "the Christ, the Son of the living God."

It needs no argument to prove that [the revelation of*] the Holy Ghost was the foundation of Christ as well as that of apostles, prophets, teachers, miracles, gift of healing, &c., which God set in the Church as parts of the building.

Christ is the "chief corner stone," but who laid him as such? God through the Holy Spirit doubtless. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." God also "set some in the church, first apostles, &c."

God is the builder, and Christ is the builder, but the latter by the authority of the former, and both through the agency of the Holy Spirit.

God placed or set in the church "first apostles," but Christ called and ordained the apostles, but as he "came to do the will of the Father," and as the "Son doeth nothing of himself" it is evident that he called those whom the Father revealed to him or commanded him to call.

God sent his Son into the world, and revealed him personally, and also his true character, and that by his Spirit; and by which Spirit, Christ revealed the Father to them (his disciples) and when he sent it in place of himself, it revealed the things of the Father and the Son to them; and by which Spirit they as "laborers together with God" built upon the foundation that they were built upon, such other parts of the building as were required, calling and ordaining to office such as the "Holy Ghost did signify."

No true Latter Day Saint will deny that even if Christ be the foundation, that the building, *i. e.*, apostles, prophets, evangelists, pastors, teachers and every other officer and gift is formed by revelation, that is, they are placed in position, and qualified for their work by 'revelation.'

And if Christ be the foundation, he was 'revealed' as such; his name, nature, and office was revealed through the Spirit.

It is strange that some cannot see that there can be a *foundation to a foundation*; Christ is a foundation, and in a certain sense the apostles were and are a foundation, the doctrine is a foundation, and the gospel is a foundation.

Christ compares the obedient believer to a man, "which built an house, and digged deep and laid the foundation on a rock." Christ is plainly called "the foundation," then what is the "rock" upon which this 'foundation' rests? To my mind, it is the Holy Spirit, the Revealer, by whom Christ was begotten, baptized, instructed, empowered, and raised from the dead, and we may say glorified.

The effect of being built upon this

* Editor.

"power and mind of God" is to obtain knowledge of God, of Christ, of the mysteries of the kingdom, of the things of God, of all truth, of the future and of all things possible to be known.

I cannot separate the *cause* from the *effect*, so I call the Rock,—Inspiration, and Revelation and Knowledge; the root, the vine, and the fruit; the influence, the agent, and the result.

The nature, mission and work of Christ, I understand to be revealed by the Spirit; without it, I cannot comprehend him as the Christ.

The *knowledge* which will be the result of the revelations of God through Christ, by the Spirit, I understand to be a rock, a power, against which hell and earth combined cannot prevail.

Knowledge is power, and with the knowledge of God will necessarily come the power of God.

When this "divine nature" is reached, it will be a small thing to say to a "mountain be ye removed and cast into the sea," or to say to the dead, "arise."

Howbeit he who has the power (not necessarily *all* the power) of God, will be in possession of the wisdom of God (not necessarily however, of *all* the wisdom of God) and will exercise that power in harmony with wisdom and the mind of God.

It appears to me to be a useless or an unnecessary statement for Jesus to make, that, the "gates of hell shall not prevail against it"—the fact of his being the Son of God.

When that became a *fact*, it was and ever will be a *fact*, and of course the gates of hell cannot in the nature of the case prevail against it; but if the rock be revelation or the *knowledge* of the truth that Jesus is the Christ, then there is a propriety in the statement, for the gates of hell have tried to destroy that knowledge, by opposing revelation, or in causing the church to lose the Spirit. The devils confessed the fact of Jesus' divine Sonship. That fact they could not war against with the least hope of success; they therefore did not oppose it. The doctrine of knowledge by revelation, or inspiration of the Holy Spirit,

they would have every reason to oppose, for in so doing they would ruin the church.

But their success was not final; the principle still existed and knowledge of the fact of revelation was again restored, and although again opposed, will not be extinguished.

The very idea of "*not*" prevailing, implies an attack, an opposition, a war.

"The devils believe and tremble," because of their belief of the fact that Jesus is the Christ, the Son of God, and the possessor of the power and authority of God.

It is a positive fact that Christ has built his Church in the nineteenth century on the rock of revelation, or the inspiration of the Spirit. "The kingdom" that the "God of heaven" was to "set up" in the last days was foreseen by Christ, and foretold by him, in the prophecy of the proclamation of the gospel of the kingdom before the end of the world shall come.

In view of these truths, may Jesus not have had reference to this latter day building of his Church? for it was by the revelation of the personality of Jesus and the revelation of his character by the Father, with the command to "hear him," and the revelation of his (the Son's) mind and will concerning the organization of his Church—and through different 'revelations,' has this Church of Christ been built from foundation to cap-stone.

Upon revelation has this Church been built, with Christ as the chief corner stone, and against this "rock" has the gates of hell, the powers of darkness, evil spirits, and human agents of this same dark power, been striving to prevail; their main efforts have been directed against this very principle, for this Church can exist only upon the principle, fact and doctrine of divine revelation.

This is its stronghold, its line of defence, its support and its life.

Revelation and its effects, form the great distinguishing difference between this Church and all claimants to the same honor.

The gates of hell will no more prevail against the rock upon which the Church is built, than the 'kingdom' 'set up' by the 'God of heaven' is to be destroyed.

But the first kingdom or church was destroyed and we as a people argue, that, for that reason among others, it could not be the organization or setting up of the kingdom referred to; so we may argue that as against Christ personally, against the Church, against Peter, against the doctrine of Christ, against the principle of revelation the gates of hell did not prevail; therefore the building of the church referred to by the Savior was not the work of that age, but of this; the kingdoms of the world can not destroy the "kingdom," neither can the kingdom of Satan prevail against the rock on which it, the kingdom or Church is built. But if the pronoun "it" against which the "gates of hell shall not prevail" should mean the Church, (which however can not possibly exist or be a church without the rock revelation), then it would only confirm the thought that the latter day organization or building of the Church is referred to, for against the Church as a building, the gates of hell did prevail, that is the church built in the former part of this dispensation. I am prepared to admit that the grammatical construction of the sentence justifies the assertion that the pronoun "it" refers to the Church, which being referred to as a building, could be properly spoken of as "it" being neither masculine nor feminine. The following verse, in which Jesus promises the "keys of the kingdom of heaven," strengthens that idea, inasmuch as the words "kingdom of heaven" means the Church. And giving the "keys of the kingdom" is equivalent to giving the oversight and direction of the Church.

If this be the correct idea,—that is, if the sentiment of the Savior should be expressed somewhat like this, "Upon this rock (of inspired knowledge) I will build my church, (or kingdom of heaven), and the gates of hell shall not prevail against it, (the church). And I will give unto thee the keys of the king-

dom of heaven (or the oversight of the church)." &c., then it would appear that the church referred to must mean the latter day organization thereof, for against the former day organization the gates of hell did prevail.

But the kingdom of heaven that Daniel foretold was to be set up in the last days, "shall never be destroyed," and the kingdom of heaven which Jesus said he would build, should never be destroyed or prevailed against.

But whether the pronoun "it" refers to the church as an organization or building, or to the "rock" of inspired knowledge through revelation, it does not affect the nature or character of the rock.

One thing is certain, that the Spirit of God, upon which the church depends for its existence, and upon which the officers, gifts, work, success, and influence of the church depend, was withdrawn because of the prevalence of the powers of darkness, of sin and transgression, in the former day church; and that as a consequence of the Spirit of inspiration or revelation being taken away, the church of necessity ceased to exist, as truly, and as naturally, as the removing of any cause would require the cessation of any effect, dependent upon that cause.

The fact of Jesus Christ being the Son of God remained, whether the church retained the knowledge of that fact or not.

But the knowledge of that fact was lost, when the Spirit that proved that knowledge was lost to the church, or when revelation by inspiration ceased.

The fact remained, but of what practical benefit was the existence of the fact, when the knowledge of it was impossible? or at least inaccessible, or if it is "life eternal" to know that fact?

If a personal knowledge of this fact resulting from direct revelation to the individual, be not necessary, then the revelation to Peter and the record of that fact, and the existence of that record now, will be all that is required to furnish every man with sufficient foundation for the erection of the church, and any party who accepts the revelation to

Peter, or who believes the fact recorded, can organize the church by observing to teach the same gospel—and organize after the same pattern—as the former day church.

But what Latter Day Saint will grant this privilege? Will not all claim that any man or set of men, who attempt such a work must be called and commissioned of God to do it, and the men who are to fill the various offices in the church are to be designated by revelation, and that even if the Father did reveal to Peter that Jesus was the Christ, yet “no man can say that Jesus is Lord, (or the Christ), but by the Holy Ghost?”

If the church can not begin and continue its existence without revelation, upon what “rock” does it rest?

T. W. S.

“Mormonism” Reviewed.

[Continued from page 646.]

Mr. S. next finds a “clash,” where there is none; and in this he evidently strives to excel. He says:

“In the book of Ether, sixth chapter, purporting to have been written many centuries before the first advent, and to have been translated and transcribed by Moroni, we read concerning ‘the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.’ Mark this point, [says Mr. S.], as none of the Old Testament Scriptures were then written, what scriptures can here be referred to but those in the New Testament, where we find similar language.”

In reply to this we have to say, first, that the Old and New Testaments do not contain *all* the scriptures as he would seem to claim; and in the second place, the words he quotes are the words of Moroni, who lived four hundred years after Christ; and not the words of Ether, as he falsely claims.

He next objects:

“In the fourth chapter of the book of Mormon we read, ‘For do we not read that God is the same yesterday, to-day, and forever; and in him is no variableness, neither shadow of changing?’ Yes, [says Mr. S.], we ‘read’ it, but where? In the New Testament, which claimed to be unknown to Mormon.”

If Mr. S. had been as eager to learn

the genuine spirit and doctrine of the Book of Mormon as he has been to conjure up faults, and manufacture errors, he would have found divers places where the sentiments of the passage he quotes are written.

In Mosiah 1:8, is a passage having this import; and in Book of Nephi 11:1, “I am the Lord, I change not;” and in 2 Nephi 12:7, “I am the same yesterday, to-day and forever;” and then in Alma 5:3, “Neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left.” Moroni professed to quote only the *sense* of what they read, and not letter for letter; and surely, he had abundant grounds as we have seen.

In the next place he objects to the following passage found in Moroni 8:2, “The whole need no physician, but they that are sick;” “language borrowed, [he says], from the Savior.” Now the text, with its context, reads as follows:

“And the word of the Lord came to me [Mormon] by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world, not to call the righteous, but sinners to repentance; *the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin.*”

Here we see that the passage does not purport to be borrowed from any place, but that it was a direct revelation from Christ to Mormon.

If we are to condemn the Book of Mormon because sentiments and phrases are found in it similar to those found in the Old and New Testaments, then we may condemn the book of Micah, because in its fourth chapter there is found a prophecy similar in sense and *letter* to that found in Isaiah, second chapter. We may go further, and condemn the Bible, because in it are phrases and sentiments similar to those found in the Brahmin’s Veda, which claims to be the oldest of books, and which was compiled as early, at least, as B.C. 1200. In it is a prayer similar to that taught by our Savior, “O God have mercy, give me my daily bread.”—Rv. 6:47. Shall we say that because Jesus taught simi-

larly, that he, therefore, "borrowed" from the Veda? We should, if we adopted the reasoning of Mr. S. Again, (Rv. 9: 113, 7), "Where life is free, in the *third heaven of heavens*, where the worlds are radiant, there make me immortal." I wonder if David and Paul did not *borrow* some of these ideas, and some of this language, from the Rig-Veda!

Again; in the Zend-Avesta there are many ideas and phrases similar to what is found in both the Old and New Testaments. Of this Dr. Haug remarks:

"The Zoroastrian religion exhibits a very close affinity to, or rather identity with, several important doctrines of the Mosiac religion and Christianity."—Chips from a German Workshop, p. 125.

Here is one specimen where the Supreme Spirit proclaims himself "I am who I am;"—a similar name to that of Jehovah given by him, Ex. 3: 14. Now, shall we argue from these coincidences that the Scriptures of the Old and New Testaments, or any part of them, have been copied—"borrowed"—from those ancient books? The method of reasoning adopted by Mr. S. would force us to do so.

The Book of Mormon claims that the same God who inspired the prophets and seers in Judea, inspired those in America who wrote the Book of Mormon. This being true, it is no wonder that we find the same general ideas, the same doctrines and phrases in the Book of Mormon that we find in the Bible. Of this the Lord says:

"Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure."—2 Nephi 12: 7.

Will Mr. S. have us believe that two or more revelations from God to as many different persons, at as many different times, touching the same things, must differ in sentiment and in phraseology?

It would seem so; for he is condemning the Book of Mormon on the ground that in it are found sentiments and

phrases similar to those found in the Bible.

Here comes another insurmountable stumbling block in the way of Mr. S. He says:

"The Book of Mormon blunders into the claim that about one hundred years before the first advent, the name 'Christian' was in common use on this continent; thus clashing with the Bible which affirms, 'the disciples were first called Christians at Antioch.'—Acts 11: 26."

That the disciples upon the eastern continent were "first called Christians at Antioch," we do not deny; and that this was all that Luke, (instead of Paul, Mr. S.), intended, must be apparent to every fair-minded reader. But that people on this continent were called *Christians*, even "one hundred years before the first Advent," Mr. S. can not disprove.

The very *name*, as well as the doctrine and mission of Christ, was known hundreds of years before the first Advent. So also that other prominent New Testament name of our Savior,—"*Son of God*." If the leading New Testament names of our Savior were known and *used* so long before the first Advent, why should it be thought incredible that one of the leading New Testament names of his disciples should likewise be known and used equally as long before. The Nephites foreknew the name, and mission, and peculiar doctrines of Christ, hundreds of years before the Advent; and they lived in conformity with his gospel: and why might they not be called by a name in their language that was the exact equivalent of the English word "Christian?" For my part I can see no reason against it; but, on the other hand, many good reasons for it. Eusebius informs us that:

"The very name of Jesus, as also that of *Christ*, was honored by the pious prophets of old. * * * Moses attaches the name of our Savior Jesus Christ; * * * the prophets that lived subsequently to these times, also plainly announced Christ before by *name*."—Eccl. Hist., pps. 21, 22.

Again he says:

"For as the name Christians is intended to indicate this very idea, that a man, by the *knowledge and doctrine* of Christ, is dis-

tinguished by modesty and justice, by patience and a virtuous fortitude, and by a profession of piety towards the one and only true and supreme God; all this was no less studiously cultivated by them than by us."—p. 26.

Mr. S. next undertakes to make a conflict between the Book of Mormon and the testimony of Joseph, in regard to the disposal of the plates after Joseph translated them. The Book of Mormon says concerning Joseph:

"Wherefore, when thou hast read the words which I have commanded thee, and obtained the witness which I have promised thee, then shalt thou seal up the book again and hide it up unto me."

Now, Mr. S. says that it is claimed by Mr. John Taylor that the plates, "when he [Joseph] got through translating, they were delivered again to the angel." "So, [says Mr. S.], he did not hide up the plates, as stated in the Book of Mormon." The Book of Mormon does not state, nor even intimate, the manner in which Joseph was to "hide up" the plates. There are very many ways in which we may "hide up" plates, or other things, without putting them into the ground as it is urged by Mr. S.

To hide up anything is to conceal it, to secure it, or screen it from observation. This was certainly done when the plates were put into the hands of the angel.

Mr. S. objects, that in Nephi 13:3, Jesus is made to say to three of his disciples, "Ye shall never endure the pains of death; but when I come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality;" and then that "in the next paragraph it is added, 'whether they were mortal or immortal, from the day of their transfiguration I know not.' * * * 'Nephi says he did not know whether they were mortal or immortal—equivalent to saying that he did not know whether Christ lied or told the truth.'"

It is not unfrequent that people, even disciples of Christ, are told that which they do not fully understand when told. Jesus told his disciples in Judea to go and "preach the gospel to every creature;" yet it required no less than a miracle, and another command, to make

Peter know; fully, the nature and scope of his mission. Acts 10:19-35. Jesus foretold to his disciples the facts of his death and resurrection, yet they did not believe him, *intelligently*, on this point, till after his resurrection and appearance unto them. But our Savior, because they failed to know and understand these things, did not say their unbelief and lack of knowledge was "equivalent to saying" that they "did not know whether Christ lied or told the truth," as Mr. S. probably would have done. He was rather more considerate.

Mr. S., who professes to be a disciple of Christ, does not believe in a pre-millennial kingdom; yet Christ plainly teaches it in Matthew 25:1; and in Matthew 13:47-49; and elsewhere. Mr. S. also believes that the Adventists are the "wise virgins" of Matthew 25:4, and that they, since A.D. 1833, have been sounding the midnight cry; whereas Christ says the midnight cry comes to [not from] the wise, as well as the foolish virgins, and finds them asleep or slumbering. Mr. S. believes also that, while they have been sounding the midnight cry for the past forty or more years, Christ, "the bridegroom tarried;" whereas Christ says, that after the midnight cry is made there is no tarrying; and that so sudden would be the coming of the Bridegroom, that the foolish virgins would not have time to get the needed oil to fill their lamps. Now, because Mr. S. and his co-religionists believe contrary to what Christ says, or at least fail to believe what he does say, would it not be indelicate, not to say unchristian-like, for us to say that their want of intelligent belief is "equivalent to saying he did not know whether Christ lied or told the truth?" We think so.

Here another terrible mistake is conjured up. He says:

"The first chapter of the Book of Omni represents Mosiah as going from the land of Nephi to Zarahemla, about three hundred years after Nephi reached America; and they discovered a people who were called the people of Zarahemla. Now there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly because the Lord had sent the

people of Mosiah with the plates of brass which contained the record of the Jews.' In the next paragraph we are told, [says Mr. S.], their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah could understand them."

"Yet," says Mr. S., "the same paragraph tells us that they came out of Jerusalem at the time Zedekiah was taken to Babylon—about three hundred years previously. At this time they rejoiced that the Lord had sent Mosiah; and yet did not believe that there was a Lord *in existence*. Glad of the records, yet could not understand each other's language—their language having been so corrupted in a little over three hundred years." A more shameful effort at garbling texts is seldom, if ever, seen than this. It would put the most unblushing infidel critic to shame.

Amaleki records how that Mosiah, being warned of God, fled out of the land of Nephi, and went to the land of Zarahemla, both he and others who accompanied him. "And they discovered a people who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained a record of the Jews." This "great rejoicing" took place evidently, not when the people were first discovered by Mosiah and his company, but when the people of Zarahemla became acquainted thoroughly with the new immigrants,—their doctrines and their tidings,—as we shall further see.

"Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away into Babylon. * * * And at the time that Mosiah discovered them, they had become exceeding numerous. Nevertheless, they had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them. But it came to pass that Mosiah caused that they should be taught in his language."

There is nothing contradictory in this brief narrative; neither anything impossible or incredible. Amaleki first states the fact of the discovery of Zarahemla and his people; and then states as one of the results that there was "great rejoicing;" but does not say nor intimate, that this rejoicing took place immediately upon the discovery, but after the people of Zarahemla could understand Mosiah and his people. Furthermore, it was *at the time* of their discovery, and before, that the people of Zarahemla denied the being of their Creator; and at this time it was that "the people of Mosiah" could not understand them.

Mr. S. argues that it is incredible that these two peoples, having a common origin, coming from the same country about three hundred years before, could have so corrupted their language as not to understand each other. If Mr. S. was instructed in philology, or was very observant of current facts, he would know that there is nothing improbable in it; especially when we consider that they of Zarahemla "brought no records with them." Language changes, constantly, among all nations; and among some far more rapidly than with others. It would be next to impossible for the English speaking nations of to-day, to understand the English of but a few hundred years ago. So great has been the changes of language in England alone, that people from one shire can not well understand those of another. The languages of men, like their forms of religion, are subject to rapid and extensive change. Max Müller, M. A., *Fellow of All Souls' College, Oxford, England*, a competent authority, says:

"The meaning of words changes imperceptibly and irresistibly. Even where there is a literature, and a *printed literature* like that of modern Europe, four or five centuries work such a change that few even of the most learned divines in England would find it easy to read and to understand accurately a theological treatise written in England four hundred years ago. The same happened, and happened to a far greater extent in ancient languages. Nor was the sacred character attributed to certain writings any safeguard."—*Chips From a German Workshop*, p. 180.

These facts amount to proof in favor of the credibility of what is said in regard to the language of the people of Zarahemla having become so corrupted as stated by Amaleki. Mr. S. falls by the very weapon he forged against the truth of God; and he fills the pit he digged for others.

Mr. S., in the following, undertakes to show that there are very damaging contradictions in the Book of Mormon in its statements concerning the plates written and hid by Ether.

Now it should be borne in mind that one class of these statements is prophetic, foretelling what should occur with the plates; another, giving *commands* touching their disposal; and lastly, the purely historical account of their origin, transmission, and final disposition.

Whilst the first two claim to be fully inspired, the latter makes no such claim. Prophecy and history are two quite different things. The one claims absolute divine perfection, in its sense, its import, and in all its facts; while history, Bible history, Scripture history, seldom makes such claim. Scripture history claims to be *essentially* true in its statements; but does not usually claim to have been written with such measure of the Holy Spirit as to secure it against verbal errors; and even errors in some of its minor and unimportant facts.

When we reflect one moment upon the discrepancies—omissions and contradictions—between the *Books of the Chronicles* and the *Books of the Kings*; between the four several gospels; and between the four gospels and the *Acts*; also between the *Acts* and the *Old Testament* history; we see the folly of claiming for the writers of those books what they never claim for themselves,—full and absolute inspiration.

As to prophecy, holy men and women speak as they are “moved upon by the Holy Ghost;” but history, is a narration of matters as the writers know them, understand them, and believe them. Hence Luke, (1:1-3), thought it good to write what he knew, and believed, and had a “perfect understanding of,” as it had been delivered to him

by those who “from the beginning were eye-witnesses and ministers of the word.” Luke did not claim to write by direct revelation from God to himself; but simply what he had learned from persons who were, as he believed, competent witnesses. Luke omits many facts found in the three other gospels; but these omissions do not invalidate anything else he may have written, and no one would argue as much but a quibbling critic. The evangelists differ widely in regard to the crucifixion and resurrection of Christ; yet this difference arises mainly, if not entirely, from omissions—some failing to write just the same things that were written by others. In the *Acts* three different accounts are given of the conversion of Saul, (9:3-27; 22:6-16; 26:12-18.) In these there is considerable discrepancy, and some direct contradiction. This could not occur if all Scripture history was fully and perfectly inspired of God.

Again; Paul, that faithful, devoted servant of Christ, takes occasion to inform us that some of his writings were not indited under the inspiration of the Holy Spirit. (1 Cor. 7:6, 12, 25, 40; 2 Cor. 8:8; 11:17, &c.)

Now, inasmuch as the Bible historians did not always profess to write under the full inspiration of God's unerring Spirit, are we justified in demanding of those who wrote Scripture history on this continent that their historical writings shall be fully and perfectly inspired of God, so as to be absolutely full and complete; and without error in letter, or defect in matter? We think not. Such a claim by those versed well in Scripture matters exhibits unfairness, to say the least.

But, we do not admit the contradictions claimed by Mr. S. We utterly deny them, except possibly, in one point, and that one of no essential historical value.

He says:

1. “Moroni says the plates found by the people of Limhi were kept by king Benjamin, that the world should not see them; but the Book of Mosiah says that the people of Limhi did not find the plates till after king Benjamin was dead.

2. “Moroni testifies that they were not to be translated till after Christ was lifted

up upon the cross;' but the book of Mosiah informs us that they were translated by king Mosiah, 'and caused to be written,' even hundreds of years before the crucifixion; and yet Moroni pretends to translate them again after the cross.

3. "Moroni informs us that the stone-interpreters of the brother of Jared were sealed up with the plates; but the book of Mosiah makes no mention of finding stones with the plates, though Ammon talks to Limhi about stone interpreters possessed by Mosiah off in a distant land. What became of these sealed interpreters?

4. "Moroni tells us that Jared's brother's stone interpreters were sealed up with the plates that Limhi's people found, for the express purpose of enabling the finders to translate them; yet according to the book of Mosiah, the finders could not translate them, not finding with the plates anything but swords and breast-plates; and finally, Ammon tells king Limhi that Mosiah 'hath wherewith he can translate,' called interpreters; and after a while the plates are carried over to Mosiah in Zarahemla, and Mosiah translates them with his own interpreters 'set in two rims of a bow.' But what became of the interpreters that were sealed up with those plates found by Limhi's people?

5. "Mosiah not only had interpreters before receiving the twenty-four plates found by the people of Limhi, but he had previously exercised his gift in interpreting languages, and his uncle before him, also, by which Ammon knew that he possessed this gift; and an instance is given of its exercise in a book written by Omni, before the book of Mosiah; 'and it came to pass 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.' So Mosiah did not need the interpreter's of Jared's brother; but still the question continues to come up, since they were sealed up at God's bidding, what became of them? And as Moroni claims to have had them, where did he get them? After Moroni represents God as saying to Jared's brother, 'These two stones will I give unto thee, and ye shall seal them up also'—that is, with the plates—'wherefore I will cause in mine own due time that *these stones* shall magnify to the eyes of men these things which ye shall write.' Moroni adds, 'After Christ had truly showed himself unto his people, he commanded that they should be made manifest. * * * Behold I have written upon these plates the very things that the brother of Jared saw;' again he adds, 'I am commanded that I should hide them up again in the earth, * * * and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up

the interpreters.' Where did he get them, seeing they were not found when the people of Limhi found the twenty-four plates, with which they were hid?

6. "Mosiah's stone interpreters, 'set in two rims of a bow,' which he possessed previous to the finding of these twenty-four plates by the people of Limhi, 'were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;' (Mosiah, 12th chapter); while the 'two stones' possessed by the brother of Jared were given to him by the Lord after confounding the language at the tower, without any 'rims of a bow.' But when Nephi came to America, he is very careful to tell us about bringing Laban's sword, Lehi's compass, and the brass plates taken from Laban, but not a word about these precious stone-interpreters, which 'were prepared from the beginning, and were handed down from generation to generation.' Where did Mosiah get his interpreters, seeing they were not imported from Jerusalem, and seeing preceding generations on this continent were unknown to him till after he possessed these interpreters? Here is another puzzle, or crooked story."

Precisely, Mr. S. As you have rendered it, it is a "puzzle;" and as you have told it, it is a "crooked story." It is a fair specimen of your work. Your garbled quotations, your unfair inferences, and brazen misstatements, have perverted the facts, and quite distorted the entire account.

Continued.

THE Pottsville (Pa.) *Miners' Journal* of the 1st instant says: "The quantity of coal sent from the Schuylkill region during the past week was, by rail, 112,049 tons; by canal, 37,274 tons; total, 149,323 tons, against 131,430 tons for the corresponding period of last year; increase, 17,893 tons. The total so far this year is 2,973,696 tons, against 3,318,583 tons for the same period last year; decrease, 334,887 tons. The quantity sent from all the regions for the week was: Anthracite, 568,155 tons, bituminous, 91,912 tons; total, 660,067 tons, against 471,007 tons anthracite and 76,342 tons bituminous for the corresponding period of last year. Increase of anthracite, 97,148 tons; increase of bituminous, 15,560 tons. Total increase, 112,709 tons. The quantity sent from all the regions this year foots up, 14,048,636 tons anthracite, and 2,708,967 tons bituminous. Total, 16,757,603 tons, against 14,430,428 tons anthracite and 2,604,668 tons bituminous; total, 17,035,095 tons for the same period of last year. Decrease of anthracite, 381,791 tons; increase of bituminous, 104,299 tons."

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., November 15, 1875.

END OF VOL. XXII.

THE end of the year is rapidly coming near, and with it also comes the end of volume twenty-two of the HERALD. For fifteen years have the interests of the Church, its faith and prominent features of doctrine, been set forth in the best light and manner within the capabilities of contributors and editorial corps; and its work and appearance carefully guarded by those having them in charge.

We have been cheered by constant assurances of good will and confidence of the Elders occupying the outer and the inner posts of the army in the field, with here and there an exception, and with these exceptions we find no fault.

It has been the constant aim of those in charge, from Bro. Isaac Sheen who first had editorial and business control, under the first Publishing Committee, to the present incumbent of the sanctum chair, under the management of the Board of Publication, to make the HERALD acceptable to the Saints as readers, without compromising the dignity of individual responsibility, or becoming rightfully subject to the charge of being "men pleasers." Whether this aim has been successful is for the Saints to determine.

The subscription list has been steadily on the increase; slowly step by step it has risen from a mere handful to something over twenty-five hundred—and still we are not content,—we want more. Not only do we want more; but we want, also, that all who now take it, and whose subscription expires at the end of the volume, to renew at once; so that we can begin the New Year with an assurance that we will not be forsaken by our old friends, whether we make any new ones or not. It would, also, gratify us greatly, if each one who feels that the HERALD is an agent for good to the Church and the world, would secure us one

additional subscriber for the year 1876. This would give an effectual help, in a perfectly legitimate way; and would likewise extend the influence of the paper much more widely than is now exercised by it.

We rejoice at the prospect every where opening up for the preaching of the word, and believe that there is a great "effectual door" opened before the Elders; but are sad when we remember how few there be to push the conquering banner of the cross through his door. We are certainly growing stronger; are we correspondingly wiser and more devoted; we hope we are—but the evidences shame us.

Let us be stirred up to renewed diligence in the HERALD interests. Let us bethink ourselves of how much good may be done in a short time, in this regard.

An increase of one thousand subscribers added to our list would enable us to issue the HERALD weekly, at an additional charge of fifty cents; (one half a dollar); or two and one half dollars for the year, including postage; provided, that no change is made in the postal law at the ensuing session of congress. For our own part, we should very much like to see the HERALD issued as a weekly, containing additional news column and some advertisements, such as might be taken, consistently with our profession of faith.

A fear has been expressed; and if expressed, must have been entertained; that the HERALD might drift into politics. Of course there is some danger of this. If the editor should grow to be politically ambitious; or see an opportunity to sell his influence to trading politicians; (providing, any should be foolish enough to buy an influence not hitherto exercised politically, and for that reason not valuable); it is possible that the HERALD might "drift into politics." But as the editor is subject to instant ejection from his chair of office, by the will of the Board of Publication; and they, in turn, are subject to removal by the will of the Church in conference assembled, the danger is quite remote—but some are easily frightened at shadows, and often cast those at which they frighten.

A wholesome regard to the clause of the law which enjoins it upon the Saints to

"seek to put good men in office, would seem to warrant the securing some knowledge of the usual and unusual occurrences in the social, religious and political world; but only in keeping with the other saying, "in the world but not of it." A right minded man may see the pool of corruption seething and surging before him, without having a desire to drink of its streams, or bathe in its filth; and the Saints as a class, are constantly praying for the Lord to create within them "right minds." In the meantime, let us do what we can to show an advancing front to the armies engaged in the battle.

PROF. DAVID SWING has yielded the victory to the Synod of Chicago, and on a late occasion said to his congregation in the Fourth Street Presbyterian Church, that at or before the close of the year he should sever the connection which united them as pastor and people. It is more than hinted that there will be a church built for Mr. Swing in the center of the city. The *Tribune* pithily remarks where "though he may be lost to the ministry of the Presbyterian Church he will be gained to the cause of Christ in a more extended field;" which is virtually saying, that when he takes himself out of the Presbyterian Church, he takes himself into the Church of God; that whereas he before labored for the Church to which he was connected, he will, when dissevered from that church labor for Christ. All of which is a sort of left handed compliment to the church from which Mr. Swing dissents. This is not at all surprising, as it was easily foretold. It has become quite the fashion, and is, as was tritely said by a late writer, noticed in our last, unlike the former church, "Our churches are divided. The early church was not. No new church was set up at every variance." Here was a "variance," and unlike the primitive church, when it occurs minister Swing goes out, and a new church is the result. It is no wonder that inquirers are discouraged.

The minister of a church in a village in Illinois, not a great while ago, remarked to another minister, that his charge was an unconverted congregation. A similar state-

ment was made to us by a quite prominent missionary preacher in the east; he said, "I am pretty well acquainted with a number of congregations besides my own; and it is a fact, humiliating as it is to say it, there are very, very few really worthy persons in all of them." We asked him, "If that be true, what of the rest?" His reply was, "There is nothing can be done for them; but to let them go to hell; they are not worthy of anything better."

This man had also cut loose from the church, and now acknowledges no ecclesiastical authority, and proposes to build up an independent church. So goes the world.

THE sanctity of the marriage covenant, the value to be set upon the chastity of women as a virtue, is being discussed in France to quite an extent. A father, whose daughter had been seduced, after giving the seducer an opportunity to make reparation by marriage, shot the seducer to death; which act, unprecedented in France, has given rise to the question, Is virtue essential to woman?

This question should be easily answered by Latter Day Saints. Virtue is to them essential; not only to a life of contentment and peace here, but to exaltation in the world to come. And this adherence to virtue must not only characterize the women of the Church, but the men also. It is disastrous to the morals of a society, community or nation, to insist that woman shall be chaste, and yet tolerate the unchaste man. To frown upon the dissolute woman, and smile upon the libertine, is to offer to man a premium for the practice of the arts of seduction. To give countenance to the man of unchaste life, and to call his departure from virtue's ways a weakness; and to denounce the same departure from the paths of honor a crime in woman, is to degrade and fix a price upon the loss of honor in both.

We are impressed, that in no other direction should the teaching and practice of the Saints be more rigidly upright, than in keeping the standard of chastity in both man and woman pure.

BR. S. S. WILCOX, writing from Shenandoah, Page Co., Iowa, 22d ult., speaks very

highly of Br. M. H. Forscutt's labors at that place; he had delivered about "seventeen discourses, to full houses, created quite an interest, removed much prejudice, and the idea that 'Mormons are all fools or ignoramuses.' He has the name of being the ablest speaker that has ever been in the town." He baptized five, and good results are expected to follow his labors there. Br. T. W. Smith had arrived there and was following up Br. Forscutt's labors with a series of meetings. Much good is expected to follow his labors there. In that vicinity the Saints had been made acquainted with the power of the enemy to afflict, and the greater power of God to rebuke the affliction, and restore or relieve there from; for which a sense of gratitude is expressed. Br. W. desires to be found alive and at work in so glorious a cause.

Br. N. Stamm writing from Newton, Ia., Oct. 25th, said he had been there two weeks; two had been baptized during that time. He had "enjoyed good liberty of the Spirit in preaching the word." After (or during) a confirmation meeting held there, the gifts of the gospel were richly enjoyed by the Saints. Br. S. expected to go from there to Des Moines, thence to Osceola, Clark county, where he has labored hitherto, and where he expects to do some more labor. May success again crown his efforts in that place.

We will print a few numbers of the *HERALD* extra, during the continuance of Br. Blair's review of Mr. Sheldon's article in the *World's Crisis* against the Book of Mormon and the Prophetic Mission of Joseph Smith. Those wishing this review can be accommodated, to the extent of our extra issue.

By letter from Bro. Simmons, Cannon, Utah, we learn that there are many there in Utah who would do right, but who have been led to believe strange things about the sons of Joseph. We hope that the Lord may direct all seeking wisdom from him into the right way, whether it leads to the sons of Joseph or not.

Card from Bro. Mark announces that he left Nebraska City, Nov. 2nd; had appointments at Omaha, Nov. 2nd and 3rd; Council Bluffs, 4, 5, 6, 7, and 8; Magnolia and

Little Sioux after that. He says, "The good Master's Spirit has been with me, and that is my Helper."

Brethren are occasionally sending in advance for the debate between Bro. Mark H. Forscutt and Eld. J. L. Shinn. They will please bear in mind that we have not offered this work for sale; have fixed no price and do not know what it will cost; but as it will most likely make a book of near two hundred pages, those wanting it will do well to wait its completion before ordering it. As soon as it is ready we shall at once put it on sale. It is now in the printers' hands. This debate will be an excellent exposition of the subjects considered. The arguments of both disputants are fairly stated; but of their relative merit the readers must judge for themselves. We certainly hope that the Elders will avail themselves of its perusal.

Eld. Jason W. Briggs preached a sermon of great power and beauty, in the Saints' Meeting House in Plano, on the evening of Oct. 31st, upon the question: "Has God changed in his wisdom, general design as concerning the world; or in his policy." The scope of this inquiry will be seen upon consideration; but, no one not acquainted with the peculiar characteristics of Bro. Jason as a speaker, can form an adequate idea of the force and meaning which he gave to the points of his discourse. And even now, with the significance of the question all before us, we feel that "it is good to be a Saint of latter days."

Bro. Robert Warnock visited the *HERALD* Office on the 3rd inst., fresh from the Utah regions. He looks hearty, and was in the main pleased with his trip.

Bro. Mark H. Forscutt had baptized sixteen at Nebraska City, at last advices; had delivered a course of twenty-three lectures, with good results.

Br. Jesse W. Nichols, presiding Elder of the Massachusetts District, although more than four score and four years old, is traveling, preaching, and attending to the duties of his office, almost with the vivacity of one half his age. This should certainly prove a stimulant to many, *far* less advanced in years, and especially those who are too much given to inactivity in the Master's cause,

and to resting at "ease in Zion," for sorrow awaiteth such, if they continue to refrain from lifting up a warning voice.

Br. G. Walker, writing from Newton, Jasper County, Iowa, November 6th, says: "We are not dead yet at Newton. * * * I had the pleasure to baptize two into the Church of Christ two weeks ago." He states that a good impression has followed the labors of Brn. M. H. Forscutt and J. S. Patterson, at that place.

The minutes of the Eastern District, Wales, Conference, were not received at this office until long after September 12th, the day to which the session adjourned; consequently they will not appear. The Conference passed off well; and an excellent spirit was with the Saints.

Brn. Joseph Morrill, and Solomon Salisbury report from Tennessee, Illinois, the baptizing of seven quite recently. Bro. Salisbury writes, "This increases our little branch to fifty." Three years ago he was the only *one*. Brn. John Lake, Joseph and Daniel Lambert were co-laborers in this work, strengthened this last summer by the discussion between Bro. Forscutt and Rev. J. L. Shinn.

Bro. John H. Hansen, at Farmington, Ky., will be pleased to learn that Bro. Anthony thinks he can join him about Dec. 1st. Will Bro. Hansen please inform Bro. Anthony of the proper route, and probable cost of fare to reach him; and also to what point to come, the more readily to cooperate together.

Bro. H. A. Stebbins baptised two at Pectonica, Ill., on Oct. 24th; and found two others, who for thirty years have waited for the consolation of Israel. He thinks they will probably cast their lines with the Saints. We learn this by letter to Bro. M. B. Oliver.

The Branch at Plano was favored with an excellent discourse from Bro. William W. Blair on Sunday the 7th inst. Text, Psalms 11:3. "If the foundation be destroyed, what can the righteous do?" The foundations upon which the hope of the righteous rests were examined in a manner calculated to strengthen their faith and to confirm them in the great work of the last days.

We call attention to a clipping from the

Messenger for November, headed "The Utah Mission," which will appear in our next. Give it a perusal and consideration.

Bro. Zenas Gurley is holding semi-monthly services at Davis City, Iowa, with good results.

THE following flattering notice of the Saints and their work appears in the *Methodist Recorder*, of Pittsburg, Pa., an outspoken religious Journal, with which we exchange, in their issue for November 6th, 1875. They give us credit for all we are worthy of, in the way of missionary work; at the same time, we can assure our friends of the *Recorder* that men who work for the Master, because they love his cause, and the truth for truth's sake, and have no fear of man, can always carry their hearts into their work, and that is what makes men successful in their life labor.

"In the *True Latter Day Saints' Herald*, we see the record of a wide-spread and thorough missionary canvas in the west, and even in Australia and the remote islands of the sea. This is the anti-polygamy branch of the Mormon Church, whose chief leader seems to be Joseph Smith, son of the Nauvoo prophet. The church correspondence from the western States is full, and shows a heroic band of missionaries, and a liberality in giving which our Methodist people might emulate with profit. How strange that what we esteem as error should be permitted to outrun our agencies for spreading the truth! The Mormons are poorer, financially, than the Methodists, and yet from their headquarters in Illinois, they send out and support missionaries to the most distant parts of the earth. O brethren, it is time to awake, to work, to dare and to do for Jesus!"

BRO. MATHIAS LAMPERT, writing from Stevenspoint, Wis., October 24th, 1875, says:

"I am here engaged in putting up a stone-building for a grist-mill for my brother Jacob, which will take about three weeks more, till I am ready to return home to my family. I have preached a few times in a hall rented for the purpose; as I likewise did in Oshkosh last summer, although apparently with little success; yet some few acknowledge it to be bible doctrine and that it could not be contradicted there from. In view of the greatness of the harvest, and the small force of reapers, and difficulties surrounding them, the disappointments they often have to meet would have a tendency to discourage them, were it not for the knowledge that almighty God is at the

helm; but knowing this, I feel to press on till my course is finished."

BRO. ABSALOM KUYKENDALL, writing from Dowville, Crawford Co., Iowa, November 1st, 1875, says:

"I have received several letters from my son, living fifteen miles south of San Antonio, Texas, near what is called the Rock Island School House, situated on the Maderia River, they are anxious for an Elder to come and preach for them; some are believing in the work by reading the Voice of Warning, and what little my son could teach them, he not belonging to the Church, but a believer. Bro. West would be gladly received, and would find a stopping place at Polk Neal's. Please ask Bro. West to visit that neighborhood. I think there is a good opening."

Correspondence.

SALT LAKE CITY, Oct. 13th, 1875.

I arrived, in this City from a trip north, in time to attend the October Conference, held by the Brighamites, on the third day of the Session.

The meeting was held in the Great Tabernacle. A throng of people was present. Seats on main floor and gallery were full. The room was tastefully decorated. Flowers and festoons hung upon the walls. Flags of every nation floated from the balustrade of the gallery. A water fountain, towards the center of the building, sent out its silvery jets to moisten the atmosphere with its limpid spray. Four great lions were crouched near by. A painting of a bee hive occupied the east end of the gallery, with the inscription "Deseret." The big organ, with red flags extended on either side, with other decorations, occupied the west end, around which is seated the choir, Presidents, Apostles, Bishops, Elders, &c. President Young came a little late, was clad in dark costume, black kid gloves and plug hat; has grayish light fox-tail whiskers, is rather taller than the average, has blue eyes, and is decidedly sandy. Has a kind of piping, Yankee voice, wears rather an important air when talking, and what he says, so far as I heard, was decidedly without power, and altogether flat. When all was ready, and the great organ thundered out its melodious strains, chimed in by a thousand voices, as they sung an "Angel from on high."

George Q. Cannon then read a carefully prepared and printed discourse of President Young. It passes as Brigham's discourse, but the *Tribune* man says it bears the marks of John Taylor's genius. The Tabernacle was dedicated on Saturday

morning, by reading an enormously long prayer by John Taylor, which had been carefully prepared and printed for the occasion. Of course he prayed with the Spirit? Co-operation and the New Order were the main topics. Everything centered in this. No speaker had done his duty until he had touched on the New Order. I send with this, a synopsis of the speeches of W. Woodruff, B. Young, Jr., and President Young, as nearly verbatim as I was able to get them, that you may judge for yourself. The spirit of these went through the whole conference.

Elder Woodruff rejoiced in the hope of possessing, in the resurrection, the same body which his spirit occupied while toiling and laboring in this world. Related his experience in assisting in laying the corner stone of the temple at Jackson County, Missouri. The persecutions which attended them, and the sickness he with others had to pass through. To the sisters he said, "The word of the Lord to you is to organize your Female Relief Societies. Adopt customs of your own. Take President Young's advice and make your own silks. President Young says, this is the best people in the world. You don't want to adopt the Gentile customs in dress. Many of the ladies are so laced and bound up with their dressing, that if a team should run away while they were on the street, it would be impossible for them to get out of the way, without they should lie down and roll out of the way." Sensation. "It is the duty of the young men to take the young women to wife, and raise bodies for the spirits to come and dwell in. Don't wait to get rich. Ninety-nine of our women out of a hundred bear children. They swarm in our streets. We want to fill these valleys and mountains. The word of the Lord to me is that you should lay up your bread. God has felt of us by the cricket and grasshopper. The Saints should have by them bread stuff to do them from three to seven years. The word of the Lord, through his servant Brigham, is, that we should unite our temporal interests. Sisters, this is the voice of our temporal deliverer. I never knew a time, even while Br. Joseph was alive, but what Br. Brigham always had the word of the Lord, on all important matters. I have labored and toiled to build up this kingdom. When I look at our young men, I don't see any ready to take the place of their fathers. Where are the sons of Joseph, and Heber, and Parley? What are they doing? President Young has had the burthen on him for years, it wants to be rolled off on others."

Afternoon, Brigham Young, Jr., moved off as follows: "I realize that for a man to stand before the people to declare unto

them the truths of heaven, he is occupying a peculiar position. My experience has taught me that the Latter Day Saints are the only people in the world who receive the Scriptures and are looking for the coming of the Savior to reign on this earth. Experience has taught me this. Two years ago, when the New Order was resurrected, I thought all would receive it, but I was mistaken. There is but little in the New Testament about it. It is that which will save us as much as baptism. Every Saint who has the Spirit will receive it. What have the people done in the North? Have they received it? But few have. Instead of being thought of importance, it is ceased to be talked of. It is as necessary as baptism, or the building of temples. As necessary as any doctrine or principle. If we do not receive every principle, that comes through his servants, we can not receive a celestial glory. God has ordained that these principles should be received, when they are revealed, and people prepared for them. My family has not opposed them. Some of the leaders have opposed them, which will lead them into apostasy. Those who have received the principles of co-operating together, are ready to receive the higher law, preached two years ago, (which was, we want your wives and children, yourselves and all you have, and we don't want any fault-finding or grumbling.) We must be *one*. (Brigham is the *ONE*.) Look at Book of Covenants. Not one in all Israel has paid their tithing according to that book. We don't prepare ourselves. I now feel satisfied that many of this people will come up to it. All will have to some day. There are a variety of ways to carry this out. I know of four in operation in the territory. One is, they have made a common stock as in the days of the Apostles. All is put into one bin. All draw wheat, flour, cattle, everything from one bin. We want something that will unite us forever. We must keep cutting the garment until it is a perfect fit. We want to enter co-operation afresh. Heretofore, it has been paralyzed by paying too large a dividend. Forty and fifty per cent. was paid. People have not had dividends for two years. When goods are put in the co-operative store, you want to go there and buy them. We want to do our work within ourselves. I took pains to find out how many handled a certain ox hide that was sent away, before it was bought back by us. Eleven men had handled it, and made a living out of it. We want to tan our own leather. I know a man in the north who has made a hundred thousand dollars out of butter and eggs. We must not give our money to strangers. We have need of it to build temples. I want to testify that this, (entering the Order), is the principle of salvation at this present time. Let us

take the advice of our leaders, or leader. I testify that the word delivered by our leaders, leader, is the word of the Lord. We are assailed by our enemies. By the grasshoppers in the north; I have seen the sun darkened with them. Did we receive aid when they were here? None only from the Lord. Will we do this or not, (enter the Order), is the question. I chose to be one with the Latter Day Saints in all things.

President B. Young followed. Here it is, "I want to present the principle of co-operating together. We trade and buy a great deal. Some smoke and chew. I want you to go to work and raise your own tobacco. We have one of the best tobacco countries in the world. Ladies you are in the habit of wearing silk; this fall, see to it that you have some mulberry trees set out and raise your own silk. Some one says, let my husband buy it. This is not good; save your money. Some one asks, what has this to do in building up the kingdom? It will save your means. Take a hundred women with three children each, and as many men with three boys each; let the women raise silk and the men raise wheat, and in nine years the woman will have the most money. Let a man put in an acre of ground into tobacco, and he will make five times as much money off of it, than if planted in anything else. I have no objection to ladies wearing ribbons, if they will make them. Take those who get up in the morning, and fuss and paint and frizzle till breakfast; then eat and lie around and read novels; these are not ladies. It is the duty of a woman to see that her house is clean; go through the parlor, dining room and kitchen and see that they are in order. See that the food is cooked good and done. I have had meat set before me that it would take a dog's teeth to eat it. See that the stockings, sheets and clothes are clean. That is the lady. If she can play on the piano, after all this is done, the better. See that the children have books and are clean. Idleness, filthiness and laziness does not redound to a lady. Cocoons will bring fifteen dollars per pound. From two to five millions of dollars might be made annually by raising silk. It is said that tobacco planted in the orchards, will keep away the codling moth. I have talked enough about these things to learn the whole world how to live." Saturday afternoon he continued: "I want the Bishops to organize their wards into home industries. Let the grain be stowed away; and let the Bishops have charge of it. You want to raise your own broom corn, and make your own brooms. Raise your own mustard, and make your own pickles. There are some men always ready to take the advantage. I would like to look an honest mechanic

in the face. If you employ one to build a wall, he will slight it so that it will fall down in three years' time. If you get a mason to build a chimney, he will put timbers in the smoke flue, so that it will catch on fire and burn the house down, so that he can get another job. If I hire a man to work for me, and turn my back, he will rest half the time. You have to keep your eyes right on them, or they will not half do the work. If I hire a girl to work for me, she will steal the pillowslips, ribbons and jewelry of the house and run off with them." Here he turned his thunder upon the merchants, who were poor Livingstone, Kincaid, and others, who had grown rich off the hard earnings of the Saints, by charging exorbitant prices. "I told them years ago, that they would go to hell, and I haven't taken it back yet. I went to buy a pair of pantaloons from them, worth about \$1.25, and they asked me \$8 for them. I told them that I would wear patched ones. Some time ago, there were some who concluded to set up for themselves, and went to Montana to speculate. It cost me seven thousand dollars to head them off, and then I did not do it. Some times these things makes me think swear. Some people want to give away all that they have. Some time ago, a Gentile down towards San Pete, who had just come in, wanted to buy some flour; another Gentile, who had been here a long time, told him, 'You are a dam fool, the Mormons will give you all you want.' One man went east with a good span of horses, but was glad to get back again; but he give his horses away first. 'Yes,' he said, 'I gave them to the devils.' He could not give them to the poor Elders. These things make me swearing mad. Now about co-operation. We want all of the wheat you have to spare. We want all of the barley you have. We want all of the dried fruit, &c., you have to spare. We will give you as good pay and as much of it as any one else. It has been whispered that I want to speculate. But I whispered back, 'I will take fifty cents on the dollar for all that I have invested in the Co-op.' I have all to do in temporal things; all to do in spiritual things, and dictate in them all. When a sister or brother wants to buy anything, go to the Co-op. If they do not do right by you, I will pinch their ears for them."

Not a proposition was put before the Conference for litigation, open criticism, or consideration. Everything was cut and dried, up at headquarters, read off, and the people voted to sustain. Give up all, obey the priesthood, be one, do as you are told, and do not murmur, was the key-note to all that was said. Brigham was sustained as trustee-in-trust and prophet and revelator in all the world. Outsiders were disgusted with his talk at the Conference; and I be-

lieve many of the insiders were. I really wished that he would say something of importance, commensurate with the dignity of his office, (assumed though it is), for his own sake; but my wish was not gratified.

W. H. KELLEY.

GREENWOOD, Steuben Co., N. Y.,
October 25th, 1875.

Br. Joseph Smith:—I arrived here on the 16th inst., found the few Saints here well, and in the faith and hope of Zion. The cause at Savannah, where I left, is in good condition for more to be eventually gathered into the fold. The work will need to be continued with more help in this eastern mission. The outlook in the world is ominous, and it is getting daily more apparent that troublous times are near at hand in this eastern country. Popery, its claims and assumptions are beginning to be alarming to the people, many of them; and men are looking forth with fear for the prospects of trouble before them. I preached here yesterday to a fair collection of people, with good interest given. Thank the Lord for his goodness. Yours in faith,

C. G. LANPHEAR.

FARMINGTON, November 2d, 1875.

Bro. Joseph Smith:—I arrived home from my western visit to Conference at Council Bluff, on the 21st October. During my stay I preached thirty-five times at Magnolia, Union Grove, Leland Grove, Harlan, Pleasant Ridge School House, and Frenches School House inclusive, found many kind friends that cared for me, and administered to my wants; I hope the Lord will bless them for the same. I baptised two precious souls at Harlan, married one couple at Leland Grove.

I will here relate a circumstance that happened while I was at Harlan, which will be a testimony of the power of God that attends the gospel of Christ, that is preached by the Latter Day Saints.

Sister Nutt was out of her house, and in some way fell and dislocated one of her wrists and breaking the small bone; she walked a short distance to where her husband was at work, and showed him what had happened.

Some that were present and saw what was done, said she would be a cripple for life, if they did not send for a doctor. But her husband not fearing what man would say; but in fear and in humility and with faith in God, moved forward and administered to her wrist, and the pain ceased, and the swelling began to go down, and in a few hours afterward the pain was returning again and Bro. Nutt wished me to go home with him, from the meeting and administer to her. I went, we administered, and she retired to bed and slept sweetly all night. The next day she could move her fingers

quite readily and raise her arm to her head.

I left many believing and investigating the doctrine of Christ, in the above named places where I labored, and I trust ere long will obey the same and give glory to God. Lest I should weary your patience and occupy too much space in the *Herald*, I will close for the present by subscribing myself your brother in the gospel of Christ.

JOHN H. LAKE.

SANDWICH, Ill. Nov. 8th, 1875.

Editor Herald:—In the 15th of October *Herald* you refer those who want to settle in Decatur County, Iowa, to me, for advice and assistance in purchasing lands in these words: "We advise all who may intend going into that region of country to settle, to consult with Bro. E. Banta, and if possible get his assistance to buy lands: as he is quite well acquainted with localities and prices, also with the relative values of differently situated tracts of lands."

Now, Mr. Editor, I understand this refers only to those who have means to purchase lands and make homes for themselves, and it is at their option, whether they consult me or not. If they prefer any one else to advise with, and to get their assistance in purchasing lands, it is their privilege. But those who have no means to secure homes; but go there depending upon the Order of Enoch, for houses to live in and lands to cultivate, need not make inquiry of me, as I am not president of the Order of Enoch, and have nothing to do with its management as an officer of the Board. Bro. David Dancer, was elected President; P. Cadwell Vice President; I. L. Rogers, Treasurer. The President being the executive officer and business manager of the Company has the control and management of the affairs of the Company with his assistants, the Vice President and Treasurer. Therefore, all desiring information in relation to settling on the Company's land, or receiving aid from the order, will see at once that they must apply to the President in person, or through his two assistant officers. I will say that, as I am well acquainted with the lands in that section of country, that I am willing to advise and assist any one who may wish to purchase lands there, if they wish me to do so.

To those who are dependent on the Order of Enoch, or brethren already settled there for houses to live in, and lands to cultivate, I want to give a word of advice. Do not move there unless you first make arrangement with the President of the Order, or some brother living there for a house to shelter your family, land to cultivate or labor to perform, that you may be able to sustain your family when you get there. It is not business-like; not wise for brethren to go there without having some previous arrangement, either with the President of

the Company or some brother living in that locality. If brethren will act upon this advice it will save them much trouble, and possibly some misunderstanding and hard feelings.

I would also advise all Saints, every where, to never give a certainty for an uncertainty. Let those who are doing well continue where they are to do so, until the way opens for them to do better. Those who have moved to the settlement after having the way prepared before them are doing well. They have been prospered both spiritually and temporally. Those who have done otherwise have suffered loss of property, and spiritual strength. My observation through life has been, that those who have done as we here advise, have always done well, with moderate management. But they that do otherwise; (with few exceptions), suffer perplexity of mind and loss of property, and frequently a severe trial of their faith. Many brethren seem to be very desirous of gathering with the Saints, that they may rear their children under the influence of the gospel, and in the society of the Saints. Such are good desires, if the children will only partake of the divine influence of the gospel and the good influence that flows from the society of the Saints; but let me say to those brethren, that the experience of the Lamoni Saints, is that those who have moved there, claiming that they could not manage and control their children among the world, have not done so there among the Saints, and under the influence of the gospel; and sometimes, the worst disturbers of the society of the Saints have been the children of Latter Day Saints. Brethren will see then that they must not only have "the way prepared before them" in temporal affairs, but their *hearts* should also be prepared beforehand. In other words, they must have pure hearts and minds; and inasmuch as is in their power, have their children's minds so cultivated that they will respect their parents, the Saints, the laws of the land, and the laws of God. If this course is taken, we have the promise that the Lord will bless us; if not, we have the sad examples of the past as to what they may expect.

Brethren, we can not all gather to one place; and those that do gather to this locality, can not do so in one year; nor in five years; therefore, every man must bide his time, and pray for God to open the way for him to locate with the Saints. Brethren, do as the law demands, "Let all things be prepared before you." E. BANTA.

HILLS GROVE, Ill., October 31st, 1875.

Br. Joseph:—I thought that at this late date, it would not displease you to hear that on the 17th of inst, I assisted Br. Marrell to baptize five converts, two promising young

men, one married man, and two young girls.

Last Wednesday Br. Marrell baptized one more, making even fifty, belonging to our branch at present.

Pray for us that we be made strong.
Yours in the gospel bands,

S. SALISBURY.

SPRINGFIELD, Ill.,

Oct. 25th, 1875.

Friend Joseph:—Some time since in the *Herald* I noticed an inquiry as to the name of the brother of Jared. It was answered by one or two, and by one I thing correctly as [Moriancumer]. My reasons for this are these: In the *Gospel Reflector*, edited by B. Winchester, Presiding Elder of the Church of Jesus Christ of Latter Day Saints, at Philadelphia, in the year 1841, were published a number of letters from O. Cowdery to W. W. Phelps, relating to the organization and the origin of the Church of Latter Day Saints, written in September, 1834, and we find him saying in the sixth letter these words:

"It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the world as well as those which had then taken place."

This work I have in my possession and is very valuable to me, it being the first book of the kind I ever read. You probably have it, if so, you can refer and find as I have quoted.

I will now close by asking you to excuse me for bothering you, but hoping it may prove of some value. I remain your true friend,

A. A. COATS.

DEER CREEK, Madison Co., Neb.,

Oct. 29th, 1875.

Br. Joseph:—In the *Herald* of October 15th, I find a communication from Martin Harris, one of the "three witnesses" to the Book of Mormon, in which he declares that he did not go to England to lecture against Mormonism. That declaration was true, but it may be interesting to know what he went there for. Not having a *Millennial Star* by me of that date, I can not tell exactly the time, but think it was in 1846. My first wife, then Ann Stokes, told me she saw him in Birmingham, in the Saints' meeting house; he had gone there from this land, to oppose the pretensions of Brigham Young and the Twelve; who were then laying the foundation for polygamy and the Brighamite rule.

A young man of her acquaintance, in the presence of the assembly, presented to him his testimony with his (Martin Harris') name in connection with the other two witnesses' names, and asked him if that was his name. Martin replied, "It is." Did you put your name to that testimony?" Martin answered, "I did, and that Book is

the book of God. I know more about that book than any man living." It appears that he considered it his life work to bear testimony to the divine authenticity of the Book of Mormon.

The testator being now dead, his testimony is in force. Such is the decision of inspiration. The testimony of those witnesses has never been impeached; only one now remains of the three, and he is spoken of as a highly respectable and honest man. His testimony remains unchanged. The Judge of all the earth has decided, that in the mouth of two or three witnesses, every word shall be established: hence the world is left without excuse. The foibles of church members, the fall of Prophets and Apostles, or the apostasy of the whole Church can not invalidate that testimony, any more than the corruptions of what was once the Church of Christ could invalidate the testimony of the Son of God.

"Truth is truth," by whomsoever told,

In modern times, or in the days of old;

Time cannot change, nor yet impair its worth;

Curse, sneer, despise, it yet remains the truth.

C. DERRY.

SANDFORD, Vigo Co., Ind.,

Oct. 25th, 1875.

Br. Joseph Smith:—When I reported to conference, we, (Br. C. Scott and myself), were making arrangements to continue meetings in New Albany for another week. We began on Tuesday night and continued till Sunday night. On Saturday Br. Scott returned home, leaving us alone.

During the two weeks' stay in New Albany, the attendance upon the preached word was not large; but the interest, upon the part of a few, was very good, and we are convinced that our effort is not in vain. What the final result will be, God only knows.

September 7th, we returned to Mt. Eden, where we met Brn. Springer, Smith and Rector, on their way to conference. * * * We closed our day's labor by baptizing Br. H. Scott's son and daughter, both about grown; and as we went forth in the administration, we felt that they were worthy of it.

September 11th, 12th and 13th found us engaged in a conferential capacity, at Pleasant Ridge, Perry County, whither we had gone by wagon. Our Conference was good. Brn. H. C. Smith, B. V. Springer, H. and C. Scott, including myself, did the preaching.

After Conference, Br. C. Scott and I continued the meetings, closing on Friday night. The attendance was large,—indeed it is a mystery to us where all the people came from. We received some opposition from Rev. Parker, of the Methodist Church. We were not present, (on account of ill health), when he made his attack upon Br. C. Scott, hence did not hear it; but we were

present and heard what he said to us, after we had spoken upon the divinity of the Book of Mormon. Our little dispute resulted in preliminaries for a debate, but we disagreed as to the length of time to be occupied in each speech. He contended for not more than fifteen minutes, while we contended for not less than half an hour. During Mr. Parker's remarks, referring to the anticipated debate, he said, "I expect to meet *truth* square in the face." We replied, "And *we* expect to meet *error* 'square in the face.'"

From Pleasant Ridge, on Saturday, we went to Marietta, Crawford County. Here we held three preaching meetings, Saturday night and Sunday, Br. Scott and I sharing the labor.

From Marietta Br. Scott returned home to prepare for a winter preaching tour, and I, with Br. Vardamon Baggerly, walked into the country, about seven or eight miles, met twice with the Saints of Low Gap Branch, and returned to Marietta.

September 24th, I started for New Albany, riding in Br. Reccer's buggy, with himself for driver. We arrived at New Albany, Saturday afternoon, and I was disappointed when I learned that an authorized appointment of Br. H. Scott and myself for Sunday had not been made. For this we blame nobody—it was simply a misunderstanding; however, we tried to make the best of it, and on Sunday, after Brn. H. Scott and John Constance arrived, we called the few Saints together, administered the sacrament, and were blest with the Spirit of God.

September 27th, I arrived here, where my family is situated for the winter. I have preached in three different places since my arrival here.

Having labored to the extent of my ability in all the branches of Southern Indiana, as well as opening some new places, and preaching in others already open, I shall now leave this part of my field in care of the worthy president, brethren and others, who may go in their midst, and, if the Lord will, I shall soon be found casting in my mite in Southern Illinois.

Br. Heman C. Smith is in Jefferson County, sick with the chills and fever. May it please the Lord to restore his health at an early date, that his voice may be heard again in defense of the truth.

Yours in gospel bonds,

JOSEPH R. LAMBERT.

WIRT, Jefferson Co., Indiana,
October 25th, 1875.

Br. Joseph:—While at conference in Perry Co., I was taken sick; have had a very severe time; am not able to do any labor yet; but through the blessings of God I trust it will not be long till I will be able to go to work again for the Master. Be-

fore I was taken sick my labors were confined to this vicinity; I hope good was accomplished. The Advent brethren, who own a church a few miles from here, had often boasted that their house was free to all. With this understanding, Br. Rector and I went to see them. We could get no definite answer; but in a few days they sent us word that they did not think it wisdom to let us have the church; and gave as a reason, that there were several gates in the neighborhood, and they might be opened and let the stock in. We thought the old adage "a poor excuse is better than none" had failed to prove true once. We think the gates they were afraid of were not literal ones. The work in Southern Indiana District, is in a flourishing condition. The trouble is, there are not laborers enough. They have but one Elder who can devote his time, Br. C. Scott, who who is now laboring in Crawford and Perry Counties. Ripley County is an excellent field of labor, and should not have been neglected so long. If I had not been sick I should have been there doing what I could. I may be able to help them some yet if the Lord is willing. I see by the minutes of General Conference that my field of labor has been changed but for want of means I have not been able to go, I have made up my mind as soon as I am able to go to work and as soon as the way is opened to go; but to content myself where I am until the way is opened. My desire is to do all I can for the cause and that desire I feel is growing every day; it has been a hard trial for me to be idle so long, when there is so much to do all around me. I feel a stronger desire to labor than ever before. Ever praying for the cause of Christ every where, and for the success of his servants, I am as ever.

H. C. SMITH.

STEWARTSVILLE, DeKalb Co., Mo.,
Oct. 15th, 1875.

Br. Joseph:—It is a long time since I have seen anything in the *Herald* from the Northwest Missouri District. Therefore I take this opportunity of writing a few lines to let you know that we are still alive, and rejoicing in the Latter Day Work. I believe that the spiritual condition of the district is good, but still we have our troubles in common with the rest of the districts. We had a very pleasant time last Saturday and Sunday at our conference, which was held at Far West,—the old camping place of the Saints. I saw the house where your father lived, it is still standing, and some one is living in it.

Last Sunday I baptized two, one a man that has returned to the fold, and the other a Mrs. Jones; she had been a Campbellite for about twenty years; they both live at Far West. So the work is moving slowly onward. We have had a time of peace for

the last nine months in this district; no Elders' Court nor any church trial.

Since I have been president of the district, I have tried my best to make peace with all the Saints, exhorting them to love one another; but my temporal condition would not allow me to act in that condition any longer, as I have to leave home and go to Bevier, to work this winter to make a living for my family.

I believe we have a good man in for district president, Br. William Bozarth. The Saints have agreed to help him so as to keep him in the field.

I hope this will find you and your family quite well; I ever pray God to bless you. I remain your brother in Christ,

JAMES KEMP.

SYRACUSE, Meigs Co., Ohio,
Oct. 11th, 1875.

Br. Joseph:—With pleasure I pen you these few lines. I have preached twenty-three sermons at Minersville, fourteen in this place, and one at Bashon, making in all thirty-eight sermons that I have preached in two months that I have been here; besides Sabbath schools, prayer, testimony and sacrament meetings that I have attended. No one has obeyed the gospel as yet; many are saying that we preach nothing but Bible doctrine: "we can not deny that, but you condemn my church." I tell them "it is not I that condemns your church, it is the word of God." Two men not long since said to me, "We have got a man to hold a discussion with you on some of the points you preach." "Very well," said I, "What are those points?" They answered, "He wants you to send him all the points of doctrine you hold to, that other churches do not preach." I said to them, "I can not do that, for I have never made balls and given to any man to fire back at me yet, and that would be for me to re-write the whole Bible and send him, and beside that, I have no time to waste; but if there is any point that I advance, that the gentleman thinks he can prove by the Bible to be wrong, please tell him to send me word what they are, and I am ready to discuss them at any time and proper place he may see fit to indicate." The people shamed them so, I have heard nothing from them since. But I expect to hold a series of meetings in the place where the "big gun" resides; if he desires, he may try me there and then. I received a letter last week from a Methodist preacher, about fifteen miles from here, inviting me to come and preach to the people of his place. I will be there in a little while. On to-morrow I go to Pomeroy, five miles from here, to give notice of preaching on Wednesday evening next, as I have the offer of two houses, Court House, or No. 2, Ward Room. I shall try the enemy at that point. It is a

pretty large place, but I think I can take it, and plant the gospel banner there. The Saints in this branch are very good and kind to me and wife; some five to ten have gone to different places with me, where I have gone, and borne a faithful testimony to the truth of the Latter Day Work. God bless them. Hoping I may be true, humble and faithful to my high and holy calling, I subscribe myself your humble servant,

J. C. FOSS.

NANTUCKET,

Oct. 13th, 1875.

Br. Joseph:—The mission to this beautiful island has thus far promised good results; doors are open for preaching by the Baptist and by the keeper of the Alms House. In both places we have been greatly blest with much freedom. The Book of Mormon and the Doctrine and Covenants are in hands of men of much promise. Only three sermons have been preached and one came forward last evening at 10:15 p. m. and was baptized. The work here is now amongst men capable of deep investigation. One man who is reading the Book of Mormon speaks eight different languages, and has filled every office in the Methodist Episcopal Church except that of elder. He declares that he has received more light from the teachings set forth by him who has charge of this mission than from the teachings of all the other sects in christendom. We find many friends here, and have much promise of a good work being done here before the harvest day is over; we hope the work here may be carried on with great wisdom given to us from the Lord of the Vineyard.

We expect to leave here to-morrow (14th inst.) for Providence, R. I., to attend the Quarterly Conference, where we hope to be able to use the language of Joseph on presenting his two sons Ephraim and Manasseh to Israel his father, "These are my sons whom God has given me in this land," as more than one believer will go to the Conference with me from this place, and we feel almost warranted in using the emphatic language of Com. Oliver H. Perry, on a certain occasion: "We have met the enemy and they are ours."

Future results whether fast or slow, prosperous or otherwise you shall be informed of as they transpire. From your brother in the everlasting covenant, J. W. NICHOLS.

NEBRASKA CITY,

Nov. 2nd, 1875.

Bro. Joseph:—Knowing that you welcome good news, I embrace the privilege of sending you some. Bro. Mark H. Forscutt commenced on the 13th ult. the delivery of a course of lectures exegetical of our faith, and closed last evening, delivering twenty-three lectures. On the 23d ult. he

baptized eight, and on the 30th ult. four, and on yesterday four more, making sixteen in all. Those baptized belonged, heretofore, to the Baptist, Christian, Presbyterian, Cumberland Presbyterian, and the M. E. Churches; thus you see we are gathering out those who we believe are to be saved: many others stand on the point of acceptance of the gospel. Our meetings were well attended throughout, notwithstanding the many allurements to draw the attention from the truth. Bro. Mark spoke with freedom and power, his arguments and quotations both synchronized and perfectly harmonized to the effect that the Lord by his Spirit is working with the children of men for their eternal salvation.

The parting last evening at the church gave evidence of a death blow to the prejudice heretofore held against us; the many not yet numbered with us, gave expression to their feelings, not in word but in the silent tear and the friendly pressure of the hand: It was a sight not soon to be forgotten to see many strong men and intelligent too, show fruits of the love our Master came to establish on earth. But I leave the subject for more able pens to describe and paint what the power of the gospel can accomplish. We have great reason to be glad and rejoice, still we have purposed to continue and to double our efforts for the cause of Zion.

Yours in Christ,

R. M. ELVIN.

Conferences.

Alabama and Florida District.

A conference of this District convened at Pleasant Hill Branch, September 4, 1875. G. T. Chute, president; A. J. Odom, clerk; J. M. Pickens, assistant.

Reports of Branches.—Pleasant Hill: present numerical strength 35; 5 added by baptism since last report; 1 disfellowshipped. Branch in good condition.

Coldwater: present numerical strength 76; 1 added by baptism since last report. Branch in good working order.

Santa Rosa: 7 added by vote; otherwise as last reported. Holds regular meetings.

Butler: present numerical strength 18. Branch in working order.

Report of Lone Star lost; verbal report from Br. Monro Booker, of said branch. Branch in good working order.

Official members present: Elders 8, Priest 1, Teachers 3.

Reports of Elders.—Br. G. R. Scogin had been preaching in different localities; opened some new fields; baptized two; many calls for preaching.

Br. G. T. Chute had been preaching with that energy and zeal that will redound to the honor and glory of Zion.

Br. W. J. Booker had been laboring in

connection with Br. Chute; their labors being greatly blessed. Others had labored as circumstances would permit. All are favorable, and prove the work to be moving onward.

Br. Warren Allen, Priest, has been laboring in the Sabbath schools, distributing tracts, &c.

Br. Samuel McPherson, Teacher, is magnifying his calling by faithful discharge of duty.

J. M. Pickens, Priest, has been working in prayer meetings and Sabbath schools. Still desires to work.

Bishop's Agent reported. Has received nothing since October, 1874.

The following preamble and resolution were offered: That President Chute appoint a committee to direct the further exercises of worship.

Brn. George McPherson, Frank Vickery, John Booker, appointed as said committee.

Moved and seconded that a committee be appointed to visit the disorganized branches of this district, and report to the next conference.

A. J. Odom, G. R. Scogin, Edward Powell and Jas. Calhoun appointed said committee.

Resolved that we sustain G. T. Chute as President of this District.

That we sustain all the authorities of the Church in righteousness.

Resolved that when this Conference adjourns, that it does so to meet at the Coldwater Branch, Santa Rosa county, Florida, on Saturday before the first Sunday in April, 1876.

Two-days' meetings appointed by the Conference, as follows:—Lone Star, Oct. 16, 17; at the Butler Branch, Oct. 23, 24; at Coldwater Branch, Nov. 20, 21; at Eureka Branch, on Black Water, Nov. 27, 28.

Moved and carried that the presidents of branches of this District, make an appeal to the members of their respective branches for aid in support of the ministry.

Preaching Saturday evening by Brn. A. J. Odom and W. J. Booker; Sunday, eleven o'clock, by G. T. Chute.

Adjourned to meet at the water side, to attend to the ordinance of baptism; there seven precious souls were found ready to quit Babylon's ranks and enlist in the army of the Lord. They were soon born of the water. Br. George Chute officiated; thence to the meeting-house, where the ordinance of confirmation was attended to. Blessed five children. A short recess, then preaching by Br. G. R. Scogin. Congregations large and attentive. A good spirit prevailed.

Central Nebraska District.

A quarterly Conference of the above District was held at Columbus, Platte county, Nebraska, Saturday and Sunday, Sept. 25, 26, 1875. Con-

ference convened on Saturday evening, Bro. Charles Derry, presiding; George M. Galley, secretary.

Opening prayer by Pres. Derry.

There being no unfinished business, Br. Derry made some suggestions respecting the opening up of various places of labor where he thought good might be done. He also gave a report of his labors, having preached in Madison and various other places, where a spirit of enquiry had been aroused.

Elders' Reports.—H. J. Hudson reported having visited Madison, and testified more fully to the spirit of enquiry that had been aroused.

Br. Brindley reported that he had endeavored to resume his labors at Shell Creek; had made several appointments, but, in consequence of being the sexton of the Columbus cemetery, he was often called upon in that capacity on the Sabbath; thereby was not able to fill his appointments, which grieved him very much.

On motion, Br. Brindley was released from his appointment to Shell Creek.

Br. Wm. Lewis reported.

Sunday Morning.—Convened as per adjournment, by singing 189th hymn. Prayer by Elder Wm. Lewis. We now listened to the remarks of Br. Derry for the purpose of arousing the Saints to a livelier interest in the work of the Lord, that others seeing our zeal and good works might be drawn towards us.

Branch Reports.—Columbus: Reported by Elder Charles Brindley. 38 members. Number last report 39. Loss one; Elder Peter Murie, who died September 7th, 1875.

Cedar Creek: Reported by letter. This is a new branch and contains 7 members.

No reports from Shell Creek or Deer Creek Branches.

Considerable discussion ensued concerning holding two days' meetings at Madison and Norfolk, in Madison county, which eventually culminated in a motion to leave the whole matter in the hands of Br. Derry, he to use his own discretion in the affair.

Afternoon Session.—Prayer by Elder Charles Thrush.

Motion by H. J. Hudson, that Brn. Moses Welch and Edward Bolson be appointed to take charge of the field of labor in the vicinity of Shell Creek.

Motion that we cordially accept Br. Heman C. Smith as a fellow laborer in this District, under the direction of President Chas. Derry.

Motions were also carried to sustain Br. Spencer Smith as president of Cedar Creek Branch, and that he be requested to labor as much as practicable in his neighborhood.

Chauncey Loomis was sustained as president of Deer Creek Branch; and the brethren were requested to labor in connection with him.

H. J. Hudson was sustained as president of the Columbus Branch; also Wm. Lewis as president of the Upper Shell Creek Branch.

Brn. Charles Thrush and Matthew Stubbard were sustained in their present field of labor.

Elders Charles Brindley and Geo. W. Galley

were sustained, and they were requested to labor as they may find opportunity.

Br. Charles Derry was sustained as president and Geo. W. Galley as secretary of the Central Nebraska District.

President Joseph Smith, his Counsellors, and all the Spiritual authorities of the Church were sustained in righteousness.

Officers present: 2 High Priests, 5 Elders, 2 Priests, 1 Teacher and 1 Deacon.

Moved and carried that we hail with pleasure the prospect of the weekly issue of the *Herald*. This motion was not unanimous, as some regretted to lose the *Herald* in its present form.

The sacrament was administered, Elders Wm. Lewis and Charles Brindley officiating. A number of testimonies were borne to the truthfulness of the work, and a general good feeling pervaded the exercises.

Evening Session.—Elder Derry read the 20th chapter of Luke; he then took for his text the 14th verse of the last chapter of Mark. The speaker had good liberty and presented the subject with much force and convincing proof.

Adjourned to meet again at Columbus, on the 25th and 26th days of December, 1875.

Northern Minnesota District.

A Conference of the above District was held at Clitherall, Otter Tail Co., Minnesota, August 21, 22, 1875. Meeting called to order by Elder T. W. Smith. Conference organized by election of Elder T. W. Smith as president, and Elder Henry Way as clerk.

Branch Reports.—Hope of Zion: 19 members, including 2 Elders, 3 Priests, 2 Teachers and 1 Deacon. Branch organized July 26th, 1875, by Elder T. W. Smith, of the Twelve. Elder Jedediah R. Anderson, president; Chas. H. Pierce, clerk.

Oak Lake: 32 members, including 5 Elders, 1 Elder acting as Priest, 1 as Teacher, and 1 Deacon. Branch organized July 11th, 1875, by Elder T. W. Smith. Elder Henry Way, president; Elder C. A. Sherman, clerk.

Elders' Reports.—Henry Way, Geo. Gould, Marcus Shaw, B. B. Anderson, C. A. Sherman, Thos. J. Martin, and Jedediah R. Anderson.

Priests Richard Anderson, Clayton J. Gould and Lucius A. Whiting; Teachers Freeman Anderson and Oris Albertson, and Deacon Charles H. Pierce reported.

On motion, the District was named the "*Northern Minnesota District of the Reorganized Church of Jesus Christ of Latter Day Saints.*"

On motion, Elder Marcus Shaw was unanimously chosen President of the District, and Elder Henry Way in the same manner elected Clerk of the District.

The following resolution was discussed, and finally passed unanimously—That an Elder is the proper officer to keep the records of a District.

There were several prayer and testimony meetings held in connection with the business sessions of the Conference, wherein many man-

festations of the Holy Spirit were seen and felt, and much comforting instruction was given in gifts of tongues and interpretations, prophecies, visions, &c.

Conference adjourned to meet with the Oak Lake Branch, Becker county, Minnesota, at 1 P.M., November 27, 1875.

Decatur District.

A Quarterly Conference of the above District met at the Lamoni Branch, Friday, September 17th, 1875, at 1 P.M. S. H. Gurley, president; O. B. Thomas, clerk.

The brethren from abroad were invited to take part in the deliberations of the conference.

Minutes of the last conference were read, corrected and approved.

Branch Reports.—Chariton, Lamoni and Little River Branches reported.

Committee to purchase a book for District Record reported. Report accepted and committee discharged.

Elders' Reports.—Brn. A. W. Moffet, C. H. Jones, James McDiffitt, George Adams, J. P. Dillen, A. J. Green, Charles Sheen, S. H. Gurley, J. Johnson, W. N. Abbott and O. B. Thomas reported. Br. George Spencer reported by letter.

Priests H. Harder, R. S. Madden, J. F. Green and Pinkerton, and Teacher A. K. Anderson reported.

Br. Himes, of Allenville (Mo.) Branch, reported the Nodaway District unwilling to set off that branch to Decatur District; and gave a request of John and Louisa Butcher, of Knoxville, Marion Co., Iowa, that Elders passing would call and labor there.

Br. H. A. Stebbins and others offered some encouraging thoughts.

Morning Session, Sept. 18.—Elders reports resumed.

Brn. George Morey, E. Stafford, Geo. Sweet, O. J. Bailey, H. Church, and Z. H. Gurley reported.

Br. E. Banta added some words of encouragement.

Br. Samuel Bailey gave some remarks on the practical part of religion.

Br. W. W. Blair spoke of his labors in this section of country some sixteen years ago. He had witnessed the rise of the work here. Spoke of the general growth of the work.

Br. George Morey made some remarks on the same subject, reviewing his connection with it.

A resolution, as follows, was adopted:

Whereas, the growth of the work in this place seems to require the use of a larger house than is now at the service of the Saints:

Resolved that a committee of three be appointed to take into consideration the necessity, feasibility and practicability of building a house for divine worship in this township, and report to the next session of this conference.

Moved, by Br. Joseph Smith, that said committee be appointed from those who reside here.

Brn. Z. H. Gurley, A. K. Anderson and E. J.

Robinson were appointed said committee.

Brn. W. N. Abbott, J. F. Green and Sr. Myranda Green, former members of the Leon Branch, which is now disorganized, applied to the conference for letters of recommendation, which were granted.

Afternoon Session.—Committee on house of worship reported as follows:

To the officers and members of the Decatur District of the Church of J. C. of L. D. S. in Conference assembled:

We, your committee on Church house, report that we deem it essential that such a house should be built, and believe that, as a people, we are abundantly able to render the enterprise both feasible and advisable, and we respectfully recommend that said house be builded within one year from date, and that, so far as practicable, all material be hauled to the place for building during this coming winter.

Further, as the matter directly interests the Lamoni Branch of the Church, we recommend that the locating of building spot, and also of size of the house, together with quality of material, &c., be left to a committee of seven, five of whom to be appointed by the Lamoni Branch, of their number, and two by the Order of Enoch, in behalf of their interests, of their number, to act conjointly in soliciting aid, and also in seeing the work executed.

Signed, Z. H. GURLEY, *Chairman*,

A. K. ANDERSON, E. J. ROBINSON.

LAMONI, Iowa, Sept. 18, 1875.

Moved that the report be received, and the committee discharged.

Moved that the report be adopted.

Moved that the Lamoni Branch and the Order of Enoch be requested to move at an early day.

Moved that the District President instruct the District Clerk to give notice by certificate to the Lamoni Branch and Order of Enoch of the report of committee on house, as adopted by this conference, which provides for the appointing of a building committee by them.

Moved that this conference request the Order of Enoch to appoint David Dancer and Israel L. Rogers on said committee.

District Secretary tendered his resignation, which was accepted, and Br. Edwin Stafford was chosen to fill the place.

A vote of thanks was tendered Br. Thomas, for past service.

A case of difficulty between two brethren of the Lamoni Branch, at their request, was presented. Whereupon, on motion, the Conference referred the matter back to the Lamoni Branch, with instructions to appoint a Court of Elders to try the case, and carry it out according to law.

Bishop's Agent's report read and accepted.

Moved that all reports, except reports of committees, hereafter stand approved, unless objected to.

Moved that we sustain all the spiritual authorities of the Decatur District in righteousness.]

Moved that we sustain all the spiritual authorities of the Church in righteousness.

Br. S. H. Gurley tendered his resignation as District President, which was accepted.

A vote of thanks was tendered to Br. Gurley for his labors as president.

Moved that Br. George Adams succeed Br. Gurley as President of the District.

Evening Session.—Preaching by Br. Samuel Bailey. Remarks by Br. H. A. Stebbins.

Sunday Morning Session.—Hymn 551. Prayer by E. Robinson. Preaching by W. W. Blair. Hymn 763.

Sunday Afternoon.—Hymn 148. Prayer by Br. Z. H. Gurley. Preaching by Br. Joseph Smith.

A meeting of the Lamoni Branch was appointed to meet at 10 A.M. on Monday, to appoint their part of the building committee.

Evening Session.—Met for prayer and testimony, as appointed, after which, Br. George Adams declined his appointment as District President, saying that he could not leave home as much as would be necessary. His resignation was accepted, and Br. A. W. Moffet was chosen as District President.

Moved and carried that when this Conference adjourns, it do so to meet at Little River Branch, on Friday, Dec. 10, at 1 o'clock P.M.

Des Moines District.

A conference of the above District convened at the Eastside Baptist Hall, Des Moines, Polk county, Iowa, on Saturday and Sunday, Sept. 4, 5, 1875. Elder Alfred White was chosen to preside; and Elder John Sayer to act as clerk, assisted by I. N. White.

Elder Mark H. Forscutt and Elder John S. Patterson were invited to take part in the business of the Conference.

Officials present: 1 High Priest, 1 of the Seventy, 9 Elders, 1 Priest, and 2 Teachers.

Branch Reports.—Newton: present numerical strength 41; baptized 2.

Independence: no change since last report.

Des Moines: 2 baptized, 8 received by letter, 1 received by vote. Total 46.

Des Moines Valley: no change: 14 children blessed by I. N. White and T. E. Lloyd.

Pleasant Grove: no report.

Elders' Reports.—Alfred White reported.

John X. Davis reported by letter; has preached eight times, blessed one child, confirmed one, and administered to the sick with good effect.

John S. Patterson had been in the District two weeks, has spoken four times in Newton; had fair liberty in speaking; came to Des Moines last week; preached several times; went down to the Des Moines Valley Branch; thinks the work there will increase. Have been to Streator, Illinois; preached four or five times there; have been in central Illinois three months; think the work there will increase. The spirit of the Saints where I have been seems to be growing in grace; thinks if there is a united effort in re-

gard to the Saints there, the work will roll on.

John Watkins had attended to the branch business, baptized two, and administered to the sick.

I. N. White says he administered to the sick; blessed some children; has labored only through the region of country where he has preached before.

George Walker preached ten times, baptized two, confirmed one, administered to some sick.

Mark H. Forscutt: I have done but little in this district; preached two sermons, one with good liberty,—the other rather bound in spirit. Have not been in the district much, consequently can not say much about it. Had a pleasant time among the Saints at Newton; have been in many places where there were Saints; found the work in most, onward—but in one or two places rather on the decline.

Bartly Meyer: labors had been confined to the branch.

Moses Houghton had been out with the brethren; tried to preach four times. Br. Eastman and he filled one appointment together, at which time he was greatly blessed with the Spirit.

M. N. Eastman labored some in the way of preaching; have administered to some sick. I expect to go north soon, and when there I expect to try to do some good in the way of preaching.

John Sayres had made an effort in his neighborhood; the people are very prejudiced against the work.

N. Stam had preached two discourses, blessed two children, and preached at Pleasant Grove Branch.

William Smith reported.

Sunday Afternoon.—The minutes of yesterday were read, corrected and received.

Elder T. E. Lloyd reported that the last quarter he preached once in Des Moines, assisted I. N. White in blessing 14 children, preached one sermon and made one reply in Vandalia.

Priest E. D. Bullard reported.

Priest E. B. Morgan reports preaching twice, and once in Des Moines.

Teacher Shellhart, says he has, during the last quarter, visited the members of the branch, and impressed upon them the necessity of doing all their duties.

Teacher Picton reported.

Moved that Elder I. N. White labor in the Des Moines Valley Branch and vicinity, as his circumstances will permit.

Moved that the Elders and Priests in this District labor according to direction of the District President, and that the District President attend to the difficulties in the Pleasant Grove Branch, and get them reconciled if possible.

Resolved that when we adjourn, we do so to meet at Newton, Jasper county, Iowa, on the 4th day of December, 1875, at 3 o'clock P.M.

Resolved that we sustain Br. Joseph Smith and all the spiritual authorities of the Church in righteousness.

Resolved that we sustain Br. Alfred White as District President.

Resolved that we sustain Br. John Sayers as District Clerk.

At the close of the evening service, a candidate gave her name for baptism, and one who was sick was administered to.

On Monday morning Elder John Watkins led two precious souls through the waters of regeneration. They were afterwards confirmed by Elders John S. Patterson and Geo. Walker.

The Spirit of the Lord was with us in all our deliberations, and the Saints had truly a time of refreshing from the Lord.

Preaching during the session by Elders J. S. Patterson and M. H. Forscutt, with good effect.

Miscellaneous.

ZION WILL BE FREE.

Welsh tune of "The Spirit of God like a fire," &c.

O come, let us sing of the fair land of Zion,
The sanctified home of the pure and the good;
Who trust in the Lord, and his promise rely on,
Whose garments are cleansed in the Savior's own blood.

CHORUS—

We'll sing and rejoice, for the hour is coming,
When Zion in glory and beauty we'll see;
Her children, though now as lone exiles are roaming,
Ere long will return, and fair Zion be free.

O long have her sons and her daughters in sadness,
Been sighing and praying for her full release;
But soon will their sorrow give place unto gladness,
Ere long the oppressor's dread power will cease.

For Zion "shall never be moved," said the Spirit,
Although her dear children be "scattered and peeled;"

Her redemption is promised, let all the world hear it,
Her wounds, and afflictions, and sorrows be healed.

For the promise of God is sure and unfailing,
The place of our Zion is fixed and secure;
All effort to change it will be unavailing,
For Zion will yet be the home of the pure.

The temple of God shall be built where appointed,
And this generation will witness the same;
And the servants of God by his power anointed,
Shall do mighty works in the Savior's dear name.

O let not your minds from the truth be diverted,
Nor doubt for a moment the word of the Lord;
But from all the errors of men be converted,
And stand for the honor of God and his word.

T. W. SMITH.

PLUM HOLLOW, Iowa, Oct. 6, 1875.

A VISION.

A vision had in a meeting held in Manti, Iowa. It was a dedication meeting. It was requested of the Lord to give a testimony as to the work in Manti, and the authority of God's work in this generation. The Lord's Supper was being administered at the time that I saw the vision. The bread and wine had been brought into the room; the bread was placed on one end of the table, or stand, which was a board some two feet wide, and six or seven feet long. When the Elders asked a blessing on the bread, there was a body laid upon the table—the body of a man; and it was said to me, that is the

body of Christ; and when the Elders commenced to break the bread, I saw that every time they broke a piece of the bread off, it also broke a piece of the body off; and when they had all the bread broken up, the body was also broken up in like manner. Then when the wine was brought on, it was in a large jug, and they poured it from the jug into a large white pitcher, the body was again placed back upon the table, all perfect as before, and when they commenced to pour the wine from the jug into the pitcher, I saw the pitcher held by a hand at the side of the body: and I saw the blood run a stream into the pitcher, about two inches wide, until the pitcher was filled full; then the body was taken out of my sight. I could give a description of my feelings, but suffice it to say, they were what this world can not give or take away. This was in the early days of Alpheus Cutler, in the year 1856.

Written in the love of God.

HENRY WAX.

MARRIED.

At Shabbona, DeKalb Co., Illinois, at the residence of Br. William Bronson, by Elder Joseph Smith, November 7th, 1875, Mr. A. BRONSON to Sr. MARIETTA MOE, all of Shabbona, Illinois.

At the residence of E. F. Adamson, in Healdsburg, Sonoma county, Cal., by Elder J. M. Parks, Oct. 17, 1875, Bro. J. M. ADAMSON to Miss MATTIE ADAMS.

DIED.

At Little Sioux, Iowa, August 16th, 1875, of congestion of the lungs, Sr. MANURVA E., wife of Br. Alexander HAY, and daughter of Br. George W. and Sr. Sarah W. Conyers, aged 19 years, 7 months and 28 days.

She was baptized at the age of nine years, and ever remained a faithful member. She fell asleep in hope of the resurrection of the just. Funeral service by Elder J. C. Crabbe.

In San Francisco, Cal., October 10, 1875, sister CATHARINE YAGER, in the 88th year of her age.

Mother of Hardin Yager, county treasurer, and G. W. Yager, deputy sheriff, and six other children. She left fifty-five grand, and thirty great grand children: many of whom followed her body to its last resting place. She united with the Latter Day Saints in early life, and after the "dark and cloudy day," she united with the Reorganization, and fell asleep in hope of a glorious awakening with the just. Funeral service by Elder Alma Whitlock.

At Montrose, Lee county, Iowa, September 26th, 1875, Capt. H. M. Patten, aged 58 years, 7 months and 9 days.

He was baptized into the gospel covenant, some years ago; and died in the hope of eternal life. Funeral services by the Rev. M. Waldenmeyer.

ERRATA.

In Br. T. W. Smith's article, on page 649, in third paragraph, right hand column, it should read "fear of excommunication;" on page 640, last paragraph, it should be

"without even," instead of "without ever;" in same paragraph, next page, it should be "Bishop," and not "Bishops," and sec. 42 instead of 41; in next paragraph it should be "organize my kingdom" instead of "kingdoms." On page 652, second column, last paragraph, it should not be "presidents of the stakes," but "president," and "Bishop and two counsellors" instead of "Bishops." The word "gentile," in the next paragraph, should commence with a capital G.

Notified to Appear.

Whereas, Br. Wm. M. Howel has left the Pleasant Ridge Branch, Perry county, Indiana, in an unbecoming manner, and passed from the reach of the branch officers, he is therefore, notified to appear before said branch, and make restitution for wrong doing; otherwise his case will be attended to on the 28th day of November, 1875, and his name dropped from the Church Record. Meeting to be held at Robert Eyres'.

By order of Robert Eyres, president of branch.

Perry Co., Ind., Oct. 19, 1875.

ADDRESSES.

D. H. Bays, Little Sioux, Harrison county, Iowa.

Diamond Dust.

Industry, economy, and prudence are the sure forerunners of success. They create that admirable combination of powers in one which always conduce to eventual prosperity.

Happiness dwells on her works, and is prodigal to her favorite. As one drop of water hath an attraction for another, so do felicities run into felicities.

No one can be happy without a friend, and no one can know what friends he has until he is unhappy.

Canting bigotry and caressing criticism are usually the product of obtuse sensibilities and a pusillanimous will.

Look down upon genius and he will rise to a giant—attempt to crush him, and he will soar to a god.

Slander.

There is no slander in an allowed fool, though he do nothing but rail.—*Shakespeare.*

Slander soaks into the mind as water into low and marshy places, where it becomes stagnant and offensive.—*Confucius.*

Life would be a perpetual flea-hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and suspicions which are uttering against him.—*Beecher.*

Soft-buzzing slander; silky moths, that eat an honest name.—*Thomson.*

It is a pretty general rule, that the *medis-*

ante is a termagant in her household; and as for our own sex, in nine cases out of ten, the evil tongue belongs to a disappointed man.—*Bancroft.*

About Steel Pens.

Few persons doubtless are aware of the fact that the original inventor of Steel Pens is still living. Sir Josiah Mason, now the great pen manufacturer of Birmingham, England, enjoys that distinction. He is now very old, being over eighty. It is in his great factory that several of the most popular of the widely famed Spencerian Double Elastic Steel Pens are made, the models being supplied by the proprietors of the pens, Messrs. Ivison, Blakeman, Taylor & Co., the Educational Publishers of New York. The Spencerian Pens have attained their great popularity from a variety of reasons, all of which will be apparent to any one who may try them. Of one number alone more than six millions were sold last year. We use them in our office, and are so well pleased with them that we have no hesitation in saying that they are, in our opinion, superior to any other article of the kind with which we are acquainted. Their chief characteristics seem to be flexibility, elasticity, durability and evenness of point, and a nearer approximation to the real quill action than has been heretofore attained in a steel pen. The Spencerian are comprised in fifteen numbers, all differing in flexibility and fineness of point, and for the convenience of those who wish to try them Messrs Ivison, Blakeman, Taylor & Co., 133 and 140 Grand Street, New York, will send by mail a sample card, securely enclosed, containing one each of the different numbers, on receipt of Twenty-five cents.

NOTICE.


When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

When taking subscriptions for *HERALD* and *HOPE* be particular in giving the correct address of the "new subscriber."

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For instance, 15 Nov 75 means that your *Herald* subscription will run out on the 15th day of November 1875. Renew your subscription in time.

THE TR E LATTER DAY SAINT' HERALD.

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

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

Vol. 22.

PLANO, ILL., DECEMBER 1, 1875.

No. 23.

The Curse of Polygamy.

UTAH NEWS.

On Tuesday, the 21st of September, I left Salt Lake City to visit some of the settlements in the northern part of the Territory. At Ogden I was joined by Bro. H. E. Steel, who accompanied me—traveling by means of his private conveyance. The third day out found us at Malad City, Idaho, in time to attend the District Conference held there; were kindly received by Bro. Lewis and family, with others of the Saints. The brethren who have the work in charge there, viz, Lewis, Jones, Nicholas, Metcalf and others, with the president, spoke hopefully of the cause, and resolved to put forth a united and energetic effort, in sowing the good seed of the kingdom, the ensuing three months. We held five meetings while there, which were quite well attended. The Saints were so kind and agreeable that it was with reluctance that we took leave of them when our time allotted for that place had expired. For their substantial aid rendered, we thank them. I shall be very much disappointed to hear of any thing but success from that quarter.

The 28th we started for Soda Springs, the garden of health and natural curiosities, where we arrived on the evening of the 29th, after passing over mountains, hills, glades and glens, ascents, descents, through the great game country, where live wild sheep, bear, elk, and deer, without seeing a living thing, save a few birds, sage hens, and the ubiquitous grasshopper, that was just then infesting that great waste of country, bending his way towards Salt Lake City. If

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these intruders do not make it lively for the Rocky Mountain Zion next season, then it is not safe to prophesy from surrounding indications.

At Soda Springs, we were kindly cared for by our excellent brother and sister Eliasson, who represent the Josephites at that place. The day following, we spent sight seeing; visited the springs where vegetation becomes petrified, or turned into stone, by coming in contact with the water. Also the great cave, and the mound from which escapes hartshorn gas, or what is similar to it. Birds and rabbits lie around, having died from inhaling the gas. The young man who accompanied us, approached the aperture, inhaled a little of the gas which sent him staggering backwards. I positively refused to stick my nose into that place. Yes, we sipped the world renowned, life-invigorating, health-restoring soda water as it flowed fresh from mother earth's inexhaustable laboratory. In the evening I preached to an attentive few in the house of Bro. Eliasson, also the evening following; and Saturday morning I had the pleasure of baptizing Br. J. Flemming, a young man of promise, and Ann Eliasson, a kind young sister. May they, with others there, be preserved faithful, while they travel life's rugged road.

While here, I met with some of those who followed the fortunes (or misfortunes) of Eld. Morris, Bro. Bowman, a very kind and pleasant man, who was very good to us. It was his wife that Burton killed, at the time he shot Morris, Bauks and others. This Burton is Bishop of, I think, the 13th ward in

Salt Lake City, and goes cheek by jowl with B. Young. No wonder the "ism" out here is in reproach every where. Also met with Bro. Warner and Sr. Mary Anderson, who had her chin shot off in the Morris persecution. Ten in all are said to have been killed, men, women and children. The murderers still roam at large here, without molestation.

Saturday, Oct. 2d, we went into Bear Lake Valley prospectively. This valley is about seventy miles in length, and eight to fifteen wide; a large portion of which is covered with a beautiful lake of water. Night found us at Benington. Made some enquiry and learned of an apostate by the name of Hoops, whom we called on, to be kindly received by himself and his very excellent family. He is sound in the faith. At the time when blood-atoning was all rife here, he was marked as one to be offered, but escaped, by the fleetness of his horse, and returned to the States.

Sunday following, we attended the Brighamite meeting. There was not a Bible, Book of Mormon or Covenants in the house. Two of the men accupied the time alternately, boasting about what they believed and what a peculiar people they are; until I became so worried that I thought I would take the ague or Saint Anthony's dance ere they closed. Being strangers, they invited us to speak, which I did, but not without causing a little fluttering. We procured the house for meeting in the afternoon, (miraculous this), and quite a number turned out, bringing with them an old polygamist expert, by the name of Merrill, to reply to what might be said. He took a seat in the corner and when I would quote anything, he would halloo out "Page, sir," "Page if you please." I surveyed the audience and concluded that the "pear was ripe," for us, so turned on a little extra thunder, when suddenly he changed his exclamations to "You lie," "You lie," "You know you lie;" "It's no use to lie about it," and soon seized his hat and made for the door. Some rejoiced, some saddened, others laughed, &c. I predict that good will grow out of that talk.

On Monday, we came to Montpelier. Met a friend by the name of Isaac Ode-kirk. At Cottonwood a Mr. Stuart and Grimmett. It was not seasonable to hold meetings here, so we went on. Night found us at St. Charles and finding no Josephites, we ventured on a place to stay and struck a polygamic family. The man, by the name of Pugmire, lives with some three or four women besides his wife. He is a thorough Brighamite. We saw none but his wife and daughter. The women and children stayed in the kitchen. Rumor says the women do the cooking and bring it into the dining room, and none but his wife and daughter eat with him. The daughter is a nice sensible girl and down on polygamy. At breakfast table he said, "I am a thorough believer in polygamy, but I practice it more than I preach it." He only charged us \$2.50 for calling to see him.

Tuesday afternoon we arrived at Round Valley, ventured again, and stopped with the only one living in polygamy in the place. A Mr. M. Williams, who is a fine little man, but greatly abused his very excellent wife, daughter of the late H. C. Kimball, by taking a woman to torment the life out of her. He was married when he was sixteen years old; and she, poor woman, said, "It wont do to tell you how young I was when I was married, why, I didn't know anything when I was married." They both see the folly and wickedness of the systems taught and practiced here, to encourage children to get married. She is a nice lady, but has to live with a polygamist woman right under her nose all the time. It is more cruel than death. As she said, "It is slow murder." We held meeting in Mr. Williams' house in the evening. A few attended; among the number a son and daughter of the celebrated Pratt. All paid respectful attention.

At the close of meeting Pratt's son sat down by me and, in a serious way said, "What are we going to do? Here, I am the twenty-seventh child. It seems hard to be called a 'bastard,' or illegitimate, when I had nothing to do with it, and

could not help myself. But if you are right, that is the way it is. The Bible says that a 'bastard shall not enter into the congregation of the Lord, even to his tenth generation.'" This was calculated to move the sympathies, and did. I answered, "It is bad, it is true, but no worse in yours than in other similar cases. We cannot make it otherwise than it is. The facts are as they are, let us think as we may. We are to accept the condition of things as we find them, and deal with them as the facts will warrant. An effort to make them other than facts will be futile. The congregation of the Lord, referred to, was the congregation of Israel, and had not to do with a future salvation through the gospel, for, 'In every nation, he that feareth God, and worketh righteousness, is accepted of him.' It would be indeed a contemptible person that would impose on those children by calling them names, other than what may be necessary to present things to the public as they are. The sin in a gospel light will go upon the head of the parents."

The young people of Utah are almost universally opposed to polygamy. It is false that Brighamites, in a general way, enter plural marriage from religious conviction; it is for riot, gratification, and pleasure. They say themselves, that at first, some entered it believing it to be a religious duty; now they do it because they want to. It is time that the strong arm of the government was brought to bear to liberate the women of Utah, and stop this flooding of the world with illegimates, born in disgrace, to be ashamed of themselves and parents, and filled with sorrow and regret a life time.

It has been proposed, by some, that the men who are now in polygamy should be privileged to live with their women; but that legislation should be had against a further extension of it. This would be very cruel and unjust. Women are dying, growing reckless, first and second wives, to be liberated. It will be a glorious relief when the burden is rolled off. Wives can never be happy, until the Hagars are sent away, as God commanded Abraham. Not a single woman in all

Utah, that I have yet seen, is happy in polygamy. One told me, a few days ago, who is a secondly, and one of the most intellectual and lady like that I have met, that, "If there is any happiness in polygamy, it will have to be realized in the next life, there is none in this." So it goes.

It is terribly false that men who are in it, think so much of their women that they can't send them away. Too much attachment!

Just think, a man surrounded with several women, all looking to him for affection and kindness, and he not daring to manifest his love for either, lest the others are jealous; hence must smother his feelings and deal with them in that cool and heartless way in which one would govern a body of men. Don't dare pet one's child, lest another may think it should be theirs; hence none are loved or petted. Thus all the finer feelings are blasted; men, women and children, are governed by studied rules, as a school teacher would regulate a school. The gladdening aurora of love and affection is a stranger in such domiciles.

Take a man who is living under these influences, with enough of the spirit of the wicked one in him to carry it out, then talk about such a one being so tender in feeling and loving that he cannot give them up. If these men haven't hearts of steel, I do not know where one would go to find them. It is common for them to leave their women, save a select one, and not see them for months and years; and they left to make their own living. Some sometimes do away with old ones to take new ones, and cases are not wanting where they have killed one because they stood in the way of getting others. It is common to cast off old ones and take up altogether with the beautiful newly taken ones. It is said that Brigham himself pays but little regard to any save the lovely Amelia. Government should enact a law, with heavy penalty attached, to compel these men to send away the "strange women."*

* It is better to say that Government should enforce existing laws.—Ed.

When at Round Valley, we went down where some men were threshing grain, to announce our meeting. As we were about to leave, a young man came running out where we stood and made the enquiry, "Say, do you believe in baptizing?" "Yes," said I, "under proper circumstances." "Well then," he exclaimed, "I don't want to join your church, for I have been baptized about a dozen times now." The whole crowd sent up a roar of laughter. This only shows the ridiculous way in which things are carried out here. B. Young has had the people baptized and rebaptized until the sacred ordinance is made a laughing stock and ridicule of by the youngsters. A few days ago, I was walking down street and saw two boys who had got into a difficulty, and concluded they would settle it, and were clinched, one with his hand on the others head shaking him, exclaiming, "I'll baptize you." Since conference, there has been a constant rebaptizing going on at the Endowment House, fitting the Elders to go on missions, so I was credibly informed. More anon.

WM. H. KELLEY.

October 19th, 1875.

[Continued from page 175.]

The Past and the Present.

EXAMINATION OF THE HISTORICAL BOOKS
OF THE BIBLE, CONTINUED.

The era covered by the historical books of the Bible is about thirty-five hundred years, from Adam to Ezra; but the period in which it was written and compiled is about one thousand from Moses to Nehemiah; and this period is marked with all the characteristics of barbarism. There was substantially no general literature among any nation; and consequently the materials for the historian, in the main, were traditional. At the commencement of this period Moses led the Israelites out of a four hundred years bondage to the Egyptians, and founded the commonwealth of the Israelitish nation. This long term of abject slavery to a nation who worshiped, at least, twelve primary gods and a great number of lesser ones, and held sacred the Apis, (calf), crocodile, goat, cat, and

a great many other animals to which they sacrificed, it will be seen, must necessarily have made them, not only acquainted with their worship, but were prosylites to it. And when we read of elders among the Israelites in Egypt, it only signifies the aged men, and has no reference to an office in a religious assembly. We are expressly told that while they were in Egypt, they served the gods of Egypt. Josh. 24 : 14. And when we are told that Moses "was taught in all the wisdom of the Egyptians," it must be borne in mind that his instructors were Egyptian priests, in whose hands the entire literature of Egypt was confined; even more closely than it was to the priests in the Church of Rome during the barbarism of the "dark ages;" and neither Moses, nor the Israelites, at that time, knew anything of the God of Abraham, not even his name; and Moses, at the vision of the *bush*, inquires after his name, that he might tell it to the Israelites. Ex. 3 : 13.

These circumstances, no doubt, reveal the origin of many of the political and religious laws and ceremonies; even the theocratic character of the commonwealth was only a copy from the ideal of the ancient Egyptian kingdom; for their priest who instructed Moses believed that, one God or another had, in the *far off past*, for a long period, reigned as kings over Egypt, and when the gods withdrew, they appointed men or earthly kings, as their generalissimos, and priests to instruct them from the gods—hence was derived the idea of the "divine right of kings," and the "vicegerency of priests."

The Egyptian religion required circumcision; females were not allowed to officiate at the altar or hold priesthood; they had a common, and a sacred language; the priests wore linen garments, and washed their cups for drinking every day; they shaved close; they had several orders of priests, but *one* "chief priest," which office descended by lineage. They sacrificed bullocks, and discriminated between "clean and unclean" beasts, and whoever sacrificed an unclean beast was subject to death. Some sac-

rifices they burned, pouring an oblation of wine upon the altar; in others the flesh is given to the priests or sold. They imprecated upon the head of the victim to be offered all impending evils threatening the sacrificer or the state. They mingled prayers, frankincense, honey, myrrh, with oil, and other perfumes with the sacrifices. They had festivals, and lamps burning, &c. Previous to sacrificing they fasted; and refrained from indulgence with their wives at such times. They abhorred swine, and would not intermarry with those who kept swine. Herodotus, pp. 108-112.

With such a system of faith and practice,—of four hundred years' duration, Moses and the Israelites came out of Egypt. Moses, like every other reformer, though inspired to his work, deemed it wise or politic not to depart too widely from the forms to which they had been accustomed. In fact, the organization in the wilderness is almost an exact copy of that which prevailed in Egypt. The main difference was in this, that they reinstated God as the real King; dispensed with the "earthly king," and substituted the one God of Abraham—Jehovah, for the many gods of Egypt. The priests occupied the same position; and the forbidding the worship of any other God, and the repudiation of numerous superstitious rites and traditions respecting "sacred animals," from Apis to the cat. This general view of the case is necessary, in order to understand the constant tendency among the Israelites to relapse into the old faith, and for a time, to return to Egypt.

But Moses having established theoretically, from the first, a theocracy, sought to make it practical, and as the "prime minister" under the Sovereign, whatever he said or did, it was always said or done in the name of the Lord,—as King; just as in after times, when the old idea of an "earthly king" between God and the people prevailed, it was "thus saith the king," instead of "thus saith the Lord," in the transaction of business. The historians of those times, in accordance with the legal sta-

tus, have observed the same formularies. The power of life and death was, and *is*, the prerogative of the sovereign; hence, if among them war was declared, or prosecuted, prisoners and spoil taken and disposed of, it was all done in the name of the Lord. In short, everything, great and small, in the commonwealth, was done in the name of the Lord; just as it now is, in monarchial countries in the name of the king. And when the historian represents God as talking familiarly from day to day with the people, and different individuals, such as generals, captains, and private persons,—for this was by no means confined to prophets,—and especially when God is represented as authorizing, and taking part with renegades and *vain persons* in their marauding expeditions, where wholesale butchery opened the way for wholesale plunder; its sole object; we are entitled to inquire into the authority of those making such statements. The experience of the Saints in this dispensation is adverse to such an idea, the revelations first and last to them forbid such an idea; and the revelations to the church from Christ down, do the same thing; and is not this all the light we have to judge of the matter? If so, but one conclusion can be reached, viz., that the Jewish historian followed tradition, and the custom of all ancient writers, in attributing to God, directly or indirectly, all the principal acts of their kings, generals, captains, &c.

We have shown before, that the historical books contained in the Bible were *not* written (as a whole) by the actors in the events narrated; nor at the time by others who were witnesses; nor were they, as we have proved, written by inspiration; from which it follows, as we have inferred, that tradition is the basis of those books, and the authority for their statements of facts.

From this view of the case some may, and do, hastily conclude that they are of little or no value, and perhaps the writers designed to deceive. To this we reply, that the strongest proofs of integrity and honesty, on the part of the writers, is found in their writings. No

historiographer of ancient or modern times, who like them have written under the eye of kings or ruling princes, have dared to imitate them, in uncovering their faults and crimes, nor yet those of their predecessors of the same dynasty. And when we remember that the Jewish scribes were directly connected with the court—were courtiers—we can only account for their plain speaking by supposing them honest and conscientious in their narratives; and the errors, faults and inconsistencies found in their writing is chiefly due to the dubious sources of information, and the prevailing superstitions of their times; for the historian, like the poet, (and anciently they were one and the same), is but the reflection of the times of which he writes. To illustrate: we may accept the statements of the historian, that Rome was founded by Romulus and Remus, his brother, without accepting the statement that the two brothers were reared by nursing a female wolf. In like manner it may be accepted, as stated, that God, by the hand of Moses, brought Israel out of Egypt, without believing that God directed the massacre of all the Midianite mothers and their male children, who were prisoners, and the making the female children chattel slaves. We can credit the account of Jephtha's successful campaign against the children of Ammon, and even the killing his own daughter, through his superstitious observance of his unlawful and foolish vow; without believing that the "Spirit of the Lord" had anything to do with it. That Samuel received revelations, or was a prophet, without endorsing his bloody order to Saul to blot out Amulek, or his own murder of the defenseless prisoner, Agag.

J. W. B.

Continued.

The Utah Mission—Its Great Want.

All who know anything of Utah and its institutions, know how difficult it is to reach that class for whom every missionary effort is prosecuted—namely, the honest. The ruling party, who control the business, control nearly all the public halls and buildings of every sort suitable for public worship, or of assemblies of any kind; and these are always shut against all who de-

nounce sin, or seek an open investigation of religious truth or religious tenets. The Brighamite in Utah, in singular contradiction to himself when abroad, who then asks for, and receives free access in most places, to public houses to preach in, and characterizes those who deny him as bigots and narrow minded sectarians, &c., here does by rule, just what he complains of in others.

In their eyes every body who will not bow down to the dagon of polygamy and uphold the personification of sin, is an apostate or a sectarian, and every door is closed against him. When in 1863, E. C. Briggs asked Brigham Young for a public hall to preach the gospel in to the people who chose to hear, his answer was, "Not a house that I control in the Territory shall be opened." Again, referring to what he calls apostates, in a discourse in 1853, he said, "Bishops, do not *allow* them to preach in your ward." The Bishops of Utah, like the Bishops of Rome, are the creatures of the "president," and Utah is, in all its settlements divided into wards, and one of the creatures, charged as above, set over it. The opportunities for preaching the gospel, in houses controlled by them, is simply out of the question. It was in this same discourse, *Journal of Discourses*, v. 1, p. 83, that occurred the phrase, which became a proverb in Utah, "To hell across lots."

Under these circumstances, the only chance the Elders sent thither to preach, is in private houses, or hired halls; especially is this so in Salt Lake City. Now as to private houses, aside from the narrow limits afforded by such as are accessible, the masses in all such cities *will* regard and treat these *private house* meetings as private matters, and are disinclined to intrude upon them their presence. And as to hired halls, in Salt Lake City, not one exists that is attainable, except the Liberal Institute, and that only a part of the time; and that, at an expense too great to be borne by the Branch in the city. The hall for some time since occupied is unsuited, and tends to repel, rather than invite church going people, but is the best and only chance within our reach so far; and even this is at an expense that is a burden upon the Saints, though they have borne it, in addition to other expenses, cheerfully; many of whom will receive in the present and in the future the plaudit, "Well done good and faithful servant" and handmaiden; but they would much rather contribute toward the building of a house of worship, than for continual rent. But neither they, nor those in the territory, are able to build such a house in Salt Lake City as the mission demands to make it successful; and believing that "what is worth doing, is worth doing well," we bring this matter to the consideration of the readers of *The Messenger* and the Saints

at large, and put the question plump, Are you willing to assist in the building of a chapel in Salt Lake City? Nearly all the leading sects have missions in this territory, and seeing the necessity—the same that we now feel—have all built good and substantial, and some of them commodious and elegant houses of worship, and are laboring with commendable zeal for the people of Utah, and are doing a good work. Shall we be content to occupy the back ground, and let our voice be heard only in corners? The victims of Utah misrule, and Utah vagaries, abominations, moral degradation, social chaos, and spiritual blight, are of the flock of God, despoiled by the fat cattle—lordly brutes, who have eaten up the pastures and fouled the waters of *this people*; they are of our faith, and look to us for help. The liberal element in Salt Lake City will assist in the erection of a house in that city for the preaching of the original faith of the Latter Day Saints; but we must begin the work, in a way to give assurance that it will be done. Brethren and sisters, what do you say? *The Messenger* is enlisted, and while it preaches righteousness, and rebukes iniquity, it will, like Noah, *work*; at the building of a chapel in Salt Lake City.—*Salt Lake City Messenger*.

“Mormonism” Reviewed.

[Continued from page 876.]

Allowing that, possibly, there is a mistake in the person's *name* who is said to have kept the plates of Ether and the interpreters, (Ether 1:11), a matter of no historical moment as affecting the value of the record,—(Moroni claims to be writing only a small abridgement, (Ether 1:1), and to write from *memory*, (Ether 2:1); no intimation is given that he writes in a way to preclude possibility of verbal errors, such as in names, etc.)—allowing that it should have been Mosiah, instead of Benjamin, your second statement is quite untrue; viz, that Moroni said “they [the plates] were not to be translated till after Christ was ‘lifted up upon the cross.’” It was not the plates of Ether, but the remarkable things *seen* and *heard* by the brother of Jared when in the presence of the Lord, upon the mount; “they were forbidden to come unto the *children of men*, [not the children of God], until he [Christ] should be lifted up upon the cross.”—Ether 1:11.

Your statement that, “Moroni pre-

tends to translate them [the plates] again after the cross,” is wholly without foundation. The account states that he *abridges* what he finds on the plates of Ether; and he professed to give but a *part only* of what he there finds.

“I [Moroni] give not the full account, but a part of the account I give, from the tower down until they [the Jaredites] were destroyed.”—Ether 1:1. See also par. 9.

You next state that “the book of Mosiah makes no mention of finding stones [interpreters] with the plates.” Suppose it does, does that omission prove that they were not with the plates? It proves nothing of the kind.

Matthew *omits* many things concerning Jesus which John and others mention. These *omissions* by Matthew disprove nothing written by John and others; nor do they invalidate either account. Paul, in the description of his remarkable conversion, as told to King Agrippa, (Acts 26:12–19), omits some important items from the account which himself gives of it at another time before the Jews. (Acts 22:6–16. He *omits* to tell King Agrippa the important fact, that he was blinded by “the glory of that light,” and that he was “led by the hand of them that were with” him. He *omits* to tell how Ananias came and instructed him, and said unto him, “Brother Saul, receive thy sight;” and how Ananias commanded him, saying, “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” All these, and many more omissions are found in comparing the different accounts of Paul's conversion; but these do not invalidate each other, even though they are found in the same book, and written by one and the same person.

The book of Mosiah is simply silent upon the point as to whether “the two stones” given to Jared's brother were found by the people of Limhi with the twenty-four gold plates of Ether, or not; yet it is implied, from Mosiah 12:3, that they were *with the plates when found*. For it is said:

“And now he [Mosiah] translated them by the means of *those two stones* which were fastened into the two rims of a bow.”

Your next statement that, “Ammon

talks to Limhi about stone-interpreters possessed by Mosiah off in a distant land," is utterly untrue. Ammon does not mention "stone-interpreters." What he said to Limhi touching the matter of translation, reads as follows :

"Now Ammon said unto him, I can assuredly tell thee, O King, of a man that can translate the records; for he has wherewith he can look, and translate all records that are of ancient date; and this is a gift from God."

Now Mosiah the *first*, as we may call him, who was a great prophet, and who lived some years before Mosiah the *second*, was possessed of the gift and *means* of interpretation. "He did interpret the engravings [found upon "a large stone"] by the gift and power of God." Omni 1 : 9. To *interpret* is to translate, to unfold, to explain, or reveal; to make known what before was hidden or mysterious. And that *this means* was handed down to Benjamin, and then to his son Mosiah, is highly probable, if not absolutely certain; for we read that "the sacred things," which included "the records which were engraven upon the plates of brass; [containing the five books of Moses, the records of the Jews down to the first of Zedekiah, also the prophecies of the prophets down to and including much of the prophecies of Jeremiah—1 Nephi 1 : 46]; "and also the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord, that they thereby might be led, even according to the heed and diligence which they gave unto him;" (Mosiah 1 : 3); were to be "handed down from one generation to another, or from one prophet to another." (1 Nephi 5 : 47).

This may serve to explain why we find Mosiah the first, (Omni 1 : 9), and Mosiah the second, (Mosiah 1 : 3), Ameliki, (Omni 1 : 12), conversant with the fact, and possessed with *the means* of interpreting languages. For it is certain that the wonderful "directors" given to Lehi, and "handed down from one prophet to another," was an important means of revelation and divine instruction to those prophets. In describing their import-

ance and utility; also the manner in which instruction, guidance and revelation, were obtained by them, Nephi says :

"And there was also written upon them a new *writing*, which was plain to be read, which did give us understanding concerning the way of the Lord; and it was written and changed from time to time, according to the faith and dilligence we gave unto it."—1 Nephi 5 : 12.

Here is a *means* of revelation given to Lehi, and handed down from one prophet to another, reaching Mosiah the second, by which we see that he had a means of interpretation besides the "two stones" mentioned in connection with the plates of Ether.

Of the character of these "directors" we further learn by Alma's instruction to his son Helaman. "And now, my son, these directors were prepared that the word of God might be fulfilled, which he spake, saying, I will bring forth out of darkness unto light, all their secret works and their abominations." Thus we see again that they were a means of revelation; so that, as Ammon said, Mosiah had "wherewith he can look, and translate all records that are of ancient date; and it is a gift from God."

But further: it is not certain but what, in the providence of God, the very "two stones" given to the brother of Jared came into the possession of Mosiah the first, and so passed down to Mosiah the second; and that he had them prior to the time of his receiving the twenty-four plates of Ether. Coriantumr, the last of the Jaredites, was discovered by the people of Zarahemla; and "he dwelt with them for the space of nine moons." Omni 1 : 10. By this we learn that some knowledge of the Jaredites was had by the people of Zarahemla. We further learn that something of the history of the Jaredites was obtained from "a large stone," the "engravings" on which were interpreted by Mosiah the first. Par. 9. Here are channels through which much was learned by them of Zarahemla, and finally they of Nephi, in regard to the Jaredites. And might it not be that "the two stones" given to Jared's brother found their way through the Zarahemlaites to Mosiah

the first, and so to Mosiah the second? We see nothing improbable in this; certainly nothing impossible.

You next state that, "Moroni tells us that Jared's brother's stone-interpreters were sealed up with the plates that Limhi's people found, for the express purpose of enabling the finders to translate them." This statement is not true. The nearest to it is a saying of Moroni concerning the Lord's instructing the brother of Jared as follows: "The language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write." Ether 1: 10.

Your next statement that "the finders [meaning, probably, the people of Limhi] could not translate them, not finding with the plates any thing but swords and breast-plates," is wholly unwarrantable. They may have found many things which they failed to mention. As we have already seen, important items may be omitted in an account without vitiating that account.

Luke, in giving his account of the sermon on the mount, omits many important items in that sermon, when we compare it with Matthew. What folly it would be to say that Jesus really taught at that time only what Luke mentions! Also Luke omits a part of the Lord's prayer. Matthew fails to mention the fact, time and place of the ascension of Christ; Mark omits to mention the earthquake which occurred at the resurrection; Matthew, Luke and John, omit to mention the "young man, sitting on the right side, [in the sepulchre], clothed in a white garment;" (Mark 16: 5); and all but John fail to mention the "two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain." Now these omissions are just as important and just as damaging, as is that in regard to finding the stone-interpreters with the plates of Ether by the people of Limhi. And it must be seen that all you can say in truth, is, that Mosiah does not mention, directly, that the stone-interpreters were found by the people of

Limhi with the twenty-four plates of Ether. To say more than this is unwarrantable and unfair.

We pass by your fifth paragraph, as we have already answered and refuted what you there say. However, the latter part of that paragraph, where you say again that the interpreters "were not found when the people of Limhi found the twenty-four plates, with which they were hid," is so like your former self, that we will remind you that your statement is naked assumption. You, with characteristic effrontery, make the text state that which is not there. The text neither states, nor implies, that the interpreters were not found with the plates. Your evident lack of a fair argument drives you to this pitiable extremity, while your malevolent spirit is fully manifest in your persistent and groundless assumptions.

Your next statement, that "Mosiah's stone-interpreters," "set in two rims of a bow," which he possessed previous to the finding of these twenty-four plates by the people of Limhi, "were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages," (Mosiah 12th chapter); while the "two stones" possessed by the brother of Jared were given him by the Lord after confounding the language at the tower, without any "rims of a bow," is as suppositious in many of its points as its predecessors.

You assume, (as usual), that "Mosiah's stone-interpreters," "set in two rims of a bow," which you say he possessed previous to the finding of these twenty-four plates by the people of Limhi, *were not the ones* given to the brother of Jared. This we have before shown is utterly groundless, as the probabilities are that they were the very ones given to the brother of Jared, and were either found with the plates by the people of Limhi, or came down to Mosiah, the second, and his predecessors by way of the Zarahemlaites; for the Zarahemlaites knew of the history of the Jaredites through Coriantumr, the last Jaredite king, as also through their writings on stone, as we have already seen.

The "beginning," mentioned, is most probably the beginning of the Jaredite nation.

As to your question, "Where did Mosiah get his interpreters, seeing they were not imported out of Jerusalem, and seeing preceding generations on this continent were unknown to him till after he possessed the interpreters?" We reply, first, he had two ways of obtaining the interpreters given to Jared's brother, as we have already seen; and, in the next place, it is *possible* he used the "directors" as interpreters, for we have seen that they were a prominent and efficient means of divine revelation. And as to your assumption that "preceding generations on this continent were unknown to him [Mosiah] till after he possessed these interpreters," we reply that it is simply false to the record; and you *ought* to know it. For, as we have seen before, knowledge concerning the Jaredites came by the way of Coriantumr, the last Jaredite king, who lived for a time with the Zarahemlaites, who finally became identified with the Nephites; and likewise by means of the history translated by Mosiah, the first, from that "large stone."

Mr. S. devotes a large proportion of his second chapter in an endeavor to make a very marked collision between the Book of Mormon and the Inspired Translation of the Bible, in the teachings of Christ. He urges what is not true, that the Book of Mormon agrees precisely with our common version of the Bible in respect to the teachings of Jesus; and he then argues that if the Book of Mormon and the Inspired Translation were both true and divinely inspired touching the teachings of Christ, they would exactly agree, verbally, in language—and in fact.

Now it happens that in the book of Mormon there are many things taught by Christ which are not taught in the New Testament at all. In the next place, sentiments taught by our Savior in the New Testament are found in the Book of Mormon clothed in quite different language. For instance: "Yea, blessed are the poor in spirit *who come*

unto me, for theirs is the kingdom of heaven." * * * * "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled *with the Holy Ghost.*" The words in italics are not found in the New Testament of the common version, but in both the Book of Mormon and the Inspired Translation. Again; in the Book of Mormon it is written, "Ye have heard that it *hath been* said by them of old time, *and it is also written before you, that thou shalt not kill*; and whosoever shall kill shall be in danger of the judgment of God." Again: "Therefore, if ye *shall come unto me, or shall desire to come unto me*, and rememberest that thy brother hath aught against thee, *go thy way unto thy brother, and first be reconciled unto thy brother, and then come unto me with full purpose of heart, and I will receive you.*" As before, the words in italics are not found in the common version; nor does the text agree exactly with the Inspired Translation.

Now these quotations, with scores of others, in which there are striking verbal differences between the Book of Mormon and the common version in regard to the teachings of Christ, show conclusively that Joseph Smith did not copy from the common version, as Mr. S. confidently asserts. He says, "The fact is, when preparing the Book of Mormon our version was freely used, with all its defects." The reader may judge from the above, how much of truth there is in this statement.

The Inspired Translation does not profess to be a translation of or from the Book of Mormon, but only a translation, in part, of the Bible; therefore we may not look for verbal agreement where the same principles and sentiments are taught. In its language and much of its subject matter, it agrees with neither the common version nor the Book of Mormon, in respect to the teachings of Christ. The Book of Mormon does not *claim* to agree with either the Inspired Translation or the common version. It claims to be a record given to another people, under somewhat dissimilar cir-

cumstances, and having quite different surroundings.

If the Book of Mormon claimed that the teachings of Jesus as therein found were identically the same as that which he gave to his disciples in Judea, then we might expect the Inspired Translation to agree with it, so far as facts and sentiments are concerned, but not necessarily in regard to forms of language; for the language of the two peoples was manifestly different in some degree.

In translating the Book of Mormon it was evidently intended to transfer, so far as practicable, the forms of speech peculiar to that language in which it was found; while in the Inspired Translation the apparent object seems to be (1) to restore essential parts that had been taken away, especially from the gospel; and, (2), to strike out what had been added by uninspired men; and, (3), to give the *sense*, rather than the *form* of speech, in those passages where the meaning was ambiguous and the sense obscure.

Many of the forms of speech peculiar to the Israelites of eighteen hundred years ago, and well adapted to their modes of thought and expression, are quite unsuited to the people of the nineteenth century, so great has been the change in language. And it is not at all surprising, that in correcting and translating the Scriptures by inspiration, the *sense*, rather than the *forms* of the text should be given.

The Book of Mormon is a work quite distinct from the Inspired Translation; and while we may expect that there will be no considerable differences between the two records, we may not expect to find precisely the same sentiments, no more and no less, taught in one as in the other; neither the same forms of speech when the same sentiments are taught by the same person. The same sentiments may be, and often are taught by the same person, under different forms of language. Man, with prolific mind and facile tongue, is not a mere machine that he should always give to the same thought the same form of words, as Mr. S. would argue.

Mr. S. next finds fault with the gram-

mar of Joseph's Inspired Translation, and quotes Rev. 1 : 3, as a specimen of it. This is a specimen, not of "Joseph's grammar," but of King James' Translator's.

"The Holy Scriptures, translated and corrected by the Spirit of Revelation, by Joseph Smith Jr., the Seer," was not a translation of the entire text of the common version; but only a translation of some parts of it, a "correction" of others, while many parts of it were left untouched. Corrections were made by striking from, or adding to the text; as also by transferring the sense of certain texts into more correct and suitable forms of words; but the text quoted by Mr. S. is one of that very numerous class left as found in the text.

As for the matter of grammar, there is no little difference among grammarians of to-day in regard to it, while there is a very striking difference between those of the present and they of preceding times. The translators of the "common version" were very learned men, and, no doubt, good grammarians for their times. We should not judge them hastily by our standards, lest coming generations, measuring us by theirs, pronounce us equally faulty. Grammar changes with the education and tastes of the people.

But Mr. S., with characteristic assurance, tells us, that "Inspiration gives the language, as well as the thoughts." Hence he argues that Joseph's defective grammar, (according to *his* standard), in his work of translation, is evidence that he is not a prophet of God. If the logic of Mr. S. was valid, it would prove that the Bible, being defective in its grammatical construction, was not inspired; and that its inspiration would come and go according to its grammatical or ungrammatical construction or translation. This is worse than nonsense.

With the Germans, and other nations, it is a rule to put the noun before the adjective, thus: horse black; tree tall; woman beautiful; but with the English speaking nations it is just the reverse: black horse; tall tree; beautiful woman. That usage which is a *law* among the one people, is a *violation of law* with the others.

If inspiration is subject to the laws of grammar, will Mr. S. kindly tell us *which class* of laws; for they differ widely, as we see, among the different nations. Are they those of ZENODOTUS of Ephesus? or ARISTOPHANES of Byzantium? Or are they those of MURRAY and KIRKHAM? or PINNEO and QUACKENBOSS? Pray tell us, Mr. S., for it is important to find the exact and only grammatical channel down which inspiration may come to us.

We apprehend that God may inspire persons to speak and write irrespective of men's notions as to what is or is not grammatical. The chief value of any communication depends, not upon its strictly grammatical qualities, but upon the quality and amount of intelligence it conveys.

The loftiest principles, and the grandest truths, are often found in broken and unpolished sentences, even as the purest gold, and the most precious gems, are found with the confused quartz or the shifting sands. The *sense* of a sentence is the measure of its worth; its structure is of secondary importance. As the style of garment is to man, so is the form of language to sentiment.

If Mr. S. persistently objects to the inspiration of a work on the grounds of defective grammar, we propose that he enters upon a criticism of the Old and New Testaments, which he professes to love so dearly, and to believe so firmly, and then inform us as to whether they are inspired records or not.

Asto inspiration giving "the language, as well as the thoughts," it is true in part, and only in part.

There are different degrees of inspiration, as one may readily see on reading the Scriptures, unless they are blinded by prejudice or befogged by the commentaries, creeds and catechisms of un-inspired men.

That degree of inspiration which gives the prophetic word, and the open vision, is greater than that which inspires a dream or moves to write current history.

That degree that enabled Jesus to know what was in man, and to work his

wondrous miracles, was far greater than that which inspired the council of "apostles and elders at Jerusalem," (Acts 15: 29), or that moved Paul to write the seventh chapter of First Corinthians. Paul says, "I think also that I have the Spirit of God." The degree of the Spirit that he then possessed was so small that there was no certainty as to what he wrote being inspired of God at all.

If inspiration always "gives the language, as well as the thoughts," why is there not an exact verbal agreement between the evangelists when they describe the same events, or rehearse the same teachings? And why is not the language of James, and John and Jude, as precise and scholarly as that of Paul and Luke? And why is there as wide a difference between the style of language found in Ezekiel and that of David, or Isaiah, or Solomon, as there is between the terse sentences of Josephus, and the polished periods of Gibbon?

The language of Habakkuk, and Job, and Nahum, and the Psalms is lofty and elegant; while that of Daniel, Hosea and Malachi, is plain, vigorous, and unpoetic in comparison.

Inspiration is:

"The conveying of certain extraordinary and supernatural notions or motions into the soul; or it denotes any supernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvement."

These are the judicious remarks of Dr. Buck, and their propriety, we think, may not be questioned. He further aptly says in regard to the various measures of inspiration:

"1. An inspiration of *superintendency*, in which God does so influence and direct the mind of any person as to keep him more secure from error in some various and complex discourse, than he would have been merely by the use of his natural faculties.

2. *Plenary superintendent inspiration*, which excludes any mixture of error at all from the performance so superintended.

3. *Inspiration of elevation*, where the faculties act in a regular, and, as it seems, in a common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius could have given.

4. *Inspiration of suggestion*, where the use

of the faculties is superseded, and God does, as it were, speak directly to the mind, making such discoveries to it as it could not otherwise have obtained, and dictating the very words in which such discoveries are to be communicated, if they are designed as a message to others."

Continued.

Works.

There were two laws to the Jew, and one to the Gentile; and both Jew and Gentile, were debtors to the law, for their life and welfare.

God never gave a law, or rule of life, but for the good of the doer; therefore, all his rules are to his praise and we, his debtors, for his wisdom and grace. We read, Rom. 5: 20, "Moreover, the law entered that the offense might abound." Not that offenses might be multiplied, nor that cause might be found against the offender, but that the offense might appear,—be seen. Paul said, Rom. 7: 7, "I had not known sin but by the law," and 13th verse, "That sin by the commandment might become exceeding sinful." The law, then, that required works, was of much profit. The part which typifies ended in the object typified, and the next remained as obligatory as ever. Paul excluded the law of rituals, but established the law of righteousness. Abraham believed God, and it was counted to him for righteousness.

"But to him that seeketh not to be justified by the law of works, but believeth on him who justifieth not the ungodly, his faith is counted for righteousness."—Rom. 4: 5, I. T.

Here faith is brought forward. Let us see the first works. It was answered to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16: 30. Moreover, baptism followed. Again, Peter when called upon to know what they should do, said, "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have it as intended in all the scriptures: faith, repentance, (and as in another place), laying on of hands, and the gift of the Holy Ghost, which completely adopts the person into the church, or into the king-

dom of Christ, or God. Then the faith that came with conviction, will begin to "work by love," to purify the heart. And he will need receive the "renewal of the Holy Ghost," to keep him in the way, for he is only fitted to "work out his salvation through fear and trembling." He must keep his faith good, for more forgiveness comes by faith, repentance, and works of righteousness. The passions must be kept in check, so that love may have chance to work; the eye must turn off, and the hands be restrained from doing evil. Even the thoughts must keep back the evil words he would speak. The gift of the Holy Ghost came by faith in the promise, and was extended by Christ, and then by Peter, under the influence of the Spirit, to all who would obey throughout all the world. But this gift will not abide where the faith is lacking; for, "Without faith, it is impossible to please God." To suppose we have the gift of the Holy Ghost, and not the like evidences, is self-deception, and not to ask for what is promised, or offered, is sinful negligence. I know no other way to sanctify than by past and present revelation, and a portion of this in myself. Christ will not plead his righteousness in our stead, except we apply for it as he has directed us to do. Nearly all the world, have not the "faith once delivered," and what is more strange, nearly all the religionists excuse themselves for not having it.

The Jew was promised certain blessings, if he would do so and so, but if he did not, he should lose more than those blessings; showing God is to be obeyed or else loss and even punishment will come. When I was young, I heard a certain father say to his son, "You must clean up that grass seed while I am gone, and also all other duties, and I will bring you a present; if you do not, I shall whip you." Perhaps more works follow the Christian in the world to come, but forgiveness of sins, *here*, only fits us for good works. We cannot atone for one sin. Christ has done this, and if we comply with his requirements, he will petition the Lord, our righteousness, that we may be released from the penal-

ty attached to sin; but if one should live many days in sin, and just repent, and gain evidence of acceptance before death, such should not expect the higher glory at the resurrection, or when the New Heaven and earth are made up. He has done only one work by which forgiveness was first granted; he was perhaps adopted in accordance with the requirement, but he is not fitted to receive a fullness. The idea that one becomes possessor of all things at adoption, is wrong. He is only made heir; he may yet fall out by the way, and not be entitled to an inheritance.

Dr. Franklin had a son, and he stood high in the estimation of the people,—Governor of the State of Pennsylvania; but when the Colonies declared themselves independent of Great Britain, he took sides with the British. His father counted him a traitor, and disinherited him. He was no more a citizen of the Colonies, and could not hold an inheritance. The heir must not only keep formally in his father's employ, but must work, and his father will bestow extra upon him, more than being scarcely saved he does not the special things commanded, he will whip him; and if he backs out, he may and will disinherit him; and he cannot hold an inheritance in the kingdom.

But what is backing out of the Kingdom of God? If he leave the church wholly and finally he spoils his adoption and heirship. If he, or a whole body of the church, receive and adopt another doctrine, and preach another gospel, or pervert the gospel of the kingdom, they fall under the curse, and lose their heirship. they cannot hold an inheritance in that kingdom, *i. e.*, Christ's. Righteousness cannot apply to such, and they cannot stand on their own, and enter the kingdom thereby. What shall we say of this living half up and half down? Why, much loss of comfort here, and perhaps a much lesser glory in entering upon the New Earth; for every one is to be rewarded according to his works. While here, he was not valiant in the Truth; had not stood up to gain-sayers; he had relaxed his fervor, perhaps, to

please himself or the world; consequently, the love of the Father did not abide with him.

As I have used the word adoption a number of times, we will look at it more particularly. Paul, (Gal. 4: 1-7), in using this expression, is supposed to allude to the manner in which the Romans received children, not of their own nation, which were to them equal in heirship with their own. It shows what constitutes a full membership in the Church of Christ, having equal heirship. There seems to have been a time when a natural born son in the line of Abraham, was counted a child of God; but he must be circumcised to show his nationality, and that he was a covenant-er with God, and keeper of his laws. But to these, temporal blessing were mostly attached, but if the children embraced the faith of Abraham the greater blessings would be their privilege to enjoy. Yes, and they did have many great blessings bestowed, and the Lord offered to make of them a great nation, if they would obey; but after they worshipped the calf, God would not bestow the greater priesthood, but added "statutes which were not good, in which they should not live," and left them under a lesser priesthood and a long code of rituals, till Christ should come, and the high priesthood set in order. Then adoption was by faith, repentance, baptism, laying on of hands, and the gift of the Holy Ghost, shown in the first sermon preached [and after] by Peter. All the human family were in their existence children of God; all born of Abraham were children of Abraham, and were heirs to the literal blessings. But Paul would show, that to become a child of God as Abraham, his seed must enter by faith and be adopted in the New Way, because they had broken the covenant given them, and God would by Christ give, or make a new covenant with them. Circumcision showed the sons of Abraham; baptism, the laying on of hands, and the gift of the Holy Ghost, showed the sons of God. Under this new covenant, the Gentile had equal rights by adoption; but neither Jew nor Gentile was a son, but by

adoption. Even good Cornelius, had to come into the church in the way directed by Peter, to be saved. Before he was only a servant, and not a son. See Acts 11:14. God had set up his church in Jerusalem, and would have all men to come into it. Peter, the first apostle to introduce the Gentile by the same way the Jew was introduced, so that they might receive the same gift of the Holy Spirit for an evidence. Here we may learn, that when God sets up a way, all must come into that one way. John thought much of being styled a son of God. Again John makes them sons by being born of God. Christ said to Nicodemus, "Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God." No room for caviling here; if he climbs up some other way, he cannot enter into the Kingdom.

In the church of Christ there always was a priesthood, and where this was, the Holy Ghost was made manifest in some way, though it was not bestowed upon the whole church, as under the New Testament priesthood. God thought much of his priesthood, when he would not bestow the higher on the Jews after they rebelled. The apostles thought much of it. Peter styles it holy; and no marvel, when the Holy Ghost came, which was to guide into all truth and show things to come.

How much Israel were blessed by way of Moses and Aaron; and after Moses was taken, and the higher priesthood with him, Israel were greatly benefited through the lesser, through which revelation came, and prophets came forward to show duty, but no law given or done away by them. Behold Daniel, Ezra, Nehemiah, pleading with God for the forgiveness of the many transgressions of Israel, and that they be restored to their lands again; then before the kings, for Israel's release. These were working priests.

The priesthood of which Peter speaks was to offer up "spiritual sacrifices, acceptable unto God by Jesus Christ" and teach works as the evidences of faith. If we are "created anew unto good

works," we should do them, else not hold that we have "passed from death unto life;" for we do not love the brethren, except we stand ready to do them good.

James has much to say on works. And not well can we look in the Scriptures, and not find good works enjoined? Now, in the present, good works are profitable, and also for us in the world to come. If we would be satisfied of this, let us read the word of the Lord, by John, to the seven churches of Asia. The chief faults were the want of good works; and only notice the blessing to the overcomer! Lest the reader should not read and consider, I will quote Revelation 2:10. "Be thou faithful unto death, and I will give thee a crown of life." Here notice the life promised is eternal life, in the body given in the resurrection of the just. Verse 11: "He that overcometh shall not be hurt of the second death;" shall not die a second time. He has died once as the effect of Adam's sin; if he died again it would be the penalty attached to his own sins. "The wages of sin is death," or death is the effect of sin, in the second as well as in the first. Ch. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Now, whose names are in the book of life but the sons of God? And some of these, after being adopted, have not done good, but evil. Such will God blot out of this book. "And all whose names were not found written in the book of life, were cast into the lake of fire, which is the second death."

All the blessings promised to the overcomer, are nearly incomprehensible.

R. L. YOUNG.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., December 1, 1875.

TITHING AND CONSECRATION.

WE have now and again been asked to give our view upon tithing and consecration; and have done so several times; but still the query is presented by some, "How shall I pay tithing." We answer in short—First, find in your heart, if you can, without doing violence to that organ, a willingness to pay anything; if you can not, the question needs no answer. If you can, consistently, pay anything;

Second—Decide, for yourself, whether it is *consecration* or *tithing*;

Third—Ascertain definitely the amount;

Fourth—Pay, or send it to the Bishop, or Bishop's Agent, taking a receipt for the same;

Fifth—Ask God to give the Bishopric wisdom to direct the proper expenditure of the means of the Church in his hands;

Sixth—Examine the published statement of the Church accounts; and if the funds be improperly expended, institute a proper inquiry, and refrain from tattling and backbiting about it.

If the foregoing rules be observed, the law is honored, the "tithing" is paid, and the Church helped; for, call those properties or moneys devoted by us as individuals to the uses of the Church through the Bishopric by whatever name or names we choose, it is "the tithing" of the Lord's people; as

In section 94, of the Doctrine and Covenants, the building of a house is called a "tithing and a sacrifice."

In section 106, same book, the giving of "all their surplus" is called "tithing;" "and this shall be the beginning of the tithing of my people." After that, "one-tenth of their interest," annually, is called a "tithing."

In par. 8, sec. 42, "properties" set apart for the support of the poor are "consecrated." Paragraph 19, of same section, properties in the hands of the Bishop, are

denominated as having been "consecrated." Paragraph 2, section 70, states that the benefits of what remains over from the necessities of certain persons spoken of in the section, "shall be consecrated" to the uses of Zion. Paragraph 3, section 72, states the same thing substantially. Paragraph 18, section 83, uses the word "consecrated," to signify the object for which certain moneys were to be used. Paragraph 5, section 100, mentions "moneys that have been consecrated unto me;" referring to to funds set apart for the "*purchase of lands*."

In par. 11, sec. 101, a "treasury" is to be "consecrated." Par. 8, sec. 102, calls both lands and moneys consecrated according to the laws of consecration which I have given. Par. 8, sec. 107 distinctly calls all that is placed in the Bishop's hands "consecration." All these admonish us, that there is a way sufficiently clear to any who are *certainly willing* to "tithe" themselves.

The act by which any sort of property, money or its value, is set apart for the uses of the Church, is an act of consecration; the sum paid, or the property given is "surplus," or "tithing," or "consecrations," or "free-will offerings," and either of these comes legitimately under the general head of "the tithing of my people," as saith the Lord.

We have sometimes been compelled to think that the questioning, and caviling, and doubting, and contending about the "way" of giving and what the thing given should be called, were all so many excuses for not giving any thing; so many hedges of reasoning behind which to satisfy the pricking of conscience for withholding a proper sacrifice of *some part* of the yearly earnings of the Saints; and we are not altogether free from that troublesome thought yet.

A few men, officers of the Church, are spending the best days of their lives in the endeavor to serve the Church, in propagating the faith of the Church and the care of the churches, sustaining themselves, some of them, upon just enough to keep out of the constable's hands, with no possible show to educate their children in other than the common schools of the country; and with no *homes* of their own, no accu-

mulating funds with which to provide for a day of sickness, accident, or the wants of old age; gradually exhausting their stock of energy and health, and steadily growing old and gray—which is all right, of course. Others of the Church, very many of them, are strengthening their temporal pillars, day by day; adding to their farms and stock, year by year; having good homes, comfortable surroundings, and a fair expectancy for accident, ill health, or declining years; praying long and earnestly for the spread of the work, and beseeching God to *provide* for the ministers of the word; bearing testimony to the truth of the work, and telling how *good* they feel in the prayer and testimony meetings; staying at home month after month while the missionary is away from *home*, trusting to his brothers in the good cause to look after the wants of his family;—all this, and to add to it another thing, saying, they would “pay tithing, if they knew how to do it.” How is it that brother Jones, or Brown (or any other name) can find a way to give up the best laboring years of their lives, so far as the things of this world are concerned, and spend their *time*, *all that they have to give*, in spiritual affairs? They find a way to make *sacrifice*, and so do their families find ways to make sacrifice; and when the way is found, they do it. Are they sharper sighted than these others? Is it any more their duty to make “sacrifice,” or pay “tithing,” of their time and years of labor, than it is the duty of their brethren? How would it sound for the Editor or Assistant Editor of the HERALD to say, that they would do something for the cause, if *they only knew how*? How would it look for any of our leading men to say, “I would devote a part of my services, and my means, and my time, if I *only knew* how?”

The question has been propounded to the HERALD, time after time, “How shall we go to work to ‘tithe’ ourselves?” And time after time it has been answered, and still the questioners do not ‘tithe’ themselves; forgetting how aptly they fill the condition of certain parties who asked of the Lord certain things and kept asking till they received an answer “after the thoughts of their own hearts.”

Now, please remember, all the earthly possessions which the Saints, as individuals, possess are *theirs*, so far as the Church is concerned, absolutely their own; to do with as seemeth them good. No power in the Church can legally take a dollar by force; but it is useless to say, “I would devote a part if I knew how,” when the way is so plainly stated.

As the time draws nearer, we are more and more persuaded that it is about time to issue the HERALD as a weekly. Many not of the Church will read a paper, who would not a pamphlet like the HERALD. And so far as the binding of it is concerned, it will be almost as easily bound when the volume is full, and will be quite as easily kept by careful Saints, by sewing them into brown paper covers in six month's packages. They will occupy no more room to preserve in the form proposed than in the present one, if the same care is taken of them. Besides, there are not a great many that bind the HERALD, even in its present form.

Now on hand and for sale at this office, “Hesperis,” a book of poems, written and compiled by David H. Smith, and published for the author by the HERALD Office. Price by mail, postage prepaid, \$1.50. This is a compilation of Br. David's best poems; and is offered to the Saints for the first time in book form. The book is his own, and is sold for his benefit. It is well printed, and neatly bound in cloth; and as only a limited number is issued, those who want them will do well to order at once.

Br. H. J. Hudson, of Columbus, Nebraska, sends us a copy of the *Columbus Journal*, in which it seems to be intimated that the “Mormon question” is to receive the attention of Congress at its ensuing session. It is to be hoped that by and by there will be more execution of laws already existing than of “resolving.” A resolution of Congress becoming a law, which remains unenforced, is but a topic for self congratulation among that class which is supposed to be overawed by the sanctity of the law and law makers.

A short note from Br. J. C. Clapp, in Oregon, announces that he is preaching nearly every night.

Br. J. W. Briggs had been ill for some days, but was able to deliver the first part of his lectures on the question, "Does the Bible contain a revelation from God to man?" This lecture, delivered in Plano, on the evening of November 21st, was an excellent one, full of good thoughts and much instruction.

Chief Justice White has reversed the order of Judge Boreman, requiring President B. Young to pay a certain sum of money in alimony to Mrs. Ann Eliza Dee Young; and has released that notable man from *durance vile*. This had been upon the ground that the decision of Judge Lowe, vacating the order of the court to pay alimony was final.

The *Chicago Times* has lately come into possession of a manuscript, said to have been written by a Dr. Richmond, containing some information concerning the troublesome times of the Church in 1844, from which we shall make some extracts, believing that many of the readers of the *HERALD* will be benefitted by it.

We are in receipt of a new paper, No. 1, Vol. 1, entitled *The Word of God*, published by W. C. Thurman, who now sets the day of the Second coming of Christ for the 14th day of the 1st month of 1876. Bro. Thurman has cried "Wolf, wolf," till no one will believe him.

Letters from Br. Mark H. Forscutt, at Magnolia; J. C. Jensen, Council Bluffs, Iowa, show an increased fervor among the Saints. There had been some sickness at Council Bluffs, among the Saints; but they were convalescing.

Br. J. C. Foss writes from Syracuse, Ohio, November 15th: "I organized a Branch, two miles from here, two weeks ago, of seven members, called the Minersville Branch."

We have lately received the diary of Br. C. W. Wandell, sent us by Br. Aspinall, from Sydney, New South Wales. Advices from that distant field indicate a great want of laborers.

Br. H. A. Stebbins, at last writing, (November 17th), was at Janesville, Wisconsin, expected to go from there to Beloit. He is busy traveling, preaching, and writing.

Letter from Br. John Taylor, Harrisville,

Weber County, Utah, shows that the fire of sacrifice on the altar of his heart, kindled many years ago, still burns brightly.

Br. W. W. Blair left for St. Louis, and Southern and Middle Illinois, on the 19th of November. He expects to be in that field for some weeks.

A long, friendly letter from Br. E. H. Derby, La Seuer, Minnesota, lately received, indicates that there is still the love of God in his heart.

A new supply of Doctrine and Covenants just received—prices, sprinkled sheep, \$1.25; full morocco, marbled edges, \$1.75, post paid.

Vice President Wilson died on the 22nd November, just past; a statesman gone to his rest and account.

Br. Philetus Wixom visited Plano, on the 15th to the 25th of November.

Br. T. W. Smith was at Nebraska City, at last advices.

See letter from Br. Magnus Fyrando, in this issue.

Hurry up your subscriptions for the *HERALD*.

THE *Adventure* for October 15th, 1875, comes to us and is quite spicy. It notices the proposed issue of the discussion between Elder Forscutt and Rev. Shinn, and offers a prayer that friend Shinn may be "turned from Universalism to Mormonism." Should Br. J. L. Shinn chance to see this prayer, we would like him to remember that it was offered by Elder D. L. Shinn, who is Editor of the *Adventure*; and that this prayer is echoed by us in this wise, may he and all who heard the discussion, be "turned from" error, (if holding it), "unto" the truth, whether that be found in "Mormonism," as held by Elder D. L. Shinn, or in the pale of association with others of the family of Latter Day Saints.

The *Adventure* is published at Clarksburgh, West Virginia, and is the organ of a society who recognize William Bickerton as their President. They advocate the gospel of the New Testament; and are said to be a devoted sincere people. Some few of their former number have united with the Reorganization; and we can but respond, with a hearty, AMEN, to the sen-

timent contained in a reply of the editor to "a friend from a distance," in the same issue to which we have before referred, "May God speed the day, when sectarian strife and confusion may be blown away as chaff, when the prevailing power of the 'little horn' may be destroyed, and the 'Kingdom given to the Saints of the Most High.'"

Elder Forscutt gives Rev. J. L. Shinn credit for being an able, straight forward reasoner.

READ the extract from the *Times'* editorial, on the subject of "Sacred Theatricals." The argument to be drawn by us, as a people, from this secular blast against ecclesiastical methods of raising moneys for current church expenses, is that it is more in keeping with an honest profession of love for God's work to employ direct methods of money getting—and devote a proper portion of our worldly gear directly—not as a burdensome tax, but as a delightfulome giving to the carrying on that work which we say, we love.

It is a sorry compliment to any man's profession of faith and trust, if all he says is tested by his assailing prevailing denominational ways of raising funds; and denouncing concerts, exhibitions, grab-bags, &c.; and thrusting his hands into his pockets, saying, "They won't get any of my money by such means," and still never *giving, or devoting, or consecrating, or tithing a cent.* It is worse than hypocrisy; it is downright littleness of soul; the religion of such men will not last over night—the night of death.

The true way is, if you find fault with the method of other men's giving their means to the church, for the ministry, or the poor, to give *in the way* you think to be *right*; but BE SURE to give *something*.

PRESIDENT BRIGHAM YOUNG, in a recent discourse delivered in the Tabernacle at Salt Lake City, said: "I would like to look an honest mechanic in the face." This is either a terrible insult to the nerve and sinew of the people composing the Church over which he presides, and to whom he was speaking; or it is a sad comment upon

their lack of that honesty in co-operative life, which is certain to give permanent success. Or, it may be, that in this sudden charge of dishonesty made against those with whom President Young has had occasion to deal, as mechanics, the looker on may see the "measure ye mete unto others, shall be measured unto you again," fulfilled; and "as with the master, so with the servant; as with the mistress, so with the maid; as with the king, so with the people."

It may safely be taken for granted that, if a man say, "All men have their price," himself can be bought; and he who declares all others dishonest, himself needs watching.

We sincerely hope, for the honor of the race, that when President Young charges the mechanics of Utah with being dishonest, he makes a great mistake.

BR. COLUMBUS SCOTT writes from West Fork, Indiana, November 8th:

"I have been lately trying to preach the gospel to them that are at Rome and vicinity; had invitations to go across the Ohio river at this point; but did not, as it would have been out of the district. The people of Stevens Port, Kentucky, offered us the use of their stone chapel a week or two, if we would come and occupy it. There is a considerable interest manifest by a goodly number in Rome and vicinity. We feel somewhat lonely down here among the hills, by ourselves, but feel willing to do what we can."

Correspondence.

HARLAN, Shelby Co., Iowa,
October 25th, 1875.

Br. Joseph:—I would like to have attended the late Conference held at the Bluffs; but circumstances, over which I had no control, prevented. I have faith in that portion of scripture which says, "As iron sharpeneth iron, so does the countenance of a good man that of his friend." The deliberations and teachings of the Church assembled together in Conference were, and still are, interesting to me, and none more so than that which refers to the Utah mission. You had reports on that occasion, officially, in reference to the situation in Utah; and would now, perhaps, suffer a word from the lay members.

I, too, am acquainted somewhat with the Utah mission, and the efforts made there

by the missionaries of the Reorganized Church, and think I am safe in saying that few missionaries come away from there with the same opinions of the situation that they had and held for a short time after their arrival. I also agree with my brethren, who reported, that it is a place where the true missionary spirit is required, and if a good time is what is wanted by the missionary, (as the world calls it), while laboring in behalf of the Reorganized Church in Utah, he will most likely miss it.

The weak-kneed and wavering will find their faith tried some; while those that can be wheeled, and those who have missions nominally, but go to see friends, and then lean on the sympathies of the Saints out there, if there are any such, it is my humble opinion they had better stay away for the good of the Church.

The expense and cost of the mission to the Church was talked over, and was thought to be considerable; and if the word Church, as used at Conference, includes the Saints at Utah, I can also unite with my brethren who reported, in saying it is an expensive mission. But I did not so understand it, and I want to say a word in their behalf; as it was not dwelt on much. I love the Saints in Utah; because they battle for the right, and have borne the burden in the heat of the day. And I have yet to see a more liberal or charitable spirit in the East here, than is to be seen among the Saints in Utah. "Render honor to whom honor is due," is a divine precept. Where is there a handful of Saints like the Salt Lake Branch, whose expenses in behalf of the Church amounts to from ten to fifteen dollars per week for months together? They have to pay from three to five dollars per week for hall rent, and the board bills of the missionaries were always paid previous to my leaving there, (May last); and when the strain was on, and it has been questioned in council whether they could do as much, have advised abstinence from some thing or other, that they might have more to give to the rolling on of the Church. This is done by Saints who have to get a living by day's works from their enemies, who greet them daily with "the d—n apostates; the d—d Josephite," not by well-to-do farmers. Most of the Saints in Utah have been hunted and robbed; driven from pillar to post, with the "blood atoner" on their track, and suffered insult and abuse daily, for their religion. They, like the Huguenots of France, have had a system of espionage over them; and like Huguenots, have endured everything almost, except a St. Bartholemow, and even that has been threatened. It requires some force of character to come out from the dominant power of Utah; for it means, oftentimes, to the one that does so, and his wife and children, no

bread. Who shall advise the Saints in Utah to stay there, if they can get away? I would say, "Be in their situation awhile, then judge ye."

I have no desire to draw distinctions between the Saints of Utah and others, or say anything in the way of reproach of the late missionaries; they know me too well for that; but I would have liked them to have told the Conference of some of the self-denial of the Saints out there. It would encourage them to go on, and they need encouraging. Many, or most of them, are in very humble circumstances; and like myself, not talented; they belong to the common Saints, the rank and file, would be a better word, perhaps. Sometimes I feel like thanking God that we have a rank and file in these days of official corruption. I thought so during our late war; and I think to-day, that at the end, when we have to meet the Master in judgment, that many Saints from Utah will be able to say truthfully, "I have fought my way through."

I am glad the mission is to be continued, for the Saints will have some one to cheer them on, and I pray the Lord to bless those who go there as missionaries; and also for the upbuilding of his kingdom here upon the earth. Trusting for salvation on the terms of the gospel, I remain your brother,
T. H.

[The question of expense to the Church, referred to by Br. H., as being considered at Conference, was talked of as mutual upon the Saints; and both Elders Briggs and Gurley, referred to the condition of the Saints in Utah, upon whom fell the local burden there; and spoke in high terms of their self-denial and bravery. And both urged upon the attention of the Conference, that the church, outside of Utah, must not hesitate longer; but must assist the mission, uphold and sustain those sent.]-Ed.

LONDON, Ontario,
Oct. 23d, 1875.

Br. Joseph:—Within the last year nearly we have gathered together thirty-five Saints in this part of God's vineyard; and have commenced to build a house, as we can not get the privilege of preaching in private houses like we can in the country. In about two weeks from now we expect to have our church finished.

We appeal to the Saints of God, especially in Ontario, to help us by sending us a little means as God has prospered you, that we may free our church, and that the work may prosper.

Seeing that the field is large and the harvest is ripe, and hundreds are waiting un-

til our church is finished to hear; there is a work to be done here, my friends. This is nearly central for the Saints in Ontario to hold Conferences; then, brethren, keep the little stone rolling.

If any one could send us a little to help build the church, they will please address to John J. Cornish, box 163, London P. O., Ontario.
J. J. CORNISH.

48 Repton Street, Limehouse,
LONDON, England,
Oct. 26, 1875.

Bro. Joseph Smith.—We have been doing all we could for the spread of the work, both in our hall and in the open air, during the summer months; but we find it hard work to get people to believe the gospel as it is taught by us, they thinking it is double distilled Brighamism, therefore do not come to hear us as a general rule. What few do come seem satisfied that we have the truth on our side. What we have done we feel has been pleasing to the Lord, for he has blessed us in our meetings with the gift of prophesy; also the gift of healing, which has made our hearts to rejoice once more, for we had begun to feel cast down, as the work had been standing still for some time in London.

In June last I baptized one man, and in July two more, husband and wife. The man a short while before his baptism had met with an accident and broke his arm, from which he was still suffering; his wrist and hand being still in pain and stiff in the joints. He asked to be administered to, which I did; the Lord answering our prayers, and loosed his joints, and removed the pain instantaneously, for which God be praised. I have also since then baptized three more; and Bro. I. Owen has baptized one; which makes seven in all, that have been added to our number since June last. So you see the Lord is blessing our labors, which has given us fresh courage to go on in the work.

We are having a great deal of rain, and the weather is getting bad, so that we shall have to bring our out door mission to a close before long. Then we shall have to do all we can in our hall during the winter months. Pray for us that God may still bless our labors in this great city where is so much sin and vice, notwithstanding all the gospel blaze there is here. May God bless all his Saints, is my prayer. I remain yours in gospel bonds,

THOMAS BRADSHAW.

PHILADELPHIA,
Oct. 21st, 1875.

Dear Brother Joseph.—I have been up in Allentown, Monmouth Co. New Jersey several times with Brn. Stone and Small; where we have preached the gospel with good results. Bro. Stone has baptized six

already, and there are others that will embrace it soon, when we will form a branch. There was a good branch up there in your father's time, but it became scattered when the apostasy came into the church. They receive the word with a good heart, and many of the old saints say they will renew their covenant.

I am anxious to see the work go forward and I am striving to do all the good I can; praying that God will open the way for me, and I may be an instrument in his hands in assisting to build up his kingdom in this land in righteousness. We had a splendid time at our prayer meeting last evening, when we were greatly blessed with the Spirit and felt happy. Praying that the Spirit of God may attend us in all our efforts, I remain your true friend and brother in the gospel bonds,

JOSEPH A. STEWART.

HÖÖR, October 16th, 1875.

Br. Joseph.—As some time has elapsed since last writing, I now write you to let you know of our whereabouts; and also what has been done by us. We now have the tracts printed; that is, the "Rejection of the Church;" the "Successor to the Prophetic Office and Presidency of the Church," and the "Plan of Salvation." We have printed one thousand of each kind, and distributed a good many of each of the first two among the Brighamites. Some read them with interest; others are more careless. Br. Hansen is yet in Copenhagen, but will soon go into the interior of Sjeland, thence to Jutland, where I think of meeting with him again. I have, since my last letter to you, traveled a great deal in Sweden; have been to Gothenborg. I stayed there two weeks; found a good many friends; distributed a good many tracts, then went to Stockholm to get protection from the American Consul there. His name is Elvin, I hoped it would have been one of our beloved brothers Elvin from Nebraska City; then I would have had one friend to greet; but no, he was not that kind of a man. He told me there was no religious liberty in Sweden, but the laws were very strict; and if I went and preached against the law, I must be punished according to the law, and he could give me no protection; but if I did not do anything against the law, and then was hurt, I should be protected as an American citizen. (Good advice.) I stayed there some over one week. I was in the palace to see the King; but he was in Norway at the time, so I do not calculate to hold meetings in Sweden; but shall try to find as many of the friends of the truth as I possibly can, to converse, distribute tracts, and do all I can in Sweden, till about the first of January; then I go to Jutland, Denmark, and shall, with Br. Hansen, do all I

can there. I do not know if I go to Norway at all, as the law is yet harder there than in Sweden. I shall now have to sit down to work to get me an over coat and some warm clothing; for it is now very cold here. I shall soon send you a few tracts, and also a little book called the Voice from the Land of Zion. It is a history of the Church, something like the one of Lucy Smith's. I would like to have a word from you, if you could make out, and take time to send me a short letter, it would be very welcome and much appreciated. My health is poor, I caught a bad cold coming from Stockholm. We were five days on the sea, and it was very windy and cold, so when I came to Malmö, I was so poorly that I could not walk up to my sister's in the city; but must take lodging in the first lodging house I found on the harbor.

I close my writing for this time. Br. Hansen sends his love to you and yours; also to the brethren in the office. Praying for the welfare of the cause of Christ; I send my love to all the readers of the *Herald*, including yourself and your beloved family, and the Saints at Plano.

Your brother in Christ,

MAGNUS FYRANDO.

My address, M. Fyrand, *vid* J. Viberg, No. 22, Nya Gröne Gatan, Malmö, Sweden, Europa.

SPRINGFIELD, Ill.,

Nov. 7th, 1875.

Friend Joseph.—I have for some time thought of writing to you and telling you in what manner, so far as I know, the doctrine of polygamy was treated by your Uncle Hyrum; and he certainly would have known if your father had taught it.

Either late in the fall of 1843, or early in the spring of 1844; the time I can not recollect distinctly, (but know for certainty about that time), Jonathan Palmer, my father's Uncle, went to your Uncle Hyrum and asked him in regard to the doctrine of polygamy, whether it was taught by your father or himself. What the whole conversation was, I can not now remember, but the ending of the conversation was in these words. When Uncle Jonathan asked him what he should do in case any of the Elders should come to his house and teach the doctrine. "Do?" said your Uncle Hyrum, "Why just take down your shot-gun, and give him the contents of it; is what I would do if any man, I do not care who or what he was, would come into my house and preach such a doctrine." This is what Hyrum Smith, Joseph's brother, thought about it at that time.

And now, Brigham was present in Nauvoo and heard Brigham Young, (this was after the death of your father and uncle), preach a sermon on the successor of the prophet,

in which he said, "The time will come when young Joseph will lead the Church; but to proclaim him the head of the Church, at this time, would only be putting a knife to his throat." As much as to say that the people on the outside would mob you if you were proclaimed the leader of the Church then.

I do not know whether this will be of any service to you or not, but I write it in the cause of truth. Hoping you will excuse me for intruding on your time, and knowing that many others could have written something of more interest and better than I, allow me to sign myself, your friend,

A. A. COATS.

[We cheerfully give room to Br. Coats' letter.]—Ed.

NEBRASKA CITY, Neb.,

Nov. 22d, 1875.

Dear Herald.—The Lord, in the plentitude of his mercy and gifts, maketh our souls to rejoice at many times; and while the blessings are enjoyed, we would gladly share with all that have named the Master. On the night of the 20th instant, we were granted the following

DREAM:

We were in a church or meeting house. At one end of the room there was a small table, covered with a white cloth, the purest white our eyes ever witnessed. It seemed that its whiteness was so glorious, that light was emitting therefrom. On the table sat a crystal pitcher that would hold about a gallon, there was about three quarts of clear water in the pitcher. The command was that fourteen gold balls should be put into the pitcher. Yesterday, at 2:30 P. M., we met in testimony meeting, the Spirit of the Lord was richly poured out upon the Saints. At the opening of the meeting I recited the above dream, and as strange as true the fourteen gold balls were placed in the pitcher, as follows: Br. Henry Kemp spoke in unknown tongues; Br. John Everett spoke in unknown tongues twice; Sr. Helen P. Smith spoke in unknown tongues three times; the interpretation was given in each case, making twelve manifestations of the gifts of God. In addition, Br. H. Kemp spoke in prophecy, as did also Br. T. W. Smith, thus the fourteen gold balls were duly presented. The meeting continued in full power of the Spirit till six P. M., and many of the Saints did not leave the church till after preaching in the evening. I would like to tell of some of the glorious promises made by the Spirit, but it would occupy too much of your valuable space. We have every reason to be glad, and thank the Lord for the outpouring of his blessings. Our every desire is to be found both ready and willing to do our duty before the Lord, that when Zion is redeemed and established, our lot may

be there. But before that time, we feel that our voice must be heard for Christ in many places; for that end we desire to live as becometh him that believeth the gospel of salvation. More anon.

ROBERT M. ELVIN.

NORTONVILLE, Cal.,
Nov. 18th, 1875.

Br. Joseph.—It is now some years since I last wrote to the *Herald*, having been east from here for nearly two years, and then returning again with my family to this place, we again organized a branch here, of nine members, and with the intention to do all I could for the upbuilding of the kingdom of God. I tried a great deal for some place to preach in, but availed not, until about six or seven months ago; and ever since that, Br. John Watkins and myself have preached here once every Sunday, and hold Saints' meeting at half-past two, and we feel to rejoice that our feeble efforts have not been in vain. To God be the honor and glory, for in his own due time he doeth all things well. At last Conference two from this place were baptized, being the first in this place since our return; since then, Brn. Alexander H. Smith and D. S. Mills have paid us a visit, which was blessed by the Lord. Br. Alexander preached here twice, and once in Somerville; having an appointment to fill in another place, he had to leave. But Br. Mills remained with us a little longer; he preached seven times. On Monday he witnessed me baptize eight more precious souls into the kingdom of God, and on Monday night we held a meeting and confirmed them, and blessed one child; we had a very good meeting. Had Br. Mills stayed with us a little longer, there would have been several more baptized. We had a very good turn out here, most of the hearers liked them very much. Br. Mills preached at two o'clock on Sunday, subject, "Day of Judgment;" and at seven P. M., the "Book of Mormon." We were sorry to have Brn. Smith and Mills leave us so soon, for they seemed to be liked very much. For fear of taking up too much place in the *Herald* I will draw to a close, asking the Saints for an interest in their prayers in our behalf, that we may be made strong and do much good in this place. From your brother in the bonds of peace,

THOMAS R. DAVIS.

BRAIDWOOD, Ill.,
Nov. 22, 1875.

Br. Joseph.—Allow me a corner in the *Herald*, to say a little concerning Braidwood; how it has been stirred up this last week, by a public debate between a man by the name of John Anderson of the Christian Brethren and Bro. John Keir. We sent him an Epitome of our faith and doctrine.

He sent it back, saying, "It was not according to scripture and he was prepared to prove it to the public." A hall was secured and a large audience was present, and listened attentively. Notice was given as follows:

Public Debate between Mr. Keir of the Latter Day Saints, and Mr. Anderson of the Christian Brethren, in McArthur's Hall, Friday and Saturday eves, Nov. 19 and 20. Subject for Friday evening: "A man must be called of God, and ordained by the laying on of hands of those in authority, to entitle him to preach the gospel;" Mr. Keir affirms, Mr. Anderson denies. Subject for Saturday evening: "Is the canon of Scriptures complete?" Mr. Anderson affirms, Mr. Keir denies. Hon. L. H. Goodrich in the chair. Doors open at 7 o'clock p. m. All are cordially invited! Admission free!

The result of both night's discussion was a glorious victory for the cause of Zion.

JAS. PETTIGREW.

BUFFALO, Iowa,
Nov. 9th, 1875.

Bro. Joseph Smith.—Thinking perhaps that the readers of the *Herald* would be glad to hear how the Saints are prospering in Buffalo. There has been five dear souls added to the branch in the last year, three of them recently; and there are many more that are believing, some of them even preach the gospel on the streets and in the stores of an evening; there seems to be quite an inquiring spirit in Andalusia, Illinois; also the few Saints there are very desirous that some good Elder would come that way, and come prepared to spend a short time in preaching to them.

Yours in love of the gospel,

C. C. REYNOLDS.

FLINTVILLE, Brown Co., Wis.,
Nov. 9th, 1875.

OUT ON CRUTCHES.

Dear Brother Joseph.—I was taken with the sciatic rheumatism, in January last; laid me up till June, when my life was despaired of. I sent thirty-five miles for the Elders, was administered to twice; and the next day rode thirty-five miles; but could walk only with crutch and cane. Br. J. M. Wait took me in his buggy and carried me one hundred miles and back. We preached eight times, and baptized two, ordained one Elder, brother Harris; he then took me about seventy miles, where I was taken to the same place, where I have been preaching till now. I have returned home to prepare my house for winter, when I shall return again to my field of labor. I have traveled without purse or scrip, yet I have wanted nothing. It seems where I go that is a pleasure to the people to administer to my wants, though not able to travel much, yet I have been carried to my appointments. I have been into six coun-

ties, and have been carried by Gentile and Saint; have attended two Conferences; and in company with Br. Wait I baptized four. We organized a branch of six members to be known as the Adam Center Branch, Adam See, president and clerk. I have been preaching where there has never been any Latter Day Saints preaching before. Prejudice was rife, but it vanishes as frost before the rays of the sun. I hear of them from all quarters, declaring it to be the truth; while the priests stand and listen as dumb spectators; but privately warn the people not to listen to a man that has so much scripture, it is dangerous. The people listen with attention, and the call is, "Can not you come and preach to us." But it seems to be my lot to travel alone. If there could be a good, thorough Elder to come and travel with me, I think there would soon be a great work done in these parts of the country. If there are any that do not like to venture to travel without purse or scrip, send them here, I will open the way for them, and warrant them not to go hungry. I think I shall be able to return to my labors soon. I expect to baptize more after my return. I request the prayers of the Saints for strength to travel.

Your brother in Christ,

WILLIAM SAVAGE.

LEWISTOWN, Ill.,

Nov. 22, 1875.

Bro. Joseph:—I was away yesterday, seven miles from here and spoke twice, to good congregations, with good liberty; thanks to our Heavenly-Father, there are some there who are almost persuaded. Prejudice is nearly extinguished, if not altogether. I am still willing to work; and hope to do so as long as life may last. For the Master. Yours for truth,

T. F. STAFFORD.

GALLEN, Michigan,

Nov. 21st, 1875.

Bro. Joseph:—I must confess a dimness of sight,—perhaps for the want of more light; whether the fault is in the eye or light, God only knows. "Were man to live in coeval with the sun—man the pupil would be learning still." Now Br. Joseph, if God has not given mankind a nucleus of truth, around which all can gather of like principle, then "So the world goes," with Prof. Swing and a host of others that have gone before him; they are broken into a great number of fragments, like the planetary system—"wandering stars."

Your brother striving for the Truth—the light,

CYRUS THURSTON.

ADDRESSES.

Hans Nielson, No. 644, 23d Strert, Omaha, Nebraska.

Davis H. Bays, Little Sioux, Harrison county, Iowa.

Conferences.

St. Louis District.

The quarterly conference of the above district was held in West Bellville school-house, on the 5th and 6th of September, 1875. Wm. H. Hazzeldine presiding, T. R. Allen clerk.

Sunday morning session.—Opened usual way: preaching by James Anderson, followed by William Anderson.

2 p.m.—Officers present: High Priests 2, Elders 8, Priests 6, Teachers 3, Deacons 2.

Hirvy Davies was confirmed; J. Beaird, James Anderson and William Thomas, officiating. The sacrament was administered by R. D. Cottam and G. Hicklin. Many testified to the truth of the latter day work.

Preaching in the evening by T. R. Allen and A. W. Reese.

Sept. 6th, 9 a.m.—George Hicklin was appointed assistant clerk. Minutes of last conference was read and adopted.

Branch reports.—St. Louis 282 members, baptized 1, died 2, children blessed 2. R. D. Cottam, pres.; W. T. Kyte, recorder

Treasurer's report.—On hand last report and collections during the quarter \$118.31, expended \$69.95, balance on hand \$48.36. W. T. Kyte, treasurer. The spiritual condition of the branch was reported to be good. James X. Allen, Teacher. Zion's Hope Sunday School reported 13 teachers, 57 scholars, total 70. Financial balance last quarter \$23.03, received by sociable and picnic \$25.50, total \$48.53, expended \$24.20, balance on hand \$24.33; Wm. Anderson, supt.; Samuel R. Burgess, sec'y.

Gravois: 71 members; baptized 4, removed by letter 4. Wm. H. Hazzeldine, president; John Sutton, clerk. Gravois Sunday School reports 3 teachers, 25 scholars.

Bellville: 59 members, 10 baptized. Joseph E. Betts, pres.; John Thompson, clerk. Financial Report: On hand \$9.25; and the branch fund as a balance due the treasurer 75c. The spiritual condition of branch good. The Sunday School reported 6 teachers, 46 scholars, books in use for school 116. Financial Report: On hand at last report \$28.72; receipts 35c.; balance in treasury 28.27. John Thompson, superintendent; Joseph E. Betts, secretary.

Alton: 29 members, 2 baptized. Branch in a prosperous condition. Samuel Perks, president; E. H. Eabert, clerk.

Whearso: 13 members, 2 children blessed. J. Mantle, pres.; J. T. Wilson, clerk.

Coon Creek: 26 members, 5 baptized, 13 received by letter. John T. Phillips, president; Abner Lloyd, clerk.

Cheltenham: 32 members, 1 baptized, 1 child blessed. Wm. Gittens, pres.; John Cook, clerk. Sunday School reports 25 scholars. Wm. O. Thomas, supt.

Alma: 44 members, 3 received by vote. George Mantle, president; John A. Wilson, clerk. Sunday School reports 3 teachers, 25 scholars.

Bishop James Anderson's report of St. Louis District was audited by R. D. Cottam and J. E. Betts. Balance on hand, March 1st, 1875, \$56. Received during the six months from Cheltenham Branch \$1.50 and from St. Louis Branch \$21.75, total \$79.25. Paid out to President Hazzeldine for expenses to Annual Conference \$25, and to the poor in St. Louis \$51.40; total paid out \$76.40; balance on hand \$2.85.

Reports of Elders G. Hicklin, A. W. Reese, T. R. Allen, John Baird, N. Miller, C. Hall, A. Fyfe and W. Smith reported their labors, which were accepted.

James Anderson stated that he was about to move from St. Louis, and it would be out of his power to serve as Bishop, he respectfully tendered his resignation. Accepted.

On motion it was resolved that a meeting of the priesthood convene in Anchor Hall, St. Louis, Oct. 10, 1875, at 10 a.m., to reconsider the acceptance.

On motion it was resolved that President Hazzeldine and A. W. Reese appoint the Elders and Priests their missions of labor for the ensuing quarter.

Resolutions to sustain the authorities of the Church were adopted unanimously.

Adjourned to meet in St. Louis on the first Sunday and Monday in December.

Central Missouri District.

The above Conference was held in the Waconda Branch, Ray County, Missouri, September 4th and 5th, 1875. J. D. Craven, presiding; E. N. Ware, clerk.

Morning Session.—Lecture by E. N. Ware, upon the duties of the Saints.

2 P. M.—Prayer by the President.

Reports of Branches.—Waconda: 27 members, 2 children blest. Hazel Dell: no additions, 5 children blest. Knoxville: 13 members, 1 baptized. Carrolton: 8 members. Turkey Creek not reported.

Elders' Reports.—Elders Aaron Young, J. D. Craven, E. Curtis, R. L. Ware, A. J. Cato and E. N. Ware reported. Teachers John Allison and Joel Walker reported.

J. D. Craven offered his resignation, which was accepted, and a vote of thanks was tendered for services as President of the District.

Moved that E. N. Ware be our President. Carried.

E. N. Ware resigned as Clerk of District.

Moved that A. J. Cato act as Secretary of this District. Carried.

Resolved that we accept report of committee appointed by last Conference to visit Turkey Creek Branch, and that the committee be released.

Resolved that this Conference consider the Turkey Creek Branch disorganized, and that the president be empowered to give Certificates of Recommendation to all members of said branch that may be found worthy, and that he cite all the unruly members to our next Quarterly Conference for trial.

Resolved that Certificates of Recommendation be granted to Br. and Sr. Lloyd, and also to Br. and Sr. Dravenstot.

Resolved that the President visit the members in the vicinity of Richmond, and report their standing to next Conference.

Officials present: Elders 9, Priests 1, Teachers 4.

Resolved that we no longer recognize J. L. Traugher, Jr., as a member of the Church. Lost.

Resolved that when this Conference adjourns, it does so to meet at the house of Br. E. Curtiss, in Hazel Dell Branch, on the first Saturday in December, at 10 o'clock.

Sunday morning, preaching by E. N. Ware.

On motion, all the spiritual authorities of the Church were sustained in righteousness.

Minutes of the Conference were read and accepted.

3 P. M.—Preaching by E. N. Ware. Prayer and testimony in the evening.

Resolved that the Secretary give a letter of recommendation to Br. E. N. Ware.

Resolved that we tender a vote of thanks to the Saints of the Waconda Branch, for their kindness to this Conference.

Resolved that we now adjourn to meet at the time and place aforesaid. Ellet N. Ware, president; A. J. Cato, secretary.

Southern Indiana District.

The above Conference convened at Gleason's School House, Perry County, Indiana, September 11th, 1875. Harbert Scott, president; J. S. Constance, secretary.

Branch Reports.—Low Gap: 18 members, no change since last report. Pleasant Ridge: 29 members; no change since last report. Eden: 38 members, 2 baptized, 1 disfellowshipped. Union: 31 members, 2 baptized, 2 removed by Certificate. Olive: 12 members, 2 received by Certificate. New Trenton not reported.

Elders' Reports.—B. V. Springer, S. Reector, J. R. Lambert, H. C. Smith, C. Scott, Harbert Scott, David Scott and M. R. Scott reported. [Br. Springer having baptized three, and Br. C. Scott 12, and organized 1 branch—taken as a whole, the reports were good.] Priests J. S. Christie and A. S. Davison reported favorably.

Resolved that Columbus Scott be appointed to labor in the lower part of the district for the next quarter.

That all Elders and Priests in the district

be requested to labor as their circumstances permit.

That a Priest's License be granted to Br. J. Critchfield.

That when this Conference adjourns, it does so to meet with the Olive Branch, December 11th, 1875, at 10:30 A.M.

That we recognize in the removal of Br. I. P. Baggerly from our midst, that we have lost from our midst a worthy brother and an active laborer in the Lord's cause, and we commend him to those among whom he may labor.

That we sustain the spiritual authorities of the Church by our faith, prayers and means.

That the present President and Secretary be sustained.

Evening Session.—Preaching by H. C. Smith.

Sunday, September 12th.—Morning Session.—A funeral discourse of Br. George Eyres preached by Br. C. Scott. Afternoon Session.—Preaching by Harbert Scott. Evening Session.—Preaching by J. R. Lambert.

Monday, September 13th.—Morning Session. Resolved that the Secretary be furnished with means to procure a District Record.

That we favor the weekly issue of the *Herald*, but in its present form.

That if our request be granted, we bind ourselves to support the *Herald* at its necessary cost.

A vote of thanks was tendered to the Saints and friends of Pleasant Ridge and vicinity, for their kindness and hospitality to visiting Saints.

Officials present: 1 of the Twelve, 1 Seventy, 4 Elders, 2 Priests, 2 Teachers, and 2 Deacons.

Afternoon Session was devoted to Sacrament and testimony, in which the peace and joy of the Spirit of God was felt to a remarkable degree. Six children were blessed.

Evening preaching by Br. B. V. Springer. Adjourned as per resolution.

Little Sioux District.

The above Conference convened at Magnolia, Harrison County, Iowa, at 2:30 p. m. August 28th, 1875. Organized by choosing J. C. Crabb, president; Donald Maule, clerk.

On motion, the minutes of last Conference were read, corrected and adopted.

Br. P. Cadwell reported the spiritual condition of the Magnolia Branch as being prosperous: since last Conference had baptized 2, blest 3 children, was Superintendent of the Saints' Sunday School, known as the Hope of Israel. H. Garner had preached three times since last Conference. Br. J. M. Harvey had preached 15 times. Br.

P. C. Kemish had opened a new place for preaching, had preached almost every other Sunday, was Superintendent of a Union Sunday School. Br. Benjamin Kester, (Priest), had preached six times. Br. J. C. Crabb had preached 2 times in Mondamin, and several times on the Soldier, and had preached one funeral discourse.

Branch Reports.—On motion, we receive the report of the Unionburg Branch.

On motion we adopt the report of the Unionburg Branch. The motion was lost.

Magnolia Branch reports 79 members, 2 baptized, 1 received by vote, 1 gain by error in previous report, 2 removed by letter. The Magnolia Branch Sunday School, known as the Hope of Israel, organized June 6th, 1875, reports number of scholars enrolled 46, number of classes 8, number of teachers 8, average attendance 30. P. Cadwell, superintendent; Hiram Mahoney, clerk.

Other branches not reported.

On motion, the President appointed a committee of three to select speakers during the Conference.

Brn. R. Chatburn, D. Maule, and P. Cadwell were appointed said committee.

Moved that when this Conference adjourns, it does so to meet at Magnolia, Iowa.

Resolved that the standing visiting committee of three be discharged.

Resolved that a committee of one be appointed to look after and labor with all members of the Little Sioux District, and not members of branches, and shall have all the powers and perform all the duties of the visiting officers of a branch, and have power to call on such assistance as he may think best, and that Phineas Cadwell be said committee.

Evening meeting, preaching by Br. J. C. Crabb.

Sunday, 11 A. M., preaching by Br. J. C. Crabb, after which three were baptized by Br. Phineas Cadwell.

At 2:30 P.M., confirmation of candidates attended to by Elders J. M. Harvey, P. C. Kemish and P. Cadwell.

The sacrament of the Lord's supper was administered by Brn. P. Cadwell and P. C. Kemish; after which prayer and testimony meeting, in which the Saints had a season of rejoicing.

Preaching in the evening by J. C. Crabb.

Resolved that the last Sunday previous to our next session of Conference be declared a day of Fasting and Prayer, for the especial blessing of the Almighty; and that the Presidents of the several branches in this district be requested to remind the Saints of the same.

On motion, adjourned to meet at Magnolia, Harrison County, Iowa, on the second Saturday of December, 1875, at 11 A.M.

Eastern Nebraska District.

The above Conference met on the 2d and 3d of October, 1875. James Caffall, president; H. Nielsen, clerk.

Branch Reports.—Omaha, (Scandinavian), 31 members. Financial Report.—Received \$9; paid out \$8.25; on hand, 75 cents.

Valley Branch, 19 members.

Elders' Reports.—J. Avondet, J. Caffall, and T. Edwards reported.

Financial Report of Omaha (English) Branch: on hand last report 14 cents; received since \$13.30; branch expenses \$11.85; on hand \$1.59.

Financial Report of the Sunday School.—On hand last report \$9.28; collected since \$8.25; expended \$10.30; on hand \$7.23.

Bishop's Agent reported no receipts.

J. Avondet and T. Edwards were sustained in their present field of labor, at Florence and elsewhere.

Br. Ballinger rose and said: "In reference to the charge I made against the Church fifteen months ago, I wish to have it understood that I meant the Church in this place exclusively, and not at large, as you have made it to appear. However, I confess that I did wrong in saying what I did."

Whereupon the Conference accepted Br. Ballinger's explanation and confession, and recommended Br. Ballinger's retraction to the (English) Branch, asking them to accept it, and restore him to fellowship.

Resolved that this Conference agree to sustain the Board of Publication in any change in the *Herald* which in their judgment is best.

Resolved that we sustain the constituted authorities of the Church, and that we leave this district in charge of Br. James Caffall.

Officials present: of the Twelve 1, of the Seventy 1, Elders 8, Priests 1, Teachers 2, Deacons 1.

The sacrament was administered, and a collection taken up, amounting to \$3.85.

Sunday morning and evening, preaching by James Caffall.

Adjourned to meet in this place, on the first Saturday in January, at 2 P.M.

Kewanee Sub-District.

The above conference convened at the Butternut Grove Branch, Jackson county, Iowa, Sep. 26th, 1875, at 8 o'clock, A.M. Organized by choosing Br. J. F. Adams, to preside, and Br. Ira Agan, clerk, *pro tem*, and Br. Isaac Richardson, assistant.

Reports of Branches.—Inland: 13 members, including 1 Seventy, 2 Elders.

Butternut Grove: 30 members, 4 Elders, 2 Priests.

West Buffalo: 26 members, 5 Elders, 1 Teacher.

Jackson: 12 members, 1 Elder, 1 Priest.

Davenport not reported.

Adjourned to meet at the Inland Branch, on the first Saturday in June, 1876.

Michigan District.

The above conference convened at the Fowler School House, Quincy, at 10 o'clock, October 9, 1875. E. C. Briggs presiding; Duncan Campbell, clerk.

The president addressed the conference, from Sec. 50 of D. and C.

Evening Session.—Branch Reports:—

Lawrence: 62 members, 21 baptized, 1 received by letter, 5 received by vote, 1 removed by letter. Received by consecration \$103.62.

Hopkins: 25 members; loss 9 by certificate of removal, 4 by death.

Sherman: 38 members, 1 baptized, 2 removed by letter.

Coldwater: 55 members; 15 baptized.

Elders Reports.—H. C. Smith, S. V. Bailey, Moses McHarness, Duncan Campbell, E. C. Briggs and C. M. Bootman reported.

Resolved that we recommend Geo. A. Blakeslee to the Bishop of the Church for appointment as Bishop's Agent for the Michigan District.

Resolved that the clerk be empowered to inform the Bishop of the foregoing resolution.

Evening Session.—A discourse was delivered by E. C. Briggs.

Sunday Sessions.—Morning: Preaching by H. C. Smith. 2 p.m.: preaching by Duncan Campbell. During intermission three candidates were baptized by Elder S. V. Bailey, and with two others previously baptized, confirmed. 7 p.m.—Resolved that the following appointments for labor be made by this conference: H. C. Smith in Southern Michigan and Northern Ohio; Brs. Bootman and McHarness in the neighborhoods about their branch; Sherman I. Smith and Myron H. Bond as opportunity permits.

Resolved that when this conference adjourns, it does so to meet with the Lawrence Branch, on the first Saturday in June, 1876.

Resolved that by our prayers and means we sustain the officers of this district and all the general officers in righteousness.

Whereas our beloved brother, Asa S. Cochran, Secretary of the Michigan District, is about to remove from the district, and will be precluded from serving us longer in the capacity of secretary; therefore be it

Resolved that we tender him our thanks for his services to the district, and that S. M. Bass be appointed in his stead.

Whereas our esteemed brother, S. V. Bailey, contemplates removing to such a distance that probabilities are against the

hope of our enjoying his counsel and labor in the ministry in future; therefore be it

Resolved that we hereby tender him our kindest wishes for himself and family, and pray that in whatever field he may be called upon to labor, his life may prove as useful as during the time he has been with us.

Two-days' meetings were appointed to be held at Nauvoo on the 6th and 7th of November, and at Hartford on the 13th and 14th of November.

Then the Saints enjoyed a season in testimony, when a quiet comforting influence prevailed, and many realized the refreshing power of the Spirit. Br. Geo. A. Blakeslee much encouraged the Saints by his presence and kindly counsel.

Miscellaneous.

Conference Minutes.

The following conference minutes are crowded out for want of space to publish, prior to the time set for the convening of the next conference:—

Pittsburgh District—Conference convened on Sept. 12th. Elder James Brown, president; Elder W. H. Garrett, secretary; and convenes again in Pittsburgh, on the 5th inst.

North East Wisconsin District—Conference convened at the Saints' Meeting House, in the Town of Black Creek, on Sept. 11th. W. S. Montgomery in the chair, and meets again on the 11th and 12th instant.

Nauvoo and String Prairie District—Conference convened at Rock Creek, Hancock Co., Illinois, September 4th and 5th, John H. Lake chosen to preside, and Samuel Ferris, clerk, with D. F. Lambert, assistant. Meets again at Montrose, Lee Co., Iowa, on the 4th and 5th inst.

Correction.

In the *Herald* for October 15th, I see in the obituary of Sr. Edith DeSpain, the writer says, "She had not connected herself with the Reorganization, having never met with an opportunity." I copy the following from the Sweet Home Branch Record: "Edith DeSpain, born Green county, Ky, July 5th, 1801, baptized at Cloverdale, Linn county, Oregon, July 22nd, 1869, by J. C. Clapp."

Massachusetts District.

It is thought advisable for the officers of all the branches of the Church of Jesus Christ of Latter Day Saints, within the limits of the Massachusetts District, to visit all scattered members within their jurisdiction, and report at the next Quarterly Conference, to be holden at Dennisport, on January 8th and 9th, 1876, and that members

thus visited report, and connect themselves to the branches nearest their residence, or to branches where they can attend public worship with the least trouble or expense. The presiding officer of the District intends to visit every branch in the District. Brewster, Orleans and other branches on the Cape will be visited as soon as practicable, not neglecting other duties. Calls from any part of the District will be received and attended to with promptness, timely notice being given. Worthy and energetic men have labored, suffering by poverty, sickness, and false brethren, yet they have prevailed, and triumphed over every foe. New branches have been multiplied and bright prospects of more to be added. Like Joseph's bough, the work is running over the sea. May we emulate their worthy example, ever keeping in mind that all victory and glory is brought to pass to us through patience and the prayer of faith. The united effort of all the Saints is desired to keep the little stone rolling, that it soon may become a great mountain and fill the whole earth, as seen in ancient visions.

JESSE W. NICHOLS, *Pres. of Dist.*

Address, FAIR HAVEN, Mass.

NOTICES.

At our last District Conference, held at Coldwater, October 9 and 10, I was chosen to act as District Clerk, to fill the place of Asa Cochran, who intends to move away. And inasmuch as it is my duty to keep a full record of the Michigan District, I would like, through the columns of your paper, to respectfully invite each branch to furnish me with the names, birth, &c., of all members received since their last report to the District Clerk. I hope that each branch will feel interested enough to furnish me the required reports. SETH M. BASS.

LAWRENCE, Mich.

Dist. Clerk.

The Eastern Maine District Conference will be held at Crowley's Island, Indian River, Jonesport, Maine, on the 11th and 12th inst.

Disfellowshipped.

The Saints are hereby notified that Bro. Charles Harvey, of the Siona Branch of the C. of J. C. of L. D. S., of Kirtland, Lake Co., Ohio, has been duly tried before a council of said branch, and has been disfellowshipped from said branch, for misdemeanor, or unchristian-like conduct.

JOSEPH F. F. McDOWELL, president; JAS. McDOWELL, acting teacher.

MARRIED.

At his residence in Omaha, Nebraska, Nov. 12th, 1875, by Elder Andrew Johnson, Bro. L. C. LARSEN to Miss KAREN ANDERSON, both of Omaha.

DIED.

In Machias, Maine, October 18th, 1875.
Sr. MARTHA DAVIS, member of Little Ken-
nebec Branch, aged 74 years.

Near San Juan, San Benito County, Cali-
fornia, September 30th, 1875, of typhoid
fever, Mrs. RACHEL CELINDA CROOKS, after
an illness of 22 days, aged 20 years, 8
months and 15 days.

She was a strong believer in the gospel of Christ, as
taught by Latter Day Saints, and would have united
with the Church had it not been for preventing caus-
es. She sank to rest with her faith centered in, and
her hope clinging to that dear Savior, who knowing
her heart, she felt, would take the will to do, for the
act of obedience. Just before she fell asleep she sang
in a clear sweet tone the 71st hymn, "Now let us re-
joice in the day of salvation." The following lines are
dedicated to her memory by her brother, J. H. Lawn:

Sweet be thy sleep, our sister dear,
Thy sorrow, care and pain
Are left for those who love you here,
To meditate upon.

Your anxious cares to those who stood
Around your dying bed,
Are stamped upon their minds too firm
To cease with tears that's shed.

Our friends they leave us, one by one,
And take their flight above;
Which draws the minds of those behind,
With stronger ties of love.

Thus, one by one, our Father calls
To him his loved and blest,
So may we all look to the time
Of our eternal rest.

With pleasure we look for the day,
When Christ shall come again,
And bring with him that ransomed throng
Upon the earth to reign.

A thousand years with all his Saints,
What thoughts do fill my heart;
To think that they shall dwell with him.
And never, never part.

At Tir Phil, Glamorganshire, Wales, July
18th, 1875, Sr. MARY BOWEN, wife of Bro.
Wm. Bowen, aged 59 years.

Funeral services by Rev. W. Williams, Baptist.

At Council Bluffs, Pottawattamie County,
Iowa, Oct. 28th, 1875, of croup, ARTHUR C.,
son of Calvin A. and Angeline C. BEEBE,
aged 2 years, 5 months, and 2 days.

Funeral services November 7th, by Elder M. H.
Forscutt.

Dear sister, wipe away thy tears.
Thy child is now at rest;
From pain and sickness he is free,
Nor aught can him molest.

'Twas hard I know from him to part,
Thy darling little boy,
But he is in a paradise
Of peace, of love, of joy.

Oh! do not wish him back again
In this sin-burdened sphere;
The time will not be long before
Our Savior will appear;

Then will thy darling rise again,
And in his glory share;
And, if thou faithful shalt remain,
Thou'lt meet thy darling there.

ELIZA CAFFALL.

In the Town of Greenwood, Steuben
County, N. Y., February 2nd, 1875, Sister

LUCINDA UPDYKE, wife of Mr. Benjamin
Updyke, aged forty-eight years, one month
and seven days.

Sweet is the death of the righteous.

In Hancock County, Ill., October 30, 1875,
Sr. — LESTER, a very old lady—after a
sickness of six weeks.

She fell asleep strong in the faith. She formerly
belonged to the Kewanee Branch, but united with the
Pilot Grove Branch, July 18th, 1875, by letter. Funer-
al service, upon her request, by Solomon Salisbury,
assisted by Elder Tandy, of the Christian Church.

A CALL.

"My God and King has said to me:

"Go and proclaim abroad
To Jew and Gentile, bond and free,
Behold, the Lamb of God!"

"My Savior's order I'll obey
With joy that's mixed with pain;
I'll go in tears both night and day,
Salvation to proclaim.

"I travel here, but seldom find
On earth, a real friend;
But Jesus heals my troubled mind,
And still doth comfort send.

"When with the piercing cold I'm chilled,
Or scorched by summer's day!
With cares for souls my mind is filled;
Thy call I must obey.

"No earthly cares or foes I meet,
Nor persecution's flood,
Will make me from my post retreat;
I'll blow the trump of God.

"Jesus, assist me to unite
The lambs and sheep in one,
That they may live like angels bright
In their Redeemer, one.

"I soon shall cease from traveling here
Salvation to proclaim,
O, may I meet my brethren, where
We'll never part again."

S. L. CRAIN.

Selections.

Sacred Theatricals.

Long ago, the majority of Protestant churches ceased to be self-supporting. In other words, the rental of the pews did not bring in money enough to pay the current expenses, including the salary of minister, organist, chorister, singers, janitor, and the sum needed to settle bills for fuel, gas, water, insurance, repairs, and interest due on bonds and mortgages. Among the other means resorted to for raising the additional sums needed, have been church or sacred fairs, with their numerous side-shows, such as grab-bags, fish-ponds, post-offices, museums of curiosities, raffles, mock auctions, and gipsy fortune-tellers' tents.

After the church or sacred fair, with its sacred grab-bag, sacred raffle, and sacred

fortune-telling, came the sacred concert. Every member in good standing with the church was expected to attend these sacred concerts, or risk the chance of losing his good standing. Packages of tickets were given to all the good-looking maidens of the society, which they were expected to dispose of by visiting the offices and other places of business of their masculine acquaintances. Failing in this, they were encouraged to dispose of them to strangers or to any parties who could be persuaded to invest.

For several years past, sacred lunches and sacred oyster-suppers have been very popular. Tickets to these have been disposed of in the same way tickets to sacred concerts. The materials for these sacred lunches and concerts have been obtained by a sort of forced levies on dealers. The advertising and printing were begged. The faithful were expected to provide part of the provisions, to have them cooked in their houses, and to purchase tickets. Table waiters for these meals, served up in public places, were selected from among the pretty girls of the church. Last winter, a novel method of raising money for churches was introduced. It was the sacred spelling-match.

From present appearances, sacred theatricals are to take the place of sacred fairs, sacred concerts, sacred lunches, and sacred "spell-downs" the coming winter. Several of the so-called liberal churches have stages, curtains, scenery, and other appointments, in their respective places of worship. They have actors in training, and they expect to bring out sacred tragedies, sacred comedies, and sacred farces. Of course there will be a sacred orchestra, which will discourse sacred music between the acts of the sacred dramas. The Methodists, who are not behind any sect of religionists in the matter of raising money for church purposes, have already furnished one sacred Mother Goose entertainment, and we learn that other like sacred performances will follow.

Of late, the drama has suffered a serious decline in this city, and theatres have ceased to be good property. The expense of running them has been large. There have been actors, musicians, ushers, rent, and licenses to pay. These have swallowed up the receipts. The times have been hard, and few could find the means to go to witness the drama. Besides this, the clergy have made open war on the theatres. They have declared them to be schools of vice, if not of crime. Church-goers have been informed that the actors and musicians in theatres were not fit persons to associate with, and consequently not suitable persons to witness on or before the stage.

But all these objections will be removed from the sacred theatricals, for which the

Times predicts a wonderful success. The advertising for the sacred drama will be sponged out of newspaper publishers and begged from poor job printers. The actors in the sacred drama, and the players in the sacred orchestra, will be expected to contribute their services. It is not likely that the license department of the city government will be enriched by any payments from the managers of these sacred dramas, though there is no reason why they should not procure a license the same as other exhibitors. The sacred drama is bound to be patronized, for tickets to it will be disposed of in the same way they are to sacred concerts, sacred lunches, and sacred "spell-downs."

Of the morality of the sacred drama the *Times* cannot speak in so encouraging terms. Whatever can be spoken against the profane drama in this respect can be urged with much greater force against the sacred drama. Preachers tell us of the demoralizing effects on the actors of rehearsals and of the familiarity practiced behind the scenes. The sacred drama will require more rehearsals than the profane drama, because the actors in the first are inexperienced. The rehearsals for the profane drama are in the daytime, while those for the sacred drama must be at night, as the actors in it are presumed to be at study and work during the day.

The sacred drama is no new thing in some of the churches of this city and its evil effects have been matters of unfriendly comment. The rehearsals for it, have taken from their homes and the watchful care of their parents youths of tender age, and kept them till past midnight, to the great detriment of their health and their morals, not to mention their habits of industry and study. Consistency requires that the clergymen of the city raise their voice against the sacred drama, for its effects are far more demoralizing than those of the legitimate drama. If their condemnation does not suppress it, let the mayor proceed to execute the law in regard to licenses for shows.—*Chicago Times*, Nov. 20th.

The History of Postage Stamps.

The introduction of the postal system, as it at present exists in all countries on the globe, has been credited to England, when, in 1840, covers and envelopes were devised to carry letters all over the kingdom at one penny the single rate. This plan was adopted through the exertions of Sir Rowland Hill, who has been aptly termed the "father of postage stamps." It now appears, however, that there is another aspirant for the introduction of the stamp system. In Italy, as far back as 1818, letter sheets were pre-paid, duly stamped, in the left lower corner, while letters were delivered by specially ap-

pointed carriers, on the prepayment of the money which the stamps represented. The early stamp represented a courier on horseback, and was of three values. It was discontinued in 1836. Whether Italy or Great Britain first introduced postage stamps, other countries afterward began to avail themselves of the method of prepayment of letters, although they did not move very promptly in the matter.

Great Britain enjoyed the monopoly of stamps for three years, and, though the first stamps were issued in 1840, she has made fewer changes in her stamps than any other country, and has suffered no change at all in the main design—the portrait of Queen Victoria. In other countries, notably in our own, the Sandwich Islands, and the Argentine Republic, the honor of portraiture on the stamps is usually distributed among various high public officers; but in Great Britain the Queen alone figures on her stamps, and not even the changes that thirty-five years have made in her face are shown on the national and colonial postage stamps.

The next country to follow the example of England was Brazil. In 1842 a series of three stamps was issued, consisting simply of large numerals denoting the value, and all printed in black. Then came the cantons in Switzerland, and Finland, with envelopes which to-day are very rare, and soon after them, Bavaria, Belgium, France, Hanover, New South Wales, Tuscany, Austria, British Guiana, Prussia, Saxony, Schleswig Holstein, Spain, Denmark, Italy, Oldenburg, Trinidad, Wurtemberg, and the United States. Other countries followed in the train, until, at the present moment, there is scarcely any portion of the globe, inhabited by civilized people, which has not postage stamps.—*St. Nicholas for November.*

Diamond Dust.

A great proof of superiority is to bear with impertinence.

Rich men have commonly more need to be taught contentment than the poor.

It is not all joy which produces laughter, the greatest enjoyments are serious. The pleasures of love, ambition, or avarice, make nobody laugh.

There is no saying shocks us so much as that which we hear very often, that a man does not know how to pass his time.

The art of life is to know how to enjoy a little, and to endure much.

We may forgive an injury and an insult; but we cannot endure to be bored, not even by those we love.

Ink is the black sea on which thought rides at anchor.

Since the generality of persons act from impulse, much more than from principle,

men are neither so good nor so bad as we are apt to think them.

Some men in the world advance like crabs, by their eccentricities—walking contrary to every one else.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state.

There is a closer connection between good sense and good nature than is commonly supposed.

Poetry is the natural language of all worship. The Bible is full of poetry; Homer is full of religion.

Joseph Barker's Dying Declaration of his Belief in Christ.

It will be interesting to some of our readers to learn that the following account of the last hours of Mr. Barker, the once notorious infidel, whose death occurred at Nebraska, on the 15th of September has been received in this country:—"A few days before his death he made a final arrangement of his affairs, and feeling that paralysis was approaching, he called his eldest son, Mr. Gilbert, his lawyer, and Mr. Kellom, one of his trustees, to his bedside, and said—'I feel that I am approaching my end, and desire that you should receive my last words and be witness to them; I wish you to witness that I am in my right mind and fully understand what I have just been doing: and dying, that I die in the full belief in Jesus Christ, and in the faith and love of His religion as revealed in His life and works, as described in the New Testament; that I have an abiding faith in and love of God, as God is revealed to us by His son Jesus Christ, and I die trusting in God's infinite love and mercy, and in full faith of a future and better life. I am sorry for my past errors, but during the last years of my life I have striven to undo the harm I did, by doing all I was able to serve God by showing the beauty and wisdom of the religion of His son Jesus Christ. I wish you to write down and witness this my last confession of faith, that there may be no doubt about it.'"—*Durham (England) Chronicle, Oct. 29.*

The Mosaic Dietary Laws.

It is strange that the Mosaic prescriptions for man's diet, chiefly taken from the tabernacle rites, have become, by common consent, the bill of fare of civilized society; with variations, of course. In the cities, especially, the main articles of food are those which the Law of Moses recommended. When in former days people dieted largely on pork, many became hogs themselves, and many diseases still raging among men have been conveyed into the human system by the consumption of pork, rabbits, hares, and

other animal food which the law forbids.

Physiologists understand well enough the importance of diet, and yet none have gone to the trouble of giving the Mosaic dietary laws a thorough scientific examination. Here are the Jews, after 3,000 years, a healthy, intelligent, energetic, and fertile race. Much is said about their longevity, temperance, charitable disposition, etc., still no scientist has taken the trouble to examine the food on which this race lived and thrived. The point is certainly, scientifically, very important.—*Amer. Israelite.*

In looking over an official list of counties of the United States some interesting facts are developed. There are in all 1,411 counties. The letter most largely represented in the naming of these counties is S; the next M, and the next C. More counties are named after Washington than any President of the United States, the number being 29. The names of the other Presidents represented by counties occur as follows: Jefferson, 23; Jackson, 21; Madison, 19; Monroe, 18; Lincoln, 17; Grant and Polk, 12 each; Johnson, 11; Harrison, 9; Adams, 8; Taylor, 7; Van Buren, 4; Pierce, 4; Buchanan, 3; and Fillmore and Tyler, 2 each. In many cases, however, in the above list counties were not named after the Presidents, but the selection of a name was influenced by local considerations. There are 22 counties named after Franklin, 20 after Colfax, 17 after Marion, 2 after Fremont, 3 after Greeley, 1 after Hendricks, 8 after Benton and Boone, 9 after Cass, Marshall and Putnam, 14 after Carroll, 11 after Douglass, and 18 after Montgomery. The names of almost all the Revolutionary heroes except Arnold are represented in the list.—*Washington Evening Star.*

All genuine love takes sorrow as a part of its portion. Only to sympathize truly is to feel in our hearts the burdens that weigh on other hearts. And as by the cross was wrought the crowning work of Jesus; as by his death his love shone brightest and with supremest power to win and save, so the highest work of men can only be done as we go down into the depths of trouble with others and for others.

They that teach others to do their duty, should not fail to think of their own.

The most happy victory over an enemy is to turn him into a friend.

Those will soon make nothing of God that do not make Him their all.

Those that make this world their end, may never expect a better.

They that expect every thing right, seldom think any thing right.

We reform others unconsciously when we walk uprightly.

What Illinois Lost During the War.

A correspondent writes, wishing to know how many soldiers Illinois lost during the war of the rebellion. The following are the statistics as learned from the Adjutant General:

"Officers killed, 307; enlisted men killed, 5,453; officers died of wounds, 125; enlisted men died of wounds, 2,890; officers who died of disease, 372; enlisted men died of disease, 19,035; officers lost at sea on steamer General Lyon, 11; enlisted men lost at sea on the General Lyon, 189; total officers, 905; total enlisted men, 27,576. In addition to these there were 867 deaths of Illinois officers and men in the Andersonville prison pen—making the grand total of deaths of Illinois soldiers during the war, 28,348."

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—o-to-o—

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 22.

PLANO, ILL., DECEMBER 15, 1875.

No. 24.

The Prophet's Death.

Half a century ago there lived in New York, in the vicinity of Palmyra, where Joseph Smith first became known to fame, a young man named B. W. Richmond, who afterward studied medicine and acquired the title of doctor. He formed Joseph's acquaintance there, and was familiar with the circumstances attending his self-announcement as a prophet. In later years he saw him in Ohio, and observed his course with interest. Still later, he met him in Nauvoo, and was an accidental witness of the scenes incident to, and consequent upon, his tragic death at the hands of an Illinois mob. Ten years afterwards, partly in compliance with a request of the prophet, made just prior to his assassination, he wrote a full account of the affair, intending to publish it in book form. Various causes combined to delay the publication, and in 1864, twenty years after the occurrence of the events which he had committed to writing, Dr. Richmond died, leaving the manuscript in the hands of his widow, Mrs. Lucinda Richmond, now residing at McGregor, Iowa, by whom it has been carefully treasured until the present time. This manuscript is not only as interesting as a novel and as thrilling as any tragedy, but it is a reliable chronicle of one of the most singular and startling events in the history of the nation, and contains a large amount of information never before given to the public.

The causes which led to the assassination of the Smiths were various. The Mormons, after their expulsion from Missouri, were looked upon by the peo-

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ple of Illinois as an outraged and persecuted people, and were received with open arms to such shelter as they could afford them, without inquiry as to what the consequences might be of receiving into their midst a people who differed so widely from them in religious belief.

The sagacious Mormon leaders had adroitly selected a site for a city in Hancock county, on the Mississippi river, and from the sad wreck of their Missouri expulsion had commenced with almost incredible energy, the construction of all sorts of buildings, from the stately brick edifice to the humble slab hut—anything that would give shelter to their suffering people. The site bore the name of Commerce, and lay in a horse-shoe bend of the Mississippi, that noble stream making almost a circuit around the cape. From the point two miles back the land was low, and then rose into a bluff of considerable height, extending from river to river. The central and most prominent point of the bluff was selected as a site for the temple, where it would command a view of almost every house in the city.

Those who could purchased farms of the old settlers in the vicinity in all directions, and the city and colony increased with such rapidity that in a few months the older residents found, instead of a few persecuted strangers, thousands of persons in their midst who professed a new religion, and whose avarice had been increased by outrage, poverty, and disappointment. They now became anxious to sell, at fair prices, and the Saints were as anxious to buy at as low prices as possible. This competition in interest re-

sulted in frequent personal quarrels. The farmers endeavored to prevent supplies of food from reaching the city, and the Saints reciprocated by endeavoring to control the grain market in that region, and to force the farmers to sell at the lowest price.

The masses of the Mormons in and about Nauvoo—the name of the new city—were sober and industrious; but there were some who, oppressed by want or actuated by innate cussedness, stole grain, horses, and cattle from the people in the surrounding country. This led to frequent lawsuits, but seldom to conviction or punishment. Combined with this was another fact which bore more heavily on the Mormons than their own acts. Horse-thieves from all parts of the country flocked thither, and plied their profession on the credit of the Saints. In numerous instances cattle were shot by the political and religious enemies of the Saints, and the slaughter was charged to their account.

Meanwhile newly-converted Saints flocked in from all quarters, and at the end of the first year of the settlement, they had done much to repair their losses in Missouri. The Legislature incorporated the city; the people were organized into a military force called the Nauvoo legion, and Mr. Smith was not only prophet of the Lord and preacher of the Saints, but brigadier-general and commander of the legion. He now felt his position more secure than formerly, and the leaders adopted every measure, political or pecuniary, that would be likely to give them control of their destiny. With a design to draw from the Legislature such acts as would benefit them in their isolated position, they soon began to make their votes felt in the local and State elections, and W. W. Phelps, one of their chief men, became a local judge in the courts of the county. They voted *en masse* with one or the other party, and twice turned the State election in favor of the democracy, by casting a solid vote in favor of its gubernatorial candidate. This enraged the opposition, and, under the circumstances, it was easy to elicit the hatred of the

opposing religious sects. This was done the more effectually as some of the imprudent Saints claimed that they were not only going to possess Hancock county, but God was, in their opinion, going to assign to them dominion over the whole earth, and the Gentiles must lick the dust. Their leader was regarded as endowed with the Holy Ghost, and his sword was given him that he might extend and defend his dominions. No other sect could draw such crowds to its solemn feasts and baptismal gatherings, and the hatred of other denominations was kindled to a flame. Several papers advocated the necessity of driving the Mormons in a body beyond the Rocky mountains, and the feeling became so great that candidates for the presidency were interrogated as to their views. Mr. Smith even perpetrated the folly of addressing a letter to Henry Clay, (written by Phelps), demanding his policy providing he should be elected. The Sage of Ashland replied in vague and general terms, as not to answer seemed unsafe, as the Mormons were supposed to hold the balance of power in the State, and thus a fictitious political consequence attached to their vote. The letter was unsatisfactory, and Joseph Smith was at once proclaimed a candidate for the presidency, with Sidney Rigdon on the ticket for vice-president. Mr. Smith replied to Mr. Clay in a caustic and bitter letter—also written by Phelps—which was widely published in the democratic papers, and besides raising a general laugh at its ridiculousness, served to irritate a powerful party against the whole sect.

Another cause of hatred was the circulation of a large number of the worthless bills of the old Kirtland bank, an institution established in Ohio, some ten years previous, by Mr. Smith, and which, having failed to receive a charter, went to pieces. Some speculator or enemy put quantities of them in circulation around Nauvoo, and their worthless character raised a hue and cry against the honesty of the Saints. Mr. Smith warned the people, in a notice in the *Nauvoo Neighbor*, against receiving the

bills, as they were worthless, and claimed that they had never been put in circulation by him, but had been stolen from the vault by a mob that broke in to the bank.

To the above-mentioned causes may also be added the apostasy, from the Saints, of Gen. John C. Bennett. This strange compound of folly and depravity had passed through a checkered business career in the east, and was at one time in Erie, Pa., carrying on the manufacture of "compound tomato pills," which he claimed to be highly efficacious in removing "humors of the blood" and "obstructions of the liver," and the rival of calomel generally. Not finding his pill business sufficiently lucrative, through various evolutions the doctor found himself among the Mormons, in Nauvoo. Having considerable knowledge of mankind, and a good deal more of "the way a thing was to be done," he soon rendered himself very useful to the prophet by bringing to bear on the legislature influences that resulted in the incorporation of the city and the organization of the legion. In return, he was made mayor of the city, major general of the legion, and quartermaster general of the state. Joseph Smith received repeated "revelations" concerning Bennett and the assistance he was rendering the Church, the Lord always adding, by way of prudent precaution against backsliding, "If My servant John continues faithful," then "thus saith the Lord."

Rumors having gone abroad, to the discredit of the Church, that Joseph Smith taught stealing as a duty, on Nov. 9, 1841, the prophet personally appeared before Mayor Bennett and made oath that "he has never, directly or indirectly, encouraged the purloining of property, or taught the doctrine of stealing, and that all such unlawful acts and vile practices will receive his unqualified disapproval." This singular document is signed, "Joseph Smith president of the Church of Jesus Christ of Latter Day Saints."

As the Lord, who inspired the prophet, evidently supposed, His "servant John" did not remain faithful, but went

out in a most woeful apostasy, and a furious quarrel ensued that deepened the current of existing hatred toward the Saints. At the same time there dwelt among the Saints, and much of the time at Nauvoo, six or eight persons who were determined to bring to an end the career of that singular man, Joseph Smith, and his brother Hyrum. Joined to these six men was another of more desperate make than any of them, named Jackson. He had led a wandering life, and at last came to Nauvoo, and for a time demeaned himself so as to gain the confidence of many, and to be on intimate terms with the prophet. Joseph Smith was not a suspicious man, but took a stranger for what he professed to be, although he had been betrayed again and again by almost every leading man in the Church, who had, at one time and another, sought to use him and the Church for their own private ends. Jackson was at length suspected of counterfeiting, and had laid his plans to obtain dies with which to manufacture notes of several popular banks. Meanwhile he had made proposals of marriage to the daughter of Hyrum Smith, and had been rejected and informed by her father that he was a wicked, unprincipled man, whom his daughter should never marry. Miss Smith was a lovely and accomplished girl, intellectual and well educated, and eventually married a respectable young merchant in the city. This, and his rebuff, enraged the ferocious vagabond so much that he threatened to abduct her and swore vengeance against her father. Jackson was a very tall, dark-skinned, black-eyed man, a dare-devil at heart and a bankrupt in character, and scrupled at no means to compass the destruction of both father and daughter.

With all these men the prophet came to be on bad terms, and the result was that they purchased a press and started an anti-Mormon paper called *The Expositor*, the first number of which contained a violent assault on Joseph, calculated to excite mob violence against him and the city of the Saints. The city council was convened in view of the danger, and, af-

ter consulting legal authority, declared the paper a nuisance. Accordingly the mayor issued an order for its abatement. To have arrested the publishers for libel would not have averted the danger of a mob, and to have arrested them at all would have been likely to provoke violence. The sitting of the council was long and trying, and debates and statements of persons under oath showed clearly the painful apprehensions of all concerned. The horrors of Missouri were fresh in memory. In compliance with the order of the mayor, Mr. Green, city marshal, with about a dozen men, went to the office of *The Expositor*, removed the press, pried the type in the street, destroyed the issue of the paper and a number of objectionable hand-bills, without noise or confusion, and returned the order to the mayor, with an indorsement setting forth their acts. A full account of the affair was given to the public through the columns of *The Nauvoo Neighbor*, the Mormon paper.

Dr. Richmond in his narrative, says: "I have all these papers before me, and no one can fail to perceive that they believed that course to be the only one that could save the city from bloodshed and murder. They did what they believed to be legal, under their charter, and claimed the right to be tried within their city limits, repudiating the jurisdiction of the courts of the country."

The Higbees, Laws, and Fosters fled into the country and published the outrage to the world, grossly exaggerated, alleging that a mob of a thousand men had assembled, with yells and threats of death to all who hindered them, and had demolished the press, destroyed the building, and burned other property in the city belonging to the Fosters. On the other hand, at an investigation subsequently held, Dr. J. R. Wakefield, of New York, testified that the march to the office of the newspaper was "as orderly and solemn as the Dead March in 'Saul,'" that no violence was used toward anyone, and nothing but the press was disturbed.

While the discussion was going on concerning the press, each party had

sent a messenger to Gov. Ford with a statement of the case. Smith, a justice of the peace at Carthage, the county seat of Hancock county, had issued warrants for the arrest of the press-destroyers on a charge of riot. Some of them escaped through a writ of *habeas corpus* obtained from the municipal court of Nauvoo, and subsequently refused to be arrested for the same offense. *The Warsaw Signal*, of June 19, 1844, contained a mobocratic appeal to arms, declaring that Nauvoo had been declared under martial law by the prophet; that every able-bodied man in Warsaw was under arms; that an insulted and injured people were determined to redress their wrongs; that troops were promised from Missouri and Iowa, and 300 men were ready in Rushville; that the delegates sent to the governor had not yet returned, and if they failed to secure his interference, a day would be set forthwith for a general rally as a posse, to assist the officers of justice; that muskets had been received from Quincy, and men and arms were promised from St. Louis; that they were too weak in Hancock county to effect their object, and calling on everybody to come to their aid. "You will be doing your God and your country a service in aiding us to rid earth of a most heaven-daring wretch," said the incendiary sheet. Thus it will be seen that war was virtually declared, and death to the Mormons proclaimed before Gov. Ford arrived at Carthage, on June 21. On learning of the military preparations, Joseph Smith ordered the legion under arms, and in a speech declared the city under martial law. On this declaration was subsequently based the charge of high treason, on which he was arrested. In this same speech Joseph declared that God had set up His standard on the earth, and the powers of the earth would bow before it. Nevertheless, the moment the governor arrived at Carthage, the Mormon troops disbanded and matters were left to take their own course. The governor at first issued a proclamation declaring that both sides should be fairly heard. Afterward he issued another, directed to the mayor and council of Nauvoo, in which he ar-

gued the case at length and decided every point against the Saints. He declared that they had violated the constitution in interfering with the freedom of the press, in seizing property unlawfully, in usurping the power of a court in deciding that the press was a nuisance, etc.

After disbanding his troops, Joseph fled to Iowa, where he remained until he received the governor's letter, and then returned. Both Joseph and Hyrum were afraid of assassination, as their lives had frequently been threatened, and appealed to the governor for a guard, but their request was denied. Accordingly they started for Carthage alone, to surrender themselves. When about four miles out, they met Capt. Dunn, with an order for the state arms in possession of the Saints, and faced about and returned with him to the city. It was at this juncture that Dr. Richmond reached the city. He says: "I was traveling in the west, and reached Nauvoo, June 24, and, with friends, went to the Nauvoo House, kept by Joseph Smith. As I entered the hall I saw a large, well-dressed individual seated on a trunk at the further end of the hall, quietly smoking a cigar, who was pointed out to me as Joseph Smith. He was over six feet tall, of heavy build, with broad shoulders, light hair and complexion, light blue eyes, long nose, a retreating forehead, large brain, and short neck. It was the first time that I had ever seen him, and the impression was a mingled one. He was easy in his manners, and seemed sure of an equittal if he could get a fair hearing. Presently he mounted a beautiful chesnut horse, and with his brother and others rode up Main street to Masonic Hall, where the state arms were delivered up. Hyrum Smith was even taller than the prophet, slim built, with light hair and blue eyes, and impressed me as being a quiet, well-disposed man. He was talking with a friend and said he knew they were in danger, but they were in the hands of a just God and He would do all things right. He seemed deeply impressed with the right of their position, and declared his belief that the leaders of the movement fully intended to destroy their

lives. The prophet was quietly talking while the arms were being thrown into the wagon. He told Capt. Dunn that 'his boys would do nothing wrong; they were good boys,' and as he turned his horse toward Carthage he waved his hand to his friends and said: 'You are good boys; farewell, if I never see you again!'"

It was midnight when the Smiths reached Carthage and surrendered to the authorities. A thousand men had responded to the calls for troops, and were encamped in the vicinity of the court-house. Mr. Woods, Smith's counsel, who had preceded him to Carthage, endeavored to impress Gov. Ford with the danger of the prisoners, and was assured and reassured that they would be protected. On the morning after their arrival the press of people at the hotel was so great, so anxious were the masses to see the Smiths, that Gov. Ford and Gen. Deming conducted them before the McDonough county troops and introduced them as the Gens. Smith. The Carthage Grays took umbrage at this, regarding it as disrespectful to themselves, and expressed their disapprobation by hissing Gen. Deming, for which offense he immediately ordered them to ground their arms. They refused to obey, and at the command of their captain fixed bayonets and loaded with ball cartridges. The governor interposed and coolly asked if they would obey him. They responded, "Yes," whereupon he countermanded the general's order and thus averted the imminent danger. About an acre of ground, in the open space in the center of the town, was covered with ordinary camp-meeting tents, and into these the soldiers were crammed pell-mell, without order or discipline. Some were playing cards, and others drinking, or boiling potatoes in small iron pots, or roasting bits of bacon impaled on sharp sticks, or baking corn cakes. Many were pretty drunk, and let out without reserve what was going on in the camp. "Death to the prophet!" was the watchword. And here the doctor may be allowed to pursue the thread of the narrative. He says: "I mingled freely with these men, to learn their intentions, and found a

fixed and settled purpose among them to kill the Smiths. The guard at the door where the trial was proceeding assured me that if the governor did not hang Joseph, more than a hundred had sworn never to go home till he was shot. I had accompanied William Marks to Carthage, and returned with him to Nauvoo. This man came from Oak Hill, near Portage, Allegheny county, Pa., and was a wealthy farmer and a man of strict integrity. He found the Saints under the full impression that theirs was a new and glorious dispensation under the head of a prophet anointed by God. I was teaching near his residence, in 1833, when this new sect made its advent into the neighborhood. Five or six priests remained in the vicinity all winter, and drew many respectable persons into the Church. The spirit of the strange sect entered my school, and it was a constant subject of discussion among the scholars at recess. There were wild scenes of habbub, 'talking in tongues,' giving revelations and interpretations, with prophesying and visions. Every man, woman, and child entered into the dispute, and their nightly meetings were crowded with the curious. It is true that the most unlearned were often seized with the 'gift of tongues,' and uttered with great vehemence a jargon of words resembling a language, which was reeled off into English by a young lady named Sawyer, who was gifted with interpretation. The leaders often showed great bodily and mental excitement, and seemed fully imbued with a serious, half-wild religious spirit. They often made efforts at healing, and claimed one notable instance in the place. An old lady by the name of Simmons, living without comforts or decent food, in an old log house, was removed for healing to Wm. Marks' residence. A good bed, comfortable room, cheerful fire, and good nurses were assigned the poor bed-ridden invalid. She was a nervous and susceptible female, with pale skin, and large black eyes that glared with the intense fire of nervous excitability. Around the bed of this strange object were ranged the priests gifted with healing, some with hands on her bed, others clasped her

hands in theirs, or reverently laying them on various parts of her person, and uttering earnest prayers, and raising solemn eyes to heaven with reverent look. Three or four times a day they poured out this heavenly unction upon the emaciated body of the old lady. To this they added a nourishing diet, including plenty of hen's meat. Mr. Marks had a large, fine, red young rooster which they slew in the name of the Lord, and the invalid was nourished most tenderly, with the broth. Hope beamed into her soul, and, as her care and food became better, her faith increased and added to the earnest prayers of the faithful, and to the amazement of everybody the old lady, who had not walked for months, was on her feet in two weeks, and shouted and praised God for her recovery. My friend Marks and myself could never agree whether the benediction of the priests or the nursing and the flesh and broth of the slain chanticleer had most to do with the remarkable recovery of this most helpless case of neglect and debility. This and similar recoveries were chanted among the multitude as the work of faith, with an earnestness that bordered on fury, backed up with the commission of Christ to His apostles to heal the sick, raise the dead, cast out devils, and rebuke evil spirits. Most of the women in the neighborhood began to fear that the Lord was among the Saints, and to escape the fearful penalties denounced against unbelievers, hastened to join them. The healing of Mrs. Simmons was no farce or trick of the actors; they believed they had worked a miracle, aided by God, to confound the faithless and stubborn. Among the persons who joined them in this region were many of good minds and well educated.

"When myself and Mr. Marks reached Carthage, the Smiths were undergoing examination in Hamilton's tavern, the mob spirit being so violent that they dare not go to the court-room, where so much scope was offered to those who were resolved to slay them at all hazards. Mr. Marks here introduced me to Gov. Ford, the prophet and his brothers, and several other persons present in a small

bedroom. The trial was proceeding in a small sitting-room in the back part of the house, on the second floor. I conversed half an hour with Joseph Smith, and told him plainly his danger, which seemed in no way to disturb him. He remarked that he was surrounded by so many enemies that he knew not whom to trust, and insisted that his people were greatly misrepresented. He appeared straightforward in the expressions of his feelings and opinions, and evinced much acquaintance with the world, together with a complete knowledge of the fickleness of human nature. As I parted with him he presented his hand and said: 'Stranger, if I fall by the hands of assassins, tell the world the truth about my boys,'—a name by which he called his friends. I assured him that I would—if I told the world anything. By request, I had an interview with Gov. Ford, who asked me whether the danger was real or only the work of excitement. I assured him of the fullest conviction, on my part, that there were numerous persons among the crowd who never intended to leave Carthage till the Smiths were dead. The governor was a man of small stature, with dark eyes and complexion. He appeared like a man weary of human nature and of life, and to me more than betrayed the fear that he could not, if he would, protect his prisoners. After the conduct of the military in the morning, he thought little could be told as to what they would do before another morning. Myself and friend returned to Nauvoo that night, and, after a tedious ride over the prairie, had called for water at a log hut standing in the center of a large field. It was very dark, and we had hardly entered the dwelling when we heard the clatter of horses' feet, and in a few moments the house was surrounded by armed men. They proved to be a company of militia under Capt. Singleton, going to Nauvoo to keep the peace. Such a visit was not only ridiculous but insulting, since for ten days the city had presented the appearance of a deserted place, and women and children were almost the only inhabitants, and they were in hourly fear of death

by violence. Mr. Marks took the soldiers to good quarters, provided them supper, and in the morning they paraded the street. The majority were ragged vagabonds who had rushed together to see the sights. The figure of one of these grenadiers I shall never forget. He rode a lank gray nag, was seated on a saddle without stirrups, and his long martial figure made him conspicuous in the company. He wore a suit of linen begrimed with dirt, a straw hat without a brim, and an old sword, long and rusty, dangled at his side. His boots were toeless, so that his feet protruded; his pants were bagging, and his coat was a roundabout of new linen. His visage, long and lean as his uniform, and his big, clear blue eyes and thin lips made him a figure of most striking appearance. He cast about him suspicious glances, as though he feared at every turn that some stray bullet might send him to fairer climes. He evidently regarded the city of the prophet as a solemn place, and felt in his inmost soul that he would not willingly die for his country. At every turn of the captain's troop this long, seedy grenadier hove in sight."

As soon as the Smiths were in the hands of the authorities, H. F. Higbee concluded he would gratify a long-cherished desire, and accordingly returned to Nauvoo with the avowed intention of assassinating O. P. Rockwell, of Gov. Boggs and Missouri memory. He found his intended victim at midday, walking in the street, and coolly drew a revolver and attempted to shoot him. Rockwell was unarmed, but being as fearless and agile as a savage, he knocked the deadly weapon from his assailant's hand, seized him by the hair, dashed him violently to the ground, and planted his foot forcibly in his face and stomach. Higbee begged for life, and Rockwell at length released him and assisted in conveying him to the house of Robinson, the postmaster, where his wounds were dressed and a bed furnished him till next day. He was drunk when he made the assault. The next morning found him sober and with a badly scarred face, and a revolver and dirk lying by his side. Rockwell, who had been greatly feared in Missouri,

was a very small man, slim and pale, with a keen black eye, and winning address.
[Concluded in our next]

"Mormonism" Reviewed.

[Continued from page 717.]

Mr. S. next undertakes to show a huge error in the promises make in the Book of Covenants relative to the Inspired Translation. He argues that the promise, "My Scriptures shall be given as I have appointed, and they shall be preserved in safety," means that *all* the Scripture ever inspired of God was to be given to the Church in the Inspired Translation. There is scarcely any occasion to reply to so stupid a statement.

The promise was, "my Scripture shall be given *as I have appointed*." And then comes the promise, "and they shall be preserved in safety;" and then follows the advice, "And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full." D. C. 42 : 15. That is, the Church was not to teach those Scriptures which God had "appointed," ordained, or decreed, to give to the Church, until they had those "appointed" Scriptures "in full." It remained for the Church to wait and see what Scriptures God had "appointed" unto them, in what he should give in the Inspired Translation.

The next point that Mr. S. urges against the Inspired Translation is, in that it says :

"For I, the Lord God, created all things of which I have spoken, *spiritually*, before they were naturally upon the face of the earth. And I, the Lord God, *had created all the children of men*, and not yet a man to till the ground, for in *heaven* created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man of the dust of ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also; nevertheless, all things were *before* created, but *spiritually* were they created and made, according to my word." Gen. 2 : 5-9.

Here is the full text, underlined as we find it in the article of Mr. S. He then quotes Gen. 6 : 52 :

"And he called upon our father Adam; by his own voice, saying, I am God; I made the world, and *men before they were in the flesh*."

Mr. S. thinks this is contradicted, directly, by Paul, 1 Cor. 15 : 44-49, where he says :

"The first man Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit, that which is natural first, and not that which is spiritual; but afterwards that which is spiritual; the first man is of the earth, earthy; the second man is the Lord from heaven."

Now, when the Lord says, "I made the world, and *men before they were in the flesh*," it is easy to see that the creation of man here spoken of, is not the one alluded to by Paul, when he says, "The first man is of the earth, earthy." Paul clearly refers to the creation of the earthly tabernacle, the fleshly body of man, while Gen. 2 : 4, 5, 6, 9, and 6 : 52, as clearly relate to their spiritual creation, or the creation of their spirits. Mr. S. would deny that the spirits of all intelligent beings are, in any sense, pre-existent. Here is the main issue between him and the text quoted from Genesis.

Now the common version, with all the other versions that have fallen under our notice, teaches that "In the day that the Lord God made the earth and the heavens" He made "every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." Gen. 2 : 4, 5. Now, inasmuch as the Lord did so much for the vegetable world in its pre-existent state, is it at all surprising that He created and fashioned man's spirit before it took a tabernacle of flesh, and even before there was any kind of flesh, either in the air, or in the water, or upon the earth? We think not.

There are a great many texts that teach the pre-existence of spirits, a doctrine very fatal to the theories so fondly entertained by Mr. S. and his fellows.

The Bible proclaims the Lord as "the God of *the spirits of all flesh*." Num. 16 : 22; 27 : 16. And Paul declares him to be "the father of spirits." Heb. 12 : 9.

Now, that the spirit of at least *one man* pre-existed, is, we think quite evi-

dent, as we shall presently show. And if the spirit of one pre-existed, pray why not all? The law governing one case, clearly governs all; for God is no respecter of persons.

Of "the man Christ Jesus," that his spirit, as a conscious, active entity, did exist ages before he took an earthly body, a fleshly tabernacle from the womb of Mary, is placed beyond question by his own words, and by the words of prophets and apostles. Hear him: "I came forth from the Father, and am come into the world; again, 'I leave the world, and go to the Father.'" Jno. 16: 28.

And Jesus commends this belief in his pre-existence as an *important element in the true faith*; for he says, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Vs 27. Again he says, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was.*" Jno. 17: 5.

John testifies of him: "In the beginning was the Word, and the Word, was with God, and the Word was God. * * * All things were made by him; * * *. And the Word was made flesh, and dwelt among us,"—John 1: 1, 3, 14. Paul says, "By him were all things created, that are in heaven, and that are in earth, visible and invisible." Col. 1: 16. And of his incarnation Paul says, "When he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me."—Heb. 9: 5. This "body" was evidently "prepared" of God in the womb of the virgin Mary; and into this "body" at its birth, the pre-existent, intelligent spirit of Christ entered, and accomplished the work assigned of the Father for the redemption of man.

Now Paul draws a parallel between Christ, who came into the world to save man, and man whom he came to save. He says, "Forasmuch then as the children [whom he came to save] are *partakers of flesh and blood*, he also likewise took part of the same; that through death he might destroy him that had

the power of death, that is, the devil." Heb. 3: 14. When he says that "the children are partakers of flesh and blood," he says, in substance, that "the children" had an existence *before* they partook of "flesh and blood;" and especially when he says "he also likewise [in like manner] took part of the same," [flesh and blood]; putting Christ and the children on the same grounds. This places the matter beyond refutation, that the spirits of all men, as well as the spirit of Christ pre-existed.

With this idea in the mind we can easily reconcile and understand many passages in both Testaments, which otherwise would remain profoundly mysterious. Such, for instance, as the following: "Master, who did sin, this man, or his parents that he was born blind?"—John 9: 2. This question pre-supposes I conscious, responsible pre-existence; and Christ's disciples thought, no doubt, that the spirits of all men existed in a state of intellectual consciousness and moral freedom, similar to that of "the angels which kept not their *first* estate," mentioned by Jude, verse 6: and "the angels that sinned," mentioned by Peter, 2 Pet. 2: 4; and the devil, who "abode not in the truth," mentioned by our Savior; John 8: 44.

Again: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy." Job 38: 4, 7. Christ was one of the morning stars; (Rev. 22: 16); and is it improbable that those who are ministers of God with him were also morning stars? As for "the sons of God," Jesus was one, and Adam was another. Luke 3: 38. This being the case, it is conclusive that Adam's children, too, those whom Christ came to save and bless, were likewise, in their pre-existent state, "sons of God." Paul said to the Athenians, "We are also his offspring." Acts 17: 28. The sons of God could have "shouted for joy" at the founding of our earth only in a pre-existent state. So much for the pre-existence of the spirit of man; and yet but a small amount of the available proof has been adduced.

As to the pre-existence of the spirits of *all flesh*, one thing we think is clear; and that is that the *law of existence* that appertains to one class of spirits appertains to all. There certainly is nothing in the Scriptures nor in philosophy against this idea; but on the contrary, very much to favor it.

Of the condition of spirits in their pre-existent state, but little, comparatively is said. However, the doctrine of pre-existence is much more ancient than apostolic times; and it was extensively taught in the first centuries of the Christian era, as may be seen by consulting the early Christian Fathers.

Mr. S. attempts to make the Inspired Translation contradict itself in regard to the creation, by confounding the two creations, spiritual and physical, in one. This is a genuine Infidel trick, and Mr. S. probably borrowed it from that class of critics. The first chapter in the Inspired Translation embraces an epitomized statement of the creation, while the chapters following contain a recapitulation, and more detailed account. The same thing is true of the common version.

Reading the account of the creation with this view in the mind, as one evidently should do, there is then not the least appearance of contradiction. Here is a passage he uses with evident satisfaction to prove a conflict: "And I, the Lord God, had created all the children of men, and not yet a man to till the ground," (Gen. 2 : 6), and then opposes to it the following, "Let us make man in our image." (Gen. 1 : 27.

Now Mr. S. knew when he wrote the statement, that the quotation from Gen. 2 : 6, was qualified and explained by its contexts, so as to make it relate to the creation of spirits, or the spiritual creation, for they read, "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. * * * And I, the Lord God, had created all the [children of men, and not yet [at the time when he created the spirits] a man to till the ground, for in heaven created I them, and there was not yet [at the time the spirits were created]

flesh upon the earth, neither in the water, neither in the air." Gen. 2 : 5, 6. Nothing can be plainer than that these texts relate to the creation of pre-existent spirits *before* there was any kind of flesh on the earth.

At the 8th verse of the same chapter begins the account of man's physical creation. "And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also." That this relates to man's physical creation is further apparent from what follows in the next verse. "Nevertheless, all things were before created, but spiritually were they created and made according to my word." Vs. 9.

Mr. S. then charges that there is a conflict between the account (in chapter 1 : 22-26) of the creation of the lower orders of animal life, and the account of the creation of man which follows, (in verses 27-30), and the statement in chapter 2 : 8, where it says that man was the first flesh "upon the earth;" as though it was a question only and merely of *time*, whereas, it is clearly one of rank, position and dignity. Man was the "first flesh upon the earth," from the fact that God placed them in the first rank in dominion, and made them first in physical excellence, and gave them dominion over all the earth, and over every living thing. Gen. 1 : 28-31.

Mr. S. next avers that "Joseph's inspired version clashes with itself, and with reason by giving two natural fathers to Joseph, the husband of Mary, * * * in rendering Matt. 1 : 4, 'Jacob begat Joseph,' and in translating Luke 3 : 30, Joseph 'was from the loins of Heli.' Certainly he could not have been begotten by Jacob, and also come from the loins of Heli."

We think he could, Mr. S., just as well as that Jesus could come of the "loins" of David, and at the same time be *begotten* by the Holy Ghost. Peter, on the day of Pentecost, when under the inspiration of the Holy Spirit, declared that God had sworn unto David, "that of the fruit of his *loins* according to the flesh, he would raise up Christ to sit on

his throne." Acts 2:30 Now, Joseph was only the *putative* father of Jesus, and in this manner did Jesus descend from the *loins* of David.

It was a custom of the ancient Hebrews, (Gen. 38:8) and a *law* under the Mosaic polity, (Deut. 25:5), for a man to marry his brother's widow and raise up seed unto his brother. And it was especially provided "that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Now Joseph, the husband of Mary, was the *natural* son of Jacob; but under the law we have cited he was reckoned from "the loins" of Heli; for Joseph's mother was first married to Heli, and he dying without seed, Jacob took her to wife and their first born was Joseph, who by the law was reckoned as Heli's son, and as being "from the loins of Heli."

It will be seen on comparing Matt. 1:15 with Luke 3:23, 24, that Matthan (Matthat, *Greek*) was the father of both Jacob and Heli; (and that Heli was not the father of Mary as Mr. S. asserts; for the lineage is reckoned in the male line and not in the female). Of this matter Eusebius, a competent authority, says:

"Thus, then, we shall find the two [Jacob and Heli] of different families, [Jacob, through Matthan, his natural father, is of the family of Solomon; while Heli, his brother, had the same mother, his father *under the law* being Matthan, while his natural father was Melchi, who was of the family of Nathan], Jacob and Heli, brothers by the same mother. Of these, the one, Jacob, on the death of his brother, marrying his widow, became the father of a third, viz., Joseph; his son both by nature and calculation. Wherefore it is written, Jacob begat Joseph. But according to the law he was the son of Heli; for Jacob being his brother raised up seed to him. Wherefore, the genealogy traced also through him, will not be rendered void."—Ecc. Hist. 33.

The Son of God was "made of a woman, made under the law," (Gal. 4:4), yet his genealogy, as provided for by the law, and as we have seen in the his-

tory of the case, is traced in the male line through his supposed father, back through "the loins of David;" so under that same law, and according to the same custom, is Joseph reckoned "of the loins of Heli."

Mr. S. has the same grounds for saying that Peter's statement makes David the *natural* progenitor of Jesus, that he has for saying that Joseph Smith's translation makes Heli the *natural* father of Joseph. The cases are parallel. Jesus was not the *natural* son of David, though he was reckoned, under the law governing genealogies, as proceeding from his "loins." And Joseph was not the *natural* son of Heli, yet under the law he was reckoned as descending from his "loins"

Mr. S. next finds fault with the Inspired Translation because it introduces *baptism* in the days of Adam. It is not so much with the fact of baptism as it is for using the term *baptism*, which he tells us is "a Greek word with an English termination."

Baptism is not a Greek word; it is an English word, purely, though derived from the Greek, as are thousands of other English words. *Baptism* is the name of a religious ceremony, and so far as its *mode* is concerned, is performed by immersion. Immersion is not always baptism; for a person may be immersed in a variety of ways, as by accident, or force—without the least reference to religion. Now, in translating a word from the original that signified the religious ceremony of baptism, why not call it *baptism* as Mr. Smith has done? The duty of a translator is to transfer the sense and import of words found in one language into words having the same sense and import in another language. This Mr. Smith has done.

Mr. S. next says: "If Adam's baptism, as recorded by Joseph, was a true pattern, all subsequent baptisms are faulty:—'Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized.'" Gen. 6:67. "Why," says Mr. S., was not bap-

tism subsequently administered on the same principle, if this was really God's work?"

Simply, we reply, because there was no occasion for it; God having, after the baptism of Adam, provided suitable administrators.

Will Mr. S. deny that God may, and often does, accomplish the same ends in different ways? God bestowed the Holy Ghost "through laying on of the apostles' hands" in "the city of Samaria," (Acts 8 : 18), and then bestowed it upon Cornelius and his household while they were listening to the discourse of Peter. Acts 10 : 44. Christ's ministry usually traveled as men generally do, when they went forth to preach, yet we read of an extraordinary case of journeying wherein the Lord stepped out of his usual way of doing things : "The Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus." Acts 8 : 39, 40.

If we were a crafty Infidel critic, we might claim that Philip's case was "a pattern," and urge that all Christ's ministers, in all ages, should be "caught away" by the Spirit, as Philip was; and then we would be equally as reasonable as Mr. S. There are ordinary methods for curing the sick, for making bread, for raising fish, for making oil, for feeding the hungry, and for making wine; yet this does not preclude the Lord's accomplishing the same things in an unusual manner. And when the Lord, in an extraordinary way, performs any work, professed Bible believers are scarcely justified in assuming that as "a pattern" for all coming time.

As for baptism being a very ancient rite, there is much evidence to prove it.

Baptism was clearly no new thing to the Jews; for when John came preaching "the baptism of repentance for the remission of sins," "all the land of Judea, and they of Jerusalem," responded to the call, (Mark 1 : 4, 5), which they would not have done if that distinguishing ordinance had been strange to them, either in fact, or in its principal objects. Again: the question addressed by the Priests and Levites to John,—“Why

baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (Jno. 1 : 25), is conclusive that they understood well concerning baptism, and that the ministration of Christ, Elias, and "that Prophet," in their dispensation, would be eminently distinguished by that ordinance. Anciently when a Gentile was converted to the Hebrew faith, he was baptized. Baptism was practiced to a great extent among the Pagan nations of the East, both before and since the Christian era.

Whence did this ancient practice, whether among Hebrews or Pagan nations, originate? Evidently from the religious ceremony of baptism given of God to his people in the beginning.

The idea of the One God; of the virgin-born Redeemer; paradise; the fall of man; the temptation through the serpent; the cross and its wondrous saving power; sacrificial offerings, and the atonement for sin; the incarnation of the Creator; the crucifixion; the resurrection; the pre-existence and immortality of man's spirit; the reign of the Holy One in peace and glory; preaching to the spirits in prison; the New Jerusalem; the renewal of the earth, and the final restitution, etc., etc., ideas held in part or in whole by many of the ancient Pagan nations of the East, as also in part by the ancient Peruvians and Mexicans, are all referable to the one source, viz., *an early revelation given to God's people*, of which these ideas, corrupted though they be, are the remaining traditions, brought down from Adam and the antediluvian patriarchs to Noah, and from Noah, through his posterity, to the Tower; and from the Tower, at the confounding of languages, borne out with the various streams of emigration to all the different parts of the world.

These traditions and practices bear the unmistakable impress of those grand truths that distinguish original christianity, as taught by the prophets, and by Christ and his apostles; and which, as the Inspired Translation, the Book of Mormon, and the Book of Doctrine and Covenants teach, were revealed of God to the first patriarchs and prophets, from Adam to Noah, and from Noah to Moses.

As the limpid and refreshing streams of the mountains, springing from the bosom of eternal snow, go down and mingle with the turbid river of the valleys, sweeping on, and on, to the great sea; so these wondrous, heaven-born truths, given to man in the morn of time, and coming down through the ages, have become overwhelmed by, and have mingled with the corrupting systems and creeds of men, till at length but a dim shadow, a faint likeness, of their former character and excellence is left remaining.

Mr. S. next attacks Joseph's account of the ordination of himself and O. Cowdery to the Aaronic and Melchizedek priesthoods, their baptism after the first ordination, by the angel; also the statement of the angel concerning "baptism by immersion for the remission of sins."

He says, "If baptism is immersion, then this angel really talks about immersion by immersion." "Such an angel," says Mr. S., ought to go to school before discoursing on baptism."

Baptism, as a christian rite, a religious ceremony, (and that is what the angel was talking about), is more than mere immersion, as we have said in another place. Baptism, as that term has been used in the true christian church is a religious ordinance; and is designed both for the remission of sins, and as a means of initiation into the fold and church of Christ—the family of God. To this agree both the Scriptures and the primitive church history. Now, it was eminently proper that the angel should explain both the *object* of baptism, and the *mode* of administering the rite, especially when we consider that Joseph and Oliver had been reared in the midst of a people who held that baptism by sprinkling, or pouring, was valid. The angel, like a true minister for Christ, addressed himself to the manifest wants of the case, speaking to the understanding of the young men, and making his instruction plain to their comprehension and conclusive to their judgment. If his manner had been mysterious and his instructions ambiguous, then there would have been good ground for questioning

his mission. A true teacher, whether angel or otherwise, will suit his instruction to the needs, and to the understanding of those whom they address.

Continued.

Sacrament, or Lord's Supper.

It is advocated by some Latter Day Saints that the sacrament was introduced for the remission of sins, and in proof they bring Matt. 26 : 28 :

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New testament, which is shed for many for the remission of sins."

"X. A." in *Herald*, vol. 21, No. 11, says:

"Therefore it has pleased our Lord to establish yet another means of grace, whereby we may obtain a remission of our sins committed subsequent to our admission into His holy Church."

Also that :

"The blood of Christ was shed for the remission of sins, and every time that it is worthily received it has the same healing influence." [Remission].

I read the Scriptures somewhat differently. The Savior said :

"And now 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."

Bro. John A. Scott, in *Herald*, No. 24, vol. 21, writes :

"The participants in this ordinance, to be acceptable to the Most High, must partake of it, being qualified with three prerequisites, viz., 'in worthiness; in memory of the Lord's death; in faith discerning the Lord's body.'"

Even "X. A." admits that it should be partaken with *clean hands and a pure heart*. I wish to ask him how, according to his hypothesis, a man who has knowingly committed sin could partake. His theory would do the cleansing after partaking, not before; he would go to the "marriage supper" without the wedding garment, and expect to be supplied with it after the supper was over, or while partaking.

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." 1 Cor. 11 : 28. James says, "Confess your faults one to another, and pray one for another that ye may be healed."—Jas. 5 : 16. The three books—the Bible, Book of Mormon and Doctrine and Covenants—all teach in the same strain of, "Do this in remembrance, and as a testimony that you do always remember me." Does not the Scripture teach that if after we have passed through the door into the kingdom, having received the Holy Ghost, or Spirit of God, we should commit sin, we have an advocate with the Father, even Jesus Christ the righteous.

E. W. G.

The Herald.

JOSEPH SMITH, - - - EDITOR.
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., December 15, 1875.

Twelve hundred and fifty—yes, that is the number of HERALD subscribers whose term of subscription has expired between June 15th and Dec. 15th; and which have not yet renewed. To some of these subscribers we have sent personal notice that their subscription term had expired, and requested a renewal. The greater number have paid no attention to the notice; at least they have not so far as any information received by us indicates. All of them have seen the date to which their subscription was paid plainly printed on every paper, (or wrapper), that they received. Some of these twelve hundred and fifty owe for the HERALD from June first, and, by rule of the Board, their HERALDS will not be sent after Dec. 15th, unless they renew.

All subscribers will take notice that if their term expired on Nov. 15th, or at any time before that date, their papers will not be sent unless renewed; and that after January 1st, 1876, only a few numbers more than our regular issue requires will be printed; so that if those behind in their payments wish to keep full files of the HERALD, it will stand them in hand to renew early.

We dislike to write, or publish anything that looks like a *dun*; but, being satisfied that downright negligence is the reason why some, otherwise excellent Saints, let their subscriptions run out, we deem it only justice to the Saints as a body, whose fellow-servant we are, to tell them these things.

None need fear that they will be deprived of the reading of the HERALD if they want it, and have not the means to renew their subscription when due; for if they will notify us of their desire and temporary inability to pay, we will continue to send the HERALD to them.

There are some who want the HERALD, who feel it a duty to support it, and who like to read it, and who are amply able to pay for it at almost any time of the year; who let their subscriptions expire, and get angry if we dun them. It has been deemed good policy to keep sending both the HERALD and *Hope* after the term for which subscription was paid had expired; this policy has been productive of carelessness, to some extent; and, besides making considerable work for the Secretary, it has been prolific of errors and misunderstandings, which have been unpleasant. We hope that right feelings will prevail in regard to this matter and that *all* of these twelve hundred and fifty subscribers will at once renew, sending the money if possible; but if not, sending us words of their willingness and intention.

LETTER from Bro. James Hunter, Braidwood, Ill., informs us that the discussions lately had there between Brn. John Keir and John S. Patterson on the part of the Church, and Rev. John Anderson on the part of the Christian Brethren, have stirred the people up to quite an extent. He assures us that the brethren acquitted themselves creditably.

L. D. Morgan, South Bethlehem, Pa., writes us of a certain case of healing by the Spirit, by a command "arise and walk," in answer to the word of the Spirit.

Bro. F. C. Warnky, writing from Denver, Colo., Dec. 4th, speaks encouragingly of the work in that district. May the Lord by his spirit continue to work in the hearts.

of the people, in opening the way for the preaching of the word, and the gathering out of the honest in heart, and in the confirmation of the word to the obedient.

Bro. M. H. Forscutt's address up to Dec. 20th will be, care R. D. Young, merchant tailor, Des Moines, Iowa, and from the 20th, to the 26th, Newton, Jasper County, Iowa, and from the 26th to January 15th, care Col. W. R. Sellen, 210 Augusta Street, Burlington, Iowa.

Sr. Ezuby Quigley, writes from Bernadotte, Fulton Co., Ill., that she still bears witness to the truth. Sr. Quigley's husband, Robert Quigley, heard the gospel in 1832, and received the witness of the truth while reading the Book of Mormon. She has been healed twice by "laying on of hands" and prayer.

PROF. I. N. W. COOPER, the author of a series of articles upon the subject of the earth's rotundity, entitled "Plane Facts," lately published in the HERALD, gave a series of five lectures upon the same subject, in the Saints' Meeting House in Plano, commencing October 30th, and closing November 27th, to very fair and appreciative audiences.

Prof. Cooper made his lectures rather interesting to his hearers; notwithstanding the fact, that very few were in sympathy with the lecturer in his belief. He showed quite clearly that there was much in the popular theory of astronomy that was inexplicable to the common mind, and some things that needed to be received with, at least, *cum grano salis*, one grain of salt.

So much of President U. S. Grant's message to Congress, as refers to Polygamy will be found below:

"In nearly every annual message that I have had the honor of transmitting to congress, I have called attention to the anomalous, not to say scandalous, condition of the affairs existing in the territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True there is no law to sustain this unnatural vice, but what is needed is a law to punish it as a crime, and at the same time to fix the status of the innocent

children—the offspring of this system, and of the possibly-innocent plural wives; but, as an institution, polygamy should be banished from the land. While this is being done, I invite the attention of congress to another, though perhaps no less an evil, the importation of Chinese women, but few of whom are brought to our shores to pursue honorable or useful occupations."

"That licensed immorality, such as polygamy and the importation of women for illegitimate purposes, be driven out."

THE Nebraska City Weekly Press, of November 27th, in a notice of Br. Thomas W. Smith's labors in that city says:

"Notwithstanding the many false statements to the contrary, it is generally understood now that the Latter Day Saints in this place have no affiliation with, nor sympathy for, the polygamous institution in Utah under the direction of the usurper and apostate Brigham Young. That abomination called polygamy, is not now, nor ever was the doctrine of the true church of Latter Day Saints. * * * His able appeals to the judgment and reason, relative to the salvation of the soul, are beautifully embellished with plain and easy illustrations to be understood, such as were made use of by the Apostles of Christ. Those desirous of learning the truth and purity of God's means of grace, are entreated to come and hear for themselves."

THE following is gleaned from a notice in the *Council Bluffs Globe*, of a farewell discourse delivered by Bro. M. H. Forscutt, in that city. The editor's mind is certainly relieved of much of the dust and fog of tradition and prejudice, to enable him thus to spread the mantle of charity over a speaker and people, so little wont in time past, to receiving the bestowal of such an enduring virtue:

LATTER DAY SAINTS.—A FAITH THAT CAN RESTORE A LEWD WOMAN.—FORSUTT'S FAREWELL.

Elder M. H. Forscutt preached to a fair sized congregation on Monday night. The love of God for man, and the love that man should bear to man were the central ideas of his discourse. The speaker advocated the idea, or truth, that love is the strongest feeling of the human breast, and that all persons can be conquered by it. The Elder himself is a good illustration of man's capability to live in this belief. To his sanguine temperament, his comparative youthfulness, his fine health and full pressure of capillary circulation, and to his sharp and angular experiences as a western

frontiersman, he adds a naturally able mind and a high sense of moral truth. He is a character, and will in all probability become the head and front of a great modern religious movement. How many of the grand men of our country have received their ideas and impulses through a western training and experiences. Among them may be mentioned Cartwright, Lincoln, Grant, Sheridan, Sherman, Bret Harte, Artemus Ward, Mark Twain, Stephen A. Douglas, Eddy, and many others. Mr. Forscutt followed a hand-cart to Salt Lake, and gave his allegiance to Brigham Young. His experiences and observations at Salt Lake convinced him that Brigham was a false prophet, but he did not for that reason forsake his religion and become a castaway. He remained a believer in the heavenly origin of the Mormon faith, and, ere long, an active worker in the Reorganized Church; and unless we miss in our judgment, he will see the time when his church will be a powerful one in the land, far exceeding that of the Salt Lake organization, and possibly that of any other denomination. The fact cannot be denied that the Latter Day Saints are a growing and confident people—that their doctrines are clear and biblically defined, and their minds very religious—and that, more than all else, they only, of all denominations, enjoy those gifts of healing, of tongues, etc., which the first Christians were so grandly endowed with.

They possess these heavenly powers in an orderly and scriptural manner, and do not parade them, or become erratic over them. We confidently expect to see the Latter Day Saints move grandly forward henceforth, they having now outlived the odium of Salt Lake Mormonism, and shown by their law-abiding and humane practices that they are a truthful and most highly religious people.

Elder Forscutt stated in his sermon last night that when he first embraced his present denominational views, he was a boy, and that his father ordered him to renounce them or leave home at once. He promptly gathered his few personal effects and went forth into the cold world, though not until he had a most affecting parting with his mother. Her blessing went with him. He related among other experiences and examples of the power of love how he was, a few years ago, instrumental in reforming a lewd woman in * * *; and how he and others of his faith had aided some Illinois convicts, who were just out of the penitentiary, to secure employment and social opportunities, after the said convicts had been coldly repulsed by other men. * * * At another and an earlier crisis in his career, Mr. Forscutt was in the midst of his brethren when they were attacked by armed men * * * a pistol was drawn on him, and he was ordered to "recant." He defiantly

replied, "Shoot away!" His experiences have been vivid and angular, but he has been true to himself through them all, and as a consequence he beholds a life of great usefulness and prominence expanding before him, while he is conscious that his God and the heavenly hosts sustain him. In referring to his own domestic relations, and to the law of love that rules his family circle, he was peculiarly touching and forcible.

He told his brethren to not talk much of judgments and penalties, but to talk of and cultivate the love of God. Thus ended Elder Forscutt's labors in this city for the present. His discourse was a powerful and very effective one. He leaves the church here in a renewed and revived condition, besides having added several converts to its fold. In this disbelieving, critical and materialistic day, which is so dark with calamities and crimes, we look upon the mission of the Latter Day Saints as being most important and auspicious. They have a nearer relation with the angel world and the powers of heaven than any other christian church; their faith is correspondingly direct and practical; for it is well known that the faith of other christian peoples and churches is mainly theoretical. May the work of the Saints prosper on every hand.

Correspondence.

GREEN CENTER, Noble Co., Ind.,
Nov. 29th, 1875.

Bro. Joseph Smith.—I left Greenwood, N. Y. the 2d inst. for the west. I preached in a new locality two miles from there the Sunday previous. There is quite a number in that vicinity of country that are persuaded of the truth of the Latter Day Gospel. I trust the time will come when several more will be gathered into the fold in that part. I stopped two days at the house of Sr. Andrews near Ashtabula, Ohio, and over Saturday and Sunday with Bro. D. Brown, near Mentor, Ohio. Thought of getting over to Kirtland on Sabbath to attend the meeting of the Saints there; but it being stormy on both days I was prevented.

I came to Quincy, Michigan, in the fore part of the week, had a good meeting with the Saints there the following Sabbath. The consolation of the spirit of peace and good will to men was present. I met with Bro. Duncan Campbell the day before; he was also present and took part in the meeting. He looked hale and hearty—was going to commence a term of school the day following. Bro. Bradford Corless had been very low in sickness, nigh unto death. The doctor gave him up. Bro. E. C. Briggs was sent for, and by the prayer of faith he is again getting so he is able to begin to.

walk around the house, and is getting better.

I arrived here on Saturday the 28th, held meeting yesterday the 29th. The day was stormy, but we had a very good time in reasoning with the people out of the word of the Lord. I hear that one of the neighbors present desires meeting at their house. I will stop over another Sabbath; and perhaps longer, as the interest seem to require.

Yours in faith and hope,

C. G. LANPHEAR.

LAMETON, N. S. W.

Oct. 27th, 1875.

Bro. Joseph:—In my last letter I mentioned the debate between Bro. Rodger and Mr. Bull; the last question is finished which was decided in favor of Bro. Rodger, by the show of hands. On the 6th of September Bro. Rodger led down into the waters of baptism, three sisters. It being our first public baptism, and on a fine day we enjoyed it; there were forty-six persons assembled, we spent the day in prayer and rejoicing in the blessings of the gospel. There are many more believing and I think will soon obey; you will see that we are making headway notwithstanding the unbelief in this place. Bro. Rodger is going to Maitland, eighteen miles from here. I send two papers, (*Evening News*, and *Miners' Advocate*), also some clippings showing the signs of the times in this country.

Your brother in the new and everlasting covenant,

CHARLES T. DAVIS.

WEST OAKLAND.

Nov. 18, 1875.

Bro. Joseph Smith:—As our conference is over, some ideas have suggested themselves to my mind in regard to the next, that is, how to go, and how to enjoy it; and I think one great thing towards it is to go prepared to take care of ourselves, so as not to make the burden too heavy on the brethren where we are to meet. If we could do so, our conferences could be looked forward to with pleasure by all of us. As one of the older sisters, I have had some experience in these matters, and take this way of answering a question often asked me by the younger sisters: "How can I go to conference and not feel that I am in the way?"

We are trying to get a tent, large enough to keep our provision and to set the tables in. I will commence with the sisters. Some will say I am able to pay my way, but, I do so love to be with the Saints. Well we love to have you, so be sure and come, and we will rejoice together. And when the time comes to go, we will fill our baskets with provisions, and will remember to put in a table cloth, some towels, and two or three aprons, so to furnish some who have forgotten theirs, so no excuse for those

who want to help, let all do their part then it is not hard on any. To sisters with little ones, come with your baskets and babies, there are enough of us grandmothers and younger sisters to help you take care of them, and wash the dishes besides. Now sisters the most of us can, by next conference, save enough to pay our way there and for a bed to sleep in; we can take to eat anything we have to eat at home; we will have a committee appointed to take charge of the provision and will set a common table unless you prefer to stay by yourselves. To those living too far to fetch their baskets, we can buy bread there, and get meat and cook, no trouble if we have the means to get with.

We have a good many young brothers who like to attend, and I know you like to help prepare for the meeting; so, to feel at home, and I will show you how. If you are near enough, provide yourself with a basket, then get a roll of butter, a few eggs, and some crackers, some dried beef, and cheese, if you like, or anything in the eating line; or if too far off to fetch dinner, just give the sisters appointed to take charge, money to buy with, then help us some at the tent, (if you are called on), for we must have some wood, and send for such things as are needed; and if you do not want to pay for your bed, fetch your blankets and camp out, the Elders will be enough for our brethren there to care for—let them not be crowded, but have their minds clear for their business, and we sisters, will attend to ours, if we can, with the help of the young brethren and sisters.

LAURA ROBERTS.

BLACKFOOT, Mont. Ter.,

Nov. 11th, 1875.

Bro. Joseph Smith:—Not seeing anything from this country, and knowing there are some good Saints here, though we are not organized into a branch, as we are too much scattered. If there is an Elder in eastern Montana, that would like to pay us a visit, he would be gladly welcomed. The *Herald* is our only preacher, and is a welcome visitor too. Ever hoping that I may be worthy of a fellowship, I am your Brother

ISAAC R. PRICE.

GREEN'S LANDING,

Nov. 20th, 1875.

Bro. Joseph:—Through the mercy of God I am alive and well, and at home, having just returned from Little Deer Isle, (where I saw you last summer), and had the privilege of preaching two discourses to a full house. On Monday I attended a prayer and testimony meeting with the Saints at the dwelling of Bro. Edwin Blastow, where I first saw you, and the Lord greatly blest his Saints with his Spirit, and there was

quite a number that expressed a desire, that they might be Saints, and it is my prayer that they may be, for I know it is good to be one. On Tuesday, I preached a funeral sermon, on Wednesday evening I met with the Saints for prayer and testimony, when we enjoyed a profitable season; on Thursday I returned home feeling that the Lord is about to bless the people that I left behind. I am now getting ready to go to Rockland, where I expect to adopt some into the Master's kingdom. The field is large, calls are pressing, souls are precious, laborers few, the harvest great. That I may work while the day lasts is my prayer.

Yours in the covenant, THOS. AMES.

ROBERTS, Ford Co., Ill.

Nov. 27th, 1875.

Br. Joseph Smith.—I embrace the present opportunity of dropping a few lines to inform you of my movements since I last saw you at Kewanee. I left home on the morning of October 21st, for my field of labor, since which time I have visited and preached at the following places with varied success: Princeville, no preaching; Peoria, preached in the Court House with fair liberty; also several times in the house of Br. J. A. Robinson. Several manifested a spirit of inquiry, and the prospects are fair for some uniting; from there I went to Minnionk, but found no opportunity to preach; leaving there, I went to Streator, where I spoke several times, and gave instructions to the Saints; we left them strengthened and rejoicing, and by appointment went to Braidwood, where we found the brethren in possession of a challenge from a minister of the Christian Church, named Anderson. We advised Bro. Keir to accept the challenge, which he did, and the sequel showed that although it was his maiden effort in debate, yet he was equal to the task; for the prevailing opinion expressed by outsiders, was, that while Anderson had most gab, Bro. Keir had all the solid argument. Out of this debate grew another, of two nights' duration, between the said Mr. Anderson and myself. Subject for first evening, "Resolved, That the laying on of hands is a doctrine of Christ, and as such, is essential to salvation;" John S. Patterson, affirmative, John H. Anderson, negative. Subject for second evening, "Resolved, That man must be set apart by the laying on of hands to properly qualify him to preach the gospel and administer its ordinances;" J. S. Patterson, affirmative, J. H. Anderson, negative; Hon. L. H. Goodrich in the chair. Our opponent declared after the close of the first night, that he would not meet us again; but he changed his mind and came.

It is not for me to say what were the merits of the debate, but the opinions expressed

were similar to those concerning the previous one, only the part about "gab" was left out; I suppose they thought I could match him at that. Be this as it may, we trust the cause has not suffered in this feeble effort put forth in its defense.

Braidwood is all excitement over it, and many have heard the word who otherwise would not. Many of the Saints also confess that they have now a better understanding on the subjects at issue than before. We left all strengthened and rejoicing. At all of the above places I was kindly received and treated by the Saints, for which I feel grateful. I came to this place last evening, where I intend to make such efforts for the cause as time and opportunity will permit.

Still trusting for an interest in the prayers of all, I remain yours for the Truth,

JOHN S. PATTERSON.

PHILADELPHIA, Pa.,

Nov. 24th, 1875.

Br. Joseph Smith.—After a two day's journey through the sands of New Jersey, I sit down to give you a brief sketch of my visit. I left Philadelphia on the 13th, in company with Br. Joseph A. Stewart, arrived at Ambles town at 6:10 P. M., arrived from there in Cabbage Town at seven P. M., where we were welcomed by sister Bloomer and daughter, they being the only two at home when we arrived. We spent a very pleasant evening.

On the following day we arrived at Hornerstown at ten o'clock. The inhabitants of that place had been notified a week previous, that we would preach at 10:30, in the new school house, (close by where your father has raised his voice in the defense of Zion's cause.) I there saw several who had heard his voice and believed the words that fell from his lips, and believe them yet.

Though the weather was very unfavorable, yet, thank God, we had the school house well filled, with the best of attention paid. I spoke one hour and twenty minutes, and while speaking, I saw tears roll down the cheeks of some of them, and they exclaimed, "That's good doctrine." There was one old gentleman, his wife and two or three daughters came to me after meeting and requested me to go and take dinner with them; I could not, but promised them to come down the following morning and spend the day with them, so I returned to Allentown, a distance of eight miles, and preached to a very slim congregation, as the night was so dreadful wet; but when I had been speaking a short time, they began to come in very lively, I soon had a good congregation. I spoke with the best of liberty. I made some few remarks from the Book of Mormon. I soon

learned that there was a Methodist preacher there. After meeting he was asked if he had anything to say about what had been preached; to which he replied, "No," and asked if he could get the Book of Mormon, as he would like to read it, and said he was open for conviction. One of the brethren furnished him with the Book of Mormon, and he said he would read it. In the morning I left for Hornerstown to spend the day with the old gentleman and his family. I had been there but about five minutes when the old gentleman and his wife came driving up to the door, so we all took seats in Mr. John Hopkin's house, where he provided a rich dinner for us all. The Lord remember him for it. I there discovered that the old gentleman and his wife had been baptized in the days of your father, and another old lady by the name of Ankins, and they asked me if they could not be received into the Reorganized Church. They said they had never believed anything but what they heard preached by your father, and could not believe anything else. They had only stepped one side on account of polygamy, for they would not believe that doctrine. So we received them on their former baptism. I had also baptized six, making a total of nine, and there are more believing, there is every prospect of a good branch being raised up there, in a very short time. Bro. Small and Stewart will go up there shortly. I think of going up about Christmas, and probably then there may be a branch organized.

I remain, as ever, your brother in the gospel,
JOHN STONE.

BELOIT, Wis.,

Dec. 2nd, 1875.

Bro. Joseph Smith:—Thanks for your note of kindly sympathy and anticipation of my return.

On Thanksgiving morning Bro. John Bass left us for the Paradise of God, "the place of the blest." He had a long sickness with the same disease but not with the great suffering that was endured by our sister Frances Lowe. He welcomed his release, expressing the belief that his sickness and death would result in the uniting of all his father's family in the work of God. I held service at the Baptist Church, Newark, from which Bro. Powers was buried, and Bro. John was laid beside him.

I have been feeling quite ill for some time, and thought to return home this week but now will probably go to Burlington and stay awhile. Bro. Geo. Bass, desiring to become a laborer in the vineyard, goes with me. Expect also to stop in Chicago and answer the call from Bro. Earl, with whom I have been corresponding. More labor is also called for at Pecatonica, but

my other work must be attended to, and I hope to get home by Christmas. Go to Janesville to-day and to Porter for Sunday.

Yours ever,
H. A. STEBBINS.

CRAIG STATION, Holt Co., Missouri,
December 4th, 1875.

Bro. Joseph:—We reached here on Thursday. I expect to stay here until about Wednesday, then go to Bigelow and remain over the 12th inst., and then go to Oregon City, and from there to White Cloud, Kansas, unless duty calls me to St. Joseph first.

At Nebraska City I baptized four persons, three of whom were colored folks. One, Bro. Jackson Gordon, a man of clear head and good character, and a very good speaker, using first-rate language; indeed, as good English as most of white folks, was ordained a Priest, in accordance with the voice of the Lord, through several of the Elders. He will make an efficient laborer among his own race, and no doubt will go forth when duty calls. Several more of that people are about persuaded to become "Christians." I was pleased to notice the cordial feeling shown by the Saints at Nebraska City toward their colored fellow disciples. There is but little, if any, of that foolish, un-saint-like prejudice existing among the Saints there toward this despised race, that is seen in some quarters. The Spirit of God breaks down the barrier that ignorance, and pride of nationality and race raise between different peoples. Some seem to be ignorant of, or indifferent to, the truth uttered by Paul, that God "hath made of one blood all the nations of men for to dwell on all the face of the earth," and that he is "willing to have all men to be saved, and to come unto the knowledge of the truth;" and "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are one in Christ Jesus." T. W. SMITH.

106, Patchen Avenue,

BROOKLYN, N. Y.,

Nov. 23d, 1875.

Bro. Joseph Smith:—It has been a long time since there was anything in the *Herald* from this part of the vineyard of the Lord, so I thought perhaps the readers of the *Herald* would like to hear from us. Well, we are alive yet, after a long spell of sickness and but little attendance of the physician; but we are getting stronger. We have opened a new school-house in the eastern part of Brooklyn in Kossuth Place. We have been visited by some of our worthy brethren from the State of Maine, and also one from the northern part of this State, and we enjoyed their visit very much and would say call again brethren when you are this way. We are breaking the

ice very slow, but sure, so that our bark can sail along. We get one now and then that comes to try and convince us of our error; but they go away disappointed in not being able to refute our arguments; and some will say, "Why is it that your religion is everywhere spoken evil against?" Some would gladly come with us, but they are afraid of the finger of scorn being pointed at them. There was an aged lady came to our meeting to enquire who we were, if we belonged to Brigham Young's party. We explained the subject as well as we could, and she said, she believed Joseph Smith was a good man; and she asked if we had the "Golden Bible," and I was just reading the very book that she called the "Golden Bible." She seemed very anxious to see it, so when I gave it into her hand she looked amazed. I do not know what she thought to see it; but I read the testimony of the witnesses to her, and she said she would like to read it through. I told her she was welcome. Others have asked for some tracts. So the work spreads, yet it is unobserved by many.

Before I close I would like to bear testimony that the blessings do follow the believer in these days: On Saturday the 20th, our little boy was taken very sick with a severe pain in his bowels; I asked him if I should ask our heavenly Father to take away the pain, and he said yes; so I laid my hands on his bowels, and while I was praying he went to sleep and the pain was all gone; thus I have seen the blessings of God in many ways. Praying for Zion's cause, I remain your brother,

JOSEPH SQUIRE.

810 N. 7th St., St. Louis, Mo.,
December 7, 1875.

Bro. Joseph Smith.—We have concluded a most interesting conference for this district, in this city. It was marked with great unity of thought and purpose, and by a great outpouring of God's blessed Spirit. On Sunday, at 2 p.m., we had a very Pentecost. Probably St. Louis never before witnessed such a very great refreshing from the presence of the Lord. Old and young, were greatly blessed of the Spirit of God. The outlook is very encouraging. Old members, those who stumbled at the false doctrines and wicked practices of the shepherds of the flock, and who had not met with the Church since 1847 or 1848, attended for the first time last Sunday, and were greatly blessed of God through the Spirit. One arose in tears of gladness, and testified that the Spirit then present was the same that they enjoyed in England, when the gospel was first preached in the days of Joseph the Martyr. The Lord is working for the recovery of the wandering ones, and for the conversion of sinners; al-

so for the comfort and joy of the faithful flock. Some are now awaiting baptism.

A new and thriving branch has lately been organized at Caseyville, Illinois. Br. Hazzledine is feeble, yet we hope that the Lord will spare the dear, good man for many years, to labor in his cause.

We think you may look to see the *Herald* and *Hope* lists largely increased in this district. The Saints express a determination to thoroughly sustain our Church publications. This is as it should be. All the Saints should do the same.

W. W. BLAIR.

NEBRASKA CITY, Neb.,

December 3d, 1875.

Dear Herald.—Since my last, the Lord hath bestowed additional blessings upon the Saints here, for which we feel very thankful. Bro. and Sr. Smith, left here for Craig, Missouri yesterday; they were with us sixteen days, during which time Bro. Smith, preached thirteen discourses and held five testimony meetings; his sermons were plain and practicable, both interesting and instructive to the Saints as well as others. He baptized four, three of whom were colored people, members of the M. E. church, one the minister. The spirit, called him to the office of a Priest, the branch so elected and he was set apart by ordination, under the hands of Bro. Smith. The Spirit has promised good to our brother, that he shall be useful to his race; and I would say that there is a great enquiry among the colored people. Thus the God of heaven is working among the children of men; for the uprising of the colored people has caused much excitement and uneasiness with the churches, and the ministers are alarmed at the influence the Saints are having.

For nearly ten years, under prosperous and adverse circumstances we have borne aloft the banner of King Jesus, to the people of this place. We have ever entreated and invited them to accept of the gospel means of salvation. Many have acknowledged that we have the truth, but very few have embraced the principles. But in times past we had received the promise of God that he would have a people here, and that many would yet confess his name. We struggled on, never doubting God's word, and now we begin to feel that there will be an ingathering into the fold, that will make our hearts to rejoice. It is true there are not many *great, noble or wealthy*, as to the world, that have come up to the feast that the Lord offers, but we have reason to believe they are rich in faith, and as the promise is made to the weak and base things, we are encouraged, knowing there is hope shining before us. With clouds and sunshine, trials and joys, we trust our purification will be ample and complete;

that our names shall be embossed on the conquering flag of Christ; that the article of our covenant may be filed in the archives of the Almighty, so as to ensure our personal reign on the earth, having borne a valiant testimony of the truth.

Yours from Zion, R. M. ELVIN.

Conferences.

Eastern Maine and Nova Scotia.

The above named district met in Conference at Little Kennebec, September 11th and 12th, 1875, Elder Joseph Lakeman presiding. Remarks by the president concerning the object of the meeting. Samuel O. Foss was chosen as secretary.

Reports of Branches.—Pleasant View disorganized. Kennebec 34 members, 1 child blessed. Mason's Bay 34 members, 2 children blessed. Olive 27 members, received 6 by baptism and 2 by vote. May, Union, and Pleasant River branches not reported.

Officials present: 1 Seventy, 5 Elders, 3 Priests, 4 Teachers, 1 Deacon.

Moved that all officers in this district labor under their present licenses.

E. C. Foss was made choice of as president of the district.

Moved that a book be obtained for the president of the district to keep a list [record] of all difficulties that he may be called upon to settle.

Evening Session.—Preaching by Elder J. Lakeman.

Sunday Morning.—Preaching by Josiah Steel, followed by S. O. and E. C. Foss.

Afternoon.—Preaching by Joseph Lakeman. The evening was devoted to prayer and testimony; the sacrament was administered, and some sick administered to.

Moved that we sustain Joseph Lakeman as president of the Northern and Eastern Mission.

Moved that we adjourn to meet at the time and place appointed by the president of the district.

Massachusetts District.

The above conference convened at Carrol Hall, 281 High Street, Providence, R. I., October 16, 1875. Charles N. Brown was chosen president, and J. Gilbert and F. M. Sheehy, clerks.

Resolved that none be permitted to occupy more than five minutes in making their reports.

Elders Reported in Person:—Jesse W. Nichols, George S. Yerrington, Stephen H. Morse, Erastus Vickers, John Holt and Charles N. Brown; also Priests William Bradbury, John McKee, Francis M. Sheehy, and Teachers Frank A. Potter and Henry C. Islieb, all of which were accepted.

Evening Session.—The report of the committee appointed last conference for the adjustment of difficulties in the Providence Branch was read—report accepted and committee discharged.

A vote of thanks was tendered the committee for the faithful manner in which they had performed their duty.

Committee on case of D. F. Coombs reported, and, on motion, the report was laid on the table.

Committee appointed last conference to make enquiry into the condition and standing of members formerly of North Dartmouth Branch, reported no progress as yet. Committee continued.

Elders' Reports.—Albert Nickerson, Eleazer Small, John Gilbert, Senterlow Butler, Cyriel E. Brown, Elias N. Webster, reported.

Priest L. E. Miller and Deacon William H. Blood reported.

Branch Reports.—Douglas, Dennisport, Fall River, Boston, Simmonsville and Providence reports were received, and referred to a committee of three, consisting of S. Butler, C. E. Brown and E. N. Webster for examination.

Reports of Elders by Letter.—Nathan C. Eldredge, Edgar Woodward, Wm. Pond, John Smith and Joseph Woodward. On motion, Joseph Woodward's report was laid on the table. The rest were accepted. In Elder John Smith's report, he tendered his resignation as President of the District, which was a subject matter for business; and it was

Resolved that the question of his resignation be laid upon the table until to-morrow.

Missions.—George S. Yerrington was appointed to labor in the town of Scituate and vicinity. Jesse W. Nichols was sustained in his former mission, appointed him last conference. Cyriel E. Brown was released, at his own request, from his mission on the Cape. Priest Wm. Bradbury was appointed to labor in Pawtucket and Central Falls.

Report of committee on branch reports accepted, and committee discharged.

Sunday Morning.—Two went forward in baptism. Met according to appointment. One was confirmed and sacrament administered; after which a most enjoyable time was had, by hearing the many faithful testimonies that were borne, and in witnessing the miraculous power of God, as it wrought upon the congregation. Before the close, it was moved and carried, that A. K. Whittimore be ordained to the office of an Elder; and that Isam L. Thompson be ordained to the office of a Priest.

Afternoon Session.—Preaching, by request of E. N. Webster, by Elder John Gilbert; followed by Senterlow Butler, upon the marvelous work of the last days; after which Brn. Whittimore and Thompson were ordained.

Evening Session.—Preaching by C. E. Brown and others; after which there was an intermission. Assembled for business, at the call of the President.

Resolved that all branch reports (excepting the Douglas report) be accepted.

The following is the statistics, as reported: Dennisport: 56 members; 2 baptized; 1 died Thomas Eldredge, president; Nathan C. Eldredge, clerk.

Fall River: 64 members; 7 baptized. John Gilbert, president; John Smith, clerk.

Boston: 40 members; 2 baptized. Geo. C. Smith, president; Edgar Woodward, clerk. Simmonsville: 8 members. Alvin A. Warner, president; Wm. Fenner, clerk.

Providence: 59 members; 2 baptized, 1 removed by letter. Stephen H. Morse, president; Frank A. Potter, clerk.

On motion, the case of D. F. Coombs was taken from the table, and the committee on his case continued.

On motion, the presidential question was taken up, and a resolution offered, "That we still sustain Bro. John Smith as President of the District," which was lost; when Elder Jesse W. Nichols was chosen President of the District, for the next three months.

A vote of thanks was extended to J. Smith, the retiring President.

Resolved that we hold the next conference at Dennisport, on the second Saturday and Sunday, the 8th and 9th, of January, 1876.

Galland's Grove District.

The above conference convened at Galland's Grove, Iowa, on the second and third days of October, 1875. Eli Clothier, president; John Pett, secretary.

The committee in case of Br. John McKim reported, and were released.

Branch Reports.—Boyer Valley: 30 members. Charles E. Butterworth, president.

Galland's Grove: 43 members; 6 baptized. Milton Lynch, president.

Harlan, Salem, Mason's Grove, North Coon, Camp Creek and Boone County branches not reported.

Elder's Reports.—Br. Thos. Dobson, by letter. Brn. Charles E. Butterworth, Franklin Rudd, Ralph Jenkins, Eli Clothier, Milton Lynch and John Pett, in person.

Bishop's Agent's Report.—Cash on hand \$8.95. Paid for the benefit of Br. Joseph Hancock \$2.50. Balance on hand \$6.45.

On motion, Br. Thos. Dobson was continued in his former mission, and Brn. Ralph Jenkins and John Pett to labor in connection, in the District, as circumstances would permit.

Sunday morning, preaching by Br. Clothier, and in the afternoon, by Brn. John Rounds and Thos. Chaburn.

Adjourned to meet at Galland's Grove, on

the 8th and 9th of January, 1876, at 10:30 A. M.

Officials present.—Of the Seventy 1, Elders 7, Deacon 1.

Central Kansas District.

The above conference was held at Atchison, Kansas, October 17, 1875. Elder Geo. Thomas was chosen to preside; Watkins Thatcher, clerk.

Officials present: Elders 4; Priests 2; Teachers 2.

Branch Reports.—Atchison: 35 members. Good Intent: 16 members.

Netawaka: 8 members.

Elders' Reports.—Elders Williams, Thoms, Munns, Estes, Stewpert and Thatcher reported.

Upon recommendation it was

Resolved that Br. Hyrum Parker be ordained to the office of a Priest, and Thomas Bailey to the office of a Teacher.

They were ordained under the hands of Elders George Thomas, David Williams, Daniel Munns and Alanson Estes.

Resolved that we sustain Br. Thomas as president of this conference for the next six months.

Resolved that this conference give Bro. George Hayward a letter of removal.

Resolved that we sustain the authorities of the Church in righteousness.

Testimony meeting at 2 p.m. Preaching, by D. Munns and David Williams, in the evening.

Northwest Missouri.

The above district conference was held at Far West, on 8th, 9th and 10th October, 1875; James Kemp presiding; Frederick Collins, secretary; W. T. Bozarth, assistant.

Visiting brethren were invited to participate in the conference.

After the usual opening exercises, the meeting was given to the Saints, when strong testimonies were borne to the work of the Lord. The gifts were manifested, and the Saints edified and comforted.

On motion the president was granted the privilege of making the adjournments.

10 a.m., Report of Branches.—DeKalb 54 members; James Wood, president. Far West 41 members; A. J. Seely, president. Delano 23 members, 6 baptized, 4 confirmed; Wm. T. Bozarth, president. Turney disorganized. Laclede disorganized through removals. Starfield 23 members. Bevier 18 members, 2 baptized; in Sabbath School 3 teachers, 15 average attendance; E. Rowland, pres.; Thos. Reese, secretary.

Elders Report.—F. Collins, H. P. Sherrard, James Kemp, Br. Bevins, A. Bischoff, W. T. Bozarth, Br. Franklin, D. E. Powell, L. L. Babbitt, reported. Teacher Br. Flanners reported.

Report of Committee.—“We the committee appointed by your honorable body at last Conference, to investigate the condition of the Turney Branch, submit the following: We visited said branch, found it comprised of six members, only one officer, viz., Br. Longfield, and he was following his practice as doctor, which hindered his holding meetings. Four of the members met, and after investigating fully their condition, and laying before them the necessity of their attending meetings, and as they did not feel to continue in branch capacity, Br. Longfield tendered his resignation, and it was accepted. The members bore their testimony to the work. We instructed them to attach themselves to some branch as soon as possible. Wm. Summerfield, Fred. Collins, committee.”

Report received and committee discharged.

2 p.m.—Br. James Kemp offered his resignation as President of the District.

It was accepted, and a vote of thanks tendered for his services.

Br. A. Holliday arose and said the brethren did right in cutting him off, and he had asked the Lord to forgive him, and now asked the brethren's forgiveness, and wished to be baptized.

Moved we freely forgive Br. Holliday, and receive him into the Church by baptism. Carried.

7 p.m.—On motion Bro. Wm. T. Bozarth was appointed President of the District.

The spiritual authorities of the Church were sustained in righteousness.

On motion it was requested that all the Elders and Priests labor this coming quarter, as their circumstances will permit.

Official representation: 1 High Priest, 11 Elders, 1 Priest, 2 Teachers, 2 Deacons.

Sunday morning, Br. Kemp preached to an attentive audience on the subject of immediate revelation; at the close of which one asked to be admitted by baptism.

Preaching in the afternoon by Br. Wm. Bozarth, after which we proceeded to the water, where two were baptized, Br. Kemp officiating, and two confirmed.

Sunday evening, 7 o'clock.—The Meeting opened in usual manner for confirmation, prayer and testimony; the gifts were manifested, strong testimonies borne, and the Saints were edified and made to rejoice.

Western Maine District.

The above conference convened at Rockland, October 8, 9, 10, 1875. Thos. Ames, president; Mace R. Cousins, clerk.

Officers' Reports.—Thos. Ames, Ellison Thomas, McCobb Cushing, and Priest John B. Knowlton, and Teacher McCobb Cushing reported.

Branch Reports.—Rockland: 16 members; 1 added by vote, 1 by baptism; 1 cut off.

Brooksville: 24 members; 1 added by baptism; 3 children blessed.

Green's Landing: 37 members.

Bear Isle and Little Deer Isle not reported.

Moved that we help sustain the authorities of the Church in righteousness, by our faith and prayers.

Moved that we, as a conference, request of the General Conference, that when they send an Elder on this mission, they send John C. Foss, he being an Elder who has done great good in this mission.

Moved that T. Ames and Mace R. Cousins be sustained as President and Clerk of the District.

Moved that a vote of thanks be given to the Rockland brethren for their hospitality to visiting members.

Prayer and testimony meeting at the house of Br. Porter Haskel; all enjoyed the meeting.

Sunday Session.—Prayer and testimony meeting in the forenoon. Preaching in the afternoon, by T. Ames.

Evening.—Prayer, testimony and sacrament meeting.

Adjourned to meet with the Brooksville Branch on the last day of December, 1875, and the first two days of January, 1876.

Miscellaneous.

NOTICES.

The Colorado District Conference of the Church of Jesus Christ of Latter Day Saints will convene at the Saints' meeting room, Omaha Ranch, Hutchinson, South Park Road, Jefferson Co., Colorado, January 1st, 1876, at two o'clock in the afternoon.

F. C. WARNKY, *District President.*

Information wanted of my brother Eden Hill; when last heard from in 1870 or 71, he was in Kentucky. Information of his whereabouts, or anything concerning him will be thankfully received, whether through the HERALD or by letter. Our parents were members of the old Church, and died at Nauvoo, Illinois. Their names were Elisha and Cathrine Hill. Address, Robert Franklin Hill, Elkhorn City, Douglas Co., Neb.

A representation of all the branches in the Central Kansas District is desired at our next conference, either by delegate or by letter, that a better understanding between the officers and members of the district, on matters of general interest, may be had.

GEORGE THOMAS, *Pres. of Dist.*

A known enemy is better than a treacherous friend.

Penetration seems a kind of inspiration; it gives one an idea of prophecy.

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We should more seldom take offense at each other, if we looked oftener at the why than the what.

NOTIFIED TO APPEAR.

Avery Stinson is hereby notified to appear before the Green's Landing Branch, of the Reorganized Church of Jesus Christ of Latter Day Saints, on the second Saturday in January, 1876, at two p.m., at their usual place of meeting, to answer to charges that shall be preferred against him.

THOMAS AMES, *pres. and clerk.*

Whereas, H. Campbell, who claims to be a member of the Church, came here from Independence, Mo., and some brethren, with a desire to help him, in his then straightened circumstances, allowed him to contract debts, and inasmuch as he has absconded from here without paying the debts contracted, or giving any reasons for not doing so, it seems proper that the Saints should be warned; we regret this, but it seems obligatory upon us to let the world know that the Church does not recognize such a course of procedure in its members.

H. Campbell will here take notice that his case will be examined at a quarterly conference, to be held in Council Bluffs, Iowa, on the last Saturday in February, 1876, at 10:30 a.m., that any explanation he may wish to give, either in person or by letter, of his course of procedure in Council Bluffs, will be heard. Address F. Hansen, Council Bluffs, Iowa. JAMES CAFFALL,

In charge Western Iowa and Nebraska Mission.

MARRIED.

At Washington Corners, Alameda county, California, August 25th, 1875, by Elder D. S. Mills, brother **FREDERICK HEFFLON** and sister **MARTHA DAVIS**.

At Lamoni, Decatur county, Iowa, March 25th, 1875, by Elder George Adams, brother **GLAUD H. RODGER** (son of Bro. Glaud Rodger) to sister **NANCY M. SUTHERLAND**.

Many of the brethren and sisters were present. Br. Adams, in his usual good natured way, gave the young couple very good advice; spoke well of Glaud and his parents, having known them many years. All enjoyed themselves well, and ended the day in singing and prayer.

DIED.

At Orleans, Mass., November 17th, 1875, of quick consumption, **Sr. OLIVE AUGUSTA**, wife of Bro. Henry E. BASSETT, aged 24 years.

She obeyed the gospel last December, and from that time has manifested the love and patience of a true child of God, with the diligence and energy of one who had but a short period for earthly labor. She knew no fear as she drew near the "dark river;" she beheld her Savior awaiting to receive her, and bade her dear friends not to weep; but urged each and all to meet her in the home of the blest; and when her lips could move no longer, her finger pointed heavenward, she clasped her hands in joyful triumph, and her spirit took its flight.

At Newark, Rock county, Wis., November 25th, 1875, of consumption, **Br. JOHN BASS**, aged 33 years, 2 months and 20 days.

An exemplary and excellent young man; he fell

asleep in peace, rejoicing in the hope of the gospel. Br. Henry A. Stebbins was with him more or less during the last month, and November 28th held funeral service at the Baptist Church. Text, John 11:25.

At West Cedar, Phillips county, Kansas, November 6th, 1875, after a long and painful illness, sister MARY J., wife of Bro. E. C. Town, aged 48 years.

She was resigned to the divine will. "She truly died in the Lord."

At Sherman, Mason county, Mich., August 20th, 1875, of congestive chills, GRACE E., aged 1 year, 8 months and 4 days. And on the 13th of November following, of whooping cough and inflammation of lungs, MERCY A., aged 10 months and 8 days, both children of Br. Jacob and Sr. Margaret A. KAPLINGER.

ADDRESSES.

Peter Canavan, West Oakland, Alameda county, Cal.

Hans Nielson, No. 644, 23d Street, Omaha, Nebraska.

Davis H. Bays, Little Sioux, Harrison county, Iowa.

Selections.

An Antique Volume.

A recent number of *Potter's Magazine* contains a description of what is claimed to be the most ancient bound volume in existence. It is a copy of the Old Testament, written nearly three centuries before Christ. It was found in the year 241 B. C., and has since then remained in the possession of the High Priests of the Samaritans, who have successively guarded it with jealous care. It was shown in 1866 to Mrs. Eliza Rogers by its then custodian, Selameh. The sheets are strongly bound together with stout cords, firmly fastened. The outer cover which is of papyrus, like that on which the book is written, save that it is a little thicker, does not extend across the back, but wooden frames at top and bottom hold the binding firm. The volume is nearly four inches thick, and, except that the exterior is somewhat worn with handling, it remains in the exact condition in which it was found.

Twenty thousand sheep now feed on the Laramie plains. The shipment of wool from Laramie during the past season amounted to 50,000 pounds. The various herds of horses on the plains number about 3,000 head.

DRUDGERY.—Did you ever seriously ponder the value and necessity of drudgery? Did you ever think how much it brings into the world which would otherwise never exist? It is the source, sum, and substance of all that beautifies and graces life. Thank

your stars you have to perform your part of the drudgery of life. It is your best friend, and like such often sticks to you early and late.

Errors, to be dangerous, must have a great deal of truth mingled with them. From pure extravagance and genuine unmingled falsehood, the world never has, nor never can, sustain any mischief.

Diamond Dust.

The distinctions of birth are less honorable than the honest exertions of industry.

In every condition we should be humble; for the loftier the station, the greater the danger.

Most persons choose their friends as they do their useful animals, preferring those from whom they expect the most service.

That which we acquire with the most difficulty, we retain the longest; as those who have earned a fortune are usually more cheerful than those who have inherited one.

Extreme poverty is a grinding fetter that influences strong minds and weak, in a way of sloth, neglect, evil.

They who can help being dependent on others need do their best to avoid it.

They who are able to temporarily assist any one, can do much good with a little, if done wisely.

It is all very well for prosperous men to prate of the vices of their more unfortunate brethren.

A clock that marks the most exact time will, if you tilt it the least on one side, go all wrong, or suddenly stop going at all.

To know how bad you are, become poor; to know how bad other people are, become rich.

Many a man thinks it is virtue that keeps him from turning rascal, when it is only a full stomach. Do not mistake principles for potatoes. Yet fasting from food at times is a sacrifice that brings a supply of virtue, and the habit of temperate eating is safer than a full stomach.

The Sale of Moody's Hymn Books.

I must have one more go in at statistics, as in this instance they refer to a matter about which I was once taken to task by one of your correspondents. The Moody and Sankey cat is let out of the bag at last, and proves to have a much longer tail than I dreamed of. The famous hymn book royalty proves, as I expected and prophesied, not to have gone into the hands of mere speculators, but was carefully husbanded by Mr. Hugh Matheson, the chief man of the committee, than whom no man stands higher in England, who has just announced that he has handed over the aggregate to the treasurer of the fund for building Mr.

Moody's church in Chicago. If you do not already know, you will be somewhat startled at the sum, which represents the mere profits on the hymn book during the evangelists' six months in London, *i. e.* from January to June in the present year. The sum handed over by Mr. Matheson is no less than £5,667 17s. 6d., which is \$27,205 80 in gold. Now I call this a handsome return for six month's work, and am very glad Mr. Moody has got it, but you see that I was not mistaken in my former calculation as to the enormous profit being made out of the hymn-book by somebody, nor in my strongly expressed opinion that this somebody would turn out to be Mr. Moody himself. It was a fair business transaction, as we all got our money's worth, and there was no necessity for making any mystery about it, or of larping me because I ventured to express the opinion that Mr. Moody was too shrewd a man to let these profits slip out of his hands. I am glad that he has justified my good opinion of him.—*London Correspondence Chicago Journal.*

A Very Ancient Wall in Mississippi.

About eighteen miles from Port Gibson, and one mile from Brandywine Springs, on the place of Mr. O'Quin, the existence of a great number of blocks of cut stone has been known for an indefinite time, and the people in the neighborhood have used them for props for their houses. Mr. James Gage, Jr., went out there a few days ago to explore, and had a specimen stone brought into town. It is about three feet long by about twenty inches square, resembling in shape a bar of soap. It is probably a native sandstone. Mr. Gage took this block himself from beneath the roots of a large pine tree. It formed a portion of a wall about twenty feet broad on the top, which Mr. Gage traced for a distance of two hundred and fifty yards. The inference that one would naturally draw from this superficial view is that this must have been a city wall, but a deep exploration might show it to be a portion of a fort, temple or other building. Anyway, its antiquity is probably immense, ante-dating the history of the red men.—*Port Gibson Standard.*

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PLANO, KENDALL COUNTY, ILLINOIS.

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